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Book Reviews

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***Exploring Biblical Kinship: Festschrift in Honor of John J. Pilch.* Edited By Joan C. Campbell and Patrick J. Hartin. The Catholic Biblical Quarterly Monograph Series 55. Washington, DC: The Catholic Biblical Association of America, 2016. 290 pages, \$32.00.**

In *Exploring Biblical Kinship*, Joan Campbell and Patrick Hartin have assembled a collection of essays celebrating John J. Pilch. Pilch earned his PhD in New Testament at Marquette University in 1972. He subsequently worked in the health care sector, which led him to his interest in anthropology and healing. After returning to academia, he became one of the founding members of the Context Group, known for its specific, strict application of social scientific approaches to the Bible. The essays in this volume contribute in the same way.

This book consists of three sections, the first of which is a group of three articles discussing patronage. In the first article, Joan Campbell looks at Sirach 4:10 to explicate the several kinship relations mentioned there by comparing them to the Mediterranean family. Next, Bruce Malina examines sacrifice through a social scientific model and concludes that “sacrifice was always about life” (xiii), however abstract that notion may be. Concluding this section Marciel Ibita approaches Micah 7:10 and Joel 2:17 through honor/shame and patron-client lenses.

The second section examines family dynamics. The first article here is by Pilch himself, who looks at violence toward elders through a General Systems Theory Model. Walter Taylor then analyzes 1 Corinthians 11:17–34 by applying known models of familial conflict in Mediterranean family dynamics. John Elliott employs a Weberian model in the Pastoral Epistles concluding that they do not describe offices, but roles within the community. Kenneth Stenstrup looks at kinship that believers share after death. Finally, Marilou Ibita, like Walter Taylor, looks at 1 Corinthians 11:17–34 through a familial lens, but focuses on the phrase ἀδελφοί μου.

The final section explores kinship, descent, and discipleship. Dennis Dulging begins this section by focusing on kinship and discipleship in Matthew noting that Matthew’s view of fictive kinship contrasts with traditional kinship even though this gospel often describes traditional kinship throughout its narrative. Jerome Neyrey shows Hebrews describes Melchizedek like deity, and then this quality like deity should be applied to Jesus. In the final essay of this work, Dan Darko claims that fictive kinship in the Sermon on the Mount functions to create group solidarity.

Two essays in particular demonstrate the strengths and weaknesses of this volume. The first is Campbell’s essay on Sirach 4:10. In this article, she asks two questions of Sirach 4:10, (1) “what is the nature of these culturally-defined kinship relationships into which Ben Sira invites the addressee” and (2) “what light does knowledge of the relationship between biblical mothers and sons shed on the declaration that a man who behaves accordingly will be loved more by God than by

his own mother" (4). She first looks at the Hebrew Bible's use of terms for orphan and widow, then launches into a detailed explanation of social-scientific models for Mediterranean family relationships. Campbell explains the social-scientific models well, and therefore this essay is valuable for anyone looking for a short introduction to the topic. However, she fails to show how this model or her lexical studies in the Hebrew Bible shed light on Sirach 4:10. She relates her studies to her questions in only one small concluding paragraph (22–23), which does not sufficiently show how her methodology answered those questions. Further, it is unclear how this methodology has any more explanatory power for Sirach 4:10 than more traditional approaches.

The second essay is Elliott's article on leadership in the Pastoral Epistles. Elliott approaches the Pastorals through Max Weber's typology of domination, which breaks down into three ideal types of authority: (1) traditional authority, (2) charismatic authority, and (3) legal-rational authority (131). After a lengthy explanation of Weber's typology, he then traces the development of authority in early Christianity from the time of the earliest writings through the second century. Next, he examines the Pastoral Epistles and notes how these portray the relationships between Paul and Timothy and Titus, the qualifications for leadership, and the house church setting. Through these and other features of the letters, Elliott concludes that it is inappropriate to speak of offices in the Pastorals. These epistles instead describe roles. Elliott further concludes that institutionalized offices appear first in the second century writings of Ignatius of Antioch (156). This would likely place the writing of the Pastorals well into the first century. As with Campbell's essay, Elliott's article is helpful for anyone searching for an introduction into Elliott's chosen social scientific approach—Weber's leadership typology. Unlike Campbell, Elliott was successful in showing how the methodology is useful for answering his question. He ably showed how Weber's typology can help determine the nature of the roles described in the Pastorals, and further entered the contentious space of relative dating of those epistles. This essay promises to be a significant contribution to the study of the Pastoral Epistles.

The essays provided in this volume show the diversity of methods employed within the social scientific study of the Bible. As such, it will prove to be valuable for the student entering this conversation. Overall, this book is a fitting tribute to John Pilch.

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***Reading the Historical Books: A Student's Guide to Engaging the Biblical Text.* By Patricia Dutcher-Walls. Grand Rapids: Baker Academic, 2014. 208 pages. Paperback, \$22.00.**

This book's title is similar to Robert Chisolm's *Interpreting the Historical Books: An Exegetical Handbook* (2006). Even though the two books are quite similar in their aim as an introduction for students hoping to learn specifically about the historical books of the Old Testament, they are different in their content and design.

This work by Dutcher-Walls, Professor of Hebrew Scripture at Vancouver School of Theology, begins with a set of presuppositions guiding the book. She writes, "The OT is an ancient document that, at least initially, needs to be taken on

its own terms by modern readers seeking a faithful and informed understanding” (xv). Her purpose is to “take the text of Scripture seriously as the focus of attention” (xvi). Hoping to address a wide audience with differing views on the inspiration of Scripture, she writes, “the volume will assume that learning to take the text of Scripture seriously will provide insights about how to read the text better, and thus, how better to engage the text for all other purposes or commitments” (xvii). From the rest of the book, it is evident that she means that this book will focus on literary notions of the text (as a document), rather than historical backgrounds of the text.

In the first chapter, entitled “Discovering the Context of the Text,” Dutcher-Walls quotes Scripture to illustrate the political, religious, and social contexts of the historical books. The discussion then moves to “Listening to the Story in the Text,” which emphasizes how narrative stories were told in the ancient Near East (ANE) (broadly) and in ancient Israel (specifically). She describes literary characteristics such as plot development, characterization, point of view, and timing. Next, the chapter entitled “Discerning the Interests of the Text” discusses how a text advances its viewpoint through persuasive techniques. Furthermore, she illustrates (with citations from the Bible) how the text might establish authority, use repetition, and set up models. Chapter four, “Examining the History of the Text,” presents her view of how the ancient history writers constructed their texts. She writes that they use, “legends and cycles of tales about heroes, prophets, and warriors; and archives and lists” (130). By relying on these sources and quotations, the writer constructs an interesting account of the past. Chapter five, “Examining the Shape of History in the Text,” argues that ancient history writers selectively shape their story. They made choices about material by evaluating and interpreting their materials and then shaping them to fit their patterns and causes. In the final chapter, she concludes that, “history writing in the Bible was shaped to be a deliberate and careful theological account of the past” (172).

Dutcher-Walls does a great job of engaging the reader through her conversational style of writing. The inclusion of two to four useful discussion questions at the end of each chapter also helps the reader engage with the content. For the most part, the suggested reading lists at the end of each chapter are helpful, including recent and relevant scholarship (An exception: Chapter three only contains one work written in the past twenty years).

Unfortunately, Dutcher-Walls makes a few assertions taking her down a troubling path. The main issue is her description of the use of sources in Scripture. There are places where biblical writers utilized sources, such as in Joshua 10:13, “and he told them to teach the sons of Judah the song of the bow; behold, it is written in the book of Jashar.” But this is not the same sort of argument made by Dutcher-Walls. In chapter four, she describes the use of sources in biblical history writing. She uses the book of Judges as an example of how biblical history books include “previous tales” (119). To be fair, she could use that term to mean a true story or a fanciful story. However, she then gives an example of Judges 4:4–5 in support of this claim, and then the poem in Judges 5 as further support. If these are places where a writer has incorporated a source in the form of an oral tradition (or something else) he has given no citation (or identifying mark) to that end. To prove her point about the use of sources in biblical material she gives an example from the Plague of Prayers of King Mursili II (124). The problem is that in the text she cites, the author actually describes two “tablets,” that one would infer were used

as sources. So, she seems to be comparing apples to oranges. The biblical examples she cites do not cite sources, but then to prove that such things happened in the wider ANE, she uses a text that does cite sources.

Even with this weakness, the book is an interesting read. Dutcher-Walls has done a masterful job of distilling the larger issues of history writing techniques in the ANE and narrative criticism down to an introductory text on the matter that is easily comprehensible by a University student. Because of this accomplishment, I would recommend the book to students and pastors who wish to gain new insight into the issue of historical narratives in the Bible.

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***The Gift of the Land and the Fate of the Canaanites in Jewish Thought.* Edited by Katell Berthelot, Joseph E. David, and Marc Hirshman. New York: Oxford, 2014. 435 pages. Paperback, \$35.00.**

These three scholars have amassed a very helpful collection of essays that were originally presented as papers at a conference convened jointly by the Centre de Recherche Français à Jérusalem (CNRS-MAEE), the Van Leer Jerusalem Institute, and the Yad Izhak Ben Zvi Institute for Research on the Land of Israel. The conference took place on December 8–10, 2009.

The book is divided into three parts. Part One is titled, “The Land: Theological and Ethical Issues.” Chapter one is titled “‘Everything Was Fulfilled’ versus ‘The Land That Yet Remains:’ Contrasting Conceptions of the Fulfillment of the Promise in the Book of Joshua,” by Nili Wanza. Wanza details what he calls the different conceptions of the state of the land and the fate of the Canaanites found within the book of Joshua. The concepts presented are the complete conquest (Josh 1–12), partial conquest where the native inhabitants continue to dwell in the land (Josh 13–23), and the concept of remaining land to be conquered (Josh 13:1–6). Chapter two, “Josephus’ Land Theology, a Reappraisal” by Michael Avioz, presents an early Jewish perspective on the subject. He asserts that Josephus recognized various biblical perspectives and therefore downplayed the theology of land.

In Ishay Rosen-Zvi’s chapter, “Rereading herem: Destruction of Idolatry in Tannaitic Literature,” he asserts that the proper reading of the command to put things under the ban is to destroy personal items, but in the case of public items the command was separation. Chapter four, written by Menahem Kister, deals with the fate of the Canaanites. He draws upon the body of Second Temple Jewish literature to show that the topic was debated within early Jewish sources. Menachem Kellner points out in “And Yet, the Texts Remain: The Problem of the Command to Destroy the Canaanites” that there were tendencies to interpret the relationship of Israel and Canaan through what is at times called the us/them, or self/other paradigm. In Chapter nine, which deals with the 19th century, Matthias Morgenstern argues that Jewish thinkers made attempts to deal with the tension between biblical descriptions of conquest and their own conceptions of enlightened morality.

Part two deals with “The Changing Uses of the Category ‘Canaanites.’” This section contains chapters with analysis of specific historical cases of the use of the term Canaanite in Jewish history. Katel Berthelot’s essay, “Where May Canaanites

Be Found? Canaanites, Phoenicians, and Others in Jewish Texts from the Hellenistic and Roman Period” details how the word Canaanite was used in the time immediately following the composition of texts in the Hebrew Bible. She shows that names of specific people from the author’s own times (such as Srian, Phoenician, etc.) were used to refer to the ancient Canaanites. Evyatar Marienberg demonstrates that some used the term Canaanites to describe slaves working in medieval Jewish households.

Part three describes “Modern Jewish Thinkers on the Gift of the Land and the Fate of the Canaanites.” Warren Havey’s essay discussing “Rabbi Reines on the Conquest of Canaan and Zionism” points out that Jewish tradition developed the idea that since God returned Israel to the land in a non-violent manner through Cyrus, they should be pacifists. Another interesting contribution is that of Baruch Alster. He describes Rabbi Moshe Feinstein’s teaching on obligatory war (“R. Moshe Feinstein on Milhemet Mitzvah: Halakah, Morality, and Exegesis”) as suggesting that obligatory war (against Amalek and the seven Canaanite nations) has to be approved by God each time the question arises. Since the Urim and Thumim are no longer in use to discern God’s answer to this question of war, Israel may only fight in self-defense.

The book has several strengths, including the fact that it does present a helpful description of Jewish thought regarding the gift of the land of Israel, thus accomplishing its purpose. The book presents nineteen chapters of careful scholarship that is well researched, as evidenced by the plentiful endnotes. The book is also valuable because of its attention to a uniquely Jewish perspective. Christian works on the gift of the land of Israel often deal with theological ideas and their development, but this work is descriptive in nature – analyzing ancient writings about the topic. The analysis of ancient sources can aid modern interpreters by showing where certain exegetical turns, such as the contemporary people identified as Canaanites, had their origin. Furthermore, the book can contribute a different perspective to Christian readers who may not encounter Jewish thinkers on a regular basis. Since the book contains contributions from many different scholars, one gains insight from a variety of voices and perspectives.

