

# FAITH, WORK, AND ECONOMICS



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## *Book Reviews*

### **Biblical Studies**

***BibleWorks 10: Software for Biblical Exegesis & Research.* BibleWorks. Norfolk, VA. \$389.**

BibleWorks 10 improves upon an already excellent program. Remaining true to its vision, BibleWorks 10 focuses on the text while adding significant new features and tools which are included in the base price of the program. Maintaining its simple pricing (everything is included except for a few special modules), BibleWorks 10 provides in its base package far more than what 99% of Christians in history have ever accessed.

The amazing speed of BibleWorks 10 is on display with the new Forms tab. By simply hovering over a Greek or Hebrew word in the browse window, the Forms tab instantly shows all forms of the word in the entire version, including parsing and frequency statistics. This information may be sorted by form, by frequency, or alphabetically. This function is significantly faster and easier than other programs with similar features. It could be further improved by showing a total hit count at the top of the window as in the Use tab or by grouping the results in paradigm form.

Morphology Colors allows the user to automatically apply colors to any morphological form. As an example, one could easily highlight in one color all imperative verbs or highlight in another color all nominative masculine singular nouns. Multiple files can be created and the files may be shared with others, a significant benefit for professors who wish to share such files with students. Additional style options could further improve this tool. A new tab for *The Analytical Greek New Testament* shows information such as parsing, lexical form, and an English gloss in an interlinear display. Additional features may be toggled on and off with a click.

BibleWorks 10 includes NA28, two audio recordings of the Greek New Testament, and updates to several Hebrew and Greek databases. The Manuscript Project moves forward with the addition of two Greek texts, Ephraemi Rescriptus and Claromontanus, as well as complete morphological tagging for Sinaiticus and Vaticanus. Beautiful images of the Hebrew Leningrad codex may be viewed in the new Leningrad tab. Since the images are tagged with verse locations, the images automatically update as the user navigates through the biblical text. In addition to the extensive manuscript and apparatus features which come with the base package of BibleWorks, the apparatuses for NA28, UBS5, and BHS4 may be purchased as part of the Stuttgart Original Language Package, either in an New Testament or Old Testament edition. This is a very welcome yet expensive module due to the cost of licensing the products.

Additionally, the program adds more than 20 new versions and texts including *The New English Translation of the Septuagint* and *The Hebrew Samaritan Pentateuch*. New resources include Danker's *Concise Greek-English Lexicon of the New Testament*, Verbruggen's *Essential Biblical Hebrew*, and *The ESV Concise Bible Atlas*. The *BibleViews* picture library adds hundreds of images covering 57 biblical sites.

Electronic resources in EPUB format may now be integrated with BibleWorks. Two versions of the new EPUB tab appear which allow the user to view two resources at the same time. Two versions of the Verse tab also appear, enabling the viewing of two choices at a time from the CNTTS apparatus, Tischendorf apparatus, Metzger's *Textual Commentary* (if one has this resource), or *NET Bible* notes. It remains odd for these to be subcategories of the Verse tab rather than each having its own tab. Now that tabs are removable, such a change could be made without necessarily cluttering up the workspace.

Modifications to the user interface provide simple ways to de-clutter the page, whether hiding the search window, one or both analysis windows, or column headings. While the owner of the company stated that this is the first interface with which he is satisfied, the program maintains the same feel. Although more than cosmetic from a programming perspective, to the user, the changes with the user interface appear primarily cosmetic. Icons and color schemes have been tweaked, giving users the option to choose from fifteen pre-designed color schemes or create their own. In response to user suggestions, the entire program is now scalable for improved display when using projectors. Regrettably, this feature requires an automatic restart which is time consuming and may require an administrator password depending on your computer setup.

BibleWorks desires user feedback and feature requests. In response to our previous review, BibleWorks 10 contains the option to toggle parsing information in the Analysis tab. This allows users to view lexical information without necessarily seeing parsing information first. This is a helpful step for those trying to work through the text on their own. Furthermore, while BibleWorks does not yet contain multiple Analysis tabs, it is now possible to view multiple lexical entries in a single Analysis tab, partially accomplishing what would be possible with multiple Analysis tabs. Using this feature, one may wish to view a concise lexicon first while viewing a more detailed lexicon below. It will still be desirable for an additional coding scheme which incorporates tags such as 2<sup>nd</sup> aorist or 2<sup>nd</sup> perfect. However, such information may be viewed in *The Analytical Greek New Testament* which is more easily accessible by means of the new AGNT tab.

BibleWorks can improve the way in which one works from English to Greek. The program has Strong's numbers tagged to some English translations, allowing the user to see and search the Greek words underlying a translation. Rather than just the Strong's number, it would be helpful to see and search the Greek lexical form through a right-click search. Additionally, the program can improve by allowing users to add a word to a word list by right-clicking, by modifying the Example Finder in the Vocabulary Flashcard Module to find example verses in different versions such as the Septuagint, and by creating a color scheme based on word frequency, similar to the new Morphology Colors tool.

When comparing programs based upon the content to price ratio, BibleWorks 10 stands supreme. It is difficult to imagine life as a Greek professor without BibleWorks. Based upon its amazing speed, content, and price, BibleWorks 10 will surely thrill users for years to come.

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***Dictionary of Daily Life in Biblical & Post-Biblical Antiquity.* By Edwin M. Yamauchi and Marvin R. Wilson. Peabody, Mass.: Hendrickson Publishers, 2016. 4-Volume Paperback Boxed Set, \$99.95.**

In this excellent multi-volume book, *Dictionary of Daily Life in Biblical and Post-Biblical Antiquities* (hereafter DDL) Edwin M. Yamauchi and Marvin R. Wilson have assembled a team of almost forty specialists or mostly well-known researchers along with research assistants and editors to produce an invaluable work with a very reasonable price. This enormous project was published in four volumes from 2014 to 2016 and is dedicated to R.K. Harrison, one of the contributors to the work. It completes the work, *Dictionary of Bible Manners and Customs*, started thirty years ago by Harrison. The publisher, Hendrickson Publishers, should be commended for undertaking this massive project designed to serve students of the Bible for many years. The DDL offers something for everyone and information for things one might have not even considered. It covers literally everything from the cradle to the grave, from teeth to toilets and incense to insects. Every time you consult this work you will find tidbits of information that will add depth and detail to your studies. This dictionary contained information that I never would have thought that there was information about.

The chronology that undergirds the DDL is repeated in each volume. This does offer various dates for the exodus from Egypt. It is based primarily on studies by Archer, Kitchen, Yamauchi, Hoehner and Finegan (4:xlili).

The selection of the articles is based on Human Relations Area Files (4:1–2). This allows the 120 articles to expose many facets of life that are significant to the way people survived in their environment, whether they are explicitly mentioned in the Bible or not.

The articles start with a description or definition of the topic. The research is then summarized in the following sections: the Old Testament, the New Testament, the Near Eastern world with the emphasis on Mesopotamia (though there are also numerous references to Persia and Anatolia), the Graeco-Roman world from the earliest Greek times through the Roman Empire (AD 600), the Jewish world through the time of the Talmud and then the Christian Fathers including Chrysostom, Augustine, the early Byzantine empire to Justinian (from early Mesopotamia to early Christianity). The articles are generally over 10 pages long, with many being over twenty pages.

The DDL is more than a simple Bible dictionary. It is an important collection of significant articles. It is well written and easily understandable for non-specialists, but offers specialized information in an easily accessible manner. There are no footnotes in the articles, but a thorough and up-to-date bibliography. For many, acquiring this material is either difficult to find, too technical to evaluate, or in a foreign language. Thus, the DDL becomes a welcomed tool and time saver. It is descriptive in nature, not building an argument. The broad scope, the bibliography, the discussion of life matters not mentioned explicitly in the biblical text make DDL invaluable.

The DDL is well documented and carefully described, detailed information. While the book processes and presents a massive amount of information, there will be some readers who will be unhappy. Their particular position or interest has not been discussed in as much detail as other positions. This is an unavoidable problem, though perhaps a valid criticism. This reader detected no bias or deliberate attempt to present a particular point of view. The DDL does not argue for a view, but seeks

to present the major (certainly not all) views in a fair manner, so that readers gained the information to evaluate for themselves.

There are some other works that are similar, though not identical in scope and purpose. The DDL compares very favorably to both in content and price to Jack Sasson's *Civilizations of the Ancient Near East*, 4 Volumes Bound in 2 Books, 2000 or *Brill's New Pauly* 22 volumes, 2002–2010. While the *New Pauly* offers more information, it is limited mainly to the Graeco Roman world. DDL does know of these works using them as source as well as other, hard to come works, such as Oded Borowski, *Agriculture in Iron Age Israel*, 2009; *Every Living Thing: Daily Use of Animals in Ancient Israel*, 1999; *Daily Life in Biblical Times (Archaeology and Biblical Studies)*, 2003.

Some more major criticisms do detract somewhat from the usefulness of the DDL. Most readers will find them only minor annoyances, not major distractions, in light of the great insights offered. Any significant criticism is unfair and unjustifiable.

At times, the articles are uneven. Some of the articles offer significantly less information than what other articles do. One would expect there to be more on divorce (2:135) than on toilets (4:153ff) or teeth (2:44ff). One would expect the discussion of law to deal with more issues than a few summary pages on the use of Law in the Hebrew Bible and New Testament. The discussion of extra-biblical law is, in contrast, extensive. The use of graphics and pictures would greatly enhance the value and usability of this dictionary.

The biblical data is used at face value: e.g. dates. Alternative approaches to the interpretation of the text are ignored. Historical, critical views are not presented or discussed. The critical interaction with various views that are not in the mainstream of conservative scholarship would add to the page number, but also to the value of the book. It would also increase the circle of readers. The critical interaction by researchers of this caliber with differing views would be a welcomed chance of learning. This exclusion does seem to be a conscious editorial decision, which is certainly caused by the massive increase in discussion that an alternative decision would produce. The passing comment about a "late embellishment" (3:301) stands unexplained, as an indication of the awareness of critical views.

In summary, this reviewer's opinion could be expressed as: Run, not walk to get this dictionary, so that your studies will be enhanced. Buy the hardcover, not the paperback since there will be frequent use. Hope for a speedy electronic version of the complete work, not just the ability to purchase various articles, as this will enhance the value of the dictionary by keying it to biblical passages and concepts. Read the article numerous times to process the many details of information given. Read the bibliographies carefully, since they add a wealth of sources that most readers will not be aware of.

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***An Introduction to the Old Testament: Exploring Text, Approaches & Issues.* By John Goldingay. Downers Grove: IVP Academic, 2015. 394 pages. Hardcover, \$45.00.**

For almost two decades, John Goldingay has taught Old Testament at Fuller Seminary. He previously taught at St. John's Theological College in Nottingham,

England. His publications span four decades, and evangelical scholars have long recognized his expertise. This introduction aims to enable students to study the Old Testament on their own. Goldingay does not intend to teach, but offer guidance as to how one should read the Bible. He does this through introductions to various issues that never span more than two pages. This method gives enough information for readers to know how to approach questions in the text, as well as where to look for further information.

