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## *Book Reviews*

### **Biblical Studies**

***Logos Bible Software 4, Scholar's Platinum LE Library, Bellingham, WA: Logos Research Systems, \$1,689.95.***

Logos totally renovated their Bible study software and made an excellent product even better. Logos Bible Software 4 (hereafter, Logos 4) retains the best features of Logos 3,<sup>1</sup> but has a number of improvements, which this article will examine. Here is another bonus: there are additional books in all Logos Bible Software packages.

This review will examine the *Scholar's Platinum LE Library* (hereafter, Platinum)—the penultimate Scholar's collection. The Scholar's series, from smallest to largest, is: Basic, Silver, Gold, Platinum, and Portfolio—each package adding hundreds of electronic books to the previous package. The obvious standout feature in Platinum is its vast collection of almost 1,250 electronic books, averaging \$1.40 per book, unquestionably a bargain. This immense number is likely larger than the total number of Bible-related books a typical person owns. This reviewer will first examine the books and then evaluate the Bible study software of Platinum.

**Platinum Books by Categories.** A bird's-eye view of Platinum shows its breadth of resources. It contains 26 English Bible translations, 21 interlinears, 355 commentaries (individual volumes of 33 different commentary sets—12 of which are unique to Platinum), 36 reference books, 41 Bible introductions and surveys, 29 media resources, 46 preaching and teaching books, 76 ministry resources, 61 original language grammars and tools, and over 550 other resources. There are so many e-books in Platinum that just listing the book titles and authors would make this software review ten to fifteen times the maximum length this journal allows! A full listing of the books in Platinum is available at [www.logos.com/comparison](http://www.logos.com/comparison).

Yet, in any bundled collection of books there is typically a mix of books: from new to old, excellent to mediocre, and useful to useless. Of course, the value of any book varies from reader to reader, because each user has different needs. For instance, this reviewer will likely never use the lectionaries in Platinum, but other users will find them essential. So, the key to analyzing a collection is to calculate if the price of the indispensable books is still a good deal.

**Upgrade Book Comparisons.** A helpful analysis of Platinum's worth is to compare it to the smaller Scholar's packages. Silver costs \$370 more than Basic and has 250 more books. Gold costs \$380 more than Silver and has 200 more books. Platinum costs \$310 more than Gold and has 300 more books. It is easy to see the cost is worth it when considering the cost of the best books in each upgrade. Only Platinum and Portfolio include the *Baker NT Commentary* (12 volumes), the *Baker*

<sup>1</sup>If one is not familiar with Logos Bible Software 3, it would help to read the following review of it since its basic features are in Logos 4. James R. Wicker, "Review of 'Logos Bible Software, Scholar's Library: Gold, Series X, Version 3,'" *Southwestern Journal of Theology* 50.1 (Fall 2007): 100–03.

*Exegetical Commentary on the NT* (8 volumes), the *Pillar NT Commentary* (10 volumes), *A Greek-English Lexicon of the NT and Other Early Christian Literature*, 3rd edition (BDAG—the undisputed best Greek lexicon), and the *Grammar of the Greek NT in Light of Historical Research*.

**Software Review.** Now this review will examine the Bible study software of Platinum, which is Logos 4. The new look in Logos 4 is much more inviting—with graphics, color, multiple columns, and it has more readily-available features. There is a book of the day, devotion, guest blogger article, customizable daily Bible reading, lectionary, Logos news, book excerpts, pictures from books in the collection, and more. Yet, even with the new features and a home page displaying much more content than in Logos 3, Logos 4 is easier to use.

**Ease of Use.** The new Passage Box is a nice addition to the user-friendly home page, and it immediately accesses the Bible text and a myriad of study helps. Simply typing a Scripture reference brings many helpful tools in different panels: the Passage Guide, five favorite Bible translations, favorite Bible commentaries, the Information Panel, and Text Comparison. The Study Passage, Study Word, and Study Topic tools on the Logos 3 home page are not available on Logos 4 because the Passage Box makes them obsolete. Just typing a word opens the powerful and improved Search tool. The new Command Box uses shortcuts to open resources and tools, and it replaces the Logos 3 Quick Navigate bar.

From the home page one can easily access the major features of Logos 4: four searches (Basic, Bible, Morphology, and Syntax) and three guides (Passage Guide, Exegetical Guide, and Bible Word Study). The searches use new drop-down menus, so searches are easier to conduct than they were in Logos 3. The three guides make it easy for a person who does not know Hebrew or Greek to glean helpful biblical information from the original languages of the Bible: (1) cut and paste a Hebrew or Greek word from a reverse interlinear Bible (based on the English text) or (2) type in the English transliteration and Logos 4 will suggest the correct Hebrew or Greek Word. The eight reverse interlinear Bibles (two are NT only) make it easy for anyone to see the underlying Hebrew or Greek word behind each English word as well, and it is simple to view their morphology, lexical meanings, semantic domains, and other helpful information.

**Web Connection Enhancements.** The biggest change in Logos 4 is that it takes more advantage of the Internet, resulting in four handy improvements. First, updates<sup>2</sup> are easier—they run in the background, and they are more frequent because they are automatic. Second, a minor hassle with all previous versions of Logos is gone: there is no need for manually backing up licenses, e-books, highlights, clip-pings, layouts (formerly called workspaces), bookmarks, comments, or notes from the office computer to the home computer because they are done automatically. All of these features are instantly available when accessing Logos 4 from a second computer regardless of the location. Third, there is no longer a need to keep a hard copy of the entire Logos 4 program for a faster reload in case one's computer crashes or one upgrades to a new computer. Now the entire software program and personal library is available from the Internet.

**More Portability.** The fourth benefit of the enhanced web connection has the most exciting possibilities of all the new features in Logos 4. Logos has purposefully avoided the PDA/smart phone market until now. However, it is now accessible via iPhone and iPad and is more portable than ever before. Curling up on a couch and

<sup>2</sup>Fairly frequently Logos sends minor updates on its software and its resources.

reading most of the books in Platinum on a small reader is now possible.<sup>3</sup> Neither the iPhone or iPad can hold all of the books, so one does need an Internet connection to access them. If the user is about to board an airplane and lose the connection, it is easy to download a half dozen or more books into the memory of the iPhone or iPad.

**Faster and Improved Searches.** Logos 4 is faster than its predecessors, with a completely reworked database. The Bible Speed Search in Logos 3 is no longer available because it is not necessary in Logos 4. All of the searches are fast. Also, Logos 4 retains the powerful automatic searches of its predecessors with a number of improvements. As with Logos 3, many users may not get beyond the three powerful basic study guides because they do so much and are so easy to use. These guides, along with the four searches make use of most of the tools in Logos 4. Explorer is new for Logos 4, and it is a light, handy version of the Passage Guide.

**Automatically-Saved Layouts.** The more one uses Logos 4, the more likely the user will develop different routines and have various screen layouts for diverse studies. Use one layout for a personal Bible study, another layout for preparing a Sunday School lesson, and another for each sermon series. Each layout will have specific tools open, particular tool configurations, and certain resources. Logos 4 automatically and frequently saves layout changes, and it retains the last 20 unnamed layouts, which is helpful. One can instantly return the screen to a previous layout. This is the virtual equivalent of having multiple desktops available, each devoted to a specific Bible study project with just the right resources open.

**Multiple Histories and Bookmarks.** In addition to Layouts, Logos 4 has six ways of keeping track of a specific page number of a particular resource the user has previously visited. These tools are handy for revisiting previous studies and resources.

**Enhanced Library Tool.** The Library tool in Logos 4 is much improved. It has the books well organized with no duplicate entries and sixteen information fields for each book. One can search or sort each field as well as toggle on or off the field information in the search pane, and one can combine searches in multiple fields. For instance, look up all of the books by a certain publisher that have “Jesus” in the title, and the search takes just a fraction of a second.

**Morphological and Syntactical Searches.** Although both of these tools were excellent in Logos 3, their structure is reworked in Logos 4. Now they are more user friendly (as are the Basic and Bible Searches). They are also better at preventing mistakes, such as not allowing “tense-voice-mood” parameters for a noun morphological search. As a help to the novice or intermediate user, some grammatical/syntactical relationship examples are automatically generated in the Bible Word Study. Platinum syntax searches are based on one Hebrew and four Greek syntactical databases. It would be nice to add another Hebrew syntactical data base to this collection.

These searches are the most advanced work Logos 4 does, and it does it well. However, they are the most difficult to understand and apply for most users since they deal with Hebrew and Greek grammar and syntax. Therefore, the text and video guides at Logos.com are resources for training in how to use these tools as well as most of the tools and features on Logos 4.

**Biblical People, Places, and Things.** These three separate tools are configured alike, and the layout is very handy. Typing a name on one of them instantly

<sup>3</sup>So far, over 1,000 titles are available, and Logos is working on securing the remaining titles for this app.

brings a collection of Scripture references, Bible dictionary articles, family tree (for Biblical People), pictures, and interactive maps. There are graphics and Infographics: 95 high-resolution pictures with informational panels, such as a comparison of footprint sizes of David, Goliath, Shaquille O’Neill, and Robert Wadlow, the world’s tallest man in modern times. These are excellent teaching tools.

**Other New Features.** The Drawing Tool allows a person to use a virtual marker to draw on the computer screen, a great tool when using Platinum on a video projector for a class. There are two new charts as well as a fun 3D effect for the Passage Analysis. Preposition Use (for Greek) in the Bible Word Study is a helpful interactive circle and line graph illustrating the spatial aspects of prepositions with the search word. Stereo Views are 168 sets of views of the Middle East in true stereo format (paired pictures). This reviewer found the Handouts tool (automatically generated but customizable) and Read Aloud tool (think of an uneducated robot voice) not very helpful.

**Summary.** Platinum is a great collection of electronic resources for in-depth Bible study. This reviewer continues to be in awe that such a huge amount of books can reside in one’s computer—to be read, highlighted, marked up, compared, and searched—and that one can leave groups of them open on a number of virtual “desks” to return to any time. In addition, this collection resides on an excellent software platform: Logos 4. It is truly a collection of numerous helpful tools that Bible users on every level can benefit from using: from Bible novice to Bible scholar. The new features in Logos 4 make it even easier for the Bible beginner to use and benefit from while also adding to the available depth of research for the Bible expert. Logos 4 gives more information, explanation, and tools to a person who does not know Hebrew or Greek than any Bible program of which this reviewer is aware. Yet, it also meets the needs of the Hebrew and Greek expert. The new pictures, graphics, and maps help the Bible learner better understand God’s Word and also add to the tools a Bible teacher can instantly use and share with a class. When compared with all other electronic Bible study programs, Platinum is the Cadillac or Lexus in all aspects: quality, innovation, value, and superior performance. When studying the Bible one should use the best tool available.

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***Ecclesiastes.* By Craig Bartholomew. Baker Commentary on the Old Testament Wisdom and Psalms. Edited by Tremper Longman III. Grand Rapids: Baker Academic, 2009. 448 pages. Hardcover, \$39.99.**

Every civilization in history has asked the questions that the book of Ecclesiastes seeks to address. The Bible never presents mankind’s struggle to understand His world as wrong or sinful, but neither does it always provide easy answers. Craig Bartholomew, in the seventh volume of the Baker Commentary on the Old Testament Wisdom and Psalms series, has attempted to tackle and unravel some of these questions by analyzing the struggles of the wise man. This commentary, and indeed the entire series, is intended primarily for pastors and students. (9)

The simple organization of the book belies the difficult struggles it depicts. It includes a brief prologue and epilogue with the remainder of the material under

a lengthy section with twenty-one subsections. The work is well, and at times, even tediously, documented.

The introduction adequately outlines the critical issues complicating the study of the book. Reader's today will quickly and passionately identify with the questions that arise from this study, and, in fact, Bartholomew admits that it is sometimes "easier to see how Ecclesiastes applies today than what it meant in its original context" (17). He notes that the book has been variously interpreted literally, allegorically, and critically (21).

Bartholomew acknowledges that the text seems clearly to refer to Solomon in 1:1, and that the reader is intended to think of the wise man in the text as Solomon (104), though he believes Solomon was neither the author nor Qohelet (43–54). He asserts that Qohelet was likely a real person, but that it is not significant if he was not (48), referring to the book as "fictional autobiography cast in a frame narrative," (74) and "royal fiction" (104). He further contends that the narrator of the text and the implied author represent the same individual (79), with "Qohelet" functioning as a "nickname" for the wise man (12:8–14) who called the people to assembly (18). In the end, he concludes that the authorship of the book cannot be determined definitively (54), which makes the setting for the implied audience difficult to ascertain.

The body of the work includes the author's translation of each pericope, followed by sections on Interpretation and Theological Implications. In the Interpretations sections, Bartholomew intricately analyzes the Hebrew text, drawing out the key points of the struggle. The Theological Implications section further expounds on each passage, noting ideas and themes that are addressed elsewhere in Scripture, and also demonstrates how those truths apply to the church today. In it, he notes practical sections on obedience through both word and deed (156), worship (209), social justice (222), the dangers of the love of money and the need for contentment (239–43; 338), theodicy (258), mankind's search for meaning in life (269–77), and the rediscovery of joy in life (353–58). He also sees the book of Ecclesiastes as background for Jesus' teaching on the Kingdom (99).

According to Bartholomew, the book of Ecclesiastes is about the struggle to resolve the tension between two approaches to the difficulties of life: despair and blithe (93). These two ideas are represented by the often-used phrase *hebel*, which he defines as "enigmatic" (93), and a *carpe diem* attitude. Ultimately, the nature of Qoheleth's struggle, according to Bartholomew, is whether or not life has any meaning (113), which he discovers, in the end, that it does (376). Qohelet never lets go of the mysteries, but embraces the fear of the Lord as the place to start in understanding (376–77). Bartholomew sees a "turning point" in Qohelet's life demonstrated in 11:7, symbolized by light and eyes that see the sun (381).

The strength of Bartholomew's work is the careful exegetical work in the Interpretation sections. One may sometimes wish for other topics to be addressed in the work, such as the struggle between faith and doubt, or a more practical application of some of the topics addressed (given its stated target audience of pastors). However, the writing of the book is clear, the research is thorough, the scholarship is apparent, and the relevance is obvious. This volume would be a helpful resource for students, teachers, and preachers.

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***A Survey of the Old Testament*. 3rd ed. By Andrew E. Hill and John H. Walton. Grand Rapids: Zondervan, 2009. 799 pages. Hardcover, \$49.99.**

At first glance, it is immediately clear that the third edition of Hill and Walton's *Survey* is expanded over the second edition (608 pages in the second edition versus 799 pages in the current volume). But bigger is not better; better is better. This volume is better.

The most notable improvement is in the graphics. Numerous color pictures, charts, and maps have either been added or improved to make this volume much more aesthetically attractive.

While the text of this most recent edition is largely the same as previous versions, some new content has been added, along with expanded further reading sections, discussion questions, a summary of the outline of each chapter, some recent archeological discoveries pertinent to Old Testament studies, and an update on a couple of dates. In addition, the organization of the material is greatly improved. Moreover, helpful sections on worship and the use of the Old Testament in the New Testament have been added at the end of the text.

While these improvements make this volume attractive, a few drawbacks remain. The most critical weakness of this volume is that it fails to correct some of the errors from its previous editions. First, there is a biblical reference error in the preface (11). Second, the opening statement in the chapter on Jeremiah seems either inaccurate or, at least, needs clarification. The authors state that "The book of Jeremiah occupies more space in the Bible than any other book" (534). That statement is not true with reference to the actual text space (unless one counts the book of Psalms as five books instead of one); it is not true of the amount of time covered in the book; nor is it the most frequently quoted Old Testament book in the New Testament. Perhaps the writers have another condition in mind that makes that statement accurate, but it is not clear in the text. Third, in a couple of places, the text could have been clearer on the distinctions between the roles or relationship of Sheshbazzar and Zerubbabel. The text credits Sheshbazzar with leading the initial group of returnees (679), which to be sure is so-mentioned in Ezra 1:8-11; however, the authors do not mention Ezra 2:2, which clearly references Zerubbabel as one of the key leaders of the return. Later, the text credits Sheshbazzar with laying the foundation of the Temple (680), which Ezra 5:16 stipulates, but the authors fail to reference Ezra 3:8-13, which credits Zerubbabel with beginning that work. Fourth, the text incorrectly references Habakkuk instead of Haggai (680). Finally, the authors state that the first deportation of Israel by the Babylonians took place in 597 BC (535); however, they later claim that the first stage of the deportation actually took place in 605 BC (572).

Nevertheless, despite these concerns, Hill and Walton should be commended for their work on the *Survey* and also for the improvements that this volume contains. It is a textbook that should be considered by faculty planning on teaching a survey course in Old Testament and by students interested in learning about the subject.