On the other hand, the book is uneven and without a unified argument since it is a compilation of papers. For example, chapter two is a mere six pages (with eight pages of notes and bibliography, two more pages than the chapter). Then, chapter four is 25 pages long with 10 pages of notes and bibliography. Another weakness of this work is that it represents a mainly Jewish discussion that may not have much bearing on Christian application (though one might argue that it should have influence on Christian interpretation). The book makes use of highly specialized discussions, and not all readers will be familiar with them. For example, the first essay by Wazana assumes knowledge of the modern scholarship on the composition of the book of Joshua. He also assumes the reader is familiar with all the current theories of the Israelites’ settlement of the land. Even so, the book accomplishes its purpose, and can be recommended as a research tool for scholars and doctoral students. In terms of ministry this book could be used as a way for the minister to gain familiarity with other viewpoints about the conquest and settlement of the land (especially the first chapter) as well as understanding the reasons for differing modern identifications of the people referred to as Canaanites within the Hebrew Bible.

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***Contextualizing Israel's Sacred Writings.* Edited by Brian B. Schmidt. Atlanta: SBL, 2015. x + 374 pages. Paperback, \$46.95.**

Old Testament scholarship has long explored how ancient Israel may have preserved its stories, songs, sayings, etc. orally, that is, before they wrote them down. However, in the past two decades the conversation about orality (spoken), textuality (written), and the interaction between the two has changed drastically. This volume represents changes in the conversation along three lines: 1) the extent, location, and function of literacy in ancient Israel, 2) the dynamic and fluid relationship between orality and textuality, and 3) the use of comparative evidence to understand more clearly how orality and textuality interacted in the production, transmission, and veneration of Israel's Scriptures.

To bring focus to this review, I will pose a question to each of its parts and answer based upon the essays. For the first part, how extensive is literacy in early monarchic Israel based upon epigraphic evidence?

To answer the question, one must look at the nature of epigraphic evidence. Epigraphic evidence itself is "secondary" evidence for writing since the material used for most writing, especially administrative writing, would be perishable and, therefore, has not survived (especially Na'aman, 48). Also, one must interpret the evidence in light of the social conditions of the region and period. During periods of military conflict, a state would likely redirect its resources and personnel to supporting military efforts rather than producing inscribed texts (Schmidt, especially 124–127). Therefore, even though a nation may have developed a high degree of literary competence earlier (even in the 10th or 9th centuries BC, Lemaire, 34), their social conditions may prevent them from spending their time or resources to produce such texts until later.

Beyond the nature of the evidence itself, one must consider the context in which literacy develops in order to identify its extent. The essays proceed on the supposition that the state is the primary context for literacy. State bureaucracies provide the reasons, resources, and training for literacy since managing resources (especially taxes), promoting royal authority (through messages and edicts), and negotiating treaties all require writing. Scribes would generally perform these tasks as part of their highly respected, elite occupation in the employ of the state (Rollston, 71–78). The evidence also suggests that high-ranking state, temple, and military officials had access to literacy education, as well as some private professional scribes (not employed by the state) and perhaps even some "middle-class" citizens living in important fortifications (see Na'aman's cautious statement, 66). Therefore, the epigraphic evidence points to literacy primarily within elite circles of the state administration. However, the evidence suggests that literacy was not limited to these circles, but included private professional scribes, and perhaps, in some locations, even the "middle-class."

For the second part of the book, what are the characteristics of the oral-literate dynamic relationship? First, scholars have recognized that there is no "great divide" between orality and textuality; rather, the two function alongside one another and writing information down does not limit its use in oral presentation. For example, even written texts would serve like "scripts" for a public performance of the "oral" (now partially preserved in writing) tradition (Miller, 177–182).

Second, memory plays a significant role in the production and preservation of biblical literature (see Carr's essay). Often, one can see memory at work in the "good variants" of a text, variants that make good sense in the context. Often, these

“good variants” involve either small changes that do not affect the meaning of a text (e.g. changes in word order, diction, equivalent expressions, etc.) or harmonizing and coordinating other similar passages from elsewhere in biblical literature. These shifts take place because those producing and preserving these texts held this information in memory as well as in textual form.

Third, the dynamic relationship between orality and textuality may help explain variations in early manuscripts and parallel passages since a feature of the oral-literate dynamic is multiformity, that is, preserving the same tradition even though using different readings (Person, 207). Despite these different readings, ancient audiences would have understood both texts as faithful representatives of the same common tradition (Person uses the example of Samuel-Kings and Chronicles as different readings faithfully representing the same tradition).

For the third part of the book, how do Israel’s writings become sacred in a primarily oral culture? Three factors that may contribute to this process. First, Exodus 24:12; 31:18 record that God himself writes (Schniedewind, 313); therefore, writing is worthy of divine activity. Second, prophets utilize the messenger formula, that is, they use the same introduction that a messenger sent from a king would use to proclaim a message. The messenger’s job was to reproduce the precise words of the one sending him (Schniedewind, 314). In fact, prophets likely used scribes (as Jeremiah employs Baruch) to record their divine messages from God (Schaper, 337). Third, in antiquity writing functioned within magical and ritual contexts, such as the curse sections of treaties. Deuteronomy 27–29 emulates these contexts by reading aloud the blessings and curses of the covenant. Including these texts in this ritual reading helps ensure that the audience understands the power of these words as pronouncements from God. These aspects of biblical literature help confirm the divine nature of the writings within the ancient Near Eastern context.

This volume serves as a helpful glimpse into current Old Testament questions regarding literacy, orality, and textuality. The volume shows the limits of the evidence available to work out these questions and pushes back against some minimalistic answers to them. It also provides possible explanations for understanding some of the shape and form of biblical literature within a primarily oral culture. Finally, it provides historical analogies for understanding the uniqueness of Israel’s writings, especially as sacred literature. The volume points to a number of questions that evangelicals still have to consider and work out in ways that are faithful and responsible. This volume does not work out such questions; it only raises them.

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***Paul and the Gift.* By John M.G. Barclay. Eerdmans, Grand Rapids, 2015. 656 pages. Paperback, \$66.50.**

John Barclay is Lightfoot Professor of Divinity at Durham University, a leading voice in the social-scientific study of the New Testament. In *Paul and the Gift*, Barclay reconsiders Paul’s idea of grace in light of anthropological discussions of gifts and first century models of gift giving. Given the enormity of the task undertaken in this volume, it is best to quote Barclay’s words when he says that the book is a reassessment “of ‘grace’ within the anthropology and history of gift, a study of Jewish construals of divine beneficence in the Second Temple period, and, within that context, a new appraisal of Paul’s theology of the Christ-event as gift, as it comes to

expression in Galatians and Romans” (4). Barclay attempts to move the discussion of Paul’s place vis-à-vis early Judaism beyond E.P. Sanders, who conceived of all early Judaism (except 4 Ezra) as a religion of grace (*Paul and Palestinian Judaism* [London: SCM, 1977]). Barclay rightly notes both that Sanders’s idea is helpful in reframing the issue of early Jewish religion, and that it lacks sufficient nuance to be of heuristic value for discerning the various ways in which grace was conceptualized. In this vein, Barclay also attempts to push the discussion of Paul beyond the current stalemate between the Old and New Perspectives.

Barclay accomplishes his thesis in four parts, the first of which is a discussion of anthropological understandings of gift and first century conceptions of the same, setting the stage for the rest of the book. In this section, Barclay lays out six ways in which authors of the first century could “perfect” grace. In saying this, Barclay means that he has found that grace consists of (at least) six different aspects, which he calls perfections—superabundance (the scale of the gift), singularity (the degree to which the giver is characterized by only this), priority (which points toward the freedom of the giver to give), incongruity, efficacy (whereby the gift accomplishes its intended goal), and non-circularity (whereby a giver does not expect anything in return for a gift) (69). When any author discusses grace, he or she need not emphasize all aspects. Further, an author may deny one or more of these aspects or give any more or less value (e.g., an author may emphasize superabundance but deny non-circularity). In perfecting any aspect, an author maximizes that aspect’s potentiality. Throughout the rest of the book, Barclay uses the six perfections listed above as a lens through which to read various early texts and make comparisons between them.

In part two, Barclay analyzes five early Jewish texts and/or authors—*The Wisdom of Solomon*, Philo of Alexandria, the Qumran *Hodayot*, Pseudo-Philo’s *Liber Antiquitatum Biblicarum*, and 4 Ezra. Using the six perfections of grace, Barclay shows that while grace is vitally important to each of these strands of early Judaism, they each conceptualize grace differently. For example, the *Hodayot* perfect the incongruity of grace, whereas 4 Ezra never does. Importantly, there are two major commonalities across these various corpora—all perfect the superabundance of God’s grace, and none of them perfects its non-circularity (314). Through such a detailed and nuanced study of these texts, Barclay notes that Sanders’s idea that these were products of a “religion of grace” is not illuminating (313).

The last two sections of Barclay’s work focus on understanding Paul within the framework of early Jewish and anthropological concepts of gift, with part four discussing Galatians and part five Romans. Barclay notes that the emphasis in Galatians is upon the incongruity of God’s grace. Paul presupposes the priority of that grace, but does not perfect its efficacy. Importantly, God’s grace is “unconditioned,” but not “non-circular or ‘unconditional’” (446). In Romans, the perfections of grace that Barclay sees are superabundance, priority, and efficacy (but no systematic discussion of the means of that efficacy) (557–58). Again, Paul does not even imply that grace is non-circular, or counter an idea of self-righteousness as a means to salvation. Key to moving beyond the Old and New Perspective debates is Barclay’s understanding of “works of the Law.” Barclay sees the works of the Law as “practices beholden to Torah, not ‘works’ or ‘law’ in a generalized sense” (444). Paul is not countering a soteriology whereby people do works of the law to receive salvation from God; instead, he is countering people practicing Torah in order to receive symbolic social capital for higher standing within the community. In other words, people were

practicing the Torah so that others would think of them as righteous (an idea which is socially ascribed, see 377–84).

This book promises to be a watershed in the discussion of Paul on many fronts. It presents a much-awaited alternative to the Old/New Perspective divide, opening another avenue for thinking through Paul's theology. It also helpfully moves the discussion beyond simplistic statements about early Judaism and its conception of grace. It shows that deep, careful engagement with both the ancient material and modern social-scientific models can yield fruitful dividends for exegesis. Because of its necessary selectivity of sources and models, Barclay's book calls for more research into the early Jewish understandings of grace, and the way in which Paul's understanding of grace is developed in other Pauline writings. All of this leaves the reader in eager anticipation of the second volume's release.

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***New Testament Apocrypha: More Noncanonical Scriptures.* Edited by Tony Burke and Brent Landau, vol. 1. Grand Rapids: Eerdmans, 2016. 585 pages. Hardcover, \$75.00.**

In this volume, Tony Burke and Brent Landau provide translations and critical introductions of noncanonical texts related to the New Testament. While many such collections exist, this work intends to fill certain gaps in the field. First, it contains works neglected by earlier publications. Many of the works included here have never appeared in translation in modern scholarly languages (such as P. Oxy. 5072). Second, it includes texts of later date than many previous compilations (such as the [Latin] *Revelation of John about Antichrist*). While previous studies have generally been limited to works up to the third century, the current book roughly spans the beginning of Christianity to the rise of Islam, although not exclusively. Third, it attempts to republish more familiar works when textual scholarship has advanced significantly since the most current publication (such as the *Life of John the Baptist*).

The introduction to *New Testament Apocrypha* explains much of the impetus for and background to this publication. It begins by noting the amorphous character of and difficulty in defining "New Testament Apocrypha." There is no standard list or collection of New Testament Apocrypha nor any generally agreed upon temporal limitations to works the term can designate. Because of these difficulties, the introduction launches into a history of the canon. The first several centuries of Christianity, both before and after Athanasius's 39th Festal Letter, were characterized by permeability in the boundary between canon and non-canonical. For example, Revelation was slow to gain full acceptance in the Greek East, and the *Diatersseron* was standard in Syriac Christianity into the fifth century. Beyond this canonical fluidity, the introduction notes that even when a work became regarded almost universally as noncanonical, this did not mean that the book went into oblivion. Many apocryphal works were exceedingly popular and heavily influenced doctrine even into the present (e.g., *Protevangelium of James*).

After the helpful introduction, the work is divided into four sections—1) Gospels and Related Traditions, 2) Apocryphal Acts and Related Traditions, 3) Epistles, and finally 4) Apocalypses. Each work has a critical introduction and new translation. The introductions contain information on the contents, transmission,

editions, date and provenance, literary and theological importance, and other important issues for the work. An example of this latter category is found the introduction of P. Oxy. 210. Due to the fragmentary nature of the work, the introduction contains explanations of papyrological symbols for those less familiar with them. In addition, each introduction includes a short bibliography allowing the reader to research each document further. The translations themselves contain helpful section headings for easy reading and marginal cross-references to canonical and non-canonical texts that aid the reader in understanding the background to the work. Also included is an index of both scripture and other ancient texts.