Readers will find many helpful topics addressed. Helpful items include book outlines, introductions to biblical genres, and a framework for understanding the grand narrative of the Bible. He addresses the major themes of the Old Testament with the purpose of showing how themes develop throughout the Bible to culminate in the coming of the Messiah. Goldingay also shows great concern for the spiritual life of his readers. He desires that they read the Bible devotionally as well as academically.

Despite these positive contributions, and his pastoral intent, the book will not find acceptance with many evangelicals. Goldingay compares the features of story and history, arguing that the Bible most resembles a popular movie, rather than a documentary film—more story than history as moderns understand it. Goldingay contends that much of the Old Testament is parabolic in nature. He suggests Jonah, Esther, and Ruth most resemble parables, and that the Old Testament includes “fictional stories” (29). Since none of the sections in his book exceeds two pages, he often does not offer adequate support for these positions. This may lead readers to assume that most evangelical scholars hold these views, when in fact they do not. On the Exodus, for instance, he refers to a range of perspectives, but only refers to one evangelical—James Hoffmeier. He then states that most of the world considers it “pure fiction,” but he thinks “it is based on some real events,” because it is “unlikely that God inspired pure fiction here” (90). Readers may assume that most evangelical scholars agree, which they do not. The historicity of the exodus has long been a point of contention between evangelicals and certain sectors of the broader academic world.

These critical interpretations of biblical narratives reveal deeper theological presuppositions. He states that “there are no grounds within Scripture or outside Scripture for saying that the whole of Scripture is factual,” and that biblical inerrancy is “not based on Scripture” (26). Southern Baptists affirm that Scripture is without “any mixture of error” (2000 BF&M, Article I).

Goldingay continues, “I trust the OT because I trust Jesus” (27). However, it seems that his views on the origins and nature of Scripture differ from Jesus’s own views. For instance, he states that “we can know that Moses didn’t write the Torah, [and] Isaiah didn’t write all of Isaiah and so on” (31). Contrary to this statement, Jesus attributes words from the so-called deutero-Isaiah as “what was spoken through the prophet Isaiah” (Matt 8:17, HCSB). Jesus also speaks of what Moses spoke and proceeds to quote Deuteronomy. Goldingay knows this, because he presents counterarguments to Mosaic authorship of Deuteronomy (124). Apparently though, for Goldingay one can trust the Old Testament through Jesus and disagree with Jesus about the Old Testament. Despite these differences with most evangelicals, Goldingay deserves praise for his forthrightness. Too often, scholars have hidden behind ambiguous statements. Goldingay’s honesty makes the distinctions between his perspective and others clear.

The book's format is unique. It is divided into five major sections—introductory matters, three sections that follow the Hebrew Old Testament sections of Torah, Prophets, and Writings, and a final section that considers the Old Testament as a whole. Each section contains a list of topics, followed by brief discussions of each topic. The discussions never surpass two pages in length. For topics that Goldingay does not address, the final page of each section gives a list of other topics that he has addressed on his website. The topic lists in each section exclude page numbers. It numbers the topic, but requires thumbing through topic headings to find the topical number. Since the book's interior sections all exceed 80 pages and 40 topics, finding topics may not seem easy at first.

Although an expert in Old Testament studies, Goldingay's presuppositions about the nature of the text differ from Southern Baptist convictions to such a degree that SBC seminaries and colleges could only use the textbook with critical interaction and supplemental readings. Southern Baptist pastors would find more value in other introductions, such as House and Mitchell's *Old Testament Survey* (B&H Academic, 2007), or Grisanti, Rooker, and Merrill's *The Word and the World* (B&H Academic, 2011).

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***The Greek New Testament, 5<sup>th</sup> Revised Edition.* Edited by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce Metzger. Stuttgart: Deutsche Bibelgesellschaft, 2014. 974 pages. Hardcover, \$69.95.**

The Greek New Testament, 5<sup>th</sup> Revised edition (UBS5), includes a revised Greek text and textual apparatus in the Catholic Epistles along with the same Greek text and textual apparatus as UBS4 in the rest of the New Testament. The revised text reflects progress made in the *Editio Critica Maior* of the Catholic Epistles. Due to the significance of this work, the editors chose to include the changes although it results in an admittedly uneven final product. The thirty-three changes include eleven omissions, eight word changes, five additions, three changes in word order, three changes of form, two changes of case, and one change in both words and word order. A table of the changes appears on pages 3\* and 4\* of the introduction.

The most notable change to the textual apparatus is the appearance of the diamond which indicates places where it was too difficult for the editors to decide the original reading. Rather than the grade (A, B, C, or D) appearing to the left of the chosen reading, a diamond appears next to the other variant judged to be equal to the chosen text. This display could be improved by placing the diamond both by the reading chosen for the text as well as the corresponding variant. As an example, see the two readings in 1 John 1:4, notably changed from a grade of A (the highest confidence) for "our joy" to a diamond for "our joy" and "your joy." By my count, eleven diamond readings appear in the Catholic Epistles, including James 5:4, 1 John 1:4, 1 John 2:6, 1 John 4:20, 1 John 5:6, 2 John 1:12, 1 Peter 1:22, 1 Peter 5:10, 1 Peter 5:14, 2 Peter 1:4, and 2 Peter 2:11. A table of alternative readings (890) includes thirty-two additional places where it was too difficult to determine the original reading. These readings appear in a table rather than in the text because of minimal impact upon translation and exegesis. If one finds this decision troublesome, it is helpful to remember that UBS5 and NA28 are hand editions designed for translators and students rather than a comprehensive listing of all readings. Other changes to the apparatus in the Catholic Epistles include the addition or removal of readings from

the apparatus as well as the combination or splitting of other readings for clarity. The manuscripts consistently cited reflect the new Coherence Based Genealogical Method (5\*).

Outside of the Catholic Epistles, the text and textual apparatus remain the same aside from the inclusion of papyri 117–27. The apparatus appears to change, however, because of the inclusion of new data from modern translations in the same location as the textual apparatus. This apparatus notes places where eleven modern translations adopt a reading that differs from the base text. These translations include four English translations (Good News Bible 1992, New International Version 1984, New Revised Standard Version 1989, Revised English Bible 1989), as well as seven other translations in French, Spanish, and German. This apparatus presents data cautiously since it is not always possible to determine with certainty if a translation has adopted a different reading or simply made changes based upon translation philosophy or style considerations. While the editors would have liked to have placed this data elsewhere, they decided to locate it along with the textual apparatus for practical considerations. Experienced readers will learn not to confuse this information with evidence for a particular reading, although it will likely take time to reach this awareness. This apparatus makes a positive contribution although it may turn out to be a case of doing too little while trying to do too much since only some of the major translations appear. Adding additional translations could overwhelm the page and further substantiate the conclusion that the data belongs in a different place.

UBS5 also includes a thoroughly revised discourse segmentation apparatus showing places where Greek texts or modern translations differ in terms of section headings, paragraph breaks, clausal divisions, punctuation marks, and indentation of quoted or traditional materials. These and other differences noted in this apparatus can readily impact the interpretation of a text.

While UBS5 is admittedly uneven, readers will benefit from the progress made in the Catholic Epistles. The average reader will prefer this edition over NA28 (both of which share the same text aside from a few differences in punctuation and capitalization) since the apparatus of UBS5 is much easier to navigate than that of NA28. Readers wishing to dig deeper into text-critical issues will still consult NA28, although it is perhaps more fruitful simply to consult a fuller apparatus such as the one produced by the Center for New Testament Textual Studies.

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***Gospel of Glory: Major Themes in Johannine Theology.* By Richard Bauckham. Grand Rapids: Baker Academic, 2015. 237 pages. Paperback, \$25.00.**

As expected from a renowned Johannine scholar, Richard Bauckham garners in this book an impressive array of essays devoted to some of the major theological themes of the Gospel of John. Indeed, this book is made up of eight self-contained essays Bauckham had published or lectured elsewhere, and can be read in any order. By gathering the essays into a single volume, Bauckham hopes to introduce readers to some of the significant themes in the Gospel that either have been much neglected or debated in Johannine scholarship in one setting, while presenting his insights on them.

Chapter 1 deals with the theme of individualism. Individualism here does not refer to the modern understanding of the autonomous self, but rather in the way the



Gospel lays considerable emphasis on the individual's relationship with Jesus. The prominence of the aphoristic sayings that deal explicitly with the individual's relationship with Jesus and the extended conversations Jesus has with the individuals in the Gospel is the case in point. While the reason for this emphasis is not clear (17), Bauckham clearly shows the purpose of the emphasis: it is to stress the importance of an exclusive, personal relationship between the individual believer and Jesus (18).

Chapter 2 addresses the significance of John's usage of a theologically potent term: "one." According to Bauckham, the word "one" can signify uniqueness (21) or unity (22). In the Hebrew Bible, however, an interesting phenomenon occurs as the two senses connect together when the prophets mention the "uniting" of God's people under their "unique" ruler in the future (28). John takes this idea and extends it further by claiming that it will not only be the Jews who will be united as God's people, but the Gentiles also (30). Furthermore, John remarkably attributes a new dimension regarding the "oneness" of God, one that has no precedence in Hebrew usage, namely the "oneness" between God and Jesus (32).

In chapter 3, Bauckham discusses the well-known theme of glory found in the Gospel. The highlight of this chapter, in my mind, is Bauckham's treatment on why John would have seen the humiliation and the exaltation of Jesus not as a two-step process, but as one whole sequence of glorification. According to Bauckham, John even sees Jesus being lifted up on the cross as part of his glorification, for he seems to have taken Isaiah 52:13, which describes the Suffering Servant's glorification, as a heading for the subsequent passage, which includes all of Isaiah 53 (54, 58–60). By reading Isaiah 52–53 this way, John was able to see the entire process of Jesus' humiliation and resurrection as glorification.

In chapter 4, Bauckham connects the topic of the death and resurrection/exaltation of Jesus with four big theological terms of the Gospel: "love," "life," "glory," and "truth." While the approach might be fresh, the content has little to offer in terms of new ideas. Chapter 5 contains the treatment of the controversial issue, namely the Gospel's stance on sacraments. After succinctly describing the range of opinions in scholarship regarding sacraments in the Gospel, Bauckham brings the readers up to date: the contemporary scholarly majority sees minimal reference to sacraments (79). Bauckham seems to agree as he sees little sacramental overtone in three key passages (John 3:5; 6:31–59; 19:34), but nonetheless correctly argues that John is neither opposing sacraments nor overemphasizing them (107).

Johannine dualism is the topic for chapter 6. Here, Bauckham helpfully simplifies the kinds of dualisms found in the Gospel into two major types: forms that divide reality into two opposing categories, which he terms "dualism," and forms that divide reality into two contrasting, not opposed, categories, which he terms "duality" (123). Remarkably, Bauckham claims that John's soteriology is what holds together both the dualisms and the dualities (126). As Christ who is the light invaded the world of darkness, he set the dualistic categories in motion: "Light dispels darkness, requiring decision, while the world that rejects Jesus is conquered and saved by him through its very rejection of him" (129).