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***Theological Interpretation of the Old Testament: A Book-by-Book Survey.* Edited by Kevin J. Vanhoozer. Grand Rapids: Baker Academic, 2008. 336 pages. Paperback, \$19.99.**

One cannot help but applaud the goal of any work that attempts to make theology practical. To that end, the stated goal of this work is to compose a volume that combines the interests in “academic study of the Bible with a passionate commitment to making this scholarship of use to the church” (15). The work seeks to accomplish this by providing “biblical interpreters with examples of best interpretive practice” (17). Overall, that goal has been accomplished. This volume is a resource for students and pastors interested in rightly dividing the Word of Truth.

The articles in this work are taken from the *Dictionary for Theological Interpretation of the Bible*. The authors chosen are noted scholars and represent a variety of theological backgrounds and denominations. Vanhoozer admits that the various authors approach the interpretation of the text from at least three different perspectives, but sees that as representative of the discipline and a strength of the approach of this text. Some of the authors approach the text with an interest in demonstrating God’s hand in the authorship of the text. Others, according to Vanhoozer, focus only on the final form of the text, with little interest in the questions of authorship; still others highlight the influence of the text on contemporary believing communities (23–24).

The organization of the text is simple and effective. The book begins with an Introduction by Vanhoozer, who outlines the book and defines the point and purpose of theological interpretation of the Bible. Despite being the identical Introduction to the companion New Testament volume in the series, Vanhoozer’s chapter effectively defines the content, goals, and approaches of the work. Next, this work includes 36 chapters (with the books of Samuel, Kings, and Chronicles combined into one chapter each) covering every book of the Old Testament.

Each chapter includes sections on the history of interpretation, a brief discussion of the content and the message of the biblical book, the role of that book in the canon, and a concluding section that focuses on the contemporary use of that biblical book in the church today or relevant theological issues that derive from the study of the book. Several sections demonstrate careful forethought in the organization, including the employment of the same author (John Bimson) for both Ezra and Nehemiah, and the assigning of chapters to scholars who have written previously in the field (e.g. Wenham on Genesis, McConville on Joshua, Throntveit on Chronicles, Bartholomew on Ecclesiastes, and Longman on Songs).

The authors demonstrate a solid, thorough approach to the text combined with an intentional focus on making the message practical today. The articles are well-researched with enough documentation and bibliography to focus interested readers towards further research in the field.

The brevity of the volume will likely leave serious students unfulfilled. Moreover, given the space parameters for each chapter, detailed discussions on themes and topics is not possible. Finally, the volume would be strengthened by the addition of a chapter presenting a general overview of theological interpretation throughout the Old Testament.

Ultimately, for the quality of scholarship presented, the scope of the text, and the affordability of a one-volume study, this book is a valuable asset for any student



of the Bible. It is a resource that will not just sit on the shelf; it is likely to be read and reread for interest and reference for a lifetime.

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***Josephus, Judea, and Christian Origins: Methods and Categories.* By Steve Mason. Peabody: Hendrickson, 2009. 443 pages. Softcover, \$34.95.**

Steve Mason, Professor of History and Canada Research Chair in Greco-Roman Cultural Interaction at York University in Toronto, is an authority when it comes to Titus Flavius Josephus. He is the author of *Flavius Josephus on the Pharisees, Josephus and the New Testament*, and serves as the general editor of the twelve-volume series *Flavius Josephus: Translation and Commentary*. His most recent work, *Josephus, Judea, and Christian Origins: Methods and Categories*, consists of a collection of two papers (chs. 1, 9) and nine previous publications (chs. 2–8, 10–11) arranged into three parts: Part One, Josephus: Interpretation and History (5–137); Part Two, Josephus and Judea (139–279); and Part Three, Christian Origins (281–373). Together they form a unified work that addresses the relationship between reading first century narratives and reconstructing past history. The book concludes with a detailed bibliography (375–408) and three indexes: Modern Authors, Ancient Persons and Places, and Ancient Sources (409–43). There is, however, no subject index.

Part One begins with four chapters that deal with Josephus's narratives. In chapter 1, "Josephus as Authority for First-Century Judea" (7–43), Mason addresses "a fundamental problem in the use of Josephus's writings for studying Roman Judea, namely, his status as an *authority*" (7), and thereby concludes "the content of Josephus's narratives makes clear their limitations as mirrors of episodes in Judean history" (42). For him they are "artistic narratives and not manuals of factual nuggets that may simply be appropriated as historical facts" (2).

Chapters 2–4 serve to develop his approach. In chapter 2, "Of Audience and Meaning: Reading Josephus's Judean War in the Context of a Flavian Audience" (45–67), Mason addresses questions of audience, because knowing Josephus's Roman audience "matters for interpretation" (46). Mason demonstrates that Josephus does not "spell everything out, since . . . he relies upon prior audience knowledge and values," and as a result "we become alive to the possibilities of irony" (67). Thus in chapter 3, "Figured Speech and Irony in T. Flavius Josephus" (69–102), Mason shows how all of Josephus's works shared in the language games of figures of speech and irony current in Flavian Rome. Thus Josephus, as an author, tends to distance himself from the compositions he creates. Mason concludes in chapter 4 with "Contradiction or Counterpoint? Josephus and Historical Method," whereby "with some trepidation" (103–37) he challenges literary or narrative approaches that attempt to extract historical facts from Josephus's writings. Yet his aim is "to bring the burgeoning literary study of Josephus into direct engagement with the ongoing historical use of his writings" (134). For Mason "the abundant evidence of Josephus's narratives invites us to test them against various historical backgrounds" (137).

Part Two continues with four chapters that focus attention on first understanding that *Ioudaioi* \ *Iudaeus*, when used in the Greco-Roman literary world, was regarded as an ethnic designation that encompassed more than *just* a religious belief system. Thus Mason concludes chapter 5, "Jews, Judeans, Judaizing, Judaism:

Problems of Categorization in Ancient History,” by saying that “the *Ioudaioi* remained what they always had been: Judeans,” and that “the Greco-Roman world knew no category of religion, no *-isms* denoting religious allegiance, and no Judaism” (184). Naturally, the consequences of this are important for Christianity in that “the *Ioudaioi* were understood not as a ‘licensed religion’ (*religio licita*) but as an *ethnos*, the followers of Jesus faced formidable problems explaining exactly what they were, and increasingly so as they distanced themselves from, and were disavowed by, the well-known *ethnos*” (184). He then moves to survey the Judean cultural landscape presented in Josephus’s writings in order to demonstrate why Josephus is not to be used as an author of history.

Chapters 6–8 focus attention on the Pharisees and Essenes as features of the “Judean cultural landscape” and ultimately describe the *literary* role they play in Josephus’s literature (3). On the one hand in chapter 6, “Pharisees in the Narratives of Josephus” (185–215), Mason demonstrates that Josephus portrays the Pharisees “as an occasional aggravation to the elite” (213) and essentially “has a general interest in ignoring them (even in *Antiquities*), only occasionally exposing them as examples of the demagogic type that he and his audiences deplore” (215). On the other hand in chapter 7, “The Philosophy of Josephus’s Pharisees” (217–38), Mason fulfills three tasks: provides a contextual reading of Josephus’s Pharisees as *philosophical school*, investigates the larger uses of philosophy in Josephus’s works, and examines the philosophical school passages in *War* (2.119–66), *Antiquities* (13.171–73, 18.12–22) and *Life* (10–11). In the end, Josephus’s portraits of the Pharisees are merely digressions in his overall literary point. Thus, “Josephus’s handling of the three Judean philosophical schools,” according to Mason, “should make us wary about using his descriptions of the Pharisees in these sketches for historical purposes” (238).

In chapter 7, “The Essenes of Josephus’s Judean War: From Story to History” (239–79), Mason reveals how the Essenes are “an integral part” of the story line in the *War* and “that understanding the way in which *War* uses the Essenes lays new obstacles before the Qumran-Essene hypothesis” (241). Essentially, *War* is about describing the character of the Judean *ethnos*, and Josephus “presents the Essenes as embodying the virtues of the entire nation” and having greater character than even the Spartans (260). In the end, Mason argues that advances in Josephus studies (like the one presented here) warrant a re-evaluation of the Qumran-Essene hypothesis, because Josephus appears to be opposed to much of what the Scrolls appear to represent when it comes to their identity with the Essene sect.

Part Three concludes the work with three chapters whereby Mason first applies his understanding of the “crucial term” *euangelion* (chs. 9–10) in canonical and non-canonical works, and then applies his methods for examining Josephus’s literary presentation of the Pharisees and Sadducees to the presentation in Luke-Acts (ch. 11). On the one hand in chapter 9, “Paul’s Announcement (τὸ εὐαγγέλιον): ‘Good News’ and Its Detractors in Earliest Christianity” (283–302), Mason argues that “Paul’s letters show him proclaiming The Announcement as his personal mandate” (301) that differed from the other apostles and that “Paul’s Announcement was evidently offensive, or at least seriously deficient, for it undercut much of Jesus’ own teaching and practice as his disciples understood it” (302). Only later does *euangelion* gain a more harmonized understanding of “good news.” On the other hand in chapter 10, “For I Am Not Ashamed of the Gospel’ (Rom 1:16): The Gospel and the First Readers of Romans” (303–28), Mason addresses the audience of the Book of Romans and “the peculiarities of Paul’s *euangelion*-language in the letter” (301,

327). He concludes that the audience is not a mixed audience made up of both Jew and Gentile because of the so few references to Gentiles in Romans (1:5–6; 1:13; 11:13; chs. 14–15). Thus the audience is solely a Jewish one to whom “Paul is unwilling to connect full-blooded Judean Christianity—of the kind that would maintain a traditional Judean regimen in spite of the death and resurrection of Jesus—with his *euangelion*” (325). Ultimately Paul’s use of *euangelion*-language is unique to him and his Gentile mission and thereby “not as meaningful to non-Pauline Christians” (328).

In chapter 11, “Chief Priests, Sadducees, Pharisees, and Sanhedrin in Luke-Acts and Josephus” (329–73), Mason contends, “the hallmark of our time is a profound historical agnosticism” (329), which he appears to counter by focusing on “the new concern,” namely that historical “evidence only has meaning in context, as part of someone’s story. If we do not know what it means in context, we cannot use it for historical purposes” (330). Thus, Mason looks at the literary function of the chief priests, Sadducees, and Pharisees as employed by Luke (Luke-Acts) and Josephus (*War*, *Antiquities*, *Life*, and *Against Apion*) in their respective literary context before suggesting any reconstruction of history. In some respects, their portraits are similar. Both present the chief priests as “the traditional Judean aristocracy, who had supreme control of nation affairs from their base in Jerusalem”; the Sadducees have “a tiny base in the aristocracy,” deny life after death, and reject special traditions of the Pharisees; and, the Pharisees occupy a middle ground between the chief priests and the common people, maintain precision in obeying the law and evidencing great piety, and maintained a minority in Jerusalem’s council (327–73). In other respects, they differ. For instance, unlike Luke, Josephus is “an enthusiastic spokesman for the Judean aristocracy,” and he views “the common people with a combination of pity and contempt because they are vulnerable to whatever self-appointed leaders come along” (372). Ultimately, Mason’s concern revolves around how to glean from narratives information for an accurate “historical reconstruction.”

Although Mason appears to swing the pendulum concerning the historical relevance of Josephus’s works, *Josephus, Judea, and Christian Origins: Methods and Categories* is an excellent reminder that his writings are *not* historical records. The texts cannot mean something today that they did not mean to Josephus or his Greco-Roman audience. They are narratives that make selective presentations of historical events to address real social issues of Josephus’s Greco-Roman world, and that like the Greco-Roman historian, Josephus wrote artfully by employing figured speech and irony to present a perspective. Mason’s efficacious mastery of ancient Greco-Roman sources and his methodological approach to interpreting narrative literature serve to enhance his ability to solidify this one truism: Not all of our historical questions about Judean history can be answered through the writings of Josephus, particularly when it comes to understanding the beliefs, practices, and roles of Pharisees, Sadducees, and Essenes.

Mason constantly appeals to the literary aims of Josephus. *War* addresses “the question of the Judean ethical character,” because in Josephus’s Greco-Roman world “behavior issues from one’s innate character” (187–94). Thus, he describes and defends the character of the Judeans to explain the Jewish war with Rome. *Antiquities* is an anti-monarchal apologetic to point out that power corrupts and that absolute power corrupts absolutely both in Rome and in Judea (90–92, 194–208). Thus, Josephus himself has no messianic expectation, though messianic hopes existed. *Life* is “a celebration of Josephus’s character,” “a cheerful and proud appendix

to *Antiquities*: ‘about the author’” (120–22), who “does not number himself among the Pharisees” and thereby remains detached from any one group (208–13). Mason rightfully argues that historical reconstruction must take into consideration literary aims of the author *before* any historical reconstruction. Yet, Mason’s suggestion that Paul’s *euangelion* differs from that of the other apostles will attract reaction as will his perspective that Luke–Acts is a second century text. Nevertheless, there are numerous nuggets to be gleaned from his overall methodological approach to answering his fundamental question: What is the relationship between reading first century narratives and reconstructing past history?

In summation, Mason challenges clearly several categories, while presenting a well-founded methodological approach for interpreting narratives. *Josephus, Judea, and Christian Origins: Methods and Categories* is an excellent unified collection of essays, but it is not for the novice reader. Even for those familiar with some of the non-critical and even the more modern critical usages of Josephus, it might help to read first Mason’s earlier work *Josephus and the New Testament*, and then Per Bilde’s *Flavius Josephus between Jerusalem and Rome: His Life, His Works, and Their Importance* (Sheffield, 1988).

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**1–3 John.** By Robert W. Yarbrough. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker Academic, 2008. 434 pages. Hardcover, \$39.99.

Robert Yarbrough is Professor of New Testament at Covenant Theological Seminary. He is also one of the main editors for the Baker Exegetical Commentary on the New Testament to which he contributes this volume on 1–3 John. In his preface, Yarbrough provides six areas that would set his commentary apart from other recent commentaries on John’s epistles. In my reading, two of the six areas have especially significant and beneficial effects on his commentary. First, he reads the epistles of John as works of John the apostle and eyewitness of Jesus’ ministry. As a result, Yarbrough is attentive to connections between John’s epistles and the teachings of Jesus, as well as connections to the Gospel of John (ix–x). Second, he uses a variety of interpreters, ancient and modern, to inform his study of John’s epistles. His work therefore points us to insights from previous interpreters and gives a sense that he has not isolated himself in the midst of contemporary scholarship.

Yarbrough fails to note a third area that sets his commentary apart from others in the field. This third area is his engagement with biblical and systematic theology. Such engagement adds a helpful and welcome dimension to his treatment of John’s teachings at certain points. For instance, John makes some confident assertions in 1 John 5:14–15 that might sound like Christians can expect to receive whatever they ask for when they pray. Yarbrough proceeds to interpret these verses with an eye on the immediate context and on relevant biblical teachings on prayer (300–03). A second example occurs with respect to 1 John 2:2. This verse speaks about Jesus as “the propitiation for our sins” and those of “the whole world” (71). Yarbrough notes that 1 John 2:2 is often quoted in the theological debate over the extent of the atonement. He goes on to provide brief comments that provide his perspective on the significance of 1 John 2:2 for this debate (80–81).

In the comments above, I have already noted some of the positive distinguishing features of Yarbrough's commentary. I would add another feature that could be a plus or a minus depending on the reader. In a number of cases, Yarbrough attends to matters of Greek syntax that would be helpful for those with training in Greek. Most of his comments can be deciphered for someone with access to an intermediate Greek grammar, like Daniel Wallace's *Greek Grammar beyond the Basics*. In general, someone with little or no knowledge of Greek may be intimidated by these syntax comments and by the quantity of quotes from the Greek text throughout the commentary. I would add here that Yarbrough sometimes uses common Latin phrases in his discussion without translation or explanation. These may be challenging for some readers.

In terms of his treatment of specific points, readers will want to consider Yarbrough's comments about 1 John 3:4, 6. In these challenging verses, John asserts something to the effect that true believers do not sin. Unlike others, Yarbrough thinks the solution to the difficulty does not rest upon the tense or verbal aspect of the Greek verbs used to speak about sinning (183). Rather, John must be limiting his conception of sin in some way. The sins in view could involve "heinous rebellion" against God and be related to the "sin unto death" of 1 John 5:16 (182). I would not agree with Yarbrough here, but his arguments are worthy of consideration alongside of the cases for other solutions.

In my assessment, Yarbrough's commentary is a useful and welcome addition for those who appreciate his emphases. His work is clearly in the evangelical camp. It provides good examples of interpretive work that resists isolation from theological concerns and from the helpful contributions of a range of previous interpreters.