This book is imminently valuable for both the seasoned scholar and students. Because it offers new texts and updated bibliographies, even the most senior researcher can gain new knowledge within this book's pages. For the student, it provides a helpful and accessible introduction to canon formation and reception of the New Testament in antiquity. Further, the translations are exceptionally readable and require little to no knowledge of ancient languages to decipher. For the doctoral researcher looking for a dissertation topic or possible publication, the introductions to each document point the reader to the gaps in the field and the most important publications on each work. Because of all of this and more, Burke and Landau's *New Testament Apocrypha* promises to become a standard work in the field for many years to come.

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***Defending Substitution: An Essay on Atonement in Paul.* By Simon Gathercole.
Grand Rapids: Baker Academic, 2015. 128 pages. Paperback, \$20.00.**

Simon Gathercole, senior lecturer in New Testament in the University of Cambridge's faculty of divinity, is familiar to readers interested in New Testament studies. In *Defending Substitution: An Essay on Atonement in Paul*, Gathercole succinctly but ably maintains that "Christ's death for our sins *in our place, instead of us*, is in fact a vital ingredient in the biblical ... understanding of the atonement" (14). Rather than build a case specifically for *penal* (or other understandings of) atonement, Gathercole's focus is on Christ's death as being *in our place* not only "as a *representative* but also in Christ's taking our place as a *substitute*" (23). The short introductory chapter rounds out with a survey of contemporary criticisms of substitution, with Gathercole making clear his concern is with the charge that substitution is an unbiblical understanding.

Chapter one, the longest of the book, examines three of the leading non-substitutionary approaches to the atonement: the Tübingen view, the Interchange view, and the Apocalyptic Deliverance view. Each of these views is subjected to individual criticisms, but all three stumble on Paul's hamartiology. Gathercole argues compellingly that it is "this problem of a lack of attention to sins plural [that] is a general difficulty with those approaches to the atonement that make representation of liberation an all-encompassing explanation of the death of Christ" (48).

The second and third chapters work in tandem to demonstrate, by way of two case studies, Paul's affirmation of substitution. Chapter two focuses on the Pauline claim that Christ "died for our sins" (1 Cor 15:3), with chapter three addressing the claim that He "died for us" (Rom 5:6–8). After establishing the centrality of the gospel to Paul's former claim, Gathercole discusses which "scriptures" ("according to the

scriptures”) Paul has in mind, concluding it is Isaiah 53 that “probably lies behind” (64) 1 Corinthians 15:3. Establishing first the substitutionary elements of Isaiah 53, Gathercole notes the Old Testament rule is that one dies for one’s own sins, which makes this passage the “aberration” on which Paul builds.

Turning in the third chapter to Romans 5:6–8, Gathercole argues that Paul intentionally sets Christ’s death against “other well-known vicarious deaths from the Greco-Roman world” (86) which his readers would likely recognize. Important to his case is Gathercole’s careful handling of τοῦ ἀγαθοῦ in v. 7, which he concludes refers to “the good person” (rather than a “good cause”). On this basis it is maintained as “very likely” that “Paul is tapping into a classical tradition . . . and comparing heroic vicarious deaths in the Greco-Roman world (real and literary) in verse 7 with the death of Jesus in verse 8” (90). Paul knows there exists a note of similarity—namely, a death of one person for others—between the classic instances of vicarious death. There are significant differences, as well—not least that Christ’s death is for “enemies” (Rom 5:10) and “impious” (Rom 5:6). Thus, “for Paul’s comparison in Romans 5:6–8 to make sense, we must see Paul comparing the substitutionary deaths of others with the substitutionary death of Jesus” (106).

Defending Substitution: An Essay on Atonement in Paul accomplishes Gathercole’s purpose with focus and clarity. He capably demonstrates that “substitution can and should be regarded as integral to the biblical picture of the atonement” (111).

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***Conversion in Luke-Acts: Divine Action, Human Cognition, and the People of God.* By Joel B. Green. Grand Rapids: Baker, 2015. 224 pages. Paperback, \$25.00.**

In this volume, Joel Green, a respected Lukan scholar, employs data from cognitive science to counter common presuppositions about conversion, allowing for a fresh synthesis of the Lukan motif of conversion. Green identifies the common interior understanding of conversion as a vestige of William James’ thought (6–10). He introduces cognitive sciences as a vantage from which to see past such false dichotomies about conversion as ideological or moral change, religious or personal change, divine or human agency, event or process (13–16).

Chapter two claims that the cognitive sciences can study those components of humanity that are able to experience God (19). The takeaway of the chapter is supposed to be that all human experience, even religious experience is embodied (38), and since Luke’s accounts assume embodied experiences, they allow for compatibility with neuroscience (32–37). However, the studies Green presents elicit questions about issues tangential to conversion (e.g., Has neuroscience eroded the idea of an immaterial aspect of humanity entirely?) that lie unaddressed. For a novice to neuroscience, chapter two needs less data and more clear connections to Lukan studies.

Chapters three, four, and five occupy themselves with Luke-Acts. Green argues that Luke left no clear pattern for conversion (49), nor can key terms encapsulate the Lukan motif. Moreover, the theoretical distinction between repentance and conversion is not supported by either neuroscience, where neuronal changes would be similar, or by Luke-Acts, where Jew and Gentile are both expected to repent (49–53). Luke 3 is “the first extended discussion of repentance or conversion” (49), where John the Baptist calls for embodied, ongoing orientation toward God (62–63). Green chooses the cognitive metaphor “life is a journey” as the best fit for

Lukan portrayal of conversion because both Luke 1:16–17 and 3:3–6 use journey metaphors, both texts describe repentance/conversion, and thus conversion is vitally linked to journey (64–65). The metaphor conveys good doctrine even if the Lukan textual support Green adduces does not unequivocally support “conversion is a journey” (e.g., 68–69, 99–105).

Overall, Green shines when drawing implications about conversion from texts (e.g., 105–19, 124–32, 143–58). Students of Scripture should appreciate how the author interprets Luke-Acts, and parts of the book would supplement a class on evangelism. Less satisfying is Green’s case for summarizing conversion as a journey in Luke-Acts. For example, “the eschatological coming of God to restore Israel” (88) is an apt phrase for the use of Isaiah 40 in Luke 3, but Green understands the whole section to picture conversion/repentance (65–68). Another example: the delayed giving of the Holy Spirit in Samaria (Acts 8) is more likely about the unifying testimony of the apostles (as Acts 1:1–8 anticipated) than about the ongoing conversion of Peter and John (154; one wonders why not all the apostles?).

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***Revelation: A New Translation with Introduction and Commentary.* By Craig R. Koester. Anchor Yale Bible. New Haven: Yale University Press, 2014. 928 pages. Softcover, \$65.00.**

Commentaries on Revelation come in all shapes and sizes, being written from numerous perspectives and with various structures and emphases. Some scholars privilege the (presumed) historical background underlying the book’s context and imagery, others the work’s theological contribution or even prophetic nature, and still others the reception of the book throughout Christian history or from a reader-oriented perspective. Craig Koester, a professor of New Testament at Luther Seminary in St. Paul, Minnesota, and a prominent Johannine scholar, attempts to address Revelation on all three of these fronts to varying degrees, with a pronounced emphasis upon the book’s history of interpretation and influence. By privileging Revelation’s reception history, Koester seeks ultimately to avoid the traditional labels attached to different interpretive approaches such as futuristic, timeless, church historical, and preterist (xiii).

While Revelation’s reception history is certainly the most pronounced contribution of this volume, the literary world of the book and its theological significance are also given significant attention. Koester wants to emphasize the literary world of Revelation, “the world within the text,” rather than simply how John’s visions relate to space-time events, focusing on how the various visions throughout the book relate to each other and create a narrative world not bound by the laws of space and time (xiv). Such an emphasis does not, however, lead Koester to eschew the importance of the socio-historical world within which Revelation was composed. His reception historical emphasis and literary reading of the text are complemented strongly by an extensive use of Greek and Latin inscriptions, Jewish and pagan literary works, and other relevant archaeological finds.

Koester’s introduction in and of itself constitutes a unique contribution to commentary writing on Revelation. Rather than simply launching into discussions of general debates about Revelation’s authorship, date, and literary features, Koester first devotes thirty-five pages to a diachronic tracing of the book’s history of inter-

pretation and influence from AD 100 to the present (29–65). There are at least two benefits of such an approach. First, it causes the reader to consider the questions that have been asked and assumptions that have been made as people have read and sought to understand Revelation across two centuries. Second, reflection upon this history of interpretation reminds the modern reader to be cognizant of contemporary historical and social factors that may lead him or her to certain presuppositions, conclusions, or even questions about Revelation. Even when Koester does turn toward the traditional topics addressed in commentary introductions, he does so with an eye ever fixed upon Revelation's history of interpretation and influence. In fact, he continues this practice even beyond the introduction, frequently rehearsing historical interpretations of significant issues in the text throughout the commentary.

Koester's attempt to avoid traditional labels by emphasizing Revelation's reception history appears largely successful. By and large, Koester's emphasis upon Revelation's reception history enables him to achieve his intended goal of transcending traditional labels and frameworks. This in turn helps him avoid pitfalls of certain traditional frameworks by not wholly identifying with any one interpretive "camp." For instance, in Koester's treatment of the millennium of Revelation 20, he is careful to trace the history of interpretations on the millennium (741–50), and is quick to identify aspects of certain positions he deems representative of the text itself (e.g., he appears to endorse certain features of a "premillennial" perspective with regard to the timing of Satan's imprisonment in Revelation 20:1–3 [785]) without committing himself completely to any one theological position (787–88). Rather than arguing the finer points of each major millennial perspective, Koester seeks to focus upon the literary world of Revelation 20 to ascertain its meaning. While some may be frustrated at his reluctance to "pick a camp," or to at least be more explicit on where he falls in the discussion among various "camps," his desire to privilege the text's original intent apart from the explicit influence of a theological position should be commended.

Koester's dual emphasis upon the literary and social world of the text is also evident in his reading of the letters to the seven churches in Revelation 2–3. Again Koester seeks to let the text remain his central focus and to question modern approaches which have proven largely influential in scholarly and popular interpretations. On this particular point, Koester is critical of the approach popularized initially by Colin Hemer's *The Letters to the Seven Churches of Asia in their Local Setting*, which attempted to find in each of the seven letters descriptions alluding to specific traits of the ancient cities wherein the seven churches reside. This approach used knowledge of the cities' topography, history, and institutions to identify specific historical referents for the descriptions, promises, and warnings in each of the letters (233). While it is not Koester's intention to dismiss all such pursuits, he rightly insists that "in almost every instance, the images used for one city would fit other locations equally well." What Koester deems to be more important is not the different character traits of the cities individually, but how the seven congregations responded to their social context (233).

What Koester has provided in his new commentary on Revelation is a stout treatment of an incredibly difficult book and a welcome alternative to commentaries on Revelation which only seek to read the book through a particular theological lens or framework. Koester clearly prefers a preterist reading of Revelation, though he does not dismiss entirely any futuristic aspects or relevance for readers throughout church history. In providing careful reception-historical surveys for each major sec-

tion (and for the book as a whole), Koester has effectively demonstrated that the categories we so frequently operate with when seeking to understand Revelation did not emerge out of a vacuum, but rather, many of the same issues we wrestle with presently have plagued students of the text for centuries. Such an approach reminds us that we ought not develop a kind of superiority complex over our ancient brethren, but that we ought to do our work with humility, knowing that we are also a part of Revelation's reception history. We too are attempting to understand this powerful and elusive book as best we can, with God's help, in spite of (and in light of) our own socio-historical context.

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***Johannine Theology: The Gospel, the Epistles and the Apocalypse.* By Paul A. Rainbow. Downers Grove, IL: InterVarsity Press, 2014. 496 pages. Hardcover, \$40.00.**

The most recent significant treatments of Johannine theology with an evangelical slant have been Craig Koester's *The Word of Life: A Theology of John's Gospel* (2008) and Andreas Köstenberger's *A Theology of John's Gospel and Letters* (2009). Paul A. Rainbow's *Johannine Theology* is in some ways similar to and in other ways distinct from these recent offerings. Similar to Koester's emphasis upon certain characters and relationships in John's Gospel, Rainbow organizes his work around "the relations among the divine persons (Father, Son, Holy Spirit) and the world made up of its various constituents" (28). Like Köstenberger, Rainbow includes works attributed to John beyond his Gospel, but unlike Köstenberger, Rainbow includes the Apocalypse as a part of John's theology, and this inclusion highlights Rainbow's most distinctive feature.