Chapter 7 concerns the dimensions of meaning in the Gospel's first week. Not only does Bauckham treat the narratives' literal meanings, he posits that there are further meanings, and proves this quite effectively by linking the Gospel's first week with the last week. For instance, on the fifth day of the first week, Nathanael is the first person to ask a question about Jesus' origins, a question which Pilate also asks on the fifth day of the last week (164–65). Thus Bauckham argues that John deliberately

narrated the first week to be in parallel with the last week, in order to make the beginning of his narrative prefigure or anticipate its end (184). Finally, in chapter 8, Bauckham compares the Johannine Jesus with the Synoptic Jesus, maintaining the position that the Synoptics and John complement and enrich one another, not contradict, in portraying the living Jesus (194, 197, 201).

In terms of the book's strengths, I can readily identify three points. First is the use of charts. Bauckham's charts are not redundant in that they are simply used in giving some additional information as an aside. Rather, his charts are interactive in that they bring clarity and support to his arguments. Second is language. While Bauckham's topics and arguments are top-notch, he is able to communicate them in simple, non-technical terms. Indeed, the writings are done in a way that even readers with little theological background are able to comprehend.

Third, and most important, is Bauckham's scholarly input and sophistication. As one engages his arguments, one can readily appreciate his depth of research and the intricate details he provides. Bauckham is also able to make original contributions while dialoguing with a variety of scholars, a mark of someone who has clearly mastered the field. Yet, his mastery of the field can also be his weakness. There are instances where he does not substantiate his points, perhaps because he is familiar with them. But those who are not familiar with the field of Johannine scholarship will simply have to take his word for it and do further research afterwards. Nevertheless, as an introductory book on Johannine theology, Bauckham brings amazing insights in a succinct fashion, and for this reason, this book should be recommended for anyone who is interested in studying the Gospel of John.

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***Coming Out Christian in the Roman World: How the Followers of Jesus Made a Place in Caesar's Empire.* By Douglas Boin. New York: Bloomsbury, 2015. 206 pages. Hardback, \$28.00.**

Douglas Boin is an assistant professor of ancient and late antique history at Saint Louis University. As a classical historian, Boin reconstructs the past not only with literary evidence but also with material artifacts. Accordingly, his volume contains eight pages of colored photographs of relevant archeological and artistic evidence. An appendix discusses pertinent Latin and Greek texts as well as selected archaeological sources (153–59). Substantive endnotes (161–96) and an index (197–206) nicely round out the volume. Minor errors within the work include “solider” for “soldier” (48), “Over next fourteen years” (95), and “Sixty millions Romans” (142).

Early Christianity is often portrayed as “inflexible” (2) and as “obstinately different” (1) in clear-cut contradistinction to its cultural context. In this traditional paradigm, the Roman “pagans” and “Christians” formed “two cultures incapable of mixing, like oil and water” (3). Boin's engaging study exchanges the sharp lines of this “us vs. them” depiction for the blurred boundaries of an impressionist montage. Although the title of the book borrows from the contemporary “coming out” metaphor, the focus of the work does not hinge on this illustrative yet connotation-laden metaphor. The central theme of cultural negotiation vs. cultural resistance makes a thought-provoking study of identity formation. Boin's brushstrokes paint a Christianity more involved in conversation than confrontation. Rather than engaging in a

“cultural clash” (3), the early believers went about “conversing with their neighbors and tearing down walls” (74).

Boin emphasizes that “what people believe—and what people are taught to believe—can and does inform the way they engage the world” (149). He posits an empathetic reading of “insider” beliefs in a manner that dissects and scrutinizes without criticizing (12). “The internal dynamics of a group are always much messier than they seem from the outside” (48). As a narrative focused upon historical details (4), the book seeks to draw from the “subtle stories” of “quieter” co-existence (4, 14). This bottom-up reading of the evidence focuses on “so many overlooked men and women who fought battles for acceptance every day in Rome” (57).

How does Boin seek to shift our understanding of early Christianity? First, he emphasizes the early Christian skill and art of cultural negotiation. The early Christians lived “hyphenated lives” (5, 66) inhabiting the “middle ground” (22), and they became “skilled jugglers” (30) and experts at “building bridges” (33). “Many of these men and women juggled their identities in highly creative ways” (5).

Second, the early Christians were not persecuted “everywhere and always throughout the Roman Empire” (18), as is often assumed. Of course, this comes as no surprise to historians who have spoken of life-threatening persecution as only local and sporadic. But Boin goes further—although the early Christians may have “felt” persecuted (23, 29), he believes the evidence for any systematic persecution is negligible.

Third, Boin maintains that pre-Constantinian Christians did not overtake the empire through a rapid growth that accompanied mass evangelism (6). Moreover, there was no religious “vacuum” of pagan dissatisfaction waiting to be filled by Christianity. According to Boin, “the majority” of pagans “were doing just fine” with the status quo (cf. 90).

Fourth, the “Constantinian turn” was not a “radical break with centuries of tradition” (98), since “the continuing debate over what it meant to be Roman and Christian would continue” (35). Rather than ending the debate, the Constantinian shift elevated it to a whole new level. “The long-running debate over what it meant to be a follower of Jesus had morphed into an empire-wide debate about the nature of being Roman” (128).

Among New Testament documents, the Gospel of John already discussed being in the world but not of it (17:14–15). Was such a two-pronged approach inherently contradictory? According to Boin, “Jesus’s followers were tied up in social contradictions from the earliest age” (18). Yet the Apostle Paul’s advice steered a middle course (1 Cor 5:9–13; 8–10)—even though many Corinthians lamentably capitulated to culture.

On page 46, Boin quotes the *Epistle to Diognetus* 5.1–2: “People who call themselves ‘Christians’ aren’t any different from anyone else, either in where they come from or the language they speak or in their way of life. They don’t separate themselves by living in their own cities; they don’t talk some strange language; and they don’t have an overly distinct way of life.” Yet Boin’s overall work seems to lack a sustained focus similar to the *subsequent* sentiments in *Diognetus* 5.4–12: “They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign. . . . They find themselves in the flesh, and yet they live not after the flesh. Their existence is on earth, but their citizenship

is in heaven. . . . They love all men, and they are persecuted by all. They are ignored, and yet they are condemned" (Lightfoot translation).

Granted, idealistic texts such as the *Epistle of Diognetus* were immersed in rhetorical overstatement ("they are persecuted by all"). Boin privileges a mirror-reading realism (what various churchgoers were actually doing) over a moral idealism (what they were being told to do by their church leaders). One wonders if Boin's emphatic reversal loses the early Christian theme of "pilgrim" living in a complex and fallen world. His early Christians are a conversational and conceding lot of master negotiators, readily participating in the vast bulk of their socio-cultural milieu. Boin's "when in Rome do as the Romans do" interpretation of the evidence, while an opportune corrective to simplistic portrayals of early Christian distinctiveness, seems to tilt to the point of teetering in the other direction. Surely sundry early Christians heeded the intractable calls of the Tertullians and Novatians of their world.

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***Paul and the Trinity.* By Wesley Hill. Grand Rapids: Eerdmans, 2015. 224 pages. Paperback, \$26.00.**

In *Paul and the Trinity*, Wesley Hill's premise centers around two interpretive questions. First, can the conceptual, Trinitarian language recognized by pro-Nicene theologians of the fourth and fifth centuries be utilized as a hermeneutical key for interpreting Paul? Second, was Trinitarianism thought inherent in the earliest days of Jewish Christianity instead of developing as a result of Hellenization? Besides answering these questions in the affirmative, Wesley Hill, assistant professor of biblical studies at Trinity School for Ministry in Ambridge, Pennsylvania, contends that his Trinitarian method of interpretation is not merely the preferred method, but the sole method.

James Dunn, James McGrath, and Maurice Casey represent a larger, modern perspective on Paul, which posits Paul's Christology on a sliding, vertical scale ranging between a low and high-Christology. For these theologians, Paul's staunch Jewish monotheism restrained his Christology, and since any Trinitarian development originated later after Hellenization, a low Christology is warranted. Interestingly, although Larry Hurtado and Richard Bauckham maintained that Trinitarianism existed at Christianity's origin and posited a high-Christology, Hill nevertheless regards them alongside the first group, i.e. outside the bounds of proper Pauline interpretation.

For Hill, Christ and the Holy Spirit are realized only by determining their relationality. Thus, Hill exchanges the vertical axis of Christology for a horizontal axis of relational Trinitarianism, thereby avoiding the "static conceptuality" plaguing the modern perspective. Using a "web of multiple intersecting sectors," Hill not only identifies the relational character of Christianity, but also preserves Paul's commitment to monotheism, albeit completely re-working his concept of one God to include the relational Trinity. Ultimately, this "anachronistic" interpretation of Paul, to quote Dunn, is the major source of contention between Hill and the modern perspective (19).

In chapters two through five, Hill offers an exegetical analysis of key Pauline passages to contend that the external relations (*ad extra*) within the Godhead determine its ontological identity (*ad intra*). Using passages such as Galatians 1:1, Ro-

mans 4:24 and 8:11, Hill maintains that God's identity is specified by means of Jesus' work, even prior to the historical Christ event. To maintain the necessary distinction between the Father and the Son, Hill proposes a bi-directional dimension, whereby the asymmetrical relations of the Father and the Son are maintained.

Devoting ample space to Philippians 2:6–11, a proof-text for the modern perspective, Hill advances the need for an interpretive concept known as *redoublement*. Undergirded by this interpretive method, particularly useful for Philippians 2:6–11 and 1 Corinthians 8:6, Hill asserts that the unity and relationality of the Father and the Son “operate in concert, as descriptions of the same reality from two vantage points” (119).

By affirming the Spirit's activity in the action of the risen κυριός in 1 Corinthians 12:3, Galatians 4:4–6, and 2 Corinthians 3:17, Hill's final chapter proves the Spirit's divinity. Ultimately, Hill's premise of the Holy Spirit's divinity, which allows him to avoid the Binitarian tendency of the high-Christology proponents, is dependent on a minority reading of Romans 8:11 by which the Spirit is portrayed as the means of Jesus' resurrection.

In *Paul and the Trinity*, Wesley Hill has entered a charged debate within the field of Pauline theology and, in so doing, has implicated many premier Pauline scholars in the guilt of having *missed the boat* by failing to recognize Paul's inherent Trinitarianism. However, Hill apparently believes he has managed to publish a work that focuses exclusively on Pauline Trinitarian theology without interacting with other aspects of Paul's theology. Even though Hill's volume is not a treatment of Paul's entire theology, he has nevertheless treated many facets of Pauline theology. For this reason, his omissions of Pauline anthropology and Jewish messianic expectation are unjustified and inexcusable.

Hill's lengthy consideration of Philippians 2:6–11, in light of the Septuagint translation of Isaiah 45:21–23, is undoubtedly the climax of his entire argument. After demonstrating Paul's intentional inclusion of Jesus into the divine name κυριός, Hill's proficiency in clarifying why κυριός should be understood as a reference to identity, instead of to role, is central to his overall thesis.