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### Theological Studies

***That Scripture Might Be Fulfilled: Typology and the Death of Christ.* By Paul Hoskins. Longwood, FL: Xulon Press, 2009. 200 pages. Softcover, \$15.99.**

In this volume, Paul Hoskins aims to provide an "accessible introduction to typology" that will help demystify some of the "mysterious uses" of the Old Testament in the New Testament (xv). For Hoskins, the biblical writers demonstrate that in his death, Jesus fulfills a number of "types" found in Old Testament texts. To make sense of the New Testament portrait of the suffering and death of Christ, an interpreter must recognize that the biblical writers have connected their message to the witness of the Old Testament. Hoskins strives to demonstrate the enduring value of typology in the pursuit of this task.

In chapter one, Hoskins begins by acknowledging that there is "baggage associated with typology" and that "types and typology are widely associated with fanciful interpretations of the Old Testament" (18). In certain circles, typology can become a catchall term for bad interpretation. In this context, Hoskins maintains that a controlled, modest use of typology can prove fruitful for understanding the way the New Testament writers speak about Christ. He defines typology as "the aspect of biblical interpretation that treats the significance of Old Testament types for prefiguring corresponding New Testament antitypes" (20). In this scheme, "Events (like the Exodus), persons (like David), or institutions (like the Temple) are common

categories for Old Testament types” (20). These types prefigure and correspond to the later appearance of an antitype. This typological relationship rests on a high view of God’s providence in history where God both shapes the history of Israel and also inspires the Scriptures that record and interpret that history. Thus, the typological relationship is designed by God. In this divine plan, the antitype does not merely repeat or echo the traits of the previous type, but rather fulfills, replaces, and surpasses that original event, figure, or institution. Hoskins seeks to show that the meaning of these terms is built upon their use in the New Testament (27–30).

In an effort to “curb the excesses that have damaged the reputation of typological interpretation” (25), Hoskins suggests a number of interpretive controls that can guide readers. For instance, Hoskins argues that a careful study of the use of the Old Testament in the New Testament is essential. Because typological relationships span the Testaments, the most convincing examples are ones supported by both Old Testament and New Testament texts. In other words, the biblical material “should produce convincing evidence for a correspondence” (25). Consequently, Hoskins argues that interpreters should put no more emphasis on a connection than is warranted by the biblical evidence. The identification of a typological relationship in the history of interpretation can also guide readers. In this respect, Hoskins presents the patristic period as a rich resource for typological interpretation, while noting some cautions. Returning to issues of definition, Hoskins points out the important differences between typology and allegory. He argues that in the church fathers, one can find examples of allegory, good typology, and also bad typology. Accordingly, contemporary interpreters should not collapse these categories and think of typology primarily as an allegorical endeavor.

After this introductory chapter, Hoskins examines specific examples of typology in the New Testament, beginning with texts from the Gospels. Hoskins first shows how the direct quotations of the Psalms of David in the passion narratives of the four Gospels point to an underlying David typology (chapter two). He next investigates the Old Testament texts that Jesus alludes to in his words at the Last Supper (chapter three) and also traces how Jesus is portrayed as the fulfillment of the Passover lamb in the gospel of John (chapter four).

In the last two chapters, Hoskins switches gears and examines the way the writer of Hebrews presents Jesus as the fulfillment of key old covenant institutions. Specifically, he traces how the writer uses Old Testament types to teach believers that they can enter into the true tabernacle through the blood of Jesus (chapter five) and how the unique sacrifice of the Messiah takes away sin (chapter six). Hoskins concludes that the writer “believes that God specifically designed the Tabernacle and its sacrifices to prefigure the better realities to come” (135). In these five chapters, Hoskins argues that a close study of the New Testament reveals a host of significant Old Testament types. For him, “the abundance of these types shows how abundantly God was predicting the climax of his saving work in Christ” (165).

Two important strengths of this volume relate to the sometimes neglected and misunderstood topics of typology and the Old Testament. In relation to an academic context, Hoskins provides a clear definition and illustration of traditional typology. Acknowledging that there are many ways to do typology poorly, Hoskins outlines the primary elements of the approach and offers a set of reflective controls for how to practice it responsibly. He strives to stay within the bounds that the New Testament writers set in finding and examining the relationship between types and

antitypes. This typological modesty is instructive and should ease the apprehensions of some who have reacted to exaggerated caricatures of the approach.

In relation to a church context, Hoskins outlines the way that a pastor or teacher could recover the riches of the Old Testament for the interpretation of the New Testament. His chapters discuss at length significant New Testament texts that are frequently neglected due to their pervasive use of the Old Testament (e.g., Heb 8–10). Further, Hoskins sketches the context of several broad Old Testament themes (e.g. the old covenant sacrificial system). These expositions in particular will equip pastors with a framework that can help them lead their congregations in thinking about their practice of the Lord's Supper. Hoskins also supplies a few sets of texts that readers can use in reflecting on the significance of Christ's death during the Easter season (189–90). These elements serve one of Hoskins' goals in writing, namely, to aid believers in their Bible reading and to encourage them in their worship.

One area where this volume might be strengthened relates to the understanding and identification of types in Old Testament texts. Though Hoskins helpfully highlights the way that types are identified by Jesus and the New Testament writers, there may also be room for reflection regarding the compositional strategies of the Old Testament authors. One might ask what role the Old Testament authors play in the way that types are originally portrayed. Is it possible that one of the reasons why a New Testament author has identified a person or event as a type is because an Old Testament author has portrayed it as such? For example, it seems that the Old Testament writers already view David as a paradigmatic figure whose life represents a pattern for the coming Messiah. Demonstrating that a typological relationship is a function of the compositional strategy of both Old Testament and New Testament writers would deepen the character of the connection. Even if only a few types fall into this category, it might be helpful to ask this kind of question more directly.

Moreover, many of the connections Hoskins notes between the two Testaments involve quotations and allusions. His arguments here might profit from further reflection on the nature of these intertextual connections and on the criteria for identifying and confirming their presence in New Testament texts. In other words, there may be a number of literary considerations that would complement Hoskins' cogent historical and theological analysis.

In sum, for the reasons outlined above, pastors and scholars would benefit from carefully considering the approach and interpretive work presented in this accessible resource.

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***Systematic Theology, Vol. 1. Grounded in Holy Scripture and Understood in light of the Church.* By Douglas F. Kelly. Dublin: Mentor, 2008. 680 pages. Hardcover, \$39.99.**

In this volume, Douglas F. Kelly, a Reformed theologian, wants to construct a contemporary presentation of the doctrine of God based on the historic orthodox catholic tradition that the church fathers, medieval theologians, Calvin and his Reformed followers established. It is no wonder why Augustine, Aquinas, and Calvin are Kelly's favorite sources. T.F. Torrance and Stăniloae appear as Kelly's most

reliable interpreters of contemporary trinitarian theology. With this work's special emphasis on the Trinity, it displays other interests as well, such as epistemology, revelation, covenant theology, and so on.

Chapter one, "Knowledge of God: God Reveals Himself," is a prolegomena in the study of God. Here Kelly presents the community of faith as the ultimate locus and authoritative interpreter of The Trinity. Chapter two, "Knowledge of the Triune God through Creation and Conscience," simply concerns the relationship between general and special revelations, but this chapter is not directly related to the doctrine of God. Chapter three, "Western Rejection of God's Testimony to Himself in Creation and Conscience," explains how the atheistic Enlightenment has kept people from speaking of God as revealed in creation and conscience. A meaningful and direct discussion of the triune God begins in Chapter four, "The God Who Is," where Kelly demonstrates his knowledge of Hebrew, parallel with his Old Testament scholarship. Kelly introduces Stăniloae's interesting explanation of why God is three in person, rather than two. The third person of the Trinity warrants "the sense of objectivity for the two by the fact that he keeps the two [Father and Son] from becoming confused within an indistinct unity because of the exclusiveness of their love" (275). Kelly does not favor some Western theologians' attempt to embrace the Palamite distinction between essence and energies and deification in the doctrine of the Trinity, although he reflects no intention to condemn the Eastern tradition at all. The Western distinction between the immanent Trinity and the economic Trinity along with the identity between them is better than the Palamite distinction in preserving the validity of revelation of God in Himself in the economy. The Reformed concept of union with Christ through the real but spiritual presence of Christ in the Eucharist surpasses the Eastern doctrine of deification. This union with Christ keeps one from thinking of a transformation into the substance of God, although Orthodox theology never intended to teach that sort of pantheism.

Chapter five speaks of the divine attributes of God. Similarly, chapter six does not explicitly discuss the Trinity but contains very helpful critiques on the New Perspective movement. Chapter seven, "The One Lord Exists as Three Persons," is the first chapter that attempts to provide a biblical foundation of a theological formulation of the threeness and oneness of God in the Scriptures, especially in the Old Testament. Chapter eight, "The Christian Church Thinks Through how God is One Being and Three Persons," speaks of the definition of "person" and the importance of *perichoresis* in the triune nature of God. Modern Augustinian scholars would not agree with Kelly's argument that the Cappadocians began their discussion of the Trinity from the threeness of Persons, whereas Augustine began with the oneness of the divine substance. In fact, Augustine saw the threeness of the divine Persons as a theological presupposition that had been handed over to him.

In chapter nine, "The Full Co-equality of the Trinitarian Persons," Kelly, following Torrance, is critical of the Eastern emphasis of the Father's monarchy within the Trinity. The alleged superiority of the Father weakens the Son and the Spirit's divinity, encouraging a subordination of their nature. Kelly agrees with Torrance that the Father's monarchy was not universally accepted as the official position of Eastern Orthodox trinitarianism. Athanasius, Cyril of Alexandria, and Gregory of Nazianzus asserted that the whole Trinity, not the Father, is to be the source of the Trinity. The Son and the Spirit are not passive recipients of their generation and procession respectively. They are sovereign subjects of their relationship with the Father (549). Therefore, Kelly sees a valid argument in Augustine's *filioque* that not only the Father



but also the Son should be the source of the Holy Spirit. This reviewer is curious about Kelly's response to the issue of the eternal functional subordination of Christ, a topic that has been debated among conservative evangelicals for years.

This reviewer personally enjoyed reading three of Kelly's lengthy appendices: "Feminist Theology and the Fatherhood of God," "St. Augustine's Psychological Analogies of the Trinity," and "The Differing Approaches of the Cappadocians and Augustine to the Trinity." In particular, he fairly represents Augustine's psychological analogies and the *filioque*. However, this reviewer questions why these articles should be separate appendices, distinct from the main discussions.

Kelly provides his excellent analysis and critical evaluations of Eastern Orthodoxy's doctrine of God by citing many lengthy primary quotations from the Greek fathers and contemporary Orthodox theologians. Kelly's careful citations show his readers that he is not simply providing proof-texts. This certainly presents an opportunity to confirm whether Kelly rightly reads his primary sources. In addition, some readers would like Kelly to engage in critical evaluations of Rahner and Moltmann, whose trinitarian theologies did not receive sufficient attention.

Unfortunately, this volume does not provide an adequate biblical foundation of each topic as one could find in Akin's *Theology for the Church*. Kelly's work is definitely not a systematic theology textbook for seminary students or pastors. This work lacks the pastoral implications of theological conclusions that Kelly made. It is more like a theological encyclopedia on the doctrine of God for theologians and professors at a school of theology. In spite of these few negative comments regarding the structure of this work, anyone who desires to study the doctrine of the Trinity should read Kelly.

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***Baptist Theology: A Four-Century Study.* By James Leo Garrett, Jr. Macon, GA: Mercer University Press, 2009. 742 + xxvii pages. Hardcover, \$55.00.**

With *Baptist Theology: A Four-Century Study*, James Leo Garrett, Jr. has written a book that rivals his own magnum opus, *Systematic Theology: Biblical, Historical, and Evangelical*, in its long-term relevance and utility. Indeed, there is little doubt that Garrett's *Baptist Theology* is the most important text to have been written on the Baptist movement in the last 100 years, and will probably retain that distinction for another like period. Every Baptist pastor should purchase this masterpiece and consult it often; every college and seminary professor should assign it to every student who enrolls in a course related to Baptist history, theology, or ecclesiology; and, every research scholar with a stake in Baptist history should consult this book regularly for its insights. With that clear affirmation of this book's essential status for the library of every Baptist theologian and minister, we now consider its method and contents.

First, regarding his method, Garrett draws upon his expertise as an historical theologian and his many years of teaching courses on Baptist Theology and Baptist Theologians at the Master's and Research Doctoral levels in writing this book. That hard-won maturity is evident in the depth and breadth of his knowledge of both the primary and secondary sources related to his subject matter. Each chapter considers the major theologians and theological movements within a particular sub-tradition, and a conclusion summarizing his findings is provided at the end of each chapter

(although not identified by a subtitle). Garrett balances carefully the need for both conveying historical insight and demonstrating historical sensitivity in his writing style. On the one hand, through careful reading, he attempts to let each theologian or sub-tradition speak on its own, demonstrating a rare sensitivity to allow the subject to speak through accurate compilation and selective quotation. On the other hand, Garrett models historical insight by explaining to his readers the deeper significance of the contributions made by our Baptist forefathers and by select Baptist contemporaries, but always with appropriate restraint.

Second, regarding its contents, the book is divided into thirteen chapters and additional conclusion. The chapters are arranged chronologically, beginning with the “roots” of Baptist beliefs and proceeding to detailed considerations of the English General Baptists; English Particular Baptists; Early American Baptists; Awakening and Missionary Baptists; Baptist Landmarkism; Baptists in Controversy; Biblical Theologians; Twentieth-Century Southern Baptists; Recovering Evangelicalism and Reassessing the Baptist Heritage; Incursions into Baptist Theology; Missions, Ecumenism, and Globalization; and, New Voices in Baptist Theology. Also provided is a list of abbreviations (necessary for keeping the bibliographical references from becoming too lengthy in such a comprehensive and well-researched text); a helpful glossary of important terms in Baptist theological discourse that was compiled by Dongsun Cho; a preface and dedication by the author; and, an index of persons. We will not attempt to summarize the contents of the chapters as that would result in the authorship of a small book. Rather, we interact with some of the more critical aspects of the author’s contribution.

Regarding the roots of Baptist beliefs, Garrett plants Baptists firmly in the broader Christian garden, highlighting widespread Baptist affirmations of the orthodox developments in Trinitarian and Christological doctrine made by the early church fathers and codified in the conciliar creeds. Garrett also notes the Baptist appropriation of such Reformation doctrines as justification by faith and the priesthood of all believers. As for the much controverted issue of the relationship of seventeenth-century English and American Baptists to the sixteenth-century continental European Anabaptists, Garrett judiciously notes that the question is not about whether early Baptists read Balthasar Hubmaier but whether the Anabaptist “concepts of religious freedom, baptism, church discipline, and the rightful use of the sword” prepared the way for later English Baptist developments. Garrett indicates from original sources that Baptists personally and explicitly affirmed some distinctive Anabaptist doctrines while they rejected yet others (11–16). Similarly, Baptists affirmed yet transcended various doctrines garnered from the native British movements of Separatism and Independency. Garrett is aware of the fractious debates regarding Baptist origins but is primarily concerned with what history definitely has to say about the matter.

In his discussion of the English Baptists, Garrett rightly places the General churches first in his discussion, but fails to incorporate Stephen Wright’s recent groundbreaking research, which argues, compellingly, that the Particular Baptists most likely garnered the practice of immersion from the General Baptists rather than vice versa (35–36). Garrett also notes that Thomas Grantham, a General Baptist, authored the first treatise “which can be reckoned as a systematic theology,” a fact commonly overlooked by proponents of Calvinist theology (42). In his chapter on the Particular Baptists, Garrett fails to note that the First London Confession was organized along the lines of John Calvin’s *Institutes of the Christian Religion*

(even as it incorporated the Separatists' *A True Confession* of 1598), but correctly notes that the first Particular Baptist confession expressed only "a mild form of the *ordo salutis*" (53–55). Garrett provides a fivefold indicator for identifying Hyper-Calvinism (89), by which he concludes that John Gill, in spite of modern defenders like Timothy George and Tom Nettles, "can hardly be removed from the ranks of the Hyper-Calvinists" (99). Garrett's conclusion that Gill's rejection of baptism as a church ordinance "would not be accepted by the great majority of later Baptists" may disappoint modern enthusiasts for Calviniana, but Garrett is doubtless correct (102).