In order to include the Apocalypse in his Johannine theology, Rainbow must demonstrate that the author of John's Gospel and letters also wrote the Apocalypse. In one of the most beneficial sections of the entire book, Rainbow puts forth a convincing case for common authorship of the Johannine material based on internal and external evidence (39–52). His attention to language and style is particularly noteworthy (42–47). He maintains that the existence of "no other example to serve as a control" should caution those "who would dare to say how much variance in language, style or theological emphasis might be manifest in the work of a single, versatile writer" (43).

In chapters 2–3, Rainbow introduces the reader to the centrality of God the Father for Johannine theology, and to the world wholly dependent upon him. The relationship between these two entities was originally positive before the world turned from God to darkness, which resides at "the shadowy edge of what is finite, the nothingness or absence of positive being that lies beyond the boundary of what God makes and constitutes good," and which the world loves more than the light (119). Yet God intends to save the world and return it to a right relation with him (145). This rather hostile relationship between the Creator and his creation leads to the introduction of the Son, Jesus Christ, who will bring about God the Father's intended redemption (chapters 4–5). Yet, before the sending of the Son there existed a prior love among the persons of the Trinity, leading to Rainbow's discussion of the Holy Spirit and his role in the Father's revelatory and salvific purposes in chapter 6. He directs specific attention toward the relationships between the Spirit and the Father and the Son, as well as the fact that this "inchoate trinitarianism" in John is

consistent with the monotheism of the Hebrew Bible (indeed, Rainbow emphasizes throughout these chapters that John's theology aligns quite well with the Hebrew Bible's conceptions of God and the world).

Rainbow returns to the residents of the world in his final four chapters (chapters 7–10). Chapters 7 and 8 focus upon the individual believer's coming to an abiding in Christ. Chapter 9 essentially amounts to a treatment of John's ecclesiology—the relationship of believers to one another. And finally, chapter 10 completes the treatment of the world and the church by exploring the relationship of these groups to each other. The discussion focuses on the church's mission to the world and the world's continuing hatred of the church until Jesus' parousia.

Rainbow is to be commended for including the Apocalypse in his Johannine theology. Perhaps his work will open the door for further research into the effect of the Apocalypse on Johannine theology. As mentioned earlier, his introduction is particularly beneficial in making the case for the Apocalypse's place at the table, especially in his rather robust arguments for common authorship across the Johannine corpus. Unfortunately, Rainbow's synchronic, thematic approach does not permit the inclusion of the Apocalypse to "shine" as brightly as a more nuanced approach, with additional emphases upon diachronic elements. Rainbow's approach allows him to highlight a number of core theological elements present in the Johannine corpus, particularly with reference to the all-important relationships between the divine and human characters. But ultimately he leaves the reader with little further guidance on the place of the Apocalypse in Johannine theology apart from description of common themes present in all five Johannine works. To Rainbow's credit, he admits that his theology is but one possible approach, providing merely "a sketch that captures certain aspects" (10, 28). This openness to different approaches highlights the fact that further work may be done on the Apocalypse's place in Johannine theology diachronically as well as synchronically.

Rainbow's relational emphasis appears to represent accurately certain key aspects of John's writings. Myriad references to the relationship between the Son, the Father, and the Spirit pepper John's works. Additionally, in virtually every scene of the Gospel and the Apocalypse, and every topic addressed in the letters, the issue of the world's (both those inside and outside of the church) relationship to God (Father, Son, and/or Holy Spirit) is emphasized. Although Rainbow's volume is primarily "a theology of *relationships* in Johannine literature," these relationships lie at the core of Johannine theology.

Because Rainbow interacts extensively with American, British, German, and French scholarship and provides an extensive bibliography, this volume should serve an incredibly valuable and reliable resource for Johannine studies. In spite of its few shortcomings, Rainbow's work fills a unique need in Johannine theology to include the Apocalypse, and thereby provides students of John's works with a useful resource for further inquiry.

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Memory, Mission, and Identity: Orality and the Apostolic Miracle Tradition. By Brandon Walker. Turnhout, Belgium: Brepols Publishers, 2015. 346 pages. Paperback, \$98.00.

Memory, Mission, and Identity examines the central motif of miracle traditions in the second and third centuries. Working from the premise that imitation of Christ was the emphasis for the early church, the community intended to remember Christ and imitate the suffering of Christ. Two key figures served as the models of imitating Christ: Peter and Paul. Walker traces these two figures in *Acts of the Apostles*, *Acts of Paul*, and *Acts of Peter* to see how the early church modeled their faith in light of the miracle traditions. It is worth mentioning that Walker is not attempting to validate the second-century works of *Acts of Paul* and *Acts of Peter* to canonical status, but rather, he tries to determine how the miracle accounts of Paul and Peter circulated during that time for the specific purpose of discipleship. Walker's project is in two major parts. The first establishes the relationship between memory, orality, and identity, and the second presents a critical assessment of the memories and traditions of Paul and Peter in the second century.

The first part which offers a survey of various studies in memory and remembering begins with social theories of community formation and memory as it relates to the human experience. In addition, the ancient sources Walker cites include: Plato's *Phaedrus*, *Progymnasmata* (an ancient Greek textbook of rhetoric), and Quintilian. Walker then concludes regarding the Jesus miracle traditions: "The miracles of Jesus as well as those performed by the disciples provided encouragement for early followers of Jesus. They recounted shared memories of his words and deeds within their communities which cultivated their individual and collective identities" (106). The miracles of Jesus produced faith and the eschatological framework for understanding their times and the events which will unfold for the church in the coming days.

The second part assesses the miracle traditions in all three *Acts*. The miracles pervade throughout *Acts of the Apostles* and they begin to emerge as part of the summary statement of Acts 2:42–43 depicting the early church's activities: the presence of teaching, fellowship, breaking of bread, prayer, and "many wonders and signs." For the church, they remembered Jesus and his teachings, but that also meant remembering the apostles' faith and deeds as they become exemplars of faith. As a result, Luke presents these apostles as heroes in the church in a more polished style, but this portrayal, Walker argues, is consistent with the community's remembrance of other Jewish prophets like Elijah, Elisha, and Jesus.

With *Acts of Paul*, Walker argues, much of the church's memory of Paul shows great admiration for him. Incorporated within *Acts of Paul* is the story of Thecla, which Walker reports to be an early attestation of a woman martyred for her faith. The cultic movement surrounding this Thecla continued into the fourth century in various parts of the Mediterranean world. The dating of this work is set in AD 200, using Tertullian's account of the presbyter who took creative license to create this fictional account of both Paul and Thecla preaching a form of asceticism. A miracle arises when Paul and Thecla face a lion as capital punishment, but the lion (1) recognizes Thecla to be a holy person and (2) asks Paul to baptize him.

Regarding *Acts of Peter*, Walker purports that Peter is the miracle worker, who is remembered and imagined by the church in the second century to preserve the church's faith in Christ as the real miracle worker. *Acts of Peter* narrows its focus on the power of Christ; it is in Christ that Peter can work these miracles of exorcism,

healing, and resuscitation. Walker identifies Peter as a mediator of Christ, representing him as the one holding divine power.

Both Peter and Paul are portrayed to have a tremendous ability for miracles in these second-century works as they did in the canonical *Acts of the Apostles*. Walker allows for both continuity and discontinuity from the canonical Acts to the apocryphal works. The continuity is in the working of miracles, but the kinds of miracles (such as talking animals) is a clear discontinuity. In addition, there are other concerns for the study of these second-century works. First, one has to question church community's admiration for Paul in *Acts of Paul* when historically Tertullian points to the culprit, namely a presbyter, who fabricated the accounts in *Acts of Paul* out of a personal love for him (see *De baptismo* 17). That presbyter was deposed, removed from office for his work of fiction however well-intended—proving that the community was not in agreement with this presbyter. Regarding *Acts of Peter*, there is a similar problem. According to Eusebius, the community holding to the Catholic tradition was “not very knowledgeable of the Gospel, Preaching, and Revelation attributed to Peter” (Hist. eccl. 3.3.2). Still, Walker overlooks the community's lack of use and acceptance of *Acts of Paul* and *Acts of Peter*. Perhaps Walker's conclusion could have been more nuanced to suggest that a particular admiration for Paul and Peter was historically present in these later works, but even this admiration is merely a speculation from the standpoint of the church at-large.

With the closing of the canon, apocryphal works have persisted in minority splinter groups in the ancient world. Many of these groups were not in line with the *regula fidei*, the canon of faith. Walker's work ultimately shows how apocryphal works have clear differences from the canonical writings of the New Testament, while still preserving some semblance to their canonical counterparts.

Donald Kim

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***Divine Honours for the Caesars: The First Christians' Responses.* By W. Bruce Winter. Grand Rapids: Eerdmans, 2015. 338 pages. Paperback, \$35.00.**

In *Divine Honours for the Caesars*, Bruce Winter, the former warden of Tynedale House, attempts to “further the discussion of the imperial cultic activities and the complexity they created for the first Christians” (15). He argues that there was no monolithic way of responding to the imperial cult by early Christians. Instead he traces the diversity of reactions found in the New Testament. Methodologically, Winter synthesizes the insights of recent studies of the Roman imperial cult, new archaeological finds, and overlooked or undervalued inscriptions to construct an up-to-date picture of the workings of the imperial cult. He then analyzes the New Testament in light of this data to see the ways in which its authors were in dialogue with the imperial cult.

Winter commences his study with a helpful review of scholarship on the imperial cult. Here, he notes major contributions to the field, and synthesizes recent data that has yet to enter the discussion in a systematic way. He also shows the various ways in which Jews navigated the line between forsaking their religion and worshipping the emperor. For those new to this area of research, this is the most helpful portion of the book. Winter successfully points the readers to the most helpful works, such as Price's magisterial book on the subject, and Mitchell's work on the archaeology of Anatolia (S.R.F. Price, *Rituals and Power: The Imperial Cult and Asia Minor*,

[Cambridge University Press: Cambridge, 1984]; S. Mitchell, *Anatolia: Land, Men and Gods in Asia Minor: The Celts and the Impact of Roman Rule* [Clarendon Press: Oxford, 1993]).

Winter next moves to examining various New Testament texts to see how the first Christians interacted with the imperial cult. He begins by analyzing Acts 17:34, arguing that Paul's speech shows that the early Christians could not capitulate to worshipping the emperor. Next, Winter argues that in Acts 18, Gallio rules that early Christians were a sub-set of Jews, and thereby received exemption from emperor worship. Further, Winter finds in 1 Corinthians 8 and 10, evidence that the Corinthians were engaging in the imperial cult, and that Paul forbids such acts. Winter analyzes Galatians, next, finding that the Galatian Christians were taking on Jewish identity markers to avoid the mandate to worship the emperor. Again, in regard to the Thessalonians, Winter notes that Paul warns the believers in that city to refrain from participation in the imperial cult. In Hebrews, Winter sees the author as exhorting the believers not to slip into Judaism, which had the protection of a high priest appointed by Rome, to avoid persecution, and urging them to cling to Jesus, who superseded the Jewish high priest. Finally, Winter examines the mark of the beast in Revelation and suggests that it was written in response to a governor of Asia who literally required a mark to be placed on people in order to engage in commerce (286).

Winter's work has the strength of summarizing a great deal of recent work into a coherent picture of first century imperial cultic practice, as noted above. He also does a remarkable job of pointing the reader to relevant primary sources to help understand the imperial cult and early Christian practice. Unfortunately, this book is beset by myriad problems. While Winter selects several appropriate inscriptions, he reads them quite uncritically. He never seems ask the question whether these inscriptions reflect actual practice and belief or if they serve some other purpose. Further, he engages in unwarranted speculation at times. For example, when he claims that a governor of Asia required people to receive a mark for engaging in commerce, he provides no supporting evidence; he merely states such was the case (see 286–306).

There are also problems with his interactions with New Testament scholarship. For example, he frequently notes Mark 12:17, "Give to the emperor the things that are the emperor's, and to God the things that are God's" (NRSV). He indicates that this saying gives Christians "clear parameters" for interaction with the emperor (2). Scholarship on this passage has, much to the contrary, suggested a large variety of interpretations of Jesus's intent with this saying, with a major question as to whether Jesus intended for tribute to be paid to Caesar or not, therefore raising the question of Christians' relationship with the emperor. Winter does not even note that there are other interpretations of this passage besides his own.

In this book, Winter proved himself to be capable of summarizing and synthesizing large quantities of historical research, and for this he is to be commended. His own contribution to New Testament research here, however, is lacking. It has the possibility, though, to introduce a wide audience to studies of empire in the New Testament.