While Hill's effort to expose the dangers of a purely Christological view of Paul is helpful, his method of argumentation, in at least two areas, is equally hazardous. First, His relaxed allocation of fourth- and fifth-century Trinitarian concepts to Paul is alarming. At various points, Hill remarks that these Trinitarian concepts will “serve as exegetical prompts and heuristic aids,” and also, at points, are “foreign to the texts themselves” (88, 46). In an apparent contradiction, he affirms his final effort is not to “find a Trinitarian theology in Paul,” but instead only to “read Paul afresh,” which is noteworthy considering this *freshness* seems to posit a Trinitarian understanding within Paul (104–05).

Second, Hill's association of Hurtado and Bauckham, both proponents of a high-Christology, with Dunn, McGrath, and Casey, proponents of a low-Christology is surprising. While Hill excuses such association by claiming that both factions ultimately result in heretical teaching, it seems Bauckham and Hurtado, outside of focusing exclusively on Trinitarian relationality, stand near to Hill. For example, Bauckham affirms that Jesus is not added to the monotheistic God as merely an agent, but instead “included within the unique divinity as inseparable from God” (17). Additionally, Hurtado and Bauckham identify the climax of Christology at the earliest point in Christian existence, prior to the period of increased Hellenization.

Resisting the trend of modern perspectives on Paul, Wesley Hill's *Paul and*

*the Trinity* is as a necessary contribution to Pauline theology and biblical exegesis, two fields which Hill rightly contends are ontologically inseparable. Although many readers might disagree with the fundamentals of Hill's interpretation of Trinitarian theology, one must affirm the usefulness of Hill's thesis for Pauline studies.

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### Theological Studies

***Going Public: Why Baptism Is Required for Church Membership.* By Bobby Jamieson. Nashville: B&H Academic, 2015. 243 pages. Paperback, \$24.99.**

Bobby Jamieson's *Going Public: Why Baptism Is Required for Church Membership* is one of 9Marks's contributions to the ecclesiological discussion. 9Marks is committed to restoring theological discussion of ecclesiology, especially among Baptist churches, and Jamieson's volume presents a welcome and cogent argument. Jamieson explains his task up front: "This whole book aims toward the conclusion that churches should require prospective members to be baptized—which is to say, baptized as believers—in order to join" (1).

Jamieson's task is "a distinctly baptistic burden," in that while Baptists are in agreement with believers from other denominations that baptism is "a necessary prerequisite to the Lord's Supper and church membership," they (Baptists and those Jamieson labels "baptistic," referring to those who regard believer's baptism as the only true baptism, even if not Baptist denominationally) maintain that paedobaptists have not been baptized biblically (8). As such, according to Jamieson, they should be excluded from participation in church membership and the Lord's Supper. This position has been accused of being ungracious because paedobaptists do not declare those baptized by immersion upon profession of faith to be unbaptized, nor would paedobaptists bar them from participation in the Lord's Supper. Indeed, Jamieson acknowledges that "Baptists draw a tighter line around church fellowship than anyone else" (31). Jamieson is aware that his volume enters into a debate that has historical roots and contemporary ramifications.

*Going Public* is concerned with baptism, but more importantly, with the relationship of baptism to church membership. Jamieson traces baptism through the book of Acts and notes that baptism is "where faith goes public," that is, "Baptism renders faith visible; it gives the believer, the church, and the world something to look at" (36, 41). Moreover, the author argues that "baptism is the initiating oath-sign of the new covenant, and this makes baptism necessary for church membership" (56). As such, baptism exists as the oath-sign, or declaration of faith, that testifies that the baptized person is a believer and a participant in the kingdom of God. As baptism is the initial sign of faith, the Lord's Supper is the perpetual sign—"a corporate, covenantal oath-sign" that "constitutes many Christians as one church" (110). Thus, one must first be baptized biblically before participating in the Lord's Supper which exists as an "effective sign of the local church's unity" (109).

*Going Public* could have been stronger had Jamieson spent more time developing the Christological nature of the church. The author spends considerable time building a definition of the church upon a covenantal foundation showing how the gathered believers covenanting together transitions a cluster into a congregation, but offers little regarding the church existing as the body of Christ. This omission

does not appear to be intentional and the argument of the book does not necessarily demand that side of the discussion, but any description of the church mandates that it be defined by more than social and political observations. It is not enough to state, "A church is born when gospel people form a gospel polity" (144). More is implied in Jamieson's volume, but it remains in need of exploration.

Jamieson's argument is well-constructed and written in such a way as to be accessible to a general audience. The topic is critical for every Baptist church to consider and this book provides a substantial and cogent presentation of the argument for restricting church membership and participation in the Lord's Supper to those who have been baptized by immersion upon profession of faith. Ecclesiological confusion, according to Jamieson, stands as the reason so many discussions regarding church polity regress into accusations of acrimony and ungraciousness. Jamieson and 9Marks have contributed another strong volume demonstrating that ecclesiology is not a mere academic exercise, but rather, "church polity matters" (11).

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***The Church: God's Pilgrim People.* By David Zac Niringiye. Downers Grove: IVP Academic, 2015. viii + 200 pages. Paperback, \$24.00.**

David Zac Niringiye (Ph.D. Edinburgh) is an African theologian and churchman. Born and raised in Uganda, Niringiye later became a bishop in the diocese of the Anglican Church of Uganda. With a passion for theology along with social activism, Niringiye has been involved in issues like the HIV and AIDS epidemic. Niringiye now serves as a fellow in the Faculty of Social Sciences at Uganda Christian University.

From the outset of *The Church*, Niringiye sets his ecclesiology within his Ugandan context. Niringiye demonstrates that the church in Uganda is fractured, with churches from all denominations in close proximity to one another yet with little cooperation. This situation leads Niringiye to ask this guiding question: "Who, then is the church? What distinguishes and authenticates a particular community as the 'people of God?'" (6). While many groups in Uganda, and the world for that matter, might be classified as a church, Niringiye seeks to define who the church is in order to differentiate between true and false churches.

Niringiye begins *The Church* by reminding his readers that all churches claim their authenticity through two primary elements: Jesus and the Bible, two elements which converge in one story, humanity's story (28). Because story is the organizing theme in Niringiye's ecclesiology, he chooses to utilize narrative as his methodology, retelling the one story of the people of God.

For Niringiye, the story begins in Genesis with the creation of humanity. From there, Niringiye retells the story of Abraham's call, the Exodus, and God's covenant with Israel. From these stages of the story, one point becomes abundantly clear: God desires to covenant with his people. From this stage of the story, Niringiye highlights the motifs of gathering and pilgrimage, noting that the people of God were and are "being and becoming' the people of God" (55). The story continues with the retelling of the monarchy and exile of Israel. If the people of God had gained their identity with the Exodus and entrance into the Promised Land, they lost their identity through their request for kings and their ultimate exile. Niringiye notes that as Israel desired to be like the surrounding nations, they were losing their

corporate consciousness as the people of God, on a pilgrimage with a purpose” (66). While they had lost their identity, in exile, a promise emerged of a new covenant forming a renewed community through a suffering servant.

Beginning with chapter four, Niringiye enters the New Testament. He writes, “The foundation of the New Testament is that the hope of the faith of ancient Israel was fulfilled in Jesus” (87). Most importantly, Jesus is the one who inaugurates the Kingdom of God and the church is to be the community of this Kingdom. While this new community began with the twelve apostles, the community expanded at Pentecost. This new community would be a community of love where both Jew and Gentile were to co-exist. Such community was and is only possible through the Holy Spirit. Today, as the church continues to develop and redevelop a mission strategy, the church “must first and foremost be about listening to the Holy Spirit to discover what he is doing, and then in obedience following” (144).

Niringiye continues by looking at the stories of four churches in Acts: (1) Antioch, (2) Philippi, (3) Corinth, and (4) Ephesus. Niringiye notes that these churches “serve as a mirror for us as communities of followers of Jesus in the twenty-first-century globalized world” (171). These churches demonstrate that “what matters most in exemplifying Spirit-filled communities is not what characterizes many that we call churches of Christ today” (171). Niringiye concludes *The Church* by suggesting that faith, hope, and love do and should characterize the people of God (176). Returning to the central motif of pilgrimage, Niringiye concludes *The Church* by reminding his readers that “‘becoming church’ is authenticated by ‘being pilgrim people’” (198).

While more non-white and non-Western theologians are writing theology, the need for more diversity in theology today cannot be underestimated. Thus David Zac Niringiye’s *The Church* is a welcome addition to theology in general and ecclesiology in particular. He provides white, western readers with a look into ecclesiology from the perspective of an African theologian and churchman, a perspective many have not seen nor experienced.

Niringiye’s narrative methodology is refreshing in that it is thoroughly biblical, biblical in that he utilizes the Christian Scriptures and in that he traces the metanarrative found from Genesis to Revelation. He does an excellent job in interpreting the text as well as developing a biblical theology that speaks to ecclesiology. While some might find issue with the continuity he finds between the Old and New Testaments, he also rightly recognizes the discontinuity that exists. While strength lies in his narrative methodology, it also seems to be a methodology that is overplayed. Many in the biblical and theological studies have recently emphasized the biblical metanarrative and therefore Niringiye seems to be offering an ecclesiological picture many have already seen.

Still, Niringiye’s central motifs of pilgrimage and gathering—being and becoming—prove to be beneficial and useful. Ecclesiologists of all Christian traditions could learn much by studying and seeing their church through the lenses of pilgrimage and gathering. For that, Niringiye’s *The Church* is a valuable addition to the study of the church.

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***Systematic Theology.* By Anthony C. Thiselton. Grand Rapids: Eerdmans, 2015. 432 pages. Hardcover, \$40.00.**

Systematic theology is the disciplined study of organizing a set of data and relating it to God, in this case the Christian God. In a sense, systematic theology covers everything as it relates to God, hence the complexity and overwhelming challenge of such an endeavour. Couple this with the attempt to bring all of the material into one volume, and one is confronted with a significant challenge. Very few one-volume systematics exist for these reasons. Anthony C. Thiselton successfully attempts just that by contributing a well-rounded one-volume systematic theology.

Thiselton begins his study with theological method. While trained in New Testament scholarship and hermeneutics, he synthesizes a swath of relevant theological data and authorities, making his method appealing to multiple theological disciplines. He lays out his approach to theological method by advancing a method that is at once interdisciplinary and affective in nature. By interdisciplinary, Thiselton intends the idea that systematic thinking about God and the world is tied to a wide set of issues and disciplines, an approach refreshingly unusual from a New Testament scholar (13). By affective, Thiselton describes theology as a task that is intimately related to prayer, contemplation and participating in God (6). What may be surprising to some, Thiselton does not include a section on the doctrine of revelation itself. Instead he integrates his understanding of revelation, as God's act of making himself known, to theological method. His methodological starting point includes both revelation and the "rule of faith" or the authority of church interpretation continuous with apostolic teaching. Indispensable to this task is philosophy both in terms of epistemic foundations (e.g., coherence) and "conceptual grammar" (15). Additionally, he takes it that sociology, literary theory and hermeneutics are necessary for a holistic systematic approach. Thiselton unites these disciplines in such a way as to naturally move from systematic to practical theology.

