

Gospel were challenged by other Baptists like Abraham Booth who took on Fuller's conception of the scope of the atonement, the *ordo salutis*, and the nature of imputation. By the time the reader reaches the third section of Oliver's book, the contexts for the nineteenth-century open communion controversy, the Strict Baptist Magazines and the return of evangelical Calvinism in the ministry of Charles Haddon Spurgeon are well understood.

Oliver's work is built upon his 1986 doctoral dissertation that outlined the development of the English Strict and Particular Baptists from 1770-1850. The footnotes, bibliography and content have all been reworked effectively to demonstrate recent research into the field, but some of the final chapters outside of the chronological scope of the original dissertation do not seem to argue the thesis as well as prior material. In addition, some readers may find the layout confusing at times due to the back and forth interplay between contextual history and biography.

Despite these few weaknesses, Oliver's much needed book helps to thicken the narrative concerning the nature of Calvinism in English Baptist life. Due to the in-depth mining of obscure primary sources, one of the major strengths of this book is the subtleties and nuances in the theology of Particular Baptists that Oliver is able to bring to light. Pointing to the evangelical nature of most Calvinistic Baptists, Oliver's appraisal of the antinomian and hyper-Calvinism controversies will provide greater clarity in the further debate over these issues. It should also give most Baptists reason to pause before utilizing these terms in reference to historical figures without considering the full corpus of their writings.

Oliver's well researched book should be considered mandatory reading for those interested in Baptist history and heritage. As Baptists in the twenty-first century continue to debate how to relate "Baptist" with "Calvinist," Oliver's careful theological and historical analysis should bring further understanding to the deep well of Baptist heritage.

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***Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament.* By Peter Enns. Grand Rapids: Baker Academic, 2005. 200 pages. Softcover, \$17.99.**

As indicated in the title, *Inspiration and Incarnation* attempts to deal with interpretive issues that commonly arise in Old Testament study. How can scripture be unique given the many parallels with ancient Near Eastern literature? Is there theological diversity among Old Testament writers? Furthermore, what hermeneutical principles flow from the seemingly unusual manner in which New Testament writers interpret the Old Testament? Peter Enns (Ph.D., Harvard University) boldly addresses these unsettling questions by using the Incarnation as a paradigm for interpretation.

Enns advocates what he calls an "incarnational analogy." Jesus Christ, the Word Incarnate, is both fully God and fully man. An Incarnational model of scripture recognizes that God's written Word has both human and divine elements. Whereas evangelicals are comfortable with the latter assertion, they are often unnerved by (or deny outright) the former. The Incarnation paradigm allows for a more honest assessment of problems in the Old Testament and accommodates a positive position by which evangelicals can address interpretive issues while maintaining their theological distinctives. For instance, Paul was guided by the Spirit in his interpretation of the Old Testament but he was also employing common Second Temple hermeneutics.

Enns masterfully balances Old Testament history and exegesis with evangelical theological commitments. The problem of Old Testament studies is that evangelicals have taken a primarily defensive position against the onslaught of historical and literary criticism. Thus, the ultimate goal of this book is to construct a positive interpretive paradigm by which evangelicals can address Old Testament issues in a manner that maintains critical theological commitments as well as academic integrity.

Incarnation and Inspiration offers a critique of common assumptions regarding inspiration. First, inspiration need not imply that the Bible is always unique. In fact, the Bible parallels other ancient sources regarding the flood, legal codes, and literary forms. Liberals and conservatives make the same mistake of seeing these similarities as counting against the inspiration of scripture. The incarnation analogy implies that biblical writers were both culturally situated and moved by the Spirit. Any interpretative method which does not affirm and accommodate both is in error. Second, inspiration doesn't require scripture to speak with one voice on all matters. Enns appeals primarily to differences in the Wisdom literature to argue that the humanity of scripture naturally results in a level of diversity.

Inspiration and Incarnation is an exceptionally organized and accessible book. Chapters are divided to address critical issues in the Old Testament. Each chapter states the particular problem, gives a selection of Bible passages or ancient Near Eastern case-studies which illustrate the point, followed by Enns's proposed solution. Readers who are new to the field are aided by an extensive glossary. Each time a technical word or term is used, it is printed in bold to indicate an entry in the glossary.

While the incarnation analogy is helpful, the book fails to develop this critical comparison. Most notably, Enns spends precious little time clarifying what is meant by the divine aspect of scripture. The conservative reader might find Enns's treatment of the Genesis flood as myth unsettling, as well as his tacit assumption of multiple-meaning. However these cautions are far outweighed by the profound contribution this book makes to biblical studies.

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