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Theological Studies

***A Manifesto for Theological Interpretation.* Edited by Craig G. Bartholomew and Heath A. Thomas. Grand Rapids: Baker Academic, 2016. 304 pages. Paperback, \$29.99.**

Craig G. Bartholomew and Heath A. Thomas define theological interpretation broadly as “interpretation of the Bible for the church” (ix). In this volume, they identify key issues and chart a path for those flying under this banner. Their version is interdisciplinary, ecumenical, and involves the broadest spectrum possible between the churches and the scholarly guilds. The “manifesto” they provide (1–25) is the collaborative effort of a group of scholars associated with the Scripture and Hermeneutics Seminar. In their understanding, this statement “tries to make public the central tenets that help to orient theological reading of Scripture so as to hear God’s address” (x). The manifesto also highlights areas “informing theological interpretation that may otherwise be ignored or neglected in the reading of Scripture” (x). The essays that follow exposit each of the twelve sections of the manifesto and are intended to flesh out what a theological interpretation of Scripture might look like from these angles.

In short, their manifesto argues that contemporary theological interpretation of Scripture is a reemergence of an ancient practice (1), that affirms a robust view of divinely inspired Scripture (2), that values the central context of the church (3), that sees itself as a reasonable alternative to historical criticism (4), that selectively utilizes insights of hermeneutics and philosophy (5), that seeks to reckon with the nature of the Bible as a canonical collection (6), that makes use of the resurgence of biblical theology (7), that emphasizes the role of mission (8), that involves the goal of transformation (9), that includes shared theological commitments (10), that sees the necessary connection between theology and exegesis (11), and that is committed to the creative application of Scripture to all of life (12).

The manifesto itself is carefully worded, and the essays are strictly focused on their given topic. This feature gives a tight coherence to the volume and makes it an important methodological resource. The range of issues addressed also demonstrates the value of the book and the challenge of this broad approach. Reading through the volume will allow someone to grapple with the daunting but exciting reality that the theological interpreter can never be the master of only one skill set. This scenario points to the need for generalists in the churches *and* the academy.

One of the difficulties faced by the theological interpretation movement is a sense that the approaches that fly under its banner are so diverse that it is a mistake to characterize them together. Perhaps a gentle critique of this project might be with the singular noun in the title. Even though each of the contributors aim at expositing a central tenet of the primary affirmation, these essays sometimes feel like a series of individual *manifestos* that nevertheless bear a striking family resemblance. But, perhaps, this might be a welcome metaphor. As with any healthy family reunion, the diversity present around the table of biblical interpreters highlights their unifying filial identity and the fact that they gather around a shared scriptural feast. As Bartholomew and Emerson conclude, this family of theological interpreters aims to “work out what biblical interpretation might look like as an expression of the obedience of faith” (273). This volume contains an ambitious roadmap (or perhaps treasure

map) that locates several ancient paths that hopefully more and more readers of the Bible will seek to traverse.

Ched Spellman
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***Christological Anthropology in Historical Perspective: Ancient and Contemporary Approaches to Theological Anthropology.* By Marc Cortez. Grand Rapids: Zondervan, 2016. 272 pages. Softcover, \$27.99.**

Theological Anthropology is the study of human beings within a theological context. While the human is of central importance to philosophical studies and the social sciences, it is also a thriving area of interest within contemporary theology. *Christological Anthropology* makes a significant contribution to a theology of humans from a Christian perspective. Written by Marc Cortez, it is important to note that it is not simply a study of anthropology from a theistic vantage point in general, but specifically from a Christocentric view. In this way, Cortez is clear that the significance of Christ, as the divine-human, becomes paramount to the study of the *anthropos*.

Cortez is convinced that Christology makes a unique and specific contribution to anthropology. He presents the reader with a careful survey of *some* relevant Christological anthropological approaches in historical and contemporary contexts. Yet, his goal is not simply historical in nature; rather, he integrates ancient *divines* with contemporary theological concerns—thus, making it a constructive contribution. Given that Christological anthropology is a technical term, it is important to explain Cortez’s understanding of it.

The reader might think that all Christian anthropologies are Christological anthropologies, and, in some sense, that would be correct. However, it is possible to approach the human first from the perspective of philosophy or natural theology. Some theologians begin with natural revelation as their starting point. Others might begin from a robust conception grounded in its “creational” context, then move to its redemptive and eschatological contexts. For example, one might look to foundational metaphysics to ascertain the basic meaning and nature of humans by considering humans as soul-body arrangements discernable through introspection (e.g. Descartes), or material bodies as is common in the physical sciences, or teleological beings (e.g. Kant), or some other approach. In a creational context, humans could be considered from the author’s perspective of *imago Dei* in Genesis or from the perspective of ethics in the Old Testament. While not discounting the insights from these sources, Cortez considers all of these approaches bereft of the deeper human meaning.

Motivated by several theological authorities, Cortez recommends a different approach. He suggests that not only is Christ necessary for understanding specified features of the human—say in redemption or in the eschaton, but Christ provides an “ultimate” and “concrete” framework by which to situate our understanding. Anthropology necessarily and essentially depends upon the divine-human. This is not to say that we cannot learn from other sources, but these items are incomplete and fundamentally lacking without a concrete connection to the person and work of Christ. Christological anthropology is not a one-size-fits-all, however. There are several different understandings of humans via Christology, and it is here that the reader will find the project especially rich and useful.

Cortez begins his study with Gregory of Nyssa. Surprising though it may be to the reader, Nyssa has much to say about gender and sexual identity. Nyssa understands the incarnation as the fundamental starting point for understanding the *transformed* human. Cortez explores the theological notion of “race” according to James Cone in the second to last chapter. Cone argues that at the conceptual center of anthropology ought to be “liberation.” Julian of Norwich situates her study in the “self-sacrificing” love of the divine-human Lord/Servant. Martin Luther criticizes all views that do not begin with our passive righteousness (i.e., faith) in Christ’s justifying work. Friedrich Schleiermacher takes up Christ’s distinct “God-consciousness” as the central motif uniting God and human. Barth launched into anthropology by way of Christ as the ontological “determinate” for humans. Central to Barth’s theology of the human is the doctrine of “election” where Christ is the true human who provides the metaphysical boundaries for an understanding of humans. Contemporary John Zizioulas argues that humans become persons when they are united to God in Christ; thus, Zizioulas highlights both Trinitarian theology and ecclesiology in his articulation of the human.

Christological Anthropology is a clear, nuanced, and fruitful study. It would serve as an excellent supplement to introductory courses in Systematic Theology and Theological Anthropology. With all that is positive, Cortez left out something that I desired to see. It would have been nice to see how the respective Christological anthropologies cohere with their wider traditional dogmatic commitments. However, Cortez does attempt to connect his study to some of the wider historical developments, and toward the end of his study he raises some useful questions that have not been sufficiently pondered.

Joshua R. Farris
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***A New Heaven and a New Earth: Reclaiming Biblical Eschatology.* By J. Richard Middleton. Grand Rapids: Baker Academic, 2014. 332 pages. Paperback, \$26.99.**

In recent decades, there has been a growing interest in biblical descriptions of a new heaven and a new earth. One of the emphases of this recent interest has been the affirmation of the redemption not only of individual human beings, but also of the created order. In his work *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*, J. Richard Middleton offers a major contribution to the dialogue taking place. Middleton, Professor of Biblical Worldview and Exegesis at Northeastern Seminary, argues that the Bible exhibits a coherent and “explicit eschatological vision of the redemption of creation” (15). In this vision, “the creator has not given up on creation and is working to salvage and restore the world (human and nonhuman) to the fullness of shalom and flourishing intended from the beginning” (27).

Middleton’s work consists of an introductory chapter followed by five parts and an appendix. In the introduction, he presents the traditional Christian view of heaven as final destiny and offers a brief historical sketch of the origins of the view, a sketch he continues and expands upon in the appendix. The majority of the work is a biblical theology of holistic salvation and cosmic redemption. In the first part, chapters two and three, Middleton argues that the overarching story of the Bible, while including a variety of plots and subplots, manifests that “eschatological redemption consists in the renewal of human cultural life on earth rather than our removal from

earth to heaven" (58). This renewal includes a transformation of earthly life, which reverses the damage caused by sin.

Middleton devotes the three chapters of part two to the evidence of holistic salvation in the Old Testament. He argues that the worldview of the Old Testament, flowing from God's deliverance of Israel in the Exodus and his promises of earthly flourishing and restoration beyond Exile, is the foundation for understanding the "full-bodied, this-worldly character" of the New Testament (78). The earthly flourishing includes a return to the land, a new relationship between God's people and the nations, and God's presence among His people in the renewed land. What comes before the redemption, and is actually a part of the promise itself, is the prevalent reality of judgment that is to come. In the final analysis, Middleton concludes, "There certainly is no nonearthly salvation in the Old Testament" (118).

In parts three and four, Middleton argues that the holistic redemption promised in the Old Testament is substantiated in the New Testament. Chapter seven is devoted to the centrality of bodily resurrection to God's victory over sin and death and His ultimate restoration of all that was undone at the Fall. In chapter eight, Middleton surveys five texts that affirm the comprehensive scope of salvation including the redemption of creation, a renewal of the image of God among the nations, God's manifest presence among His people, the promise of a glorified city Jerusalem, and an affirmation of culture and national diversity. In chapters nine and ten, Middleton surveys a number of New Testament texts which may initially seem to pose problems for a holistic conception but ultimately, he argues, are evidence for the restoration or redemption of creation. Middleton closes his work with a number of ethical implications of holistic redemption, focusing specifically upon Jesus' teaching of the good news of the kingdom of God and the New Testament's exhortation for the church to be a community that embodies in the present the promised redemption to come. Redemption is not to be conceived of merely as the salvation of the individual nor is it to be envisioned as eternal life in heaven. Instead, "salvation pertains to God restoring the full functioning of human beings (bodies and all) in their real historical, sociocultural context; indeed, it will ultimately involve the restoration of the entire created order" (268).

Middleton's background in worldview and culture studies and in biblical studies, respectively, allow him to offer a unique contribution. Though his canonical treatment of the concept of holistic redemption could stand alone, Middleton offers two chapters outlining some of the ethical implications of such a view. The emphasis on these ethical implications provides a link to the gospel message by informing the comprehensive scope of the gospel. Middleton's focus on the biblical promises regarding the flourishing of humanity on the earth in a renewed and embodied existence is a helpful corrective to conceptions that envision a solely spiritual existence in heaven.

While Middleton's analysis of the Bible as story should be appreciated, one wonders why he does not focus explicitly upon the role of the biblical covenants and their relationship to the promised kingdom in his presentation of the story. Particularly disappointing in a presentation of the promises of holistic redemption is the minimal presence of the promises and fulfillment of new covenant promises including the role of the Holy Spirit in the lives of the redeemed in the new creation. Although it is not detrimental to his overall argument, Middleton's argument against the intermediate state of heaven for the believer is questionable at best. In trying to provide a corrective for the traditional view of heaven, Middleton may be guilty

of unnecessarily throwing out the baby with the bathwater. Finally, readers who appreciate the promises regarding a restoration of a particular land to a particular people—Israel—will wonder how universalizing the promises of a particular portion of the whole earth is consistent with Middleton's robust new creation conception.

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***An Invitation to Analytic Theology.* By Thomas H. McCall. Downers Grove: IVP Academic, 2015. 192 pages. Paperback, \$22.00.**

Within the past few years an increasing number of evangelical Christian theologians have begun to reclaim the rich repository of analytic philosophical resources as an aid in the task of constructive theology. In his recent book *An Invitation to Analytic Christian Theology*, evangelical theologian Thomas McCall (Trinity Evangelical Divinity School) explores this recent resurgence in Christian theology and explicates and defends the burgeoning field known as “analytic theology.”

In the first chapter of the book, titled “What is Analytic Theology?,” McCall aims to get clear on the nature and parameters of *analytic* Christian theology, what precisely makes such a project analytic and distinctively *theological*. McCall argues that analytic Christian theology is *analytic* in so far as it employs the distinctive *style* and *ambition* of analytic philosophy in general, in particular a commitment to clarity and conceptual precision, parsimony of expression, and rigorous argumentation with the aim of converging on true explanatory theories that bring unity and coherence to the data of Scripture (17–24). Analytic theology is *theological* in that “it will be grounded in the Christian Scriptures, it will be informed by the great tradition of doctrinal development, it will be ‘christologically normed’ and it will be culturally engaged” (22). McCall does an excellent job of carefully (and charitably!) addressing many of the most prominent misgivings and misunderstandings to analytic theology commonly voiced by his fellow theologians (25–35).

One of McCall's central aims in chapter two, titled “Analytic Theology and Christian Scripture”, is to bring clarity to the underexplored interrelationship between philosophical and theological analysis and the task of biblical exegesis. McCall does an outstanding job of critically interacting with the many iterations of the core claim that Christian theology in the analytic mode is an unduly speculative form of theological reflection that proceeds without proper Scriptural mooring (39–55). Here and throughout the book McCall employs specific theological case studies—including freedom of the will (more below), Christology, and original sin—to rebut this particular charge against analytic theology.