Like so many systematics, he proceeds naturally from prolegomena to Theology proper. From Theology proper he proceeds to anthropology, the person of Christ, Christ's work, the Holy Spirit, the doctrine of the Church, and, finally, eschatology (i.e., the last things and the afterlife). The reader will be surprised that after all of this, Thiselton still manages to interact with modern and postmodern theology. He is especially attuned to the insights of Barth and Brunner as he interacts with their understandings of Christ and revelation. Drawing insights from both modern Reformation scholars (e.g., Pannenberg and Moltmann) and Roman scholars (e.g., Balthasar, Rahner, Kung and Pope John Paul II), he is able to use modern theology as a sounding board for theologically addressing modern concerns.

Naturally with an interdisciplinary work that is this far reaching and wide in scope, specialists may have concerns. They may find themselves disagreeing with Thiselton's use of evidence or conclusions. His mastery of New Testament studies, hermeneutics along with philosophy, church history, and sociology is quite impressive but it lends itself to the possibility of imprecision and generality. Philosophers and theologians may disagree over his ascribing to God the notion of "suprapersonal" as sufficiently fuzzy (see Chapter II) or his interpretation of Augustine (10) or his waving aside mind-body dualism (140–44), to name just a few. Given the scope and overwhelming amount of data involved, these concerns are surely forgivable.

In the end, Thiselton contributes one of the finest one-volume systematic theologies on the market. His manuscript will be especially helpful to professors

teaching courses that cover all the major doctrines. I look forward to using this volume in the future.

Joshua Farris  
Houston Baptist University

***Heaven, Hell, and Purgatory: A Protestant View of the Cosmic Drama.* By Jerry L. Walls. Grand Rapids: Brazos Press, 2015. 240 pages. Paperback, \$19.99.**

Jerry Walls is one of the foremost exponents of the doctrine of the afterlife having published a significant series on Hell, Heaven, and Purgatory. In the present volume, *Heaven, Hell, and Purgatory*, Walls disseminates his wealth of knowledge in a readable and digestible fashion in one volume rather than treating each topic individually (e.g., the trilogy which includes Hell, Heaven, and Purgatory). Whilst trained in analytic philosophy, Walls creatively draws from his skills for the purpose of crafting a treatment on death intended for a wider audience. He offers the general Christian a unique and thoughtful contribution relevant to the big questions of life.

Walls situates his discussion on Heaven, Hell, and Purgatory in a larger framework on the meaning of life. Charmingly, he motivates the need for an afterlife, by arguing that all of life only makes sense if there is an afterlife and if God is at the center. As a contribution to the wider discussion on the meaning of life, Walls's work is on par with other significant discussions, namely, *The Golden Cord* by Charles Taliaferro, *The Soul of the World* by Roger Scruton, and other exceptional treatments.

Walls is interested in the central questions concerning the afterlife: where do I go when I die? What happens in the afterlife? Why does it matter now in the present? He approaches this set of interrelated questions from a broadly ecumenical Christian perspective, and, more specifically, from a Protestant perspective. In keeping with his trilogy, Walls is interested in offering a critical and coherent case in favor of these doctrines all the while making slight distinction from a Catholic view on the afterlife. He argues that morality is wrapped up in a view of the afterlife. Hell, Heaven, and Purgatory refer to places relevant to an individual's stance before God.

Interestingly, however, Purgatory is not closer to Hell but closer to Heaven as the place for additional sanctification. In this way, Walls is explicit that Purgatory is not the place we go to earn additional merit (i.e., what he calls the "satisfaction model"), but, instead, it is a place where believers/Christians go to continue in the process of spiritual growth and holiness. Importantly, Walls is not interested in an older Catholic doctrine that articulates Purgatory is a place where one must earn his place in Heaven, nor is it a place where one goes to continue paying for sins. Christ has paid for the objective requirements of what our sins owe to God, which is in keeping with a Protestant view of salvation. Appropriately, he calls the view he is defending a "sanctification model", which he argues is consistent with Protestant theology. He defends the doctrine of Purgatory on the basis that most Christians have not fully arrived, or attained the fullness of sanctification in this life. And, to suggest that those who are still *in process* would go straight to heaven to be in the presence of God would seem, well, counter-intuitive to how we grow in spiritual maturity. Additionally, it would seem to undermine the work we have done while on earth. Finally, it would require that God somehow zap us and make us immediately holy upon death, which seems to be the standard Protestant view (112). You might call this the immediate-perfection-upon death view. The difficulty for this view, as Walls explicitly points out, is its non-intuitive nature. Our common sense tells us that growth in maturity takes time and unless we are close to maturity at death, then

it seems unlikely that we would simply become holy as soon as we experience physical death. Some comments are in order.

While Walls is right to point out the ad-hoc nature of the immediate-perfection-upon death view, one could conceivably tell a story that circumvents a literal purgatory in the afterlife and motivates a reasonable picture of the immediate view. In keeping with a common sense view of moral and spiritual formation, it seems right to claim that some events might speed up the process of formation for better or for worse. Some actions and events ignite a chain of events, not necessarily, but naturally. For example, both fornication and killing seem to impact people's moral fiber immediately and in significant ways. One might argue that these actions were a result of a long line of previous choices. This may be true in some cases, but it hardly seems true in all cases. Some actions or events seem to have an immediate and deep effect. An analogy may help to conceive of this possibility. We might think of events like taste aversion. For example, if I were to consume an avocado (something I love) that had been injected with a toxin that caused me to become ill, then I would immediately develop an aversion for avocados because of the associations I have gained from the experience. Positive experiences at times work in a similar fashion. Is it possible then that a direct encounter with God could have an immediate and deep transformation? As Ezekiel 36:27 may indicate, "I will cleanse you from all your impurities and from all your idols." There are several other highlights worth a mention, but, for the sake of space, I will mention one.

Walls addresses the salvation of souls and bodies in Chapter 5, one of the many noteworthy chapters. Walls practically motivates the discussion by raising the question of whether or not we will know one another in the afterlife. Academics regard this as a question about personal identity. The challenge with the Christian afterlife is accounting for radical change, the foremost of which is physical death and physical resurrection. He points out that if humans have souls (or are souls), then this would provide the pre-conditions for continuity between physical death and physical resurrection (123–24). Additionally, He notes the significant challenge materialism (the view that humans are wholly material/physical in nature) has in accounting for purgatory, but he remains open to the possibility of a solution (124–26).

As with any scholarly work intended for a general audience, one might dispute certain finely grained details, but, in this case, very few infelicities present themselves. Walls has written an exceptional, the finest to date, introductory treatment of the afterlife that is accessible, careful and clear. The scholar, the student, and the lay Christian will benefit from reading and digesting *Heaven, Hell, and Purgatory*.

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### Historical Studies

***The Works of John Newton.* By John Newton. New Edition. 4 Vols. Carlisle, PA: Banner of Truth, 2015. 3,032 pages. Hardcover, \$150.00.**

John Newton (1725–1807) was reared by a devout mother who taught him the *Westminster Shorter Catechism* and the responses to Isaac Watts' *A Short View of the Whole of Scripture History* before his sixth birthday. She was overwhelmed by tuberculosis, and Newton joined his father (a ship's captain) on the sea at the early age of ten. Newton's life upon the sea culminated in his becoming a captain of his

own slave-trading vessel. His experiences as a first mate and as a ship captain on these ships eventually became his testimony before Parliament in the abolition effort. Early in his sea-faring career, Newton was known to be a vociferous atheist and blasphemer; however, his spiritual trajectory had been altered during a storm that threatened his life. Though he did not view this as his moment of conversion, Newton often reflected on his deliverance from death and the marvelous grace of God from the storm. He applied for ordination in the Church of England, but was rejected for six years due to his relationship with George Whitfield and his “enthusiasm.” Eventually, he pastored in Olney for fifteen years where he befriended the tortured William Cowper who became an unofficial assistant to Newton in his pastoral duties. One of the areas of Newton’s ministry that was most helped by Cowper was in the writing of hymns in order to help illustrate Newton’s sermons and to cement their lessons into the lives of his parishioners. One of those hymns, written by Newton, has become the most recognized and recorded song in history: *Amazing Grace*. Newton would go on to influence William Wilberforce and assist him in bringing an end to the slave trade in England. He would pastor in London for thirty years before entering into his eternal reward.

In *The Works of John Newton*, New Edition, the Banner of Truth Trust has published Newton’s works in a new typeset with an increased size making it easier to read and condensed what was six volumes in the previous release into four. In doing so, the publisher has made Newton’s complete works more affordable. Apart from the type, the publisher notes, “A small number of words, which have radically altered their meaning over the years since Newton wrote, have been changed to avoid misunderstanding” (1:ix). Each of these changes were made in such a way as to make Newton’s writings more accessible than ever before.

Whereas in previous editions of Newton’s *Works*, the author’s autobiography, *An Authentic Narrative*, was incorporated into Richard Cecil’s introductory life of Newton, it is printed in whole in the new edition. This autobiography was published at the time of his appointment to Olney and drew congregants from as far as London to hear the famed Newton preach. As such, it is fitting that it be included in his works.

Interest in John Newton’s experience of God’s grace and the pastoral insight in his application of that grace to those in his charge has been revived in light of Tony Reinke’s *Newton on the Christian Life* (Wheaton: Crossway, 2015). In light of this renewed interest, and the great contribution of Newton’s personal testimony, this new edition of his *Works* provides a complete resource for those interested in studying him further and will serve them well whether it be for academic, pastoral, or devotional purposes.

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***Newton on the Christian Life: To Live is Christ.* By Tony Reinke. Wheaton: Crossway, 2015. 285 pages, \$19.99.**

In the Theologians on the Christian Life series (edited by Stephen J. Nichols and Justin Taylor), Crossway challenges readers to look beyond the abundance of modern resources and towards the wisdom of those who have walked before them. The purpose of the series is “to help us in the present listen to the past” (13). This volume, written by Tony Reinke, staff writer and researcher at [desiringGod.org](http://desiringGod.org),

focuses on the eighteenth-century Anglican pastor, hymn-writer, and abolitionist, John Newton.

The book begins with a brief summary of the life of John Newton, yet this volume is not intended to be a biography. Reinke's goal, instead, is to present the "cohesive theology" and "pastoral counsel" woven throughout Newton's letters (30). Reinke provides his thesis-in-full in the introduction:

John Newton's vision for the Christian life centers on the all-sufficiency of Jesus Christ. Awakened to Christ by the new birth, and united to Christ by faith, the Christian passes through various stages of maturity in this life as he/she beholds and delights in Christ's glory in Scripture. All along the pilgrimage of the Christian life—through the darkest personal trials, and despite indwelling sin and various character flaws—Christ's glory is beheld and treasured, resulting in tastes of eternal joy, in growing security, and in progressive victory over the self, the world, and the devil—a victory manifested in self-emptying and other-loving obedience, and ultimately in a life aimed to please God alone (30).

According to Reinke, Newton perceived the entirety of the Christian life to center on the person and work of Jesus Christ. He writes, "Christ is the motto of the Christian life because Christ is the substance of the Christian life" (51). Therefore, Christ exists not only as the source, but is himself the "center, goal, and aim—the motto—of the Christian life" (65). In light of the centrality of Christ, "*looking to him* is the great duty of the Christian life" (69). Reinke explores Newton's emphasis on looking to Christ in every aspect of the Christian life, from the reading of Scripture, to growing in holiness and walking through suffering.