In discussing the early Calvinistic American Baptists, this distinguished Southwestern Seminary professor considers not only their theological teachings but also their ecclesiology through the church disciplines published in the Philadelphia and Charleston associations. He also avoids a myopic Calvinist historiography through dealing with the American General Baptists as well as the consolidation of a dominant "moderately Calvinistic" or "moderately Arminian" theology in the ubiquitous formula known as the New Hampshire Confession of Faith (132). Garrett skillfully maintains a separate theological history for the Separate Baptists, who, though they adopted the Calvinistic Philadelphia Confession as the only one available to them, affirmed this did "not mean that every person is to be bound to the strict observance of everything therein contained" (165). Garrett, like other impartial historians, also accepts as genuine the report of John Ryland Senior's horrendous rebuke to William Carey that he should restrain his zeal for missions (169). Fortunately, Carey ignored such advice and with the collaboration of Andrew Fuller, among others, helped launch the first modern missionary society. Garrett considers the theological ruminations of the missionary Baptists as well as that of their Primitive Baptist and Campbellite detractors.

Garrett's discussion of Landmark Baptists exemplifies his characteristic deep reading of both primary and secondary sources, privileging the former while interacting with the latter with discernment. Unfortunately, Garrett states that Benaiah Harvey Carroll agreed with the Landmarkers "in denying a universal church," though it would be more accurate to say that Carroll was "delaying" its appearance (235). Garrett considers not only Landmark contributions, but also the ecclesiological ruminations of non-Landmark Baptist theologians in the nineteenth century. He concludes this chapter by outlining four effects that the Landmark movement had upon twentieth-century Southern Baptists (246–47). A fifth one could have been added to account for the popular though inappropriate use of "Landmarkist" as a means to denigrate those today who actually hold to non-Landmark but firmly Baptist ecclesiological positions.

Garrett's chapter on "Baptists in Controversy" outlines the battle between Campbellites and Baptists, and summarizes the battles that the great Charles Haddon Spurgeon engaged with the Church of England, with the Hyper-Calvinists, and with the Downgrade tendencies evident, for instance, in the theology of John Clifford. Garrett also provides a lengthy description of the problems created by the growth of liberalism in North America, holding separate and nuanced discussions regarding the theologies of fundamentalists, conservatives, mediating theologians, and liberals. This chapter in itself may be worth the price of the book as Garrett painstakingly listens to theologians often flippantly lionized or demonized by their opponents. In this chapter alone, Garrett demonstrates what it means to be a competent historical theologian even as he maintains his own theological convictions.

Another groundbreaking chapter, on Biblical Theologians, will be of especial value to those Baptists engaged in the discipline of biblical studies.

Chapter nine considers the influence of theologians such as Edgar Young Mullins, Walter Thomas Conner, Herschel Harold Hobbs, and Wallie Amos Criswell on Southern Baptists in the twentieth century. It also summarizes confessional statements and doctrinal controversies that have defined as well as fractured Southern Baptists. Garrett's expertise as an historical theologian also deserves notice in this chapter, as he knew many of the combatants in the various controversies, yet he always attempts to treat them with empathy and accuracy. Chapter ten considers the concurrent attempts of more contemporary theologians to recover evangelicalism and/or reassess the theological heritage of Baptists. This is a debate in which the current reviewer has been involved so a critique will be withheld. Chapter twelve is a wide-ranging essay that takes into account the missiological and ecumenical contributions made by various Baptists including Billy Graham and William Owen Carver. African-American theologians as well as far-flung global theologians receive treatment in a chapter that will prove beneficial in uncovering confessional discussions not properly appreciated in other parts of the world. In chapter 13, Garrett considers the contributions of ten "new voices" in Baptist theology, ranging from Christian ecumenist Paul Fiddes to Christian hedonist John Piper.

In the eleventh chapter, Garrett steps perhaps his furthest into an evaluative mindset by defining various "incursions" into Baptist theology. Having discussed three such "incursions" in previous chapters, he focuses here upon four others: Modernism, Dispensationalism, the English Christological controversy, and Open Theism. While this reviewer would perhaps agree with the definition of three of these movements as incursions, it is surprising to find Dispensationalism valued (or, devalued) as such (560). Garrett is more than aware of the developmental nature of all theology, including Baptist theology, so the temporal lateness of Dispensationalism should not be the only factor that necessarily identifies a theological movement as an "incursion." Indeed, according to the same logic, could not detractors identify Baptists' own primary principle of believers' baptism by immersion as an "incursion" into the greater Christian tradition? Again, could not the missiological focus of late eighteenth-century Baptists be identified as an "incursion" rather than a proper development from existing ground principles? While this reviewer might even agree with much of Garrett's theological critique of traditional Dispensationalism, orthodox Dispensationalist theology does not seem to deserve the proffered appellation, especially considering the unseemly company of clearly heterodox movements such as Modernism, Arianism, and Open Theism.

In spite of my rare questioning of Garrett's method and contents, the reader should be in little doubt that this reviewer considers Garrett's *Baptist Theology* to be the most important work available on a subject that needs renewed consideration, especially by its own adherents: Baptist Theology. As Garrett notes in his conclusion, while the Calvinist-Arminian debate, the Liberal-Conservative debate, and the reaffirmation of Christian and Reformation orthodoxy are necessary considerations, perhaps the most critical issue at the beginning of Baptists' fifth century of existence is the "state of comparative neglect or assumed irrelevance" into which Baptist distinctives have fallen among many Baptists. "Today's question may be whether Baptists hold to and clearly affirm and practice their distinctives" (725-26). Thus, with characteristic subtlety and grace, James Leo Garrett, Jr. has prophetically framed the contemporary question from the perspective of a grand historico-theological

narrative. May Baptists answer that question and its prior question, “What does the Lord Jesus require of His New Testament churches?” as well in the future as our illustrious ancestors have in the past.

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### Historical Studies

***To Express the Ineffable: The Hymns and Spirituality of Anne Steele.* By Cynthia Y. Aalders. *Studies in Baptist History and Thought* 40 (Colorado Springs: Paternoster, 2008).**

In 1998, Tom Oden released a book about an important, but largely forgotten, American evangelical figure who had influenced leaders and established the direction of the entire holiness movement. He was shocked at how underappreciated and underreported her life and teachings were (incidentally, it was Phoebe Palmer). When the reader finishes Cynthia Aalders’s excellent book, he or she may wonder the same thing about Anne Steele. Called the first significant female hymn-writer of the modern period by Bruce Hindmarsh and the Baptist equivalent of Isaac Watts, Charles Wesley, and John Newton by Richard Arnold, Anne Steele (1717–1778) was “one of the most well-known and best-loved devotional hymn-writers of the eighteenth century” (2). In this book, Aalders seeks to dismiss misconceptions about Steele’s life and reintroduce her to a new generation of spirituality students.

*To Express the Ineffable* is Aalders’s thesis project written under Hindmarsh at Regent College in Vancouver where she serves as the Director of Admissions. Consequently, it is not primarily a biography but more an analysis of Steele’s theology and spirituality as observed in her hymns and poems and buttressed by her diary and personal letters. Aalders focuses on the areas of ineffability, suffering, and longing, arguing that Steele used her hymns to probe the divine-human encounter from both perspectives of doubt and hope. However, to accomplish her goal, Aalders works to correct biographical errors often associated with Steele.

The few historians who have dealt with Steele have often characterized her as a sullen and depressed woman. They refer to her mother dying when she was three, a horse-riding accident that left her invalid, and her fiancée drowning mere hours before their wedding. Aalders counters that Steele had a strong relationship with her stepmother in a loving home (she lived with her father and stepmother until she was fifty-two) and a strong heritage of Particular Baptist leaders. Her father, a wealthy timber merchant, supported her and even paid to publish her books of poems and hymns. As to the horse-riding accident, Aalders notes that Steele lived an active life and turned down at least three proposals of marriage, so she could not have been invalid. Aalders simply dismisses the story of the drowning fiancée, a tale she can trace to Joseph Ivimey but no further (not coincidentally, Ivimey grew up in the town where the poor man drowned).

In contrast, Aalders paints a picture of an educated, cheerful, and hopeful woman who approached her hymns from a personal, introspective, and honest viewpoint and was willing to confront thoughts of suffering and doubt. In this, she combined the structure of Watts with the thematic freedom of Wesley and the darkness of Cowper. Aalders argues that Steele’s ability to capture this feminine emotion so well at the cusp of the evangelical revival that celebrated such emotion made her

enormously popular and influential among important eighteenth-century Baptists such as Caleb Evans, John Ash, and Benjamin Beddome. Steele knew that human language could not capture God's glory, but felt a responsibility to use her gifts in a frail attempt. She confronted her experiences of pain and loss in her own life with her hope of eschatological perfection.

*To Express the Ineffable* is a gem of research for anyone interested in eighteenth-century Baptist life and literature. Aalders fills every page with exquisite footnotes of primary and secondary sources (including the personal correspondence of the entire Steele family). The book even contains a very useful index and bibliography. It is a must-have for students of this subject. For those interested in Steele herself, Aalders includes a wide range of carefully chosen verses and a facsimile of one of Steele's manuscripts. However, the reader should be aware that while the book is incredibly strong on Steele and her contemporaries, it is weak on Baptist history and theology. For example, she misses connections between Hanserd Knollys and Katherine Sutton, as well as Benjamin Keach and John Rippon. Most strangely, she assumes that because Steele attended a Particular Baptist church, she would have known the 1644 London Confession. The differences between the 1644 and 1689 confessions have been well-documented, and signees of the 1689 confession have admitted never to have seen the 1644 confession. This leads Aalders to a rather superficial understanding of Calvinism, which she neither validates in general nor explains how Steele would have understood this system (the theological discussion of ineffability leaves much to be desired).

Aalders also leaves some work for future exercises. Most importantly, she fails to place Steele's work on a timeline. Aalders notes, for example, the great impact of various deaths in Steele's life. She also notes that Steele wrote for personal devotion earlier in life, and only gradually shifted to congregational hymns. Unfortunately, she does not take any of that into account when using Steele's verse to validate theological observations. Also, Aalders touches on the subject of gender differences not only in the content of hymns but also in public perception and the ability to publish. Because this is a thesis, she understandably leaves that subject largely untouched, but it would be an extremely valuable subject to investigate in the future. Finally, Aalders insufficiently explains how and why Steele's work disappeared with time.

In summary, anyone interested in this subject or this period of history would do well to take advantage of Aalders's excellent research. In the process, he or she will learn to appreciate an interesting and important figure in the history of spirituality.

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***Francis Schaeffer and the Shaping of Evangelical America.* By Barry Hankins. Grand Rapids: Eerdmans, 2008. 272 pages. Softcover, \$20.00.**

In this volume Barry Hankins, Professor of History and Church-State Studies at Baylor University, delivers a concise yet thorough biography of Francis Schaeffer, situating him as a central figure in the evangelical movement of mid-twentieth century America. In describing Schaeffer's life and work, Hankins argues that Schaeffer was often on the leading edge of major developments in American evangelicalism and that Schaeffer's greatest and most lasting contribution is not found

in his reasoned apologetic arguments but rather in his call for cultural engagement among evangelicals, an appeal which helped shift the movement away from the separatist ideals of an earlier fundamentalism and toward positive interaction with culture.

The opening chapters present the first five decades of Schaeffer's life in an engaging narrative style. Hankins recounts Schaeffer's conversion as a teenager and his subsequent education at Westminster and Faith Seminaries—experiences that ensured that young Schaeffer, coming of age in the midst of the modernist-fundamentalist controversy, would land firmly in the fundamentalist camp, displaying a bent for militant separation from anything remotely resembling modernism. He then traces the striking changes in Schaeffer's attitude during his time working in Europe, as his interaction with the many non-Christian perspectives on the Continent caused Schaeffer to realize that stringent separatism was far less effective in evangelism and ministry than engaging people in rational discussion about their cultural worldviews and presuppositions. This transformation in Schaeffer's philosophy of ministry is most clearly seen in chapter three, which details Schaeffer's work and ministry at L'Abri. Drawing particularly on interviews with former workers and guests at L'Abri, Hankins includes numerous insightful and heart-warming anecdotes about this period of Schaeffer's ministry, stressing his emphasis on love as the "final apologetic" (72). This is the best chapter of the book, because Hankins considers L'Abri to be the embodiment of what he most admires about Schaeffer's ministry: cultural engagement and the apologetic of love.

In his remaining five chapters Hankins takes a notably different tack. Diverging from his earlier narrative style he investigates the balance of Schaeffer's life in a more thematic manner, exploring Schaeffer's worldview largely through the lens of his books and films. Chapter four, for example, launches into an extended discussion on "The Trilogy," three books which laid out Schaeffer's basic arguments for Christianity. Although perhaps too long, this chapter does provide a helpful overview of Schaeffer's views of history and philosophy. The succeeding chapters are similarly structured, alternately emphasizing Schaeffer's role as a progressive voice in American evangelicalism, his deep involvement in the battle for biblical inerrancy, his philosophy as expressed through his films, and his later gravitation toward Christian Right political activism.

The strengths of this volume are numerous. First, Hankins provides a great depth and breadth to his presentation of Schaeffer by drawing on an array of sources including Schaeffer's own works, the accounts of those close to him, lectures, correspondences, and interviews. Second, Hankins' prose, , makes this book an engaging read. Third, although his account is often laudatory, Hankins does not shy away from critical evaluation; for instance, he often notes Schaeffer's rather shallow grasp of the details of history and particular philosophies. He also discusses at some length Schaeffer's bristling indignation at criticism he received from historians George Marsden and Mark Noll.

While Hankins' writing is excellent, his abrupt switch from narrative style to a thematic one is somewhat jarring, and the second half of the book lacks much of the flow present in the early chapters. As a result the latter chapters, while still well-written, are a bit drier. They are also at times repetitive, though this is partially a reflection of Schaeffer's own tendency to revisit the same themes in his various books and films. Hankins also overreaches in his attempt to create a symmetrical framework for Schaeffer's life and thought when he asserts that Schaeffer's European ministry

was not indicative of a massive shift in perspective from his earlier fundamentalism but was instead merely a temporary interlude between the earlier and latter fundamentalist tendencies that bookended his life (159). Such a claim seems to dismiss the possibility that Schaeffer was capable of changing and developing his views, and simply ignores the human tendency to maintain numerous competing attitudes simultaneously. Nevertheless, these few drawbacks pale in comparison to the book's contribution to understanding a key figure in evangelical history.

In the final analysis, Hankins' work provides an excellent evaluation of Schaeffer's intellectual and philosophical legacies and their immense impact on evangelicalism. Moreover, it paints a memorable picture of the man himself, warts and all. This volume is accessible for any educated reader, and should be equally at home in a graduate or undergraduate classroom and in the personal library of anyone interested in the shape of mid-twentieth century evangelicalism.

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### Pastoral Studies

***Radical: Taking Back Your Faith from the American Dream.* By David Platt. Colorado Springs, CO: Multnomah Books, 2010. 230 pages. Softback, \$14.99.**

“Do we really believe [Jesus] is worth abandoning everything for? . . . Do you and I believe him enough to obey him and to follow him wherever he leads, even when the crowds in our culture—and maybe in our churches—turn the other way?” (19). These questions express the heart of *Radical: Taking Back Your Faith from the American Dream* by David Platt, pastor of The Church at Brook Hills (SBC) in Birmingham, AL. *Radical* is a commentary on contemporary Christian culture in America and the disastrous consequences of conflating biblical discipleship with the American Dream. The work is a transparent testimonial of the author's own struggle to reconcile the gospel and “an American church culture where success is defined by bigger crowds, bigger budgets, and bigger buildings” (2). The core of the problem in Platt's analysis is that “we as Christ followers in our American churches have embraced values and ideas that are not only unbiblical but that actually contradict the Gospel we claim to believe” (3). As a response to this problem Platt challenges readers to hear and obey Christ, no matter what the cost might be.

The book's content is structured in nine chapters. Chapters 1–3 contrast the self-centered, self-reliant attitude pervasive in the American Christian culture with the Christ-centered, self-denying message of the gospel. For Platt, discipleship is a “radical abandonment to Christ”—an abandonment that means “giving up everything we have to follow Jesus” (12). The God-centeredness of the gospel demands dependence upon God by all who would seek to accomplish His purposes in the world (chap. 3).

Chapters 4 and 5 describe God's purposes for His people and the means whereby they are accomplished. First, Platt argues that “enjoying [God's] grace” and “extending his glory” constitute the two overarching global purposes of God (65). “God blesses people with extravagant grace so they might extend his extravagant glory to all peoples on the earth” (69). Second, the means of accomplishing these purposes is a multiplying community of believers (i.e., the church) in which each Christ follower leads others to follow Christ (chap. 5).