In my estimation, chapter two includes one of the most stimulating discussions in the book, namely McCall's detailed treatment of what it means for some theological proposal to be either “authorized” (i.e. “consistent”) or “unauthorized” (i.e. “inconsistent”) by Scripture (55–81). What precisely do we mean when we say that certain theological positions such as believer's baptism are “biblical” and others such as pelagianism are “unbiblical”? It is here that McCall demonstrates the virtues of conceptual clarity and precision in the constructive theological task.

McCall applies this insightful discussion to certain claims made by Reformed theologians that “compatibilism” regarding freedom of the will—the view that human freedom is compatible with causal determinism—is the only biblically authorized option for orthodox Christians (D.A. Carson, John Frame, Scott Oliphint all

emphatically make this claim); indeed, as Carson maintains, “compatibilism is a *necessary* component to any mature and orthodox view of God and the world” (Carson, *The Difficult Doctrine of the Love of God*, 54).

McCall rightly takes these claims to task by showing that they rest on (1) a deeply misguided understanding “compatibilism” as it pertains to extant debates in free will, and (2) a heavyweight extra-biblical assumption that “divine sovereignty” entails “divine determinism,” i.e. if God is in sovereign control over His creation then He must either *causally determine* each creaturely event or else that event is entirely *unplanned* by God (a metaphysical assumption that is underdetermined by the biblical text itself) (72). At most, what can be claimed for compatibilism about free will is that the teaching of Scripture is consistent with such a view and thus in no way precludes it as a live option for orthodox Christians. But this is a far cry from the much stronger claim that Scripture demands the truth of compatibilism at pains of heterodoxy (McCall actually goes on to argue for the stronger claim that there is good reason to think compatibilism is strictly inconsistent with Scripture, 73–81).

In chapter three, titled “Analytic Theology and the History of Doctrine,” McCall explores the relationship between the task of analytic theology and the historical development of Christian doctrine. While McCall argues that analytic theology cannot properly be reduced to historical theology, it must nevertheless be attuned to the history of orthodox Christian doctrine as a theological norm (*norma normata*), albeit a norm that is always subordinate to Scripture as the sole ultimate theological norm (*norma normans*). The bulk of the chapter consists of two case studies that illustrate in detail how the project of analytic theology can aid in clarifying and defending a classical orthodox Christology (91–121).

McCall underscores, and I wholeheartedly agree, that the project of analytic theology is at the very least one of *theological retrieval*; systematic theology in the analytic key (as understood above) has been the operative mode of theological reflection in many fruitful periods in the history of Christian doctrine (e.g. patristic, medieval, and post-reformation). Prominent Christian theologians as diverse as Athanasius, Irenaeus, Gregory of Nyssa, Augustine of Hippo, Anselm of Canterbury, Thomas Aquinas, Duns Scotus, Francis Turretin, John Wesley, and Jonathan Edwards (among others) can aptly be described as practitioners of analytic theology in the Christian tradition.

The fourth chapter, “Analytic Theology for the Church and the World,” is devoted to showing how analytic theology ought not exist for its own sake as a purely academic exercise but, rather, to uphold the doctrinal integrity of the church in the face of pressing challenges. McCall once again illustrates this thesis by examining a specific case study, namely the recent challenge from evolutionary biology (population genetics) to the traditional understanding of a historical fall involving an original human pair as the progenitors of humanity. McCall demonstrates that many alleged purely scientific theories wielded against traditional Christian doctrines smuggle in a heavy dose of extra-scientific metaphysical commitments that need to be evaluated in their own right (135–50). Christian theology in the analytic mode can help flush out and critically evaluate these tacit philosophical commitments.

McCall closes the book with a delightful discussion of the proper ends and aim of “theological theology” (to adopt the late John Webster’s phrase) in general and analytic theology in particular, chief among them being the glory of God and the life and doctrinal integrity of the church. McCall calls for a broadening of the traditional areas of analytic theology to include both moral and political theo-

gy, and recommends broadening the dialogue to incorporate the ever-expanding global theological context as a way of healing our theological myopia in the West (152–59). The book concludes by echoing the words of Fred Sanders penned in this very journal: “The kind of systematic theology that is heavily informed by biblical exegesis and the history of doctrine would benefit greatly from the conceptual clarity which could be provided by the kind of philosophical theology that concentrates on analytic tasks” (“The State of the Doctrine of the Trinity in Evangelical Theology”, *Southwestern Journal of Theology* (2005): 170.)

For those interested in exploring the contours of this clarion call to contemporary systematic theologians, the book is highly recommended.

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Historical Studies

***Cyril of Alexandria's Trinitarian Theology of Scripture.* By Matthew R. Crawford. Oxford Early Christian Studies. Oxford: Oxford University Press, 2014. 304 pages. Hardcover, \$125.00.**

In this volume, Matthew Crawford seeks to address an overlooked aspect of Cyril's Trinitarian theology. While Crawford acknowledges Cyril's important contributions to Christology of the fifth century (seen at the council of Ephesus and then later at Chalcedon), he argues that Cyril of Alexandria also played an important role in the development of pro-Nicene Trinitarianism (5). Specifically, Crawford asks how this thoroughgoing pro-Nicene theology intersects with Cyril's understanding of revelation and Scripture.

Crawford notes that a feature of recent scholarship on the development of Nicene orthodoxy is “the greater emphasis upon and appreciation of the role that scriptural exegesis played in those debates” (1). In his development of Cyril's theology, Crawford seeks to continue this trend. Crawford's major thesis is that “intrinsic to pro-Nicene theology is a certain understanding of Scripture that consists of two components corresponding to the divine *movement towards* humanity in revelation, and humanity's *encounter* with that revelation in the written word of Scripture” (3, emphasis added). For Crawford, these two components form the shape of Cyril's broad understanding of Trinity and Scripture. Part of the payoff of discerning this “basic schematic outline” in Cyril's writings is the way it demonstrates that pro-Nicene theology was “not only Trinitarian in its doctrine of God,” but also “included a correspondingly Trinitarian theology of Scripture” (4).

Crawford unpacks this central thesis in a series of carefully connected chapters. In chapter two, he argues that for Cyril the concept of revelation is inescapably Trinitarian. Divine revelation is *from* the Father, *through* the Son, and *in* the Spirit (42–54). Chapter three and four, then, expand on this position. In chapter three, Crawford explores the prominent operations of the Spirit foregrounded in the production and reception of written revelation. For Cyril, the “spiritually breathed book” is produced by “Spirit-bearing authors” (72ff). Cyril's understanding of inspiration, in other words, is a “specific instantiation of Cyril's theology of revelation” (8). Chapter four reemphasizes the central role that the incarnate Son plays in the economy of revelation by showing that the Son speaks in the prophets and apostles. During the incarnation, too, the Son speaks through *himself* (116–20, 125–33).

Chapters five and six focus on the reception of revelation by readers. Here Crawford shifts from considering Cyril's understanding of Scripture from the perspective of its "relationship to the divine in the event of divine unveiling" to the considering Scripture from the perspective of "humanity's encounter with the written word in the act of exegesis" (7). The Scriptures bear a critical role in the divine economy: They allow readers to participate in the *divine Word* by means of the *written Word* (see 176–81). For Cyril, "the church possesses the Jewish Scriptures because they have been given to it by Christ, its Shepherd, who was himself the original divine source of those words" (180). Crawford summarizes this emphasis by arguing that "Cyril's practice of exegesis is a function of his understanding of the place Scripture occupies in the plan of salvation" (8).

The final chapter addresses the theological task and the end of exegesis. Crawford highlights Cyril's position that engaging the theological task is the means by which one encounters the life of the incarnate Son. "In Cyril's estimation," Crawford concludes, "searching after understanding has an appropriate and necessary place in the renewed existence of believers" because it is in fact "a mediation of the Son's own life to believers" (228). In other words, "the theologian-exegete never grows beyond the church's most basic confession of Christological and Trinitarian faith" (228). Meditating on Scripture, then, is a means by which believers encounter the Father. As Crawford summarizes, "in the order of divine operations," the Spirit "effects the will of the Father and Son among humanity, but in terms of humanity's experience of the divine, he leads believers back to the source from which all divine acts ultimately flow" (223). This formulation dovetails with Crawford's overarching argument that Cyril keeps his Christological focus grounded upon a robust Trinitarian foundation.

As Crawford develops his argument, he shows how the major theological areas of Trinity, revelation, and bibliology organically connect in Cyril's thinking. This historical theology has potential implications for contemporary theology, as these loci are not always as integrally connected in works of systematic theology. By focusing on the pro-Nicene theological commitments that Cyril and his contemporaries work with as they *read* and *interpret* biblical texts, this study allows Cyril to add his voice to contemporary discussions about Trinitarian exegesis and theological interpretation. Reading Crawford's volume will likely make you want to read more of Cyril's own writings. This book will help you do so with a deeper framework that allows you to see both the Christological focus and Trinitarian depth of this important patristic theologian's body of work.

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***Baptists and War: Essays on Baptists and Military Conflict, 1640s–1990s.* Edited by Gordon L. Heath and Michael A. G. Haykin. Cambridge: Lutterworth Press, 2015. 243 pages. Paperback, \$38.00.**

Despite the many things that Baptists have in common, their opinions differ widely on certain issues. The issues of war, peace, and civil service are among those where Baptists diverge most widely and significantly. *Baptists and War*, a collection of essays presented at the fifth annual conference of the Andrew Fuller Center for Baptist Studies, presents an exciting opportunity to learn about these issues from

various viewpoints and from expert authors. Since the topic “Baptists and War” is rather broad, this volume contains a wide diversity of papers.

The essays, arranged chronologically, begin with Anthony Cross’s “Baptists, Peace, and War: The Seventeenth-Century Foundations.” In this essay on the early English Baptists, Cross wisely spends significant time looking to the continental Anabaptists who influenced the early English Baptists in many ways—especially on the issues of peace and government service. In fact, as Cross demonstrates, the early Anabaptists expressed almost all the possible views of peace and government service that later Baptist groups have held. The next essay, by Paul L. Brewster, jumps forward in time to examine “Andrew Fuller and the War Against Napoleon.” Most of Brewster’s analysis comes only from one sermon by Fuller on Christian patriotism. It is interesting to see an essay so specifically focused on one sermon. However, the sheer strength of Fuller in this comprehensive sermon not only warrants this examination, but makes Brewster’s essay a particularly interesting one. Brewster shows that Fuller held to a quintessential Baptist hesitancy regarding war with the belief that there are some “just wars” which need to be fought. In those cases, Fuller gives a blessing for the young men of his church to join their countrymen in fighting them. In “A House Uniting: Americans, Baptists, and the War of 1812,” James Tyler Robertson addresses the somewhat blundersome War of 1812. Generally, the war is considered a catalyst in solidifying the identity of the fledgling United States, and Robertson shows that the war also served to unite Baptists in their Baptist and American identities.

The two essays on Canadian Baptists are positioned together both chronologically and in presentation. Gordon Heath’s “The Nile Expedition, New Imperialism, and Canadian Baptists, 1884–1885,” explores the Canadian Baptist struggle with imperialism. While some Canadian Baptists were “uncomfortable with the language of righteousness bolstering the imperial cause” (109), others saw imperialism as an important opportunity to spread the Gospel into new places. In “Call to Arms: The Reverend Thomas Todhunter Shields, World War One, and The Shaping of a Militant Fundamentalist,” Doug Adams demonstrates how Shields’s experiences with World War I caused him to grow increasingly fervent in his fundamentalist sentiments. Robert Linder’s “Australian Baptists in World War Two” is a compelling contrast between two Australian Baptists during World War II: a soldier wounded in battle and an outspoken conscientious objector. He finds the soldier’s account through the examination of archived post-war soldier questionnaires. In “Soviet Baptists and The Cold War” Maurice Dowling attempts the impossible task of understanding the troubles and changes in Baptist life in the Soviet Union by examining official publications. Finally, Nathan Finn analyzes the various opinions towards Vietnam from different American Baptists in “Baptists and the War in Vietnam: Responses to America’s Longest War’.” The strength of this essay is Finn’s analysis of the reasons why different Baptist groups rejected the war. His analysis of the way the Civil Rights Movement and The Vietnam War related and conflicted in Baptist life (214–15) is also particularly helpful.

One of the strengths of this volume is the diversity of subjects. Each essay focuses on a different time period and on different nations. There are two essays on British Baptists, two American, two Canadian, one Australian, and one Russian. This is helpful for any reader looking for a place to start studying Baptist views on war. Because of this, this volume makes an excellent starting point for anyone

looking into the history of Baptists on war and peace. The diversity of subjects also produced excellent bibliographies of rare history—another invaluable contribution.

