

controversy of 1969-70, an event that in conjunction with the Elliott crisis did more to raise the ire of the people in the pews, receives no mention.

Second, in the eleventh chapter the Dursos address what they term “theological controversy” in the twentieth century. However, when focusing on the inerrancy controversy of the 1980s and 1990s, the Dursos provide little description of the theological issues that drove the controversy and instead seek to remind the readers of how this event “split the convention, divided thousands of local Baptist churches, damaged hundreds of careers, and wounded numerous relationships” (185). To their credit, they do recognize that among conservatives and moderates there is not agreement “about the sources or outcomes of the conflict,” but the Dursos fail to interact with the documented theological problems such as those presented in Noel Hollyfield’s 1976 thesis at Southern Seminary, to name just one (191). Hollyfield’s analysis distinctly revealed the negative effects of his seminary’s teaching on a student’s commitment to orthodox Christianity.

*The Story of Baptists in the United States* is a book that should not go unnoticed. Indeed, pastors and professors alike should read it and appreciate its contribution to Baptist history. However, for the reasons noted above, pastors and professors should look for another book for use in the churches or the classroom. This one seems best suited for their coffee tables.

Jason G. Duesing  
Southwestern Baptist Theological Seminary

***Celebrating Romans: Template for Pauline Theology.* Edited by Sheila E. McGinn. Grand Rapids: Eerdmans, 2004. 276 pages. Hardcover, \$36.00.**

This *Festschrift* volume honors Robert Jewett and his lifelong interest in Romans. Four former students of Jewett and one colleague solicited and compiled fourteen essays under five different approaches—theological, rhetorical, social-historical, feminist, and an approach titled “a dialogue with contemporary life.”

From a theological approach, James D. G. Dunn addresses the issue of “covenant theology” in Rom. 9:4 and 11:27 and argues that Paul does not take over the categories of Israel’s covenant and apply them to Christians. Rather, Paul affirms Israel’s covenant in a manner that Israel could recognize. Jeffrey B. Gibson looks at the theological significance of Paul’s use of the dying formula (X died/gave himself for Y) in secular works and non-Pauline New Testament letters to find that Paul was engaged in a profound polemic against the prevailing values of his day concerning public salvation—Christ did not seek glory, nor advocate war, and instead of dying for his own, he died for his enemies. Graydon F. Snyder discusses sixteen theological motifs that derived from the reading and study of Romans.

From a rhetorical approach, William S. Campbell points out the strong links between chapter 8 and chapters 9-11 concerning Jewish and Christian identity finding that the groups of Jewish and Gentile believers were distinguished by their differing lifestyles and that there was no inclusive term used to describe all believers. James Hester investigates the rhetorical aspect of Paul's *persona* proposing that Paul creates an audience to convince the Romans that he and they shared common values. Wilhelm Wuellner applies the theory of argumentation and the theory of intentionality to Romans.

From a social-historical approach, Peter Lampe pieces together different sources to show that one of the ways Christianity came to the Roman synagogues in the 40s of the first century was through Roman households—through their Jewish *servi* and *liberti* and their descendants. Carolyn Osiek looks at the lifestyle of the second-century Christian community in Rome and suggests that Roman Christians had a degree of cultural and ethnic diversity unparalleled in other Christian networks throughout the empire.

From a feminist hermeneutic, Sheila E. McGinn offers the reading of ἀδελφοί as inclusive (“brothers” and “sisters”) suggesting the possible interpretation that women and men are to take on the priestly role by offering themselves entirely to God (12:1). Elsa Tamez interprets justification in Romans 1-8 as Paul proclaiming a new humanity. Pamela Thimmes reviews the literature on Paul's use of marriage and adultery in Rom. 7:1-4 and explores how women in the Roman community might have understood Paul's meaning.

In a creative conversation with Paul's letter and contemporary life, Keith Burton compares similarities of audience and themes of Romans with the 1991 film “Regarding Henry,” and L. D. Hurst extends a dialogue between Romans and two American films, George Steven's “Shane” (1952) and Clint Eastwood's “Pale Rider” (1984). Reta Halteman Finger offers helpful classroom aids and simulation exercises to facilitate an understanding of Roman house church dynamics.

These essays, with their diverse approaches, challenge both student and scholar. The authors raise interesting interpretive questions and advance current interpretive trends.

David R. Wallace

Southwestern Baptist Theological Seminary

***Cómo se formó la Biblia.* Por Ediberto López. Minneapolis: Augsburg Fortress, 2005. 183 páginas. Rústica, \$15.00.**

El Dr. López es un ministro metodista graduado de Drew University con un doctorado en Nuevo Testamento, además de ser profesor en el Seminario Evangélico de Puerto Rico. Este último libro suyo es parte de la serie “Conozca su Biblia” cuyo editor general es el Dr. Justo L. González. La obra propone recontarnos la historia de la formación del Canon bíblico. Es animador que teólogos latinoamericanos estén traba-