Chapters 6 and 7 examine the twin barriers of materialism and universalism that are undermining gospel-centered living among those who claim the name of Christ. Platt sees materialism as a “blind spot” within the contemporary church and likens its acceptance to the way slavery and Jim Crow prejudices were uncritically accepted by the church during that time. The final two chapters address unbelief (chap. 8) and call readers to specific, sacrificial responses in the areas of prayer, Bible reading, giving, mission, and Christian community (chap. 9).

Platt’s work deserves commendation in many areas. The book exemplifies a deep commitment to biblical exposition and a concern to lead readers to application. Although each chapter engages key texts on the issues in view, the book is not a running commentary on Scripture. Platt crafts his message with rhetorical competency, moving freely between biblical exposition, first-hand accounts of the underground church around the world, testimonials from members of his congregation, and probing application questions. While the material in the book is diverse, the author’s ability to organize it into a unified whole gives the book an accessible quality that almost all readers will appreciate. The accessibility and usefulness of the book within the local church context is further extended by the resources available at [www.radicalthebook.com](http://www.radicalthebook.com), the book’s companion website. (Here visitors can purchase a multi-week small group study and access free resources, including a free downloadable version of the first chapter and audio sermon files by the author that parallel the book’s content.)

Finally, Platt takes the simple and profound truth of the gospel and applies it with devastating precision to the American church context. While “the cost of discipleship is great,” writes Platt, “I wonder if the cost of nondiscipleship is even greater” (14). The book is not over-laden with statistics, but two Platt presents are quite memorable: (1) 26,000 children died today of hunger and preventable diseases, and (2) no less than 4.5 billion people on our planet are without Christ and, therefore, without hope in this world. In light of these sobering realities, Platt calls believers to recognize the gospel mandate to proclaim and demonstrate Christ’s love to the world.

Two items about what this work is *not* may be in order. First, readers will not find extended arguments or sociological studies to support Platt’s presuppositions about the status of the American church. He is content to illustrate his foundational claims with a few examples and move forward. Second, the work does not, nor intends to, set forth an exhaustive biblical theology on stewardship. Platt does acknowledge the limitations of the book’s scope and points readers to other resources. These issues, however, in no way undermine the substantive contribution of this work.

Do we treasure Christ above all? Are we willing to give up everything for Him and the sake of His gospel? These questions must be asked and answered if believers are to submit themselves to the Lordship of Christ. In final analysis, Platt has written a timely and beneficial work that is already being used by God to help believers and local congregations in the American churches rightly answer these questions.

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***Worldliness*. Edited by C.J. Mahaney. Wheaton: Crossway, 2008. 191 pages. Hardcover, \$12.99.**

There are no small parts. Even in the New Testament, the briefest appearances of some individuals often provide rich insight and even warning to the body of Christ. Such is the case with Demas. He appears as a companion of Paul sending greetings, along with Luke, to the church in Colossae (Col 4:14). Then he again emerges as one of several greeters in Paul's letter to Philemon (v. 24). With such a resume, the reader might expect to find him in one of Paul's later letters appointed as a church pastor or on some missionary assignment. Instead, Paul reports in his final letter to Timothy that "Demas, in love with this present world, has deserted me and gone to Thessalonica" (2 Tim 4:10). This revelation of the true treasure of Demas' heart serves as a warning to all followers of Christ of the trappings and enticements of the world in which we live.

The danger of the love of the world, or worldliness, operates as the subject of focus for C.J. Mahaney and others in Crossway's 2008 volume, *Worldliness: Resisting the Seduction of a Fallen World*. Mahaney, president of Sovereign Grace Ministries, authors the first and fifth chapters as well as functioning as the volume's editor. In the spirit of Mahaney's 2005 book, *Humility: True Greatness* (Multnomah), this volume provides a compact and accessible look at one of the most urgent areas of concern for contemporary Christianity. Though contemporary in look and feel, this volume, thankfully, has more in common with seventeenth century treatments of the same and similar topics by the English Puritans than it does with some of the modern misguided prescriptions for the "Christian life." In short, *Worldliness* is more Bible than just merely "biblically based," more like a well lit mirror that hides nothing than a well dressed window that distracts the eye, more Puritan than Pietist, more truth than experience, and more relevant wisdom from heaven rather than trendy street smarts.

Mahaney's first chapter functions as the theological foundation upon which the remaining five chapters and two appendices are built. Focusing on 1 John 2:15-17, which begins, "Do not love the world or the things in the world," Mahaney states that "the greatest challenge facing American evangelicals is not persecution from the world, but seduction by the world" (22). Since what constitutes the "world" can often confuse or mislead, Mahaney asserts that the world that Christians are forbidden to love is "the organized system of human civilization that is actively hostile to God and alienated from God" (26). How is one to know where he stands? Mahaney offers the following test:

Imagine I take a blind test in which my task is to identify the genuine follower of Jesus Christ. My choices are an unregenerate individual and you.

I'm given two reports detailing conversations, Internet activity, manner of dress, iPod playlists, television habits, hobbies, leisure time, financial transactions, thoughts, passions, and dreams.

The question is: Would I be able to tell you apart? Would I discern a difference between you and your unconverted neighbor, coworker, classmate, or friend?

Have the lines between Christian and worldly conduct in your life become so indistinguishable that there really is no difference at all? (24).

Mahaney continues, though, to note that often the conflict that ensues among believers when confronted with love for the world focuses wrongly on external standards. He explains that people either try to categorize worldliness as the violation of a specific set of universal rules on the one hand or people claim that any attempt to draw boundaries is legalism on the other hand. Both miss the mark as “worldliness does not consist in outward behavior, though our actions can certainly be an evidence of worldliness within. But the real location of worldliness is internal. It resides in our hearts” (29).

What is worldliness? Mahaney concludes that “it’s loving the values and pursuits of the world that stand opposed to God. More specifically, it is to gratify and exalt oneself to the exclusion of God” (27). He probes, “If you are more excited about the release of a new movie or video game than about serving in the local church, if you’re impressed by Hollywood stars or professional athletes regardless of their lack of integrity or morality, then you’ve been seduced by this fallen world (31). But Mahaney does not leave the reader without hope. Indeed, he provides the antidote to worldliness with this advice, “Do you want the world to lose its appeal? Then crowd out worldliness by filling your affections with the cross of Christ” (34).

Chapters 2 through 5 provide detailed assessments of “God, My Heart,” and “Media,” “Music,” “Stuff,” and “Clothes.” Chapter 6 faithfully brings the volume to a conclusion by examining the ways in which Christians now not in love with the world should, in fact, love the world in which they live (John 17:18). Here Jeff Purswell gives a review of God’s plan for the world and then encourages believers to enjoy, engage, and evangelize the world—seeing the world always through “the prism of Christ’s saving work on the cross” (170).

*Worldliness* is a small book with a message of eternal weight that reorients the mind. Like the literature of the Puritans, this volume serves to diagnose and probe while providing a remedy of hope for the internal battle waged by all in the twenty-first century. This is good as “the world is passing away along with its desires, but whoever does the will of God abides forever” (1 John 2:17).

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## *Book Reviews*

### **Biblical Studies**

***Logos Bible Software 4, Scholar's Platinum LE Library, Bellingham, WA: Logos Research Systems, \$1,689.95.***

Logos totally renovated their Bible study software and made an excellent product even better. Logos Bible Software 4 (hereafter, Logos 4) retains the best features of Logos 3,<sup>1</sup> but has a number of improvements, which this article will examine. Here is another bonus: there are additional books in all Logos Bible Software packages.

This review will examine the *Scholar's Platinum LE Library* (hereafter, Platinum)—the penultimate Scholar's collection. The Scholar's series, from smallest to largest, is: Basic, Silver, Gold, Platinum, and Portfolio—each package adding hundreds of electronic books to the previous package. The obvious standout feature in Platinum is its vast collection of almost 1,250 electronic books, averaging \$1.40 per book, unquestionably a bargain. This immense number is likely larger than the total number of Bible-related books a typical person owns. This reviewer will first examine the books and then evaluate the Bible study software of Platinum.

**Platinum Books by Categories.** A bird's-eye view of Platinum shows its breadth of resources. It contains 26 English Bible translations, 21 interlinears, 355 commentaries (individual volumes of 33 different commentary sets—12 of which are unique to Platinum), 36 reference books, 41 Bible introductions and surveys, 29 media resources, 46 preaching and teaching books, 76 ministry resources, 61 original language grammars and tools, and over 550 other resources. There are so many e-books in Platinum that just listing the book titles and authors would make this software review ten to fifteen times the maximum length this journal allows! A full listing of the books in Platinum is available at [www.logos.com/comparison](http://www.logos.com/comparison).

Yet, in any bundled collection of books there is typically a mix of books: from new to old, excellent to mediocre, and useful to useless. Of course, the value of any book varies from reader to reader, because each user has different needs. For instance, this reviewer will likely never use the lectionaries in Platinum, but other users will find them essential. So, the key to analyzing a collection is to calculate if the price of the indispensable books is still a good deal.

**Upgrade Book Comparisons.** A helpful analysis of Platinum's worth is to compare it to the smaller Scholar's packages. Silver costs \$370 more than Basic and has 250 more books. Gold costs \$380 more than Silver and has 200 more books. Platinum costs \$310 more than Gold and has 300 more books. It is easy to see the cost is worth it when considering the cost of the best books in each upgrade. Only Platinum and Portfolio include the *Baker NT Commentary* (12 volumes), the *Baker*

<sup>1</sup>If one is not familiar with Logos Bible Software 3, it would help to read the following review of it since its basic features are in Logos 4. James R. Wicker, "Review of 'Logos Bible Software, Scholar's Library: Gold, Series X, Version 3,'" *Southwestern Journal of Theology* 50.1 (Fall 2007): 100–03.

*Exegetical Commentary on the NT* (8 volumes), the *Pillar NT Commentary* (10 volumes), *A Greek-English Lexicon of the NT and Other Early Christian Literature*, 3rd edition (BDAG—the undisputed best Greek lexicon), and the *Grammar of the Greek NT in Light of Historical Research*.

**Software Review.** Now this review will examine the Bible study software of Platinum, which is Logos 4. The new look in Logos 4 is much more inviting—with graphics, color, multiple columns, and it has more readily-available features. There is a book of the day, devotion, guest blogger article, customizable daily Bible reading, lectionary, Logos news, book excerpts, pictures from books in the collection, and more. Yet, even with the new features and a home page displaying much more content than in Logos 3, Logos 4 is easier to use.

**Ease of Use.** The new Passage Box is a nice addition to the user-friendly home page, and it immediately accesses the Bible text and a myriad of study helps. Simply typing a Scripture reference brings many helpful tools in different panels: the Passage Guide, five favorite Bible translations, favorite Bible commentaries, the Information Panel, and Text Comparison. The Study Passage, Study Word, and Study Topic tools on the Logos 3 home page are not available on Logos 4 because the Passage Box makes them obsolete. Just typing a word opens the powerful and improved Search tool. The new Command Box uses shortcuts to open resources and tools, and it replaces the Logos 3 Quick Navigate bar.

From the home page one can easily access the major features of Logos 4: four searches (Basic, Bible, Morphology, and Syntax) and three guides (Passage Guide, Exegetical Guide, and Bible Word Study). The searches use new drop-down menus, so searches are easier to conduct than they were in Logos 3. The three guides make it easy for a person who does not know Hebrew or Greek to glean helpful biblical information from the original languages of the Bible: (1) cut and paste a Hebrew or Greek word from a reverse interlinear Bible (based on the English text) or (2) type in the English transliteration and Logos 4 will suggest the correct Hebrew or Greek Word. The eight reverse interlinear Bibles (two are NT only) make it easy for anyone to see the underlying Hebrew or Greek word behind each English word as well, and it is simple to view their morphology, lexical meanings, semantic domains, and other helpful information.

**Web Connection Enhancements.** The biggest change in Logos 4 is that it takes more advantage of the Internet, resulting in four handy improvements. First, updates<sup>2</sup> are easier—they run in the background, and they are more frequent because they are automatic. Second, a minor hassle with all previous versions of Logos is gone: there is no need for manually backing up licenses, e-books, highlights, clippings, layouts (formerly called workspaces), bookmarks, comments, or notes from the office computer to the home computer because they are done automatically. All of these features are instantly available when accessing Logos 4 from a second computer regardless of the location. Third, there is no longer a need to keep a hard copy of the entire Logos 4 program for a faster reload in case one's computer crashes or one upgrades to a new computer. Now the entire software program and personal library is available from the Internet.

**More Portability.** The fourth benefit of the enhanced web connection has the most exciting possibilities of all the new features in Logos 4. Logos has purposefully avoided the PDA/smart phone market until now. However, it is now accessible via iPhone and iPad and is more portable than ever before. Curling up on a couch and

<sup>2</sup>Fairly frequently Logos sends minor updates on its software and its resources.

reading most of the books in Platinum on a small reader is now possible.<sup>3</sup> Neither the iPhone or iPad can hold all of the books, so one does need an Internet connection to access them. If the user is about to board an airplane and lose the connection, it is easy to download a half dozen or more books into the memory of the iPhone or iPad.

**Faster and Improved Searches.** Logos 4 is faster than its predecessors, with a completely reworked database. The Bible Speed Search in Logos 3 is no longer available because it is not necessary in Logos 4. All of the searches are fast. Also, Logos 4 retains the powerful automatic searches of its predecessors with a number of improvements. As with Logos 3, many users may not get beyond the three powerful basic study guides because they do so much and are so easy to use. These guides, along with the four searches make use of most of the tools in Logos 4. Explorer is new for Logos 4, and it is a light, handy version of the Passage Guide.

**Automatically-Saved Layouts.** The more one uses Logos 4, the more likely the user will develop different routines and have various screen layouts for diverse studies. Use one layout for a personal Bible study, another layout for preparing a Sunday School lesson, and another for each sermon series. Each layout will have specific tools open, particular tool configurations, and certain resources. Logos 4 automatically and frequently saves layout changes, and it retains the last 20 unnamed layouts, which is helpful. One can instantly return the screen to a previous layout. This is the virtual equivalent of having multiple desktops available, each devoted to a specific Bible study project with just the right resources open.

**Multiple Histories and Bookmarks.** In addition to Layouts, Logos 4 has six ways of keeping track of a specific page number of a particular resource the user has previously visited. These tools are handy for revisiting previous studies and resources.

**Enhanced Library Tool.** The Library tool in Logos 4 is much improved. It has the books well organized with no duplicate entries and sixteen information fields for each book. One can search or sort each field as well as toggle on or off the field information in the search pane, and one can combine searches in multiple fields. For instance, look up all of the books by a certain publisher that have “Jesus” in the title, and the search takes just a fraction of a second.

**Morphological and Syntactical Searches.** Although both of these tools were excellent in Logos 3, their structure is reworked in Logos 4. Now they are more user friendly (as are the Basic and Bible Searches). They are also better at preventing mistakes, such as not allowing “tense-voice-mood” parameters for a noun morphological search. As a help to the novice or intermediate user, some grammatical/syntactical relationship examples are automatically generated in the Bible Word Study. Platinum syntax searches are based on one Hebrew and four Greek syntactical databases. It would be nice to add another Hebrew syntactical data base to this collection.

These searches are the most advanced work Logos 4 does, and it does it well. However, they are the most difficult to understand and apply for most users since they deal with Hebrew and Greek grammar and syntax. Therefore, the text and video guides at Logos.com are resources for training in how to use these tools as well as most of the tools and features on Logos 4.

**Biblical People, Places, and Things.** These three separate tools are configured alike, and the layout is very handy. Typing a name on one of them instantly

<sup>3</sup>So far, over 1,000 titles are available, and Logos is working on securing the remaining titles for this app.

brings a collection of Scripture references, Bible dictionary articles, family tree (for Biblical People), pictures, and interactive maps. There are graphics and Infographics: 95 high-resolution pictures with informational panels, such as a comparison of footprint sizes of David, Goliath, Shaquille O'Neill, and Robert Wadlow, the world's tallest man in modern times. These are excellent teaching tools.

**Other New Features.** The Drawing Tool allows a person to use a virtual marker to draw on the computer screen, a great tool when using Platinum on a video projector for a class. There are two new charts as well as a fun 3D effect for the Passage Analysis. Preposition Use (for Greek) in the Bible Word Study is a helpful interactive circle and line graph illustrating the spatial aspects of prepositions with the search word. Stereo Views are 168 sets of views of the Middle East in true stereo format (paired pictures). This reviewer found the Handouts tool (automatically generated but customizable) and Read Aloud tool (think of an uneducated robot voice) not very helpful.