Newton's insight specifically toward those walking through trials and suffering is the great gift of this book. Many readers know of Newton as the writer of *Amazing Grace* or as the slave-boat captain turned abolitionist. Few have taken the initiative to study Newton's pastoral counsel in-depth and to marvel at the manner in which he walked alongside those struggling with illness and depression while calling them to trust in the sovereign hand of God. Newton assures those walking through trials that "All shall work together for good: everything is needful that *he sends*; nothing can be needful that *he withholds*" (194–95).

Reinke's sole criticism of Newton's pastoral care is that he "fails to stress the atonement as proof of God's particular love for each of his children" (262). He lists this as two separate criticisms: a failure to emphasize God's "*delight* over his redeemed children" and "Christ's definite atonement on their behalf," yet they are connected inseparably (261–62). Reinke's objection is that in Newton's failure to emphasize the doctrine of definite atonement, he has failed to assure those under his care that God has not only forgiven them, but has set his love upon them as well.

Reinke acknowledges that "while he appears to be a five-point Calvinist in creed," Newton emphasizes the general nature of the atonement (262). Though Reinke can see the evangelistic benefit of this emphasis, he writes, "In his desire to see many sinners come to Christ, and possibly his desire to avoid becoming the center-piece in theological debate, Newton's ministry remains vague on definite atonement" (262).

This objection regarding definite atonement is valid. One will pore over Newton's works in vain looking for a treatise on this aspect of the atonement. Newton is not, however, vague on the assurance of God's love. Newton's counsel to those seeking

evidence of God's love is to "[l]ook unto the Lord Jesus Christ . . . and compare your sins with his blood, your wants with his fullness, your unbelief with his faithfulness, your weakness with his strength, your inconstancy with his everlasting love" (65). For Newton, God's love is evident in the face of Christ. No other assurance is necessary.

Reinke's exploration of Newton's letters is a wonderful introduction to Newton's theology and pastoral wisdom. Newton has a wealth of insight and Reinke's description and distillation of Newton's pastoral wisdom is exceptionally written. He succeeds in allowing Newton's pastoral counsel to shine through the text. Reinke successfully leaves the reader considering that which John Newton has written more than that which he has written of John Newton.

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***The Ecumenical Edwards: Jonathan Edwards and the Theologians.* Edited by Kyle C. Strobel. Farnham, UK: Ashgate, 2015. 257 pages. Hardcover, \$112.**

The field of Jonathan Edwards-studies has become something of an academic industry. Kyle Strobel's *The Ecumenical Edwards: Jonathan Edwards and the Theologians* is the most recent evidence of such. As Strobel's second major academic work on Edwards in two years—the first being, *Jonathan Edwards' Theology: A Reinterpretation* (New York: Bloomsbury, T&T Clark, 2014)—*The Ecumenical Edwards* is a collection of thirteen artfully written and thought-provoking essays that recommends Edwards' "distinctly Reformed genius" to traditions beyond Protestant evangelicalism (3). A rather unique move on Strobel's part, the book brings together Roman Catholics, Eastern Orthodox, and other Protestants authors to write about Edwards in relation to the tradition. Far from making Edwards out to be a spokesman for these other traditions, as is sometimes the fate of theologians whose writings are as rich and varied as are Edwards', Strobel and his fellow contributors display the great theological and philosophical treasures still to be discovered in what is a veritable treasure trove of Edwards' seventy-three volumes of work.

Contributors to Strobel's volume are not all the usual suspects, as one might not expect to find for a technical collection of essays of this sort. The Edwards fraternity, as it were, is comprised of a relatively small group of scholars. Smaller still is the group of Edwards scholars whose interest is the more constructive and speculative side of Edwards' philosophical theology. That not all the usual suspects are present in Strobel's volume is part of the reason that it sheds so much light on Edwards' philosophical theology. This is certainly one of this volume's strengths. In some cases, it also may be regarded as one of its weaknesses, and that, simply because some of its contributors appear less familiar with the highly nuanced secondary literature that so often accompanies Edwards' more speculative theological endeavors. That said, this is at best a minor deficiency and does not detract from the cumulative value of the collection.

Strobel divides the work in two parts. Part one, entitled, "Comparison and Assessment," contains a series of fascinating essays that puts Edwards in conversation with variety of theologians from differing traditions. The essays in part two, entitled, 'Constructive Engagement for Current Conversations', unfold much the same fashion as part one, with one important twist, namely, a clear focus on theological dividends that are to be cashed in on for contemporary constructive theologians.

Since this review cannot address all the essays, the value of Strobel's work is perhaps best made clear by a consideration of two chapters in some detail. Consider first, Roman Catholic theologian, Matthew Levering's, "Jonathan Edwards and Thomas Aquinas on Original Sin," wherein he argues that the theological findings of both Edwards and Aquinas ought to bear persuasively on contemporary discussions of human origins, human solidarity, human sin, and redemption (147). In the case of Edwards, whom he uses as a sort of conceptual bridge to Aquinas, Levering draws attention to Edwards' affirmation of two Christian dogmas: first, the sobering reality that mortality is God's punitive assignment for human moral corruption, and second, that human freedom is the reason for Adam's (and his progeny's) culpability for moral corruption and sin: "What Adam's sin does is to produce this propensity to sin in all humans; this propensity to sin is what Edwards means by an inherited or imputed condition of 'original sin'" (140). It is at this point, that Levering's argument pivots toward Aquinas' account of human solidarity—the place where the bulk of what remains of the essay develops. With both precision and brevity, Levering unpacks some of the contours of Aquinas' thought regarding both the nature and transmission of original sin, in the context of Christ's redemption. According to Levering, Edwards and Aquinas are representatives of the theological continuities shared by two different traditions that confirm, in Levering's thinking, important truths about the status of human relations to God in light of contemporary and contestable, scientific and historical research about human origins. Despite the appearance of his passing by a mountain of secondary literature related to Edwards' doctrine of original sin—something I suspect was excised in order to keep the volume to a prescribed length—the most important of which has appeared in the last decade, Levering's contribution goes a ways toward supporting the notion that Edwards ought to be regarded, with Aquinas, as among the most significant theologians in the history of the church, his traditional allegiances notwithstanding.

Next, consider Baptist theologian, Myk Habets' "The Surprising Third Article Theology of Jonathan Edwards," wherein Habets makes the case for Edwards being what he calls a 'proto-Third article theologian'. So-called 'Third article theology' is a way of categorizing Trinitarian theology (First article theology having to do with theology that starts with the Father and Second article theology having to do with theology that starts with the Son) from a pneumatological perspective, a subject of recent focused interest in some quarters of Christendom. Habets' argument rests on a strong footing on both primary and secondary support—his essay being among the strongest, most suggestive, and most Edwards-interactive essays in Strobel's collection. Following a brief, insightful and helpful synthesis of what it means to do theology in a pneumatic posture, Habets takes up two underdeveloped elements of recent and exciting interest in Edwards-studies, his doctrine of Spirit-Christology and his doctrine of Theosis, in order to show Edwards' unique qualification for being counted among Third article theologians. Habets' conclusions leave the reader wanting more, suggesting that much more work is to be done in this area of Edwards' thought.

These two essays are representative of a strong, technical, and nevertheless accessible volume of similar essays. There is no doubt that Strobel's work belongs on the top shelf of the more recent and useful consultant works on Edwards, and for this reason ought to be no further from the reach than from Edwards' works themselves. Similarly doubtless is that Strobel's future contributions will continue to provoke as much interest in Edwards-studies as has *The Ecumenical Edwards*. Finally,

and with hope, the team at Ashgate publishing will continue being the go-to vehicle for some of the highest quality and most interesting printed works in theology on the market.

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***The Oxford Inklings: Lewis, Tolkien and their Circle.* By Colin Duriez. Oxford, UK: Lion Books, 2015. 288 pages. Paperback, \$16.95.**

In Colin Duriez's latest book, he explores the inner-workings of the Inklings, especially "their lives, their writings, their ideas, and most crucially the influence they had on each other" (11). The mid-twentieth century Oxford writer's group is not new terrain for Duriez, whose works include *The C.S. Lewis Encyclopedia* (Wheaton: Crossway, 2000), *The Inklings Handbook* (Saint Louis: Chalice, 2001), *J.R.R. Tolkien and C.S. Lewis: The Gift of Friendship* (Mahwah, NJ: Hiddenspring, 2003), *Tolkien and The Lord of the Rings* (Mahwah, NJ: Hiddenspring, 2001), and *A Field Guide to Narnia* (Downers Grove: IVP, 2004).

The Inklings were an informal gathering who, according to their founder, C.S. Lewis, had two things in common: "a tendency to write, and Christianity"; yet there was no established agenda, mission, or membership (25). Duriez writes, "It is equally mistaken to see the literary club simply as a group of friends, or as a doctrinaire group driven by a highly defined common purpose" (217). Lewis stood at the center of this gathering, alongside J.R.R. Tolkien, Charles Williams, and Owen Barfield; however, the number of members would wax and wane over the course of the years. This open and informal group "existed in times of great change in Oxford, through the 1930s, 1940s, and 1950s, and petered out only with Lewis's death in 1963" (12). They would gather in residences and pubs across Oxford, where they would spur one another on to write by having someone read "from a work in progress," after which they "received extemporary criticism from the group" (225). When one considers the literary output of those who were in attendance, one can only consider in high esteem the critique that would have been offered.

Duriez provides an overview of the Inklings' history, but is interested primarily in exploring "how this eclectic group of friends, without formal membership, agenda, or minutes, came to have a purpose that shaped the ideas and publications of the leading participants" (11). The main task taken up by the author is to describe the group's influence upon the works of the individual Inklings. In some ways, this influence is obvious in that the authors were constantly encouraging one another to take up a particular effort, and discouraging other efforts. They critiqued one another's works, made suggestions and edits, and at times, called for entire rewrites. However, for Duriez, this influence extends far deeper than merely offering friendly criticism.

Duriez posits that a special bond between the Inklings had the greatest effect on the individual authors' works. He writes, "For Lewis and his friends, friendship itself was a rich and complex relationship, with roots in an older world, and with the power to enable what is best in our humanity" (229). This older world was that of the pre-Christian and Christian past, which for Lewis, stood in opposition to the post-Christian modern age governed by science (20). These values, then, were encouraged among the Inklings, and they provided the basis upon which the Inklings were established. Thus, according to the author, the Inklings greatest effect upon their own works was by way of a shared passion for faith, an appreciation for good literature, and a common worldview that drove them to charge each other to



“point to a different kind of contemporary world, rooted in old virtues and values” (16). This conclusion that the shared worldview of the group influenced their works most profoundly provides a deeply-considered answer to one of the most common questions asked by readers of Lewis, Tolkien, and the other Oxford Inklings.

The author’s forty years of studying the Inklings is evident in each page. Those beginning to take interest in the Inklings will find this to be a friendly introduction to the Oxford writers group and long-time readers of the Inklings will take advantage of the insight, research, and documentation of the author.