Perhaps the greatest value of this volume is the original primary source research done in these essays. Linder combed through post-war soldier questionnaires for his essay, Doug Adams scoured through years of Baptist newspaper printings, and Maurice Dowling did the same in his thorough examination of Russian Baptist newspapers throughout the Cold War. The dedication of these scholars to bring to light important but neglected pieces of Baptist history is staggering, and for such a contribution, this volume is highly recommended.

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***Change and Conflict in the U.S. Army Chaplain Corps since 1945.* By Anne C. Loveland. Knoxville: University of Tennessee, 2014. 349 pages. Hardcover, \$64.00.**

In this work, Loveland traces the use of Army chaplains in various training programs designed to address ethical, character, and morale issues among the soldiers. She begins by outlining the advent of character and citizenship training by chaplains following WWII, when senior military leaders observed an unprecedented breakdown of discipline and morals among soldiers. The largely secular training took on religious overtones, and was billed as “Americanism” and set against (largely atheistic) Communism.

With the rise of secularism and evangelicalism in the 1960’s (or at least, the rise of their public voices), the stage was set for controversy within the chaplain corps. In particular, concerns over Establishment by secularists and Free Exercise by conservative religionists manifested themselves in battles over the mandatory Unified Sunday School program, the General Protestant services, and the character guidance programs. Conservatives complained of being forced to compromise their beliefs in an effort to be more ecumenical in the first two, and both groups complained about the influence of religion or lack thereof—depending on perspective—in the third. Loveland correctly notes that these issues were to figure highly in the coming decades, both with regard to the nature/scope of the military chaplaincy and to its very survival.

Loveland then turns to the intense scrutiny to which the chaplaincy was subjected during the Vietnam War. As she rightly notes, the dual role of chaplains as clergy and military officers “rendered them particularly vulnerable, and they were singled out for a special kind of censure” (39). They were charged with compromising their prophetic role—especially in light of American atrocities and a failure of chaplains to speak out—and were criticized for being largely unprepared ethically and pastorally for the harsh realities of the war. However, Loveland also notes that attitudes toward the chaplaincy tended to reflect a larger cultural divide regarding the role of religion in public service and the kind of religion appropriate to that venue/arena.

Loveland then traces the chaplaincy’s attempts at professionalization following Vietnam. From an emphasis upon Clinical Pastoral Education, to a significant modification of the Army’s Chaplain School curriculum, and to a more focused use of chaplains as ethics instructors at service schools across the Army, the Chief of Chaplains sought to increase the visibility, stature, and competency of the Army

chaplaincy. This led to a greater acceptance of the chaplain's prophetic role vis-à-vis nuclear proliferation during the Cold War.

In the 20th and 21st centuries, chaplain activities took on a greater advisement component as chaplains sought to clarify their role(s) as religious leaders and professional military officers. With this increased attention to the military side of chaplaincy functions came increased tensions in balancing pluralism in the military with chaplains' responsibilities as representatives of distinctive faith groups and denominations. Concerns over proselytizing and sectarian prayers arose in the late 80s, but were not clearly addressed by Army leadership or by chaplaincy endorsers. Only when these issues arose as part of a broader culture war within civilian circles—largely as a result of problems in the Air Force and Navy—did Army chaplaincy leadership address them specifically. As Loveland correctly notes, though, the Army did not produce ad hoc guidelines (as the AF and Navy), but drew upon tradition and already existing doctrine. By and large, then, the Army was able to avoid the level of scandal experienced in both of the other service chaplaincies.

While Loveland's account is thorough and engaging, she offers less analysis than desired. For example, when she addresses the culture war that flared up following the proselytization scandal at the United States Air Force Academy, she does not provide an explanation for why the Army was better equipped to address concerns regarding Constitutionality; she simply states that it was in a better position to do so. More reflection on this difference between the services would prove valuable to the work and readers interested (in particular) in these contentious issues.

A second weakness of the book involves the analysis she did provide regarding the battles over worship, prayer, and ecumenism. Uncharacteristically, Loveland criticizes those chaplains who insisted on their own rights to evangelize (during the 2005–2006 culture war), charging them with having “little regard ... for either moral suasion or official military regulations” (231). She claims they elevated their own constitutional rights over those of the soldiers to whom they are supposed to minister, but this is an unfair and unsubstantiated assessment. She offers no evidence that any chaplain made comments to this effect. A more charitable interpretation of those chaplains' position is simply to see their argument as an assertion of their right to pray—if asked to do so—in a manner consistent with their own beliefs, something mandated by Army regulations and the concepts underlying ecclesiastical endorsement. The chaplains were not fighting to have sectarian prayers at command events, but rather to have prayers reflect the one praying when they are included in the program.

Despite these minor shortcomings, Loveland's book is invaluable for those interested in the history of military chaplaincy. She takes a serious look at the how chaplains address moral and ethical issues within the U.S. Army while also providing spiritual care to the service members and serving as professional staff officers within the military hierarchy. The work is largely descriptive, and is a treasure trove of historical information on U.S. Army chaplaincy work in addressing soldier morality and morale, PTSD (and its various manifestations), and the differences in roles for a changing military and culture.

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Ethics and Philosophical Studies

***Born This Way? Homosexuality, Science, and the Scriptures.* By J. Alan Branch. Wooster: Weaver, 2016. 177 pages. Softcover, \$14.99.**

Current discussions about homosexuality often delve into the fields of science and psychology. For many Christians these discussions reach far beyond their expertise, and they are left with few lines of argumentation other than to say they do not believe the research. Some believers are savvy enough to know the current state of psychological and scientific research about homosexuality, but using it in an informal discussion is difficult. For that reason, it is important to have a resource that summarizes and critiques the current state of research in these areas. J. Alan Branch's *Born This Way?* serves as just this type of resource.

Branch serves as Professor of Christian Ethics at Midwestern Baptist Theological Seminary in Kansas City, Missouri. He has researched the medical, scientific, and psychological explanations for homosexuality extensively, and this book is a summary of much of that work. In this volume, he attempts to give Christians insight into the ongoing work in these fields. As the overarching thesis of the book, Branch states, "A review of the research will show that, while there are some genetic or biological factors that *correlate* with a higher incidence of same-sex attraction and homosexual behavior, as of yet there is no proof of genetic or biological *causation* for homosexuality" (2).

The book opens with a discussion of three major players in the psychological research about homosexuality—Sigmund Freud, Alfred Kinsey, and the American Psychiatric Association (APA). Freud's psychoanalytic approach provided a modern explanation for homosexual attraction and behavior. Branch summarizes his four contributions as the result of inhibitions in sexual development, an innate characteristic, an inability to change sexual orientation, and an emphasis on sexualized children (13). The work of Freud then set the stage for the future work of Kinsey and the APA. Following the development of Freud's perspective, Branch moves on to discuss the work of Kinsey, who developed the influential Kinsey Scale that has been used to measure the level of homosexual impulse. Finally, Branch follows the shift in attitude of the APA as it moved from classifying homosexuality as a disease to accepting it as a normal pattern of behavior.

After reviewing the psychological research about homosexuality, Branch moves on to discuss the scientific research. He covers the scientific developments in brain plasticity, prenatal hormones, homosexual twin studies, and DNA research. Each of these areas of research contributes to the common argument that individuals are born with homosexual desires. After discussing these topics, Branch then offers a biblical evaluation so that Christians can know how to respond to these arguments.

Branch's work is helpful for those who desire an extensive look at the science and psychology of the debate about homosexuality. He describes the research in great detail and makes perceptive observations about its limitations. For example, in the chapter about DNA research he demonstrates that no clear discovery has been made regarding a homosexual gene. Branch writes, "Science has not discovered a gene which causes homosexuality. What some researchers have claimed to discover are regions of the human genome which may contain genes which influence the manner in which male homosexual orientation develops." (105). This serves as an example of how Branch proposes that Christians respond to these arguments in the culture.

While Branch's use of scientific research is helpful, the detail with which he describes some of the studies can get tedious for the non-specialist. Clearly, Branch wants to prepare his readers to answer as many questions as possible, but some of his readers may find themselves slightly overwhelmed. Despite this fact, the book is still a useful tool for Christians who want to engage the scientific arguments.

In the end, *Born This Way?* proves to be a helpful book for those seriously engaged in debates about the scientific aspects of homosexuality. Branch gives Christians the evidence they need to refute some of the common arguments that lack clear scientific evidence. This book succeeds in its goal of dispelling the rumor that homosexuality is biologically caused.

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***Darkness is My Only Companion: A Christian Response to Mental Illness.* By Kathryn Greene-McCreight. Grand Rapids: Brazos Press, 2015. 194 pages. Paperback, \$13.98**

Kathryn Greene-McCreight is associate chaplain at The Episcopal Church at Yale; priest affiliate at Christ Church in New Haven, Connecticut; and a theological writer who holds a PhD from Yale University. Her formal training is in theological studies, but her experiences have provided an education in mental illness. After an initial bout with postpartum depression, Greene-McCreight was diagnosed with bipolar disorder. Her story arises from a mixture of her theological beliefs and her psychiatric hospital experiences.

As a transparent confessional diary, the author recounts her experiences as a psychiatric patient battling symptoms of mental illness while attempting to balance her Christian beliefs. This book is an effort to unveil her journey in order to identify with those who share in similar symptoms and diagnostic labels. The work is intended to be a guide for Christians to use when navigating the deep waters of mental illness.

The narrative is communicated in three successive sections. The first section is written in epistolary form with sequential entries that describe her descent into the depths of darkness. The author's bouts with disturbed mental health resulted in a barrage of questions targeting her deep-seated faith. The second section catalogs her journey through those points of upheaval to a settled and stronger faith. The closing section offers practical advice for those who endure symptoms of mental illness, as a patient or a loved one, and criteria for choosing a path of therapy.

Greene-McCreight attempts to examine "the distress caused and the Christian theological questions raised by Clinical mental illness," (xiii) without focusing on her personal pain but emphasizing "the working of the triune God in the pain of one mentally ill" (xxii). As a tertiary purpose and motivated by her agonizing personal experience, the author intends to alleviate the stigma associated with mental illness in the Christian community. While she accomplishes a few of her goals, each becomes overshadowed by several assumptions and implications offered.

Greene-McCreight demonstrates courage to disclose deeply personal and painful experiences. The reader can sense the healing nature of her intimate confessions. As someone who truly understands the agony and sorrow associated with debilitating symptoms, the author gains rapport with readers who share a similar diagnosis. The strongest aspect of the book is accomplished through her

transparent identification with the suffering of others as she balances the honesty of her abnormal symptoms with authenticity as a normal person.

One substantial contribution in this work is to acknowledge the stigma of mental illness among the Christian community. "The mentally ill," she expresses, "are one of the groups of handicapped people against whom it still seems to be socially acceptable to hold prejudice" (23). The author's unguarded stories encourage resolve to alleviate the reproach. While there is stigma of mental illness in church communities, she correctly acknowledges it as a two-way street. Many in the psychiatric community, historically and currently, consider religious speech and ideals as "symptoms of illness" (73). She spends considerable effort targeting the Christian populace to eradicate their bias, (53–61) yet she does little to warn the psychiatric community of their intolerance of religion.

The other segments of the book tend to stray from the proposed parameters. She had hopes that the book would contain valuable advice for clergy in dealing with mentally ill parishioners, yet failed to provide positive directives (xiii). The author's advice to pastors in lieu of pastoral care was to, "refer, refer, refer to professional psychiatric care" (36). This answer seems particularly contrary to the scriptural call of pastors to bind the broken, strengthen the weak, and encourage the fainthearted (Ezekiel 34:16; 1 Thessalonians 5:14). Her suggestions seem to defeat her primary goal to encourage a distinctly Christian response to mental illness.

Her bias toward biological psychiatry is likely to ward off Christian intrusion. This inclination is revealed in her descriptions of her struggles. The author depicts her condition as a biological disease, faulty brain chemistry, chemical deficiency, or short-circuited brain (xix, 30, 43, 111, 115). Her perspective on mental illness is culturally and experientially informed but does not consider other scientific explanations. Recent scientific work does not support the author's descriptions of her condition as a "chemical imbalance" or "short-circuited brain." For this reason, the author's suggestions for therapy are culturally accepted, but unscientifically founded. As she readily admits, there is no biological explanation for the cause of major depression, but her proposed remedies are rooted in the assumption of chemical imbalances of the brain.

One final critique that diminishes the Christian influence from her perspective is her dualistic approach to man. The remedies suggested by Greene-McCreight promote a narrative that makes the anthropological sphere impervious to Christian thought and intervention. She prefers the psychotherapeutic approach to mental illness, which suggests that the brokenness of the person is divorced from a Christian explanation involving sin, corporate or personal, along with the deterioration of the body. The author acknowledges that this is problematic because the secular therapist may not know how to handle spiritual issues when they arise, but she discourages pastors from being involved in treatment (145).