**Summary.** Platinum is a great collection of electronic resources for in-depth Bible study. This reviewer continues to be in awe that such a huge amount of books can reside in one's computer—to be read, highlighted, marked up, compared, and searched—and that one can leave groups of them open on a number of virtual “desks” to return to any time. In addition, this collection resides on an excellent software platform: Logos 4. It is truly a collection of numerous helpful tools that Bible users on every level can benefit from using: from Bible novice to Bible scholar. The new features in Logos 4 make it even easier for the Bible beginner to use and benefit from while also adding to the available depth of research for the Bible expert. Logos 4 gives more information, explanation, and tools to a person who does not know Hebrew or Greek than any Bible program of which this reviewer is aware. Yet, it also meets the needs of the Hebrew and Greek expert. The new pictures, graphics, and maps help the Bible learner better understand God's Word and also add to the tools a Bible teacher can instantly use and share with a class. When compared with all other electronic Bible study programs, Platinum is the Cadillac or Lexus in all aspects: quality, innovation, value, and superior performance. When studying the Bible one should use the best tool available.

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***Ecclesiastes.* By Craig Bartholomew. Baker Commentary on the Old Testament Wisdom and Psalms. Edited by Tremper Longman III. Grand Rapids: Baker Academic, 2009. 448 pages. Hardcover, \$39.99.**

Every civilization in history has asked the questions that the book of Ecclesiastes seeks to address. The Bible never presents mankind's struggle to understand His world as wrong or sinful, but neither does it always provide easy answers. Craig Bartholomew, in the seventh volume of the Baker Commentary on the Old Testament Wisdom and Psalms series, has attempted to tackle and unravel some of these questions by analyzing the struggles of the wise man. This commentary, and indeed the entire series, is intended primarily for pastors and students. (9)

The simple organization of the book belies the difficult struggles it depicts. It includes a brief prologue and epilogue with the remainder of the material under

a lengthy section with twenty-one subsections. The work is well, and at times, even tediously, documented.

The introduction adequately outlines the critical issues complicating the study of the book. Reader's today will quickly and passionately identify with the questions that arise from this study, and, in fact, Bartholomew admits that it is sometimes "easier to see how Ecclesiastes applies today than what it meant in its original context" (17). He notes that the book has been variously interpreted literally, allegorically, and critically (21).

Bartholomew acknowledges that the text seems clearly to refer to Solomon in 1:1, and that the reader is intended to think of the wise man in the text as Solomon (104), though he believes Solomon was neither the author nor Qohelet (43–54). He asserts that Qohelet was likely a real person, but that it is not significant if he was not (48), referring to the book as "fictional autobiography cast in a frame narrative," (74) and "royal fiction" (104). He further contends that the narrator of the text and the implied author represent the same individual (79), with "Qohelet" functioning as a "nickname" for the wise man (12:8–14) who called the people to assembly (18). In the end, he concludes that the authorship of the book cannot be determined definitively (54), which makes the setting for the implied audience difficult to ascertain.

The body of the work includes the author's translation of each pericope, followed by sections on Interpretation and Theological Implications. In the Interpretations sections, Bartholomew intricately analyzes the Hebrew text, drawing out the key points of the struggle. The Theological Implications section further expounds on each passage, noting ideas and themes that are addressed elsewhere in Scripture, and also demonstrates how those truths apply to the church today. In it, he notes practical sections on obedience through both word and deed (156), worship (209), social justice (222), the dangers of the love of money and the need for contentment (239–43; 338), theodicy (258), mankind's search for meaning in life (269–77), and the rediscovery of joy in life (353–58). He also sees the book of Ecclesiastes as background for Jesus' teaching on the Kingdom (99).

According to Bartholomew, the book of Ecclesiastes is about the struggle to resolve the tension between two approaches to the difficulties of life: despair and blithe (93). These two ideas are represented by the often-used phrase *hebel*, which he defines as "enigmatic" (93), and a *carpe diem* attitude. Ultimately, the nature of Qoheleth's struggle, according to Bartholomew, is whether or not life has any meaning (113), which he discovers, in the end, that it does (376). Qohelet never lets go of the mysteries, but embraces the fear of the Lord as the place to start in understanding (376–77). Bartholomew sees a "turning point" in Qohelet's life demonstrated in 11:7, symbolized by light and eyes that see the sun (381).

The strength of Bartholomew's work is the careful exegetical work in the Interpretation sections. One may sometimes wish for other topics to be addressed in the work, such as the struggle between faith and doubt, or a more practical application of some of the topics addressed (given its stated target audience of pastors). However, the writing of the book is clear, the research is thorough, the scholarship is apparent, and the relevance is obvious. This volume would be a helpful resource for students, teachers, and preachers.

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***A Survey of the Old Testament*. 3rd ed. By Andrew E. Hill and John H. Walton. Grand Rapids: Zondervan, 2009. 799 pages. Hardcover, \$49.99.**

At first glance, it is immediately clear that the third edition of Hill and Walton's *Survey* is expanded over the second edition (608 pages in the second edition versus 799 pages in the current volume). But bigger is not better; better is better. This volume is better.

The most notable improvement is in the graphics. Numerous color pictures, charts, and maps have either been added or improved to make this volume much more aesthetically attractive.

While the text of this most recent edition is largely the same as previous versions, some new content has been added, along with expanded further reading sections, discussion questions, a summary of the outline of each chapter, some recent archeological discoveries pertinent to Old Testament studies, and an update on a couple of dates. In addition, the organization of the material is greatly improved. Moreover, helpful sections on worship and the use of the Old Testament in the New Testament have been added at the end of the text.

While these improvements make this volume attractive, a few drawbacks remain. The most critical weakness of this volume is that it fails to correct some of the errors from its previous editions. First, there is a biblical reference error in the preface (11). Second, the opening statement in the chapter on Jeremiah seems either inaccurate or, at least, needs clarification. The authors state that "The book of Jeremiah occupies more space in the Bible than any other book" (534). That statement is not true with reference to the actual text space (unless one counts the book of Psalms as five books instead of one); it is not true of the amount of time covered in the book; nor is it the most frequently quoted Old Testament book in the New Testament. Perhaps the writers have another condition in mind that makes that statement accurate, but it is not clear in the text. Third, in a couple of places, the text could have been clearer on the distinctions between the roles or relationship of Sheshbazzar and Zerubbabel. The text credits Sheshbazzar with leading the initial group of returnees (679), which to be sure is so-mentioned in Ezra 1:8-11; however, the authors do not mention Ezra 2:2, which clearly references Zerubbabel as one of the key leaders of the return. Later, the text credits Sheshbazzar with laying the foundation of the Temple (680), which Ezra 5:16 stipulates, but the authors fail to reference Ezra 3:8-13, which credits Zerubbabel with beginning that work. Fourth, the text incorrectly references Habakkuk instead of Haggai (680). Finally, the authors state that the first deportation of Israel by the Babylonians took place in 597 BC (535); however, they later claim that the first stage of the deportation actually took place in 605 BC (572).

Nevertheless, despite these concerns, Hill and Walton should be commended for their work on the *Survey* and also for the improvements that this volume contains. It is a textbook that should be considered by faculty planning on teaching a survey course in Old Testament and by students interested in learning about the subject.

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***Theological Interpretation of the Old Testament: A Book-by-Book Survey.* Edited by Kevin J. Vanhoozer. Grand Rapids: Baker Academic, 2008. 336 pages. Paperback, \$19.99.**

One cannot help but applaud the goal of any work that attempts to make theology practical. To that end, the stated goal of this work is to compose a volume that combines the interests in “academic study of the Bible with a passionate commitment to making this scholarship of use to the church” (15). The work seeks to accomplish this by providing “biblical interpreters with examples of best interpretive practice” (17). Overall, that goal has been accomplished. This volume is a resource for students and pastors interested in rightly dividing the Word of Truth.

The articles in this work are taken from the *Dictionary for Theological Interpretation of the Bible*. The authors chosen are noted scholars and represent a variety of theological backgrounds and denominations. Vanhoozer admits that the various authors approach the interpretation of the text from at least three different perspectives, but sees that as representative of the discipline and a strength of the approach of this text. Some of the authors approach the text with an interest in demonstrating God’s hand in the authorship of the text. Others, according to Vanhoozer, focus only on the final form of the text, with little interest in the questions of authorship; still others highlight the influence of the text on contemporary believing communities (23–24).

The organization of the text is simple and effective. The book begins with an Introduction by Vanhoozer, who outlines the book and defines the point and purpose of theological interpretation of the Bible. Despite being the identical Introduction to the companion New Testament volume in the series, Vanhoozer’s chapter effectively defines the content, goals, and approaches of the work. Next, this work includes 36 chapters (with the books of Samuel, Kings, and Chronicles combined into one chapter each) covering every book of the Old Testament.

Each chapter includes sections on the history of interpretation, a brief discussion of the content and the message of the biblical book, the role of that book in the canon, and a concluding section that focuses on the contemporary use of that biblical book in the church today or relevant theological issues that derive from the study of the book. Several sections demonstrate careful forethought in the organization, including the employment of the same author (John Bimson) for both Ezra and Nehemiah, and the assigning of chapters to scholars who have written previously in the field (e.g. Wenham on Genesis, McConville on Joshua, Throntveit on Chronicles, Bartholomew on Ecclesiastes, and Longman on Songs).

The authors demonstrate a solid, thorough approach to the text combined with an intentional focus on making the message practical today. The articles are well-researched with enough documentation and bibliography to focus interested readers towards further research in the field.

The brevity of the volume will likely leave serious students unfulfilled. Moreover, given the space parameters for each chapter, detailed discussions on themes and topics is not possible. Finally, the volume would be strengthened by the addition of a chapter presenting a general overview of theological interpretation throughout the Old Testament.

Ultimately, for the quality of scholarship presented, the scope of the text, and the affordability of a one-volume study, this book is a valuable asset for any student

of the Bible. It is a resource that will not just sit on the shelf; it is likely to be read and reread for interest and reference for a lifetime.

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***Josephus, Judea, and Christian Origins: Methods and Categories.* By Steve Mason. Peabody: Hendrickson, 2009. 443 pages. Softcover, \$34.95.**

Steve Mason, Professor of History and Canada Research Chair in Greco-Roman Cultural Interaction at York University in Toronto, is an authority when it comes to Titus Flavius Josephus. He is the author of *Flavius Josephus on the Pharisees, Josephus and the New Testament*, and serves as the general editor of the twelve-volume series *Flavius Josephus: Translation and Commentary*. His most recent work, *Josephus, Judea, and Christian Origins: Methods and Categories*, consists of a collection of two papers (chs. 1, 9) and nine previous publications (chs. 2–8, 10–11) arranged into three parts: Part One, Josephus: Interpretation and History (5–137); Part Two, Josephus and Judea (139–279); and Part Three, Christian Origins (281–373). Together they form a unified work that addresses the relationship between reading first century narratives and reconstructing past history. The book concludes with a detailed bibliography (375–408) and three indexes: Modern Authors, Ancient Persons and Places, and Ancient Sources (409–43). There is, however, no subject index.

Part One begins with four chapters that deal with Josephus's narratives. In chapter 1, "Josephus as Authority for First-Century Judea" (7–43), Mason addresses "a fundamental problem in the use of Josephus's writings for studying Roman Judea, namely, his status as an *authority*" (7), and thereby concludes "the content of Josephus's narratives makes clear their limitations as mirrors of episodes in Judean history" (42). For him they are "artistic narratives and not manuals of factual nuggets that may simply be appropriated as historical facts" (2).

Chapters 2–4 serve to develop his approach. In chapter 2, "Of Audience and Meaning: Reading Josephus's Judean War in the Context of a Flavian Audience" (45–67), Mason addresses questions of audience, because knowing Josephus's Roman audience "matters for interpretation" (46). Mason demonstrates that Josephus does not "spell everything out, since . . . he relies upon prior audience knowledge and values," and as a result "we become alive to the possibilities of irony" (67). Thus in chapter 3, "Figured Speech and Irony in T. Flavius Josephus" (69–102), Mason shows how all of Josephus's works shared in the language games of figures of speech and irony current in Flavian Rome. Thus Josephus, as an author, tends to distance himself from the compositions he creates. Mason concludes in chapter 4 with "Contradiction or Counterpoint? Josephus and Historical Method," whereby "with some trepidation" (103–37) he challenges literary or narrative approaches that attempt to extract historical facts from Josephus's writings. Yet his aim is "to bring the burgeoning literary study of Josephus into direct engagement with the ongoing historical use of his writings" (134). For Mason "the abundant evidence of Josephus's narratives invites us to test them against various historical backgrounds" (137).

Part Two continues with four chapters that focus attention on first understanding that *Ioudaioi* \ *Iudaeus*, when used in the Greco-Roman literary world, was regarded as an ethnic designation that encompassed more than *just* a religious belief system. Thus Mason concludes chapter 5, "Jews, Judeans, Judaizing, Judaism:

Problems of Categorization in Ancient History,” by saying that “the *Ioudaioi* remained what they always had been: Judeans,” and that “the Greco-Roman world knew no category of religion, no *-isms* denoting religious allegiance, and no Judaism” (184). Naturally, the consequences of this are important for Christianity in that “the *Ioudaioi* were understood not as a ‘licensed religion’ (*religio licita*) but as an *ethnos*, the followers of Jesus faced formidable problems explaining exactly what they were, and increasingly so as they distanced themselves from, and were disavowed by, the well-known *ethnos*” (184). He then moves to survey the Judean cultural landscape presented in Josephus’s writings in order to demonstrate why Josephus is not to be used as an author of history.

Chapters 6–8 focus attention on the Pharisees and Essenes as features of the “Judean cultural landscape” and ultimately describe the *literary* role they play in Josephus’s literature (3). On the one hand in chapter 6, “Pharisees in the Narratives of Josephus” (185–215), Mason demonstrates that Josephus portrays the Pharisees “as an occasional aggravation to the elite” (213) and essentially “has a general interest in ignoring them (even in *Antiquities*), only occasionally exposing them as examples of the demagogic type that he and his audiences deplore” (215). On the other hand in chapter 7, “The Philosophy of Josephus’s Pharisees” (217–38), Mason fulfills three tasks: provides a contextual reading of Josephus’s Pharisees as *philosophical school*, investigates the larger uses of philosophy in Josephus’s works, and examines the philosophical school passages in *War* (2.119–66), *Antiquities* (13.171–73, 18.12–22) and *Life* (10–11). In the end, Josephus’s portraits of the Pharisees are merely digressions in his overall literary point. Thus, “Josephus’s handling of the three Judean philosophical schools,” according to Mason, “should make us wary about using his descriptions of the Pharisees in these sketches for historical purposes” (238).

In chapter 7, “The Essenes of Josephus’s Judean War: From Story to History” (239–79), Mason reveals how the Essenes are “an integral part” of the story line in the *War* and “that understanding the way in which *War* uses the Essenes lays new obstacles before the Qumran-Essene hypothesis” (241). Essentially, *War* is about describing the character of the Judean *ethnos*, and Josephus “presents the Essenes as embodying the virtues of the entire nation” and having greater character than even the Spartans (260). In the end, Mason argues that advances in Josephus studies (like the one presented here) warrant a re-evaluation of the Qumran-Essene hypothesis, because Josephus appears to be opposed to much of what the Scrolls appear to represent when it comes to their identity with the Essene sect.

Part Three concludes the work with three chapters whereby Mason first applies his understanding of the “crucial term” *euangelion* (chs. 9–10) in canonical and non-canonical works, and then applies his methods for examining Josephus’s literary presentation of the Pharisees and Sadducees to the presentation in Luke-Acts (ch. 11). On the one hand in chapter 9, “Paul’s Announcement (τὸ εὐαγγέλιον): ‘Good News’ and Its Detractors in Earliest Christianity” (283–302), Mason argues that “Paul’s letters show him proclaiming The Announcement as his personal mandate” (301) that differed from the other apostles and that “Paul’s Announcement was evidently offensive, or at least seriously deficient, for it undercut much of Jesus’ own teaching and practice as his disciples understood it” (302). Only later does *euangelion* gain a more harmonized understanding of “good news.” On the other hand in chapter 10, “For I Am Not Ashamed of the Gospel’ (Rom 1:16): The Gospel and the First Readers of Romans” (303–28), Mason addresses the audience of the Book of Romans and “the peculiarities of Paul’s *euangelion*-language in the letter” (301,

327). He concludes that the audience is not a mixed audience made up of both Jew and Gentile because of the so few references to Gentiles in Romans (1:5–6; 1:13; 11:13; chs. 14–15). Thus the audience is solely a Jewish one to whom “Paul is unwilling to connect full-blooded Judean Christianity—of the kind that would maintain a traditional Judean regimen in spite of the death and resurrection of Jesus—with his *euangelion*” (325). Ultimately Paul’s use of *euangelion*-language is unique to him and his Gentile mission and thereby “not as meaningful to non-Pauline Christians” (328).