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### Ethics and Philosophical Studies

***What Does the Bible Really Teach about Homosexuality?* By Kevin DeYoung. Wheaton: Crossway, 2015. 158 pages. Softcover, \$12.99.**

Despite the fact that the Supreme Court of the United States declared a 14<sup>th</sup> Amendment right to same-sex marriage in the 2015 decision of *Obergefell v. Hodges*, the debate over homosexuality and same-sex marriage is not ending anytime soon. In fact, the rhetoric is most likely going to increase even if the lines of argumentation change in light of the high court’s ruling.

The pressure for Christians to affirm homosexuality as a biblically viable expression of sexuality will increase in years to come. For that reason, Kevin DeYoung’s *What Does the Bible Really Teach about Homosexuality?* is a helpful resource for the Christian in the pew and the pastor in the pulpit. This book contains fewer than 150 pages of actual text, but it is packed with solid biblical content written with a pastor’s perspective. The answer to the question posed in the title is given in the introduction as DeYoung writes, “I believe same-sex sexual intimacy is a sin. Along with most Christians around the globe and virtually every Christian in the first nineteen-and-a-half centuries of church history, I believe the Bible places homosexual behavior—no matter the level of commitment or mutual affection—in the category of sexual immorality” (17).

After stating his thesis, DeYoung then walks through the six major passages related to sexuality—Genesis 1–2, Genesis 19, Leviticus 18 and 20, Romans 1, 1 Corinthians 6, and 1 Timothy 1. The first five chapters of the book contain the discussion of these passages. The exegetical portion of the book is easy to understand and written for an audience without any formal theological training. That does not mean that DeYoung’s arguments are superficial; instead, he stays with the basics and avoids technical language.

Throughout the first part of the book, consisting of five chapters, DeYoung argues for a traditional understanding of marriage and sexuality. He describes the biblical teaching as affirming the complementary nature of men and women, the expression of sexuality within a monogamous marriage between a man and a woman, and the intended procreative aspect of sexuality. These characteristics of sexuality then serve as the foundation for his discussion of homosexuality as a sin.

In the second part of the book, DeYoung explores numerous objections to his thesis, including the church’s supposed *laissez faire* attitude toward divorce and gluttony and the argument that proponents of traditional attitudes on sexuality are on the wrong side of history. In these chapters, DeYoung skillfully crafts responses

to the arguments of some of his most common detractors. For example, chapter six addresses the objection that “the Bible hardly ever mentions homosexuality.” In response, the author offers six straightforward answers. One of the key answers is succinctly stated, “The reason the Bible says comparatively little about homosexuality is because it was a comparatively uncontroversial sin among ancient Jews and Christians. There is no evidence that ancient Judaism or early Christianity tolerated any expression of homosexual activity” (72). The chapters of the second part follow a similar formula of offering simple yet substantial answers to these objections.

The biggest flaw of DeYoung’s work is also its greatest strength. There are other more comprehensive treatments of the Bible’s teaching on homosexual behavior (e.g., Robert A.J. Gagnon’s *The Bible and Homosexual Practice*). However, DeYoung never set out to write such an exhaustive work. By contrast, he attempted to offer a straightforward, simple book that faithfully handles the biblical text and can be a resource to its readers no matter their level of formal theological training. As a result, DeYoung glosses over a number of technical issues related to the biblical languages, history, and the law, but this aids in accomplishing his purpose of providing a useful tool for all people.

*What Does the Bible Really Teach about Homosexuality?* is a necessary resource for every pastor’s library and the interested layperson who wants to know how the church has historically interpreted the passages of Scripture regarding homosexuality. Its brief chapters make it an easy read and a helpful resource to which its readers will often return.

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***Why Christian Faith Still Makes Sense: A Response to Contemporary Challenges.***  
By C. Stephen Evans. Grand Rapids: Baker Academic, 2015. 145 + ix pages.  
Paperback, \$20.00.

In keeping with the aim of the Acadia Studies in Bible and Theology series, *Why Christian Faith Still Makes Sense* provides readers a helpful, concise treatment of the challenge presented to Christian faith by the “New Atheists.” Rather than systematically addressing their arguments, which author C. Stephen Evans, University Professor of Philosophy and Humanities at Baylor University, understandably does “not find...worthy of serious refutation” (vii), the book focuses on the charge that faith is intellectually baseless.

The opening chapter introduces the “Four Horsemen” of the New Atheism—Richard Dawkins, Christopher Hitchens, Sam Harris, and Daniel Dennett—as well as their claims against Christian faith. Noting their lack of “any real competence in the philosophy of religion” (6), Evans observes that beyond deriding Christian faith as baseless and harmful to society the New Atheism really has no new claim; their newness, rather, is the “brash confidence” and “shrillness” (8–9) characteristic of their writings. In view of this, Evans sets out to “clearly articulate why reasonable people can believe that Christian faith is true” (11).

Although a defender of “Reformed epistemology,” beginning in chapter two Evans turns to natural theology as a source of reasons for theistic belief. On Evans’s view natural theology is best taken “not as providing us with an adequate, positive knowledge of God but as supporting...‘anti-naturalism’” (20). This construal tasks natural theology with pointing out “aspects of the natural world that naturalism cannot fully explain,” that is, with identifying “natural signs” (20). The chapter rounds

out with a discussion of the kind of evidence one ought to expect if, indeed, God exists. In considering the plausibility of Christianity's claim that God desires a genuine relationship with human persons, Evans offers two principles regarding such evidence: the "Wide Accessibility Principle," according to which evidence for God will be "fairly pervasive and easy to recognize" (24) and the "Easy Resistibility Principle," according to which the evidence is such that "a person who wished to do so could dismiss or reject" it (25).

The third and shortest chapter of the book develops the notion of a "natural sign" of God. Appealing to both Blaise Pascal and Thomas Reid, Evans explains that to qualify as a "sign" evidence must satisfy both principles laid out in chapter two. More specifically, signs pointing to God—"theistic natural signs"—require three conditions: "a connection between the sign and what the sign signifies," the sign "must have the purpose or function of being a sign," and "there must be a native tendency on the part of those who receive the signs to respond appropriately by 'reading' the sign correctly" (32). There are, Evans maintains, numerous ways God might meet these conditions leading to propositional evidence of Himself.

Chapter four surveys five natural signs for God: the experience of cosmic wonder, the experience of purposive order, the sense of being morally accountable, the sense of human dignity and worth, and the longing for transcendent joy. Throughout, Evans emphasizes that although an argument for God developed on the basis of a sign may be rejected, the sign itself is nonetheless detected. Even before developing any such argument, Evans observes that, "contrary to what the New Atheists say, there is evidence for God's existence, evidence that is precisely the sort we should expect to find" (56).

In chapter five Evans turns to evaluate the quality of this evidence, beginning with a consideration (in terms of contemporary epistemology) of how knowledge is conceived. What becomes clear is that, skeptic or no, belief in God is anything but a "blind leap of faith" lacking supporting evidence (64). Be that as it may, evidence for God is subject to potential "defeaters" (i.e., countervailing evidence). Two commonly suggested defeaters to belief in God are the claim that science (somehow) is incompatible with theistic belief and that the presence of evil in the world is incompatible with theistic belief. Evans carefully discusses each in turn, concluding neither tarnishes the evidence for God. At most, this evidence yields "uncertain" knowledge. What is needed, says Evans, is knowledge of "what God is really like and how we should develop a relationship with him" (73).

Given the multiplicity of disparate revelation claims, "how could we recognize a revelation from God if God gave us one" (81)? This is the central question addressed in chapters six and seven. Christians, of course, recognize the Bible as God's self-revelation, and so Evans briefly discusses how correctly to interpret the Bible. Beyond believing the content of a genuine divine revelation, says Evans, is "the process by which a person comes to believe what God has revealed" (83) because "the contents of a divine revelation should be believed because they have been revealed" by God (85). After considering the shortcomings of several attempts to handle revelation apart from this principle, Evans addresses the possibility of recognizing a genuine revelation apart from the contents of that revelation (93). The seventh and longest chapter develops three criteria for such recognition: miracles, paradoxicality, and existential power.

The concluding chapter helpfully reviews the book's argument thus far, before arguing the Bible fulfills all three criteria thus solidifying the reasonableness

of believing it to be God's revelation. *Why Christian Faith Still Makes Sense* makes an accessible, valuable contribution to a growing literature responding to the New Atheism.

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***Finding Truth: 5 Principles for Unmasking Atheism, Secularism, and Other God Substitutes.* By Nancy Pearcey. Colorado Springs: David C. Cook, 2015. 384 pages. Hardcover, \$22.99.**

Nancy Pearcey is Professor and Scholar in Residence at Houston Baptist University, the Founder and Director of the Francis Schaeffer Institute and a fellow with the Seattle-based Discovery Institute. She teaches and writes as an apologist—affirming a biblical worldview. The main theme contained within *Finding Truth* is that mankind cannot suppress general revelation, with the implication being that a Christian worldview is proper because God's image means man is both rational and responsible (1 Cor 2:16). Pearcey's purpose is to claim that tough-minded realism, rationality, and a careful weighing of the evidence proves that the Christian worldview is robust enough to withstand all challenges and illuminates every area of life that is worthy of captivating both mankind's heart and mind. She concludes that all non-Christian worldviews are deficient and amount to nothing more than idol worship (Rom 1:18–32).

Pearcey identifies five principles in which to deal with non-biblical worldviews, those which she classifies as idolatry. These principles are as follows: 1) identify the idol, 2) identify the idol's reductionism, 3) test the idol in order to see whether it contradicts what we know about the world, 4) test the idol in order to ascertain if it contradicts itself, and 5) replace the idol by making a case for Christianity.

Pearcey states that God is divine; the self-existent, eternal reality, reality that is the origin of everything (66). Those who reject God as the first principle of being end up making an idol of matter and material (70). Human nature is always defined by its relationship to the ultimate reality, so whether one believes it is a transcendent God or matter makes all the difference.

Believing only in inductive empiricism (science) makes an idol of the human senses, expresses Pearcey. The resurrection, factual evidence of the claims of the New Testament, manuscript evidence, and archeology are all evidence that support a biblical worldview (John 1:1). Human consciousness is not an illusion and is the Achilles heel of Darwinism. Reducing mankind to a machine is reductionistic and has negative ethical implications.

Pearcey declares that any rejection of the personal and divine God, leading people to believe that they are now free of God, leads one to deny human freedom. Any rejection of human free will dehumanizes humanity and is a claim that in their essence humans are simply robots (142). This statement cannot be accepted as true based upon human experience across time. The Bible teaches that human beings exercise moral responsibility (Duet 30:15, 19).

Human rationality is adequate for understanding reality because the universe is a reflection of the mind of God, in whose image man was made (Gen 1:26–28) (189). If man is simply an evolutionary animal, his rationality cannot be trusted since it would not be guaranteed to align with the truth. Inductive empirical investigation

(science) requires God; otherwise, there is no way to ascertain truth or meaning. The truth of Christianity best accounts for the reality that we observe in the world.