Darkness is My Only Companion is helpful in acknowledging the negative stigma that surrounds categories of mental illness. More attention needs to be given to assuage these problems. Greene-McCreight has earned respect in her willingness to unveil her struggles, selflessly, so that others who struggle may be helped. In the end, however, the book lacks a clear picture of God's sovereign perspective and compassionate involvement in the lives of those who are afflicted physically or emotionally.

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Christian Ethics and the Church: Ecclesial Foundations for Moral Thought and Practice. By Philip W. Turner III. Grand Rapids: Baker Academic, 2015. 320 pages. Softcover, \$27.00.

In *Christian Ethics and the Church: Ecclesial Foundations for Moral Thought and Practice*, Philip Turner, a retired Episcopal priest, deacon, and academic, endeavors to articulate a vision and direction for the role of the church within the context of present society. Turner presents the argument that the ethical focus of the church should be shifted away from what he sees as its present attention—on attempting to transform the culture—suggesting that the focus should be placed upon the formation of a faithful community (xii). Turner believes that the present focus of the vision of the church owes much to the legacy of Richard Niebuhr, who articulated a role for the church in transforming society. Rejecting this approach, as well as approaches that focus primarily on the personal meaning of the individual's soul, Turner offers a vision that is indebted to the thoughts of John Howard Yoder (1927–1997) and Stanley Hauerwas, which focus the attention of the church on its common life.

Part One of the book contains the primary argument. Believing that Christian identity is the primary question for the church to answer at this time in history, Turner takes the ethics of (1) individual sanctification, (2) social redemption, and (3) communal witness as his three conceptions, and presents them through a filter to ascertain which is best for the church. Turner employs a three-question rubric to analyze the three conceptions of what should be the focus of Christian ethics. He looks at (1) What is the goal of life in Christ, (2) What is the basis of life in Christ, and (3) What is the character or shape of life in Christ? He concludes that Yoder's ethic of communal witness is the strongest. He reaches this understanding because he sees the moral life of Christians as a witness to God's final purposes in history in order to provide society a foretaste of the world's destiny (42). The witness of the church is accomplished through its realization of its new life in Jesus Christ (55). It is Jesus Christ risen and victorious that points the church to strive for peace and accept suffering while following Him as her head. The church's identification with Christ is a call to seek reconciliation and forgiveness and a renunciation of violence and a willingness to suffer as a faithful witness (52). The church should be imitators of Christ and this imitation should find its ethical expression in a love manifested in reconciliation, forgiveness, a renunciation of violence, relations based on mutual subjection, and truthful speech (56).

Part Two is a prismatic look at the epistle to the Ephesians. Turner states that the book of Ephesians adds support to this understanding because it focuses on the common life of the church. Turner concludes that the primary emphasis of Christian ethics should not be on personal holiness and social reform, but rather on the renewal of the common life of the church. Part Three is an explication of why the first two conceptions fail to hold, while Part Four articulates what a communal witness of the church will look like in different contexts, including the settings of personal sanctification, life in civil society, and life within political society.

Although I sympathize with Turner's desire to articulate an ethical vision for the church, I do not agree with his conclusions. Turner gives too much priority to the community, in this case the church community, to the detriment of the ongoing sanctification of its people. This is a result of Turner's postliberal theology with its overemphasis on the language and culture which is lived out within the context of a specific community. While the church community is the physical representation of Christ on earth—now that He has ascended into heaven—it develops and forms its

community from the redeemed people of society at large. This means that truth and morality first require the conversion as well as the ongoing and progressive sanctification of individuals. A proper ethical vision of the church is to focus on the biblical injunction to “equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ” (Eph 4:12–13). The church is called to grow its people spiritually. This is a leadership process that builds toward the sanctification of individuals within a Christlike community.

I would only suggest this book to readers comfortable with and desiring to understand a well-articulated vision of Christian ethics and the church in line with the thoughts and thinking consistent with the presuppositions of Yoder and Hauerwas. For those not interested in a postliberal perspective, then take a pass on this book.

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Preaching

***Biblical Preaching: The Development and Delivery of Expository Messages, 3rd Edition.* By Haddon W. Robinson. Grand Rapids: Baker Academic, 2014. 256 pages. Hardcover, \$22.99.**

Haddon Robinson is a household name among homileticians, and his book *Biblical Preaching* has been a staple among homiletical instructors for decades. Thirty-four years have passed since Robinson first published *Biblical Preaching*. Why publish a third edition? Robinson has served as a pastor, a seminary president, and as a professor of preaching, most notably at Gordon-Conwell Theological Seminary. He notes that the impetus for the revision centers on the feedback he has received and is most concentrated in the improvements made to exercises intended to reinforce the book’s content. What has not changed is Robinson’s basic philosophy and method of expository preaching and his hallmark emphasis on the “big idea.”

The book is designed for homiletical instruction. It is a practical text intended to expose the reader to expository preaching and instruct the reader on how to execute expository preaching. In this effort Robinson succeeds masterfully. The book’s multi-decade life span and circulation in the hundreds of thousands testify to this success.

Biblical Preaching has been so successful because it is efficiently thorough, refreshingly perspicuous, and appropriately simple. Robinson is thorough in that he guides the reader through his ten-stage sermon preparation process, instruction on sermon delivery, a sample sermon and evaluation, and a plethora of student exercises and discussion questions for further reinforcement. Every chapter begins with a visual chart isolating the reader’s location in the ten stages. Robinson then harnesses the power of repetition to reinforce his content with visual charts that display new concepts at the beginning of each chapter and with definitions of these concepts at the end of each chapter.

The heart of *Biblical Preaching* is Robinson’s thesis that the expository preacher should communicate the concept or idea of the biblical text. The biblical text can be divided into natural thoughts units that each communicate one overarching idea.

This is the backbone of Robinson's homiletical thought. In the preface to the third edition Robinson recalls a diary entry, "Some preachers preach for an hour and it seems like thirty minutes; others preach for thirty minutes and it seems like an hour. I wonder what the difference is?" (ix). Robinson then writes, "I have spent my life trying to answer that question" (ix).

It appears that Robinson reveals his primary conclusion to his lifelong quest for an answer to this question when he writes, "Sermons seldom fail because they have too many ideas; more often they fail because they deal with too many unrelated ideas" (16). Therefore, Robinson shares common convictions with other advocates of expository preaching. What is distinct in Robinson's *Biblical Preaching*, however, is the homiletical method Robinson articulates that seeks to eradicate the fragmentation of ideas in a sermon by shaping the sermon around one main idea, analogous to shooting a single bullet from a rifle rather than buckshot from a shotgun (16).

What sacrifices must Robinson make in order to emphasize such a specific method, and as a result, what weaknesses does *Biblical Preaching* contain? First, since Robinson writes with the practitioner in mind he goes light on making his case for expository preaching. Robinson acknowledges the authority of Scripture and argues that expository preaching is the type of preaching that best "carries the force of divine authority" (4). The problem is that as Robinson claims, "Expository preaching ... is more a philosophy than a method" (5). Therefore, a fuller treatment of the philosophical and theological foundations that should anchor and drive one's homiletical method would reinforce the how by addressing the why.

Furthermore, Robinson rightfully suggests that "application must come from the theological purpose of the biblical writer" (59). Discovering this purpose helps form the big idea of the sermon. Robinson then suggests the preacher take the big idea of the sermon informed by the biblical author's purpose and determine the purpose of the sermon. The sermon's purpose or primary application, he argues, should then shape the structure of the sermon in order to ensure the success of the sermon.

Robinson writes, "Sometimes the arrangement of ideas in the biblical passage will have to be altered in the outline. The biblical writer did not have your audience in mind" (92). I would argue that God inspired not only the substance of the biblical text, but also the structure and the spirit of it. Therefore, organizing a sermon around the structure of the text rather than the purpose of the preacher is a logical move. The expository preacher should not choose to take the biblical text's substance while ignoring its structure when building a sermon. Doing so ignores an aspect of the inspired text and substitutes some of the text's cargo for the preacher's contemporary purpose.

With this one theological and methodological critique in mind, *Biblical Preaching* still stands today as a pillar promoting the instruction and practice of expository preaching. Students, pastors, and professors will find it both captivating to read and a boon to their own practice of expository preaching. What preacher cannot appreciate a textbook with rhetorical gems such as "each point in the outline ... should be a grammatically complete sentence ... Partial statements allow thought to slip through our minds like a greased football" (94)?

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Missions

***Introducing World Religions: A Christian Engagement.* By Charles E. Farhadian. Grand Rapids: Baker Academic, 2015. 600 pages. Hardcover, \$49.99.**

This introductory work is a charitable interaction with the world's major faiths from a distinctly Christian perspective. Engaging with a variety of religions, Charles E. Farhadian orients the reader to the basic elements, history, practices, and contemporary makeup of individual faith groups around the globe. Furthermore, this engagement proves to be generous and accommodating to each belief system. While maintaining a commitment to his own faith convictions, Farhadian avoids insensitive conclusions regarding other worldviews.

Acknowledging that these faiths may contain some general revelation, Farhadian is quick to see various qualities in these faiths that contain truth. For example, he sees the Sikh view of God as laudable in that it views the divine as incomprehensible, a profound mystery that no one can fully comprehend. While acknowledging the view's strengths, he is also quick to provide a Christian corrective to this view, asserting that although God is in some sense incomprehensible, God "can be known, even in mystery, because God stooped into earthly time and space to reveal himself" (245). In this respect, Farhadian strikes a helpful balance between a sympathetic consideration of others' beliefs and a personal commitment to a Christian worldview.

Farhadian's work includes a plethora of pictures, tables, charts, and sidebars. While this feature certainly makes for a busy page, it does not overly distract the reader. This is due in large part to the careful selection of images, organization and placement of said graphics, and spacing considerations, which makes for a visually appealing display.

In chapter 1, Farhadian outlines his categories for religion, defines what constitutes a religion, surveys various religious contexts, and discusses various theories of religion. Conscious of the difficulties that face a broad study of world religions, Farhadian directs his book toward a Christian readership. Furthermore, he aims towards a "sympathetic approach to learning about the major religious traditions of the world while being committed to the Christian faith" (54). Farhadian reiterates that his engagement comes from a distinctly Christian perspective. His tone further maintains a commitment to a set of propositional truths, yet it is done in such a way that shows respect and sensitivity to other faith commitments.

Here, Farhadian introduces a four-pronged approach in which he will evaluate each major religion. His assessments include a context with includes psychological, cultural, social, and historical features. This style makes for a helpful analysis as it is able to capture the major dimensions of a religion.

In chapters 2 through 6, Farhadian looks at what are the traditional religions of the East—Hinduism, Buddhism, Jainism, Taoism, and Confucianism. Quite obviously, this section produces the bulk of information that will be unfamiliar to the average western reader. This section proves to be particularly insightful as it highlights major aspects of the religion and its history, identifies key terms, and details its implications for Christians.

Chapters 7 through 9 look at the religions of the West—Judaism, Christianity, and Islam. The religions share a commitment to monotheism that all claim roots from Abraham. This section will probably be the most familiar to the Western reader, yet it proves to be informative to see each as a major religion, subject to the same analysis as the other world faiths. Seeing these familiar religions within a

broader context, and evaluated by the same standards as others will shed new light on its subjects.

In his final chapter, Farhadian looks at new religious movements. This section mainly includes offshoots of the Christian faith such as Mormonism, Jehovah's Witness, Christian Science, and Seventh-Day Adventism.

One of the most curious features of this book is its decision to devote a disproportionate amount of attention to Jainism as a major world faith. This is probably due in large part to its unfamiliarity to a common Western reader. However, Farhadian devotes more space to Jainism than he does Sikhism. Jainism accounts for a mere six million adherents worldwide, whereas Sikhism represents a massive twenty-five million. Similarly, Farhadian relegates Mormonism to a small category in his final chapter of new religions. While commanding fourteen million members, only ten full pages are given to the Mormons. Farhadian briefly defends his decision, suggesting that Jainism has proved to have a great impact on the world despite its relatively small numbers. This may be true; however, the impact does not eclipse that of the aforementioned groups. One would like to see a more equitable representation of these religions, in relation to its number of worldwide members.

Quite obviously, this work is geared towards an informed readership in the West. Farhadian does a good job accounting for his audience. There are frequent relational points that make for an attractive style and easy comprehension. The glossary in the back is one helpful feature. Teachers and professors looking for an engaging textbook would do well to consider this book, as it may prove to be the new standard in seminaries, Bible colleges, and divinity schools. This welcomed addition to the field will prove to be helpful for pastors, missionaries, church leaders, and college and seminary students.

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