In chapter 11, “Chief Priests, Sadducees, Pharisees, and Sanhedrin in Luke-Acts and Josephus” (329–73), Mason contends, “the hallmark of our time is a profound historical agnosticism” (329), which he appears to counter by focusing on “the new concern,” namely that historical “evidence only has meaning in context, as part of someone’s story. If we do not know what it means in context, we cannot use it for historical purposes” (330). Thus, Mason looks at the literary function of the chief priests, Sadducees, and Pharisees as employed by Luke (Luke-Acts) and Josephus (*War*, *Antiquities*, *Life*, and *Against Apion*) in their respective literary context *before* suggesting any reconstruction of history. In some respects, their portraits are similar. Both present the chief priests as “the traditional Judean aristocracy, who had supreme control of nation affairs from their base in Jerusalem”; the Sadducees have “a tiny base in the aristocracy,” deny life after death, and reject special traditions of the Pharisees; and, the Pharisees occupy a middle ground between the chief priests and the common people, maintain precision in obeying the law and evidencing great piety, and maintained a minority in Jerusalem’s council (327–73). In other respects, they differ. For instance, unlike Luke, Josephus is “an enthusiastic spokesman for the Judean aristocracy,” and he views “the common people with a combination of pity and contempt because they are vulnerable to whatever self-appointed leaders come along” (372). Ultimately, Mason’s concern revolves around how to glean from narratives information for an accurate “historical reconstruction.”

Although Mason appears to swing the pendulum concerning the historical relevance of Josephus’s works, *Josephus, Judea, and Christian Origins: Methods and Categories* is an excellent reminder that his writings are *not* historical records. The texts cannot mean something today that they did not mean to Josephus or his Greco-Roman audience. They are narratives that make selective presentations of historical events to address real social issues of Josephus’s Greco-Roman world, and that like the Greco-Roman historian, Josephus wrote artfully by employing figured speech and irony to present a perspective. Mason’s efficacious mastery of ancient Greco-Roman sources and his methodological approach to interpreting narrative literature serve to enhance his ability to solidify this one truism: Not all of our historical questions about Judean history can be answered through the writings of Josephus, particularly when it comes to understanding the beliefs, practices, and roles of Pharisees, Sadducees, and Essenes.

Mason constantly appeals to the literary aims of Josephus. *War* addresses “the question of the Judean ethical character,” because in Josephus’s Greco-Roman world “behavior issues from one’s innate character” (187–94). Thus, he describes and defends the character of the Judeans to explain the Jewish war with Rome. *Antiquities* is an anti-monarchal apologetic to point out that power corrupts and that absolute power corrupts absolutely both in Rome and in Judea (90–92, 194–208). Thus, Josephus himself has no messianic expectation, though messianic hopes existed. *Life* is “a celebration of Josephus’s character,” “a cheerful and proud appendix

to *Antiquities*: ‘about the author’” (120–22), who “does not number himself among the Pharisees” and thereby remains detached from any one group (208–13). Mason rightfully argues that historical reconstruction must take into consideration literary aims of the author *before* any historical reconstruction. Yet, Mason’s suggestion that Paul’s *euangelion* differs from that of the other apostles will attract reaction as will his perspective that Luke-Acts is a second century text. Nevertheless, there are numerous nuggets to be gleaned from his overall methodological approach to answering his fundamental question: What is the relationship between reading first century narratives and reconstructing past history?

In summation, Mason challenges clearly several categories, while presenting a well-founded methodological approach for interpreting narratives. *Josephus, Judea, and Christian Origins: Methods and Categories* is an excellent unified collection of essays, but it is not for the novice reader. Even for those familiar with some of the non-critical and even the more modern critical usages of Josephus, it might help to read first Mason’s earlier work *Josephus and the New Testament*, and then Per Bilde’s *Flavius Josephus between Jerusalem and Rome: His Life, His Works, and Their Importance* (Sheffield, 1988).

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**1–3 John.** By Robert W. Yarbrough. **Baker Exegetical Commentary on the New Testament.** Grand Rapids: Baker Academic, 2008. 434 pages. Hardcover, \$39.99.

Robert Yarbrough is Professor of New Testament at Covenant Theological Seminary. He is also one of the main editors for the Baker Exegetical Commentary on the New Testament to which he contributes this volume on 1–3 John. In his preface, Yarbrough provides six areas that would set his commentary apart from other recent commentaries on John’s epistles. In my reading, two of the six areas have especially significant and beneficial effects on his commentary. First, he reads the epistles of John as works of John the apostle and eyewitness of Jesus’ ministry. As a result, Yarbrough is attentive to connections between John’s epistles and the teachings of Jesus, as well as connections to the Gospel of John (ix–x). Second, he uses a variety of interpreters, ancient and modern, to inform his study of John’s epistles. His work therefore points us to insights from previous interpreters and gives a sense that he has not isolated himself in the midst of contemporary scholarship.

Yarbrough fails to note a third area that sets his commentary apart from others in the field. This third area is his engagement with biblical and systematic theology. Such engagement adds a helpful and welcome dimension to his treatment of John’s teachings at certain points. For instance, John makes some confident assertions in 1 John 5:14–15 that might sound like Christians can expect to receive whatever they ask for when they pray. Yarbrough proceeds to interpret these verses with an eye on the immediate context and on relevant biblical teachings on prayer (300–03). A second example occurs with respect to 1 John 2:2. This verse speaks about Jesus as “the propitiation for our sins” and those of “the whole world” (71). Yarbrough notes that 1 John 2:2 is often quoted in the theological debate over the extent of the atonement. He goes on to provide brief comments that provide his perspective on the significance of 1 John 2:2 for this debate (80–81).

In the comments above, I have already noted some of the positive distinguishing features of Yarbrough's commentary. I would add another feature that could be a plus or a minus depending on the reader. In a number of cases, Yarbrough attends to matters of Greek syntax that would be helpful for those with training in Greek. Most of his comments can be deciphered for someone with access to an intermediate Greek grammar, like Daniel Wallace's *Greek Grammar beyond the Basics*. In general, someone with little or no knowledge of Greek may be intimidated by these syntax comments and by the quantity of quotes from the Greek text throughout the commentary. I would add here that Yarbrough sometimes uses common Latin phrases in his discussion without translation or explanation. These may be challenging for some readers.

In terms of his treatment of specific points, readers will want to consider Yarbrough's comments about 1 John 3:4, 6. In these challenging verses, John asserts something to the effect that true believers do not sin. Unlike others, Yarbrough thinks the solution to the difficulty does not rest upon the tense or verbal aspect of the Greek verbs used to speak about sinning (183). Rather, John must be limiting his conception of sin in some way. The sins in view could involve "heinous rebellion" against God and be related to the "sin unto death" of 1 John 5:16 (182). I would not agree with Yarbrough here, but his arguments are worthy of consideration alongside of the cases for other solutions.

In my assessment, Yarbrough's commentary is a useful and welcome addition for those who appreciate his emphases. His work is clearly in the evangelical camp. It provides good examples of interpretive work that resists isolation from theological concerns and from the helpful contributions of a range of previous interpreters.

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### Theological Studies

***That Scripture Might Be Fulfilled: Typology and the Death of Christ.* By Paul Hoskins. Longwood, FL: Xulon Press, 2009. 200 pages. Softcover, \$15.99.**

In this volume, Paul Hoskins aims to provide an "accessible introduction to typology" that will help demystify some of the "mysterious uses" of the Old Testament in the New Testament (xv). For Hoskins, the biblical writers demonstrate that in his death, Jesus fulfills a number of "types" found in Old Testament texts. To make sense of the New Testament portrait of the suffering and death of Christ, an interpreter must recognize that the biblical writers have connected their message to the witness of the Old Testament. Hoskins strives to demonstrate the enduring value of typology in the pursuit of this task.

In chapter one, Hoskins begins by acknowledging that there is "baggage associated with typology" and that "types and typology are widely associated with fanciful interpretations of the Old Testament" (18). In certain circles, typology can become a catchall term for bad interpretation. In this context, Hoskins maintains that a controlled, modest use of typology can prove fruitful for understanding the way the New Testament writers speak about Christ. He defines typology as "the aspect of biblical interpretation that treats the significance of Old Testament types for prefiguring corresponding New Testament antitypes" (20). In this scheme, "Events (like the Exodus), persons (like David), or institutions (like the Temple) are common

categories for Old Testament types" (20). These types prefigure and correspond to the later appearance of an antitype. This typological relationship rests on a high view of God's providence in history where God both shapes the history of Israel and also inspires the Scriptures that record and interpret that history. Thus, the typological relationship is designed by God. In this divine plan, the antitype does not merely repeat or echo the traits of the previous type, but rather fulfills, replaces, and surpasses that original event, figure, or institution. Hoskins seeks to show that the meaning of these terms is built upon their use in the New Testament (27–30).

In an effort to "curb the excesses that have damaged the reputation of typological interpretation" (25), Hoskins suggests a number of interpretive controls that can guide readers. For instance, Hoskins argues that a careful study of the use of the Old Testament in the New Testament is essential. Because typological relationships span the Testaments, the most convincing examples are ones supported by both Old Testament and New Testament texts. In other words, the biblical material "should produce convincing evidence for a correspondence" (25). Consequently, Hoskins argues that interpreters should put no more emphasis on a connection than is warranted by the biblical evidence. The identification of a typological relationship in the history of interpretation can also guide readers. In this respect, Hoskins presents the patristic period as a rich resource for typological interpretation, while noting some cautions. Returning to issues of definition, Hoskins points out the important differences between typology and allegory. He argues that in the church fathers, one can find examples of allegory, good typology, and also bad typology. Accordingly, contemporary interpreters should not collapse these categories and think of typology primarily as an allegorical endeavor.

After this introductory chapter, Hoskins examines specific examples of typology in the New Testament, beginning with texts from the Gospels. Hoskins first shows how the direct quotations of the Psalms of David in the passion narratives of the four Gospels point to an underlying David typology (chapter two). He next investigates the Old Testament texts that Jesus alludes to in his words at the Last Supper (chapter three) and also traces how Jesus is portrayed as the fulfillment of the Passover lamb in the gospel of John (chapter four).

In the last two chapters, Hoskins switches gears and examines the way the writer of Hebrews presents Jesus as the fulfillment of key old covenant institutions. Specifically, he traces how the writer uses Old Testament types to teach believers that they can enter into the true tabernacle through the blood of Jesus (chapter five) and how the unique sacrifice of the Messiah takes away sin (chapter six). Hoskins concludes that the writer "believes that God specifically designed the Tabernacle and its sacrifices to prefigure the better realities to come" (135). In these five chapters, Hoskins argues that a close study of the New Testament reveals a host of significant Old Testament types. For him, "the abundance of these types shows how abundantly God was predicting the climax of his saving work in Christ" (165).

Two important strengths of this volume relate to the sometimes neglected and misunderstood topics of typology and the Old Testament. In relation to an academic context, Hoskins provides a clear definition and illustration of traditional typology. Acknowledging that there are many ways to do typology poorly, Hoskins outlines the primary elements of the approach and offers a set of reflective controls for how to practice it responsibly. He strives to stay within the bounds that the New Testament writers set in finding and examining the relationship between types and



antitypes. This typological modesty is instructive and should ease the apprehensions of some who have reacted to exaggerated caricatures of the approach.

In relation to a church context, Hoskins outlines the way that a pastor or teacher could recover the riches of the Old Testament for the interpretation of the New Testament. His chapters discuss at length significant New Testament texts that are frequently neglected due to their pervasive use of the Old Testament (e.g., Heb 8–10). Further, Hoskins sketches the context of several broad Old Testament themes (e.g. the old covenant sacrificial system). These expositions in particular will equip pastors with a framework that can help them lead their congregations in thinking about their practice of the Lord's Supper. Hoskins also supplies a few sets of texts that readers can use in reflecting on the significance of Christ's death during the Easter season (189–90). These elements serve one of Hoskins' goals in writing, namely, to aid believers in their Bible reading and to encourage them in their worship.

One area where this volume might be strengthened relates to the understanding and identification of types in Old Testament texts. Though Hoskins helpfully highlights the way that types are identified by Jesus and the New Testament writers, there may also be room for reflection regarding the compositional strategies of the Old Testament authors. One might ask what role the Old Testament authors play in the way that types are originally portrayed. Is it possible that one of the reasons why a New Testament author has identified a person or event as a type is because an Old Testament author has portrayed it as such? For example, it seems that the Old Testament writers already view David as a paradigmatic figure whose life represents a pattern for the coming Messiah. Demonstrating that a typological relationship is a function of the compositional strategy of both Old Testament and New Testament writers would deepen the character of the connection. Even if only a few types fall into this category, it might be helpful to ask this kind of question more directly.

Moreover, many of the connections Hoskins notes between the two Testaments involve quotations and allusions. His arguments here might profit from further reflection on the nature of these intertextual connections and on the criteria for identifying and confirming their presence in New Testament texts. In other words, there may be a number of literary considerations that would complement Hoskins' cogent historical and theological analysis.

In sum, for the reasons outlined above, pastors and scholars would benefit from carefully considering the approach and interpretive work presented in this accessible resource.

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***Systematic Theology, Vol. 1. Grounded in Holy Scripture and Understood in light of the Church.* By Douglas F. Kelly. Dublin: Mentor, 2008. 680 pages. Hardcover, \$39.99.**

In this volume, Douglas F. Kelly, a Reformed theologian, wants to construct a contemporary presentation of the doctrine of God based on the historic orthodox catholic tradition that the church fathers, medieval theologians, Calvin and his Reformed followers established. It is no wonder why Augustine, Aquinas, and Calvin are Kelly's favorite sources. T.F. Torrance and Stăniloae appear as Kelly's most

reliable interpreters of contemporary trinitarian theology. With this work's special emphasis on the Trinity, it displays other interests as well, such as epistemology, revelation, covenant theology, and so on.

Chapter one, "Knowledge of God: God Reveals Himself," is a prolegomena in the study of God. Here Kelly presents the community of faith as the ultimate locus and authoritative interpreter of The Trinity. Chapter two, "Knowledge of the Triune God through Creation and Conscience," simply concerns the relationship between general and special revelations, but this chapter is not directly related to the doctrine of God. Chapter three, "Western Rejection of God's Testimony to Himself in Creation and Conscience," explains how the atheistic Enlightenment has kept people from speaking of God as revealed in creation and conscience. A meaningful and direct discussion of the triune God begins in Chapter four, "The God Who Is," where Kelly demonstrates his knowledge of Hebrew, parallel with his Old Testament scholarship. Kelly introduces Stāniloae's interesting explanation of why God is three in person, rather than two. The third person of the Trinity warrants "the sense of objectivity for the two by the fact that he keeps the two [Father and Son] from becoming confused within an indistinct unity because of the exclusiveness of their love" (275). Kelly does not favor some Western theologians' attempt to embrace the Palamite distinction between essence and energies and deification in the doctrine of the Trinity, although he reflects no intention to condemn the Eastern tradition at all. The Western distinction between the immanent Trinity and the economic Trinity along with the identity between them is better than the Palamite distinction in preserving the validity of revelation of God in Himself in the economy. The Reformed concept of union with Christ through the real but spiritual presence of Christ in the Eucharist surpasses the Eastern doctrine of deification. This union with Christ keeps one from thinking of a transformation into the substance of God, although Orthodox theology never intended to teach that sort of pantheism.

Chapter five speaks of the divine attributes of God. Similarly, chapter six does not explicitly discuss the Trinity but contains very helpful critiques on the New Perspective movement. Chapter seven, "The One Lord Exists as Three Persons," is the first chapter that attempts to provide a biblical foundation of a theological formulation of the threeness and oneness of God in the Scriptures, especially in the Old Testament. Chapter eight, "The Christian Church Thinks Through how God is One Being and Three Persons," speaks of the definition of "person" and the importance of *perichoresis* in the triune nature of God. Modern Augustinian scholars would not agree with Kelly's argument that the Cappadocians began their discussion of the Trinity from the threeness of Persons, whereas Augustine began with the oneness of the divine substance. In fact, Augustine saw the threeness of the divine Persons as a theological presupposition that had been handed over to him.

In chapter nine, "The Full Co-equality of the Trinitarian Persons," Kelly, following Torrance, is critical of the Eastern emphasis of the Father's monarchy within the Trinity. The alleged superiority of the Father weakens the Son and the Spirit's divinity, encouraging a subordination of their nature. Kelly agrees with Torrance that the Father's monarchy was not universally accepted as the official position of Eastern Orthodox trinitarianism. Athanasius, Cyril of Alexandria, and Gregory of Nazianzus asserted that the whole Trinity, not the Father, is to be the source of the Trinity. The Son and the Spirit are not passive recipients of their generation and procession respectively. They are sovereign subjects of their relationship with the Father (549). Therefore, Kelly sees a valid argument in Augustine's *filioque* that not only the Father

but also the Son should be the source of the Holy Spirit. This reviewer is curious about Kelly's response to the issue of the eternal functional subordination of Christ, a topic that has been debated among conservative evangelicals for years.