Pearcey is a student of Francis Schaeffer (1912–1984). Emphasizing Schaeffer's recognition that the world and the church has largely lost its way in being committed to the reality of objective truth, Pearcey properly argues against the divorce of faith and reason. Rejecting any two-tracked approach to truth, she believes truth is best understood as unified based upon a biblical worldview. She argues persuasively that Christian truth can take on any secular and non-religious truth claims. She maintains that God's communication to man via the words of Scripture provides an essential connection between the truth of history, the natural realm, and the Creator God.

Pearcey astutely points out that materialists fail logically to come to grips with the implications of their worldview. Pearcey recognizes that evolutionary materialists are guilty of compartmentalized thinking and must admit that their own worldview fails. Accusing materialists of Orwellian doublethink, Pearcey rightly diagnoses that atheists, secularists, and materialists suppress the truth (Rom 1:18). Pearcey is troubled that society has lost its conception of a total and unified truth—one that provides a foundation for morality, freedom, and human dignity.

This book is a fantastic work for the lay audience who wishes to take advantage of Schaeffer's engaging approach to apologetics. I recommend this book for college and seminary students and interested lay apologetists that desire to defend the biblical worldview.

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## Preaching

***Paul's Theology of Preaching: The Apostle's Challenge to the Art of Persuasion in Ancient Corinth.* By Duane Litfin. Downers Grove: InterVarsity, 2015. 400 pages. Paperback, \$32.00.**

Duane Litfin is the president emeritus of Wheaton College where he served for seventeen years, having previously served as senior pastor of First Evangelical Church in Memphis, TN. Litfin has for many years written and lectured on Paul's theology of preaching. This latest effort is a popularization of his more technical *St. Paul's Theology of Proclamation* (1994). The structure of the book is straightforward. The first part discusses the content and form of Greco-Roman rhetoric. The second part elucidates Paul's theology (philosophy) of rhetoric and this theology's relationship to Paul's preaching. The third part concludes with application to preaching and contemporary ministry.

Litfin's thesis is that Paul repudiates the use of the traditional (rhetorical) means of persuasion common in the Greco-Roman tradition, a tradition that was influential and popular in Corinth. Paul rejects it because of the presuppositions associated with this tradition, namely, that it was based on a natural (and not supernatural) paradigm. To be clear, Litfin argues that this rejection is primarily referring to what is best described as "evangelistic preaching," that is, preaching to unbelievers. Nevertheless, in preaching the gospel, Paul wanted to ensure that initial conversion, or "persuasion," was of the Holy Spirit, and therefore Paul rejected Greco-Roman means of persuasion.

Litfin begins in Part One by surveying the general rhetorical milieu of Greco-Roman culture. Chapter 1 gives an excellent introduction to the history of rhetoric for readers who may not be familiar with the traditions and canons of rhetoric. In Chapter 2, Litfin identifies persuasion as the goal of ancient rhetoric; persuasion was the “persistent object of ancient rhetoric” (74). Chapters 3–4 are Litfin’s analysis of the power of rhetoric and reach of rhetoric. In Chapter 5, Litfin analyzes the genius of rhetoric, noting that ancient rhetoric “focused on how to adjust to the exigencies of the rhetorical situation so as to achieve a predetermined result. The key to this process was effective audience adaptation” (88).

Rhetoric’s power, reach, and genius led to the rewards of rhetoric (chapter 8) and the “potential rewards for eloquence were unrivaled” (109). In Litfin’s analysis, rhetoric in the Greco-Roman tradition was a prized and treasured pastime. This was no different in Corinth, a Hellenistic city which valued rhetoric. This, Litfin contends, is part of the controversy to which Paul refers in 1 Corinthians 1–4. Thus, Paul’s concern is not that they have abandoned the gospel, but that they are evaluating Paul’s preaching from a natural perspective. “Paul actually assumes a basic agreement with the Corinthians on theological matters and uses this agreement to explain and defend his *modus operandi* as a preacher” (160). It is also in this first part where Litfin introduces his “Great Equation of Rhetoric.” In this great equation, ancient rhetoric placed the focus on results. The “persuader’s efforts were inherently results driven” (114).

In the second part, Litfin turns his attention to Paul’s argument in 1 Corinthians 1–4, a pivotal passage in developing Paul’s theology of preaching. Litfin proceeds systematically through Paul’s argument in what amounts to an exegesis of 1 Corinthians 1–4. According to Litfin, Paul refuses to be results driven. In the language of rhetoric, Paul left the work of “persuading” or *pistis*—creating to the Holy Spirit. Litfin concludes that Paul assumed the role of a herald. The assumption of this role relieved the preacher from creating results. Litfin’s second part is an astute and balanced exegesis of 1 Corinthians 1–4.

Part of Litfin’s argument is that Paul uses language that he sees as purposefully not the technical language of rhetoric. Instead, according to Litfin, Paul uses common and everyday words. This is perhaps the weakest part of Litfin’s argument. He argues that Paul’s normal, non-technical language is the Apostle’s way of making a very serious point. It is worth quoting in full.

It is too seldom recognized, much less appreciated, that the verbs Paul uses to describe his public speaking . . . are decidedly non-rhetorical. No self-respecting orator used such verbs to describe his own *modus operandi*. Thus, even though they deal with the subject of human communication, such verbs play no significant role in the rhetorical literature. This is understandable because the essential form of communication they describe is very different from that of the orator; in fact, at its core it is the antithesis of rhetorical behavior (184).

Litfin makes much of the fact that Paul uses ordinary language (and strongly suggests other NT scholars should do the same). Were this Litfin’s only point, his argument would be very weak. Taken in concert with the rest of the context and Paul’s argument, at the very least it seems more likely that Paul made such a conscious decision. For Litfin, the decision supports the argument, but in reality the argument supports the likelihood of Paul’s decision.

Central to Litfin's argument is that Paul not only was addressing the content of his preaching but also the form of his preaching. Litfin argues this from his understanding of the word *kerygma*. He writes, "In fact, it appears that this term was specifically chosen by the Apostle to keep both content *and* form before his readers, stressing not only *what* Paul proclaims (his message), but also what he simply *proclaims* (its form)" (198). Litfin therefore sees in this Paul's repudiation of rhetoric for the sake of persuading. In other words, Paul's theology of preaching determines, for him, not only what he says but how he says it. In the Great Equation of Rhetoric, the constant that never changes was Paul's proclamation of the gospel. Thus, the focus is not results driven but faithfulness driven. Paul seeks to be a faithful herald.

In the third part, Litfin synthesizes and applies Paul's argument against the backdrop of ancient rhetoric. His conclusion is that by "limiting himself to the role of the herald, Paul could be confident that the results he saw were not based on his own power as a persuader" but on the work of the Spirit (265). Litfin argues that Paul's theology of preaching is rooted in his presuppositions. Paul's "*modus operandi* as a herald was required by his theological presuppositions" (270). Litfin abstracts Paul's presupposition into a model for ministry. There are numerous appendices, and it is somewhat confusing that the "Implications for Preaching" are included in Appendix Four as well the broader implications for ministry in Appendix 5.

Litfin's work is designed to be less technical and therefore reach a broader audience. He accomplishes this by keeping technical notes boxes that are clearly marked off. This allows one to read the larger text for the main argument. Litfin's work is a gentle introduction to the field and history of rhetoric, even if it risks being greatly over-simplified. Overall, Litfin's argument is comprehensive and convincing. For any pastor or student seeking to develop their theology of preaching, and theology of ministry in general, Litfin's work is requisite reading.

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***A Vision for Preaching: Understanding the Heart of Pastoral Ministry.* By Abraham Kuruvilla. Grand Rapids: Baker Academic, 2015. 214 pages. Paperback, \$22.00.**

Professor and author Abraham Kuruvilla has a vision for preaching. His latest work, *A Vision for Preaching*, is his effort to elucidate his conception of preaching in an ideal sense. He outlines his vision with the following sentence:

Biblical preaching, by a leader of the church, in a gathering of Christians for worship, is the communication of the thrust of a pericope of Scripture discerned by theological exegesis, and of its application to that specific body of believers, that they may be conformed to the image of Christ, for the glory of God— all in the power of the Holy Spirit (1).

Each chapter of the book is dedicated to unfolding one facet of this vision, phrase by phrase. One might say that this work presents Kuruvilla's answers to the who, what, where, why, and how of preaching.

For those who have read Kuruvilla's 2013 volume, *Privilege the Text*, much of this work will strike a familiar chord. These echoes strengthen the book. Kuruvilla calls once again for preachers to focus on authorial intent in the biblical text, to determine the thrust of a given pericope, and to communicate what the author is doing

in the text, while also offering concrete application in harmony with the thrust of the pericope. Through obeying the divine demand in the text, people are conformed to the image of Christ, fulfilling God's predestination program in Rom 8:29, and God is glorified in it. There is a significant distinction to be made between preaching that explains what the biblical author is doing with what he/she has written, and simply explaining what has been written. Kuruvilla rightly emphasizes the former over the latter.

In spite of this significant strength, the book suffers from some weaknesses. Kuruvilla asserts that he has purposefully avoided branding his work as a definition (10), yet his vision statement is phrased in terms of a definition. Kuruvilla's statement "More proximally, my aim is to give future pastors . . . a better conception of what it means to preach" only further obfuscates his purpose (12). Moreover, each chapter title predicates something of preaching. Each chapter title begins "Preaching is . . ." If Kuruvilla does not intend his work to be a definition, his vision statement, commentary, and chapter titles are rather confusing.

In the first chapter, Kuruvilla argues rightly that preaching should be biblical, based on the authoritative nature of Scripture. Yet, his definition of what it means to be biblical goes too far, leaving little to no room for preaching larger swaths of text (25). On the other hand, his definition does not go far enough. He contends for letting the biblical text mold a sermon's "content and purpose," but stops short of saying that it should also form its structure (26).

While chapters 4 and 5 are the strongest of the book, chapter 3 is arguably the weakest. Simply, it seems unnecessary. Here Kuruvilla argues that preaching is a sacrament like baptism and the Lord's Supper and, as such, it belongs primarily in the "assembly of God's people" (58–59, 66). Regardless of whether one agrees with his position on preaching as a sacrament, including this as part of a proposed "vision" for preaching seems superfluous. Does anyone allege that preaching primarily belongs elsewhere? It seems odd to include this as part of a goal for preaching when the goal has already been reached (11).

Chapter 7 raises some questions and potential problems. Kuruvilla argues that each biblical pericope presents a facet of the image of Christ and a divine demand (136). Yet, this claim is problematic when scrutinized. For example, what would be the image of Christ presented in a genealogy? What would be the divine demand? Perhaps Kuruvilla would argue that a genealogy does not constitute a pericope, but the term is not well defined.

The deficiency in this theory is heightened when viewed through the lens of a New Testament epistle. Saying that there is a divine demand in every text, when some texts contain only indicative statements, may undermine other texts containing explicit imperatives. The semantic weight of the imperative seems to drop a bit when the indicative nearby may be considered its equal.

In the end, despite some weaknesses, Kuruvilla's vision for preaching is a vision worth catching. His vision is to move preachers closer to the text, to honor and communicate what the biblical author is doing with what he/she has written in order to help people become more like Christ and thereby glorify God. Kuruvilla is right. This is what preaching should do.

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