

de canonización. Un ejemplo es la afirmación de que fue una lectura “ideológica” y “manipuladora” de Apocalipsis, por parte de creyentes que defendían al imperio romano de sus enemigos, ¡la que le permitió a este libro entrar en el Canon cristiano (145)! ¿Cómo se puede apreciar, respetar y obedecer a un Canon cuya integración, aunque sea en parte, se debe a motivos tan equivocados? Por supuesto, el movimiento del Espíritu de Dios en la formación del Canon pudo permitir motivos humanos equivocados. Pero, antes de decir esto no sólo debemos estar completamente seguros de que así sucedió, sino que además debemos enfatizar el papel de la providencia divina al hacerlo. Esto es, si queremos “aclarar” y no opacar “a nuestros lectores y lectoras el hermoso camino por el que los eventos salvadores de Dios llegaron a formar nuestros textos bíblicos” (8).

Sorprendentemente, dentro de la bibliografía en español no se incluyen los dos clásicos estudios del ilustre y también metodista Gonzalo Báez Camargo, *Breve Historia del Canon Bíblico*, y *Breve Historia del Texto Bíblico*. ¡Obras por demás extraordinarias!

El libro del Dr. López habrá logrado un propósito loable si genuinamente motiva al pueblo hispanohablante a exclamar junto con Francisco Penzotti:

*¡Libro Santo! Mi estancia ilumina,  
Nunca, nunca te apartes de mí;  
Contemplando tu bella doctrina  
No hay males ni penas aquí (175).*

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***The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture.* By Richard B. Hays. Grand Rapids: Eerdmans, 2005. 233 pages. Softcover, \$20.00.**

Both the church and the academy will benefit from the approach to interpretation advocated in this book. Richard B. Hays is well known for stimulating vigorous discussion of two topics. One of these was catalyzed by his remarkably influential dissertation, *The Faith of Jesus Christ*, and the other by his book *Echoes of Scripture in the Letters of Paul*. The collection of essays now grouped under the title *The Conversion of the Imagination*, as the subtitle indicates, carries forward the thesis of *Echoes of Scripture*.

In the opening paragraph of the introduction Hays articulates the three theses: “(1) the interpretation of Israel's Scripture was central to the apostle Paul's thought; (2) we can learn from Paul's example how to read Scripture faithfully; (3) if we follow his example, the church's imagination will be converted to see both Scripture and the world in a radically new way” (viii). The first and third of these flow from the second, from which controversy erupts.

Those who follow Hays and pursue what he articulates in the introduction, "Learning from Paul How to Read Israel's Scripture," will find their reading of the Old Testament revolutionized. Against the view that Paul uses proof texts from the Old Testament without regard to the original contexts of the statements he quotes, Hays argues that Paul has read the Old Testament carefully, sees it typologically prefiguring Christ and the church, and, perhaps most significantly, resurrection lenses focus his eyes on the text of the Old Testament. According to Hays, in his reading of the Old Testament, Paul has undergone a "conversion of the imagination."

Hays has refined his earlier discussion of helpful criteria for discerning the presence of Old Testament "echoes" in New Testament texts, and this appears in chapter 2. He also sets forth a persuasive case for the view that "Christ Prays the Psalms" (the title of the sixth chapter). This interpretation develops the implications of Rom. 15:3, where Paul—without comment—"attributes the words of the Psalm directly to Christ" (102–103). Hays shows that the same technique is used elsewhere in the New Testament (e.g., John 2:17; 19:28; Mark 15:24; Heb. 2:10–12; 10:5–7), and explains that "the earliest church read the psalms as the Messiah's prayer book . . . because they read all the promises of an eternal kingdom for David and his seed typologically" (110). Further, "David in these psalms becomes a symbol for the whole people and—at the same time—a pre-figuration of the future Anointed One" (111).

A number of prominent scholars responded to *Echoes of Scripture* in a special session on the book at the SBL Annual Meeting in 1990, and Hays's response on that occasion is valuably included as chapter 9. The gathered implications of these essays are brought together in chapter 10, "A Hermeneutic of Trust." In this profoundly encouraging chapter Hays argues that "Our minds must be transformed by grace, and that happens nowhere more powerfully than through reading Scripture receptively and trustingly with the aid of the Holy Spirit" (198).

There are aspects of the volume that I do not appreciate so much, such as the lingering endorsement of E. P. Sanders's now widely questioned conclusions expressed in his *Paul and Palestinian Judaism*. And I would not put it the way Hays does when he writes, "Cases may arise in which we must acknowledge internal tensions within Scripture that require us to choose guidance from one biblical witness and reject another. Because the witness of Scripture itself is neither simple nor univocal, the hermeneutics of trust is necessarily a matter of faithful struggle to hear and discern" (198). No examples are given, so it is difficult to know what Hays has in mind, but perhaps a word other than "reject" with reference to scripture could have been chosen.

The author's style is elegant throughout, and often his language is pleasantly decked with overtones of great literature. Hays has not only soaked his mind in the canon of scripture, the text is sprinkled with illustrations from the canon of the western literary tradition (see the

discussion of the allusions to Augustine's *Confessions* in Eliot's *The Waste Land*, 32–33).

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***Creation Regained: Biblical Basics for a Reformational World-view.* By Albert M. Wolters. Postscript coauthored by Michael W. Goheen. Second Edition. Grand Rapids: Eerdmans, 2005. xii + 143 pages. Softcover, \$12.00.**

When Albert Wolters first released his book *Creation Regained* in 1985, the topic of “worldview” had hardly been introduced to the Christian community. Since that time, both the academy and the church have begun to discover the importance of worldview formation. While more than twenty years have passed since its original publication, *Creation Regained* (now in its second edition) remains an indispensable resource for anyone interested in the makings of a biblical worldview.

In *Creation Regained*, Wolters introduces the concept of a biblical worldview using the tripartite framework of creation, fall, and redemption. He devotes the first chapter to an introductory discussion of worldview, covers the three worldview pillars (creation, fall, redemption) in the second, third, and fourth chapters, respectively, and concludes the book with a final chapter on how a biblical worldview might be applied on societal and personal levels. In this second edition, Wolters (with Michael Goheen) includes a 25-page postscript entitled “Worldview between Story and Mission.” This section has been added in order to illustrate how the book’s reformational worldview does in fact coincide with “the narrative character of Scripture” and “the importance of mission” (120).

Wolters succeeds in providing a succinct, yet thoroughly helpful explanation of the role of worldview in Christian thought and practice. His explanation of a biblical worldview in terms of creation, fall, and redemption offers a simple paradigm by which Christians can understand the entirety of God’s word and work in the world. In fact, it is the succinctness and simplicity of Wolters’s project that makes it so valuable to the broader Christian community. For, while Wolters originally intended the book as “an introduction to the philosophy of D. H. T. Volleghoven and H. Dooyeweerd” (119), *Creation Regained* can be used as a tool in a variety of contexts. First, in the academy this book could serve as an excellent resource in an introduction to philosophy, theology, or hermeneutics. With the second edition’s brief connection between worldview and missions, it would even be an appropriate tool for a course in missiology. Second, Wolters’s book could be used in a local church context as a guide for small group discussions or as a study in youth or college groups. Third, it may also have a place in the home as a didactic tool for parents with their teenage children.