This reviewer personally enjoyed reading three of Kelly's lengthy appendices: "Feminist Theology and the Fatherhood of God;" "St. Augustine's Psychological Analogies of the Trinity;" and "The Differing Approaches of the Cappadocians and Augustine to the Trinity." In particular, he fairly represents Augustine's psychological analogies and the *filioque*. However, this reviewer questions why these articles should be separate appendices, distinct from the main discussions.

Kelly provides his excellent analysis and critical evaluations of Eastern Orthodoxy's doctrine of God by citing many lengthy primary quotations from the Greek fathers and contemporary Orthodox theologians. Kelly's careful citations show his readers that he is not simply providing proof-texts. This certainly presents an opportunity to confirm whether Kelly rightly reads his primary sources. In addition, some readers would like Kelly to engage in critical evaluations of Rahner and Moltmann, whose trinitarian theologies did not receive sufficient attention.

Unfortunately, this volume does not provide an adequate biblical foundation of each topic as one could find in Akin's *Theology for the Church*. Kelly's work is definitely not a systematic theology textbook for seminary students or pastors. This work lacks the pastoral implications of theological conclusions that Kelly made. It is more like a theological encyclopedia on the doctrine of God for theologians and professors at a school of theology. In spite of these few negative comments regarding the structure of this work, anyone who desires to study the doctrine of the Trinity should read Kelly.

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***Baptist Theology: A Four-Century Study.* By James Leo Garrett, Jr. Macon, GA: Mercer University Press, 2009. 742 + xxvii pages. Hardcover, \$55.00.**

With *Baptist Theology: A Four-Century Study*, James Leo Garrett, Jr. has written a book that rivals his own magnum opus, *Systematic Theology: Biblical, Historical, and Evangelical*, in its long-term relevance and utility. Indeed, there is little doubt that Garrett's *Baptist Theology* is the most important text to have been written on the Baptist movement in the last 100 years, and will probably retain that distinction for another like period. Every Baptist pastor should purchase this masterpiece and consult it often; every college and seminary professor should assign it to every student who enrolls in a course related to Baptist history, theology, or ecclesiology; and, every research scholar with a stake in Baptist history should consult this book regularly for its insights. With that clear affirmation of this book's essential status for the library of every Baptist theologian and minister, we now consider its method and contents.

First, regarding his method, Garrett draws upon his expertise as an historical theologian and his many years of teaching courses on Baptist Theology and Baptist Theologians at the Master's and Research Doctoral levels in writing this book. That hard-won maturity is evident in the depth and breadth of his knowledge of both the primary and secondary sources related to his subject matter. Each chapter considers the major theologians and theological movements within a particular sub-tradition, and a conclusion summarizing his findings is provided at the end of each chapter

(although not identified by a subtitle). Garrett balances carefully the need for both conveying historical insight and demonstrating historical sensitivity in his writing style. On the one hand, through careful reading, he attempts to let each theologian or sub-tradition speak on its own, demonstrating a rare sensitivity to allow the subject to speak through accurate compilation and selective quotation. On the other hand, Garrett models historical insight by explaining to his readers the deeper significance of the contributions made by our Baptist forefathers and by select Baptist contemporaries, but always with appropriate restraint.

Second, regarding its contents, the book is divided into thirteen chapters and additional conclusion. The chapters are arranged chronologically, beginning with the “roots” of Baptist beliefs and proceeding to detailed considerations of the English General Baptists; English Particular Baptists; Early American Baptists; Awakening and Missionary Baptists; Baptist Landmarkism; Baptists in Controversy; Biblical Theologians; Twentieth-Century Southern Baptists; Recovering Evangelicalism and Reassessing the Baptist Heritage; Incursions into Baptist Theology; Missions, Ecumenism, and Globalization; and, New Voices in Baptist Theology. Also provided is a list of abbreviations (necessary for keeping the bibliographical references from becoming too lengthy in such a comprehensive and well-researched text); a helpful glossary of important terms in Baptist theological discourse that was compiled by Dongsun Cho; a preface and dedication by the author; and, an index of persons. We will not attempt to summarize the contents of the chapters as that would result in the authorship of a small book. Rather, we interact with some of the more critical aspects of the author’s contribution.

Regarding the roots of Baptist beliefs, Garrett plants Baptists firmly in the broader Christian garden, highlighting widespread Baptist affirmations of the orthodox developments in Trinitarian and Christological doctrine made by the early church fathers and codified in the conciliar creeds. Garrett also notes the Baptist appropriation of such Reformation doctrines as justification by faith and the priesthood of all believers. As for the much controverted issue of the relationship of seventeenth-century English and American Baptists to the sixteenth-century continental European Anabaptists, Garrett judiciously notes that the question is not about whether early Baptists read Balthasar Hubmaier but whether the Anabaptist “concepts of religious freedom, baptism, church discipline, and the rightful use of the sword” prepared the way for later English Baptist developments. Garrett indicates from original sources that Baptists personally and explicitly affirmed some distinctive Anabaptist doctrines while they rejected yet others (11–16). Similarly, Baptists affirmed yet transcended various doctrines garnered from the native British movements of Separatism and Independency. Garrett is aware of the fractious debates regarding Baptist origins but is primarily concerned with what history definitely has to say about the matter.

In his discussion of the English Baptists, Garrett rightly places the General churches first in his discussion, but fails to incorporate Stephen Wright’s recent groundbreaking research, which argues, compellingly, that the Particular Baptists most likely garnered the practice of immersion from the General Baptists rather than vice versa (35–36). Garrett also notes that Thomas Grantham, a General Baptist, authored the first treatise “which can be reckoned as a systematic theology,” a fact commonly overlooked by proponents of Calvinist theology (42). In his chapter on the Particular Baptists, Garrett fails to note that the First London Confession was organized along the lines of John Calvin’s *Institutes of the Christian Religion*

(even as it incorporated the Separatists' *A True Confession* of 1598), but correctly notes that the first Particular Baptist confession expressed only "a mild form of the *ordo salutis*" (53–55). Garrett provides a fivefold indicator for identifying Hyper-Calvinism (89), by which he concludes that John Gill, in spite of modern defenders like Timothy George and Tom Nettles, "can hardly be removed from the ranks of the Hyper-Calvinists" (99). Garrett's conclusion that Gill's rejection of baptism as a church ordinance "would not be accepted by the great majority of later Baptists" may disappoint modern enthusiasts for Calviniana, but Garrett is doubtless correct (102).

In discussing the early Calvinistic American Baptists, this distinguished Southwestern Seminary professor considers not only their theological teachings but also their ecclesiology through the church disciplines published in the Philadelphia and Charleston associations. He also avoids a myopic Calvinist historiography through dealing with the American General Baptists as well as the consolidation of a dominant "moderately Calvinistic" or "moderately Arminian" theology in the ubiquitous formula known as the New Hampshire Confession of Faith (132). Garrett skillfully maintains a separate theological history for the Separate Baptists, who, though they adopted the Calvinistic Philadelphia Confession as the only one available to them, affirmed this did "not mean that every person is to be bound to the strict observance of everything therein contained" (165). Garrett, like other impartial historians, also accepts as genuine the report of John Ryland Senior's horrendous rebuke to William Carey that he should restrain his zeal for missions (169). Fortunately, Carey ignored such advice and with the collaboration of Andrew Fuller, among others, helped launch the first modern missionary society. Garrett considers the theological ruminations of the missionary Baptists as well as that of their Primitive Baptist and Campbellite detractors.

Garrett's discussion of Landmark Baptists exemplifies his characteristic deep reading of both primary and secondary sources, privileging the former while interacting with the latter with discernment. Unfortunately, Garrett states that Benajah Harvey Carroll agreed with the Landmarkers "in denying a universal church," though it would be more accurate to say that Carroll was "delaying" its appearance (235). Garrett considers not only Landmark contributions, but also the ecclesiological ruminations of non-Landmark Baptist theologians in the nineteenth century. He concludes this chapter by outlining four effects that the Landmark movement had upon twentieth-century Southern Baptists (246–47). A fifth one could have been added to account for the popular though inappropriate use of "Landmarkist" as a means to denigrate those today who actually hold to non-Landmark but firmly Baptist ecclesiological positions.

Garrett's chapter on "Baptists in Controversy" outlines the battle between Campbellites and Baptists, and summarizes the battles that the great Charles Haddon Spurgeon engaged with the Church of England, with the Hyper-Calvinists, and with the Downgrade tendencies evident, for instance, in the theology of John Clifford. Garrett also provides a lengthy description of the problems created by the growth of liberalism in North America, holding separate and nuanced discussions regarding the theologies of fundamentalists, conservatives, mediating theologians, and liberals. This chapter in itself may be worth the price of the book as Garrett painstakingly listens to theologians often flippantly lionized or demonized by their opponents. In this chapter alone, Garrett demonstrates what it means to be a competent historical theologian even as he maintains his own theological convictions.

Another groundbreaking chapter, on Biblical Theologians, will be of especial value to those Baptists engaged in the discipline of biblical studies.

Chapter nine considers the influence of theologians such as Edgar Young Mullins, Walter Thomas Conner, Herschel Harold Hobbs, and Wallie Amos Criswell on Southern Baptists in the twentieth century. It also summarizes confessional statements and doctrinal controversies that have defined as well as fractured Southern Baptists. Garrett's expertise as an historical theologian also deserves notice in this chapter, as he knew many of the combatants in the various controversies, yet he always attempts to treat them with empathy and accuracy. Chapter ten considers the concurrent attempts of more contemporary theologians to recover evangelicalism and/or reassess the theological heritage of Baptists. This is a debate in which the current reviewer has been involved so a critique will be withheld. Chapter twelve is a wide-ranging essay that takes into account the missiological and ecumenical contributions made by various Baptists including Billy Graham and William Owen Carver. African-American theologians as well as far-flung global theologians receive treatment in a chapter that will prove beneficial in uncovering confessional discussions not properly appreciated in other parts of the world. In chapter 13, Garrett considers the contributions of ten "new voices" in Baptist theology, ranging from Christian ecumenist Paul Fiddes to Christian hedonist John Piper.

In the eleventh chapter, Garrett steps perhaps his furthest into an evaluative mindset by defining various "incursions" into Baptist theology. Having discussed three such "incursions" in previous chapters, he focuses here upon four others: Modernism, Dispensationalism, the English Christological controversy, and Open Theism. While this reviewer would perhaps agree with the definition of three of these movements as incursions, it is surprising to find Dispensationalism valued (or, devalued) as such (560). Garrett is more than aware of the developmental nature of all theology, including Baptist theology, so the temporal lateness of Dispensationalism should not be the only factor that necessarily identifies a theological movement as an "incursion." Indeed, according to the same logic, could not detractors identify Baptists' own primary principle of believers' baptism by immersion as an "incursion" into the greater Christian tradition? Again, could not the missiological focus of late eighteenth-century Baptists be identified as an "incursion" rather than a proper development from existing ground principles? While this reviewer might even agree with much of Garrett's theological critique of traditional Dispensationalism, orthodox Dispensationalist theology does not seem to deserve the proffered appellation, especially considering the unseemly company of clearly heterodox movements such as Modernism, Arianism, and Open Theism.

In spite of my rare questioning of Garrett's method and contents, the reader should be in little doubt that this reviewer considers Garrett's *Baptist Theology* to be the most important work available on a subject that needs renewed consideration, especially by its own adherents: Baptist Theology. As Garrett notes in his conclusion, while the Calvinist-Arminian debate, the Liberal-Conservative debate, and the reaffirmation of Christian and Reformation orthodoxy are necessary considerations, perhaps the most critical issue at the beginning of Baptists' fifth century of existence is the "state of comparative neglect or assumed irrelevance" into which Baptist distinctives have fallen among many Baptists. "Today's question may be whether Baptists hold to and clearly affirm and practice their distinctives" (725–26). Thus, with characteristic subtlety and grace, James Leo Garrett, Jr. has prophetically framed the contemporary question from the perspective of a grand historico-theological

narrative. May Baptists answer that question and its prior question, “What does the Lord Jesus require of His New Testament churches?” as well in the future as our illustrious ancestors have in the past.

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### Historical Studies

***To Express the Ineffable: The Hymns and Spirituality of Anne Steele.* By Cynthia Y. Aalders. *Studies in Baptist History and Thought* 40 (Colorado Springs: Paternoster, 2008).**

In 1998, Tom Oden released a book about an important, but largely forgotten, American evangelical figure who had influenced leaders and established the direction of the entire holiness movement. He was shocked at how underappreciated and underreported her life and teachings were (incidentally, it was Phoebe Palmer). When the reader finishes Cynthia Aalders’s excellent book, he or she may wonder the same thing about Anne Steele. Called the first significant female hymn-writer of the modern period by Bruce Hindmarsh and the Baptist equivalent of Isaac Watts, Charles Wesley, and John Newton by Richard Arnold, Anne Steele (1717–1778) was “one of the most well-known and best-loved devotional hymn-writers of the eighteenth century” (2). In this book, Aalders seeks to dismiss misconceptions about Steele’s life and reintroduce her to a new generation of spirituality students.

*To Express the Ineffable* is Aalders’s thesis project written under Hindmarsh at Regent College in Vancouver where she serves as the Director of Admissions. Consequently, it is not primarily a biography but more an analysis of Steele’s theology and spirituality as observed in her hymns and poems and buttressed by her diary and personal letters. Aalders focuses on the areas of ineffability, suffering, and longing, arguing that Steele used her hymns to probe the divine-human encounter from both perspectives of doubt and hope. However, to accomplish her goal, Aalders works to correct biographical errors often associated with Steele.

The few historians who have dealt with Steele have often characterized her as a sullen and depressed woman. They refer to her mother dying when she was three, a horse-riding accident that left her invalid, and her fiancée drowning mere hours before their wedding. Aalders counters that Steele had a strong relationship with her stepmother in a loving home (she lived with her father and stepmother until she was fifty-two) and a strong heritage of Particular Baptist leaders. Her father, a wealthy timber merchant, supported her and even paid to publish her books of poems and hymns. As to the horse-riding accident, Aalders notes that Steele lived an active life and turned down at least three proposals of marriage, so she could not have been invalid. Aalders simply dismisses the story of the drowning fiancée, a tale she can trace to Joseph Ivimey but no further (not coincidentally, Ivimey grew up in the town where the poor man drowned).

In contrast, Aalders paints a picture of an educated, cheerful, and hopeful woman who approached her hymns from a personal, introspective, and honest viewpoint and was willing to confront thoughts of suffering and doubt. In this, she combined the structure of Watts with the thematic freedom of Wesley and the darkness of Cowper. Aalders argues that Steele’s ability to capture this feminine emotion so well at the cusp of the evangelical revival that celebrated such emotion made her

enormously popular and influential among important eighteenth-century Baptists such as Caleb Evans, John Ash, and Benjamin Beddome. Steele knew that human language could not capture God's glory, but felt a responsibility to use her gifts in a frail attempt. She confronted her experiences of pain and loss in her own life with her hope of eschatological perfection.

*To Express the Ineffable* is a gem of research for anyone interested in eighteenth-century Baptist life and literature. Aalders fills every page with exquisite footnotes of primary and secondary sources (including the personal correspondence of the entire Steele family). The book even contains a very useful index and bibliography. It is a must-have for students of this subject. For those interested in Steele herself, Aalders includes a wide range of carefully chosen verses and a facsimile of one of Steele's manuscripts. However, the reader should be aware that while the book is incredibly strong on Steele and her contemporaries, it is weak on Baptist history and theology. For example, she misses connections between Hanserd Knollys and Katherine Sutton, as well as Benjamin Keach and John Rippon. Most strangely, she assumes that because Steele attended a Particular Baptist church, she would have known the 1644 London Confession. The differences between the 1644 and 1689 confessions have been well-documented, and signees of the 1689 confession have admitted never to have seen the 1644 confession. This leads Aalders to a rather superficial understanding of Calvinism, which she neither validates in general nor explains how Steele would have understood this system (the theological discussion of ineffability leaves much to be desired).

Aalders also leaves some work for future exercises. Most importantly, she fails to place Steele's work on a timeline. Aalders notes, for example, the great impact of various deaths in Steele's life. She also notes that Steele wrote for personal devotion earlier in life, and only gradually shifted to congregational hymns. Unfortunately, she does not take any of that into account when using Steele's verse to validate theological observations. Also, Aalders touches on the subject of gender differences not only in the content of hymns but also in public perception and the ability to publish. Because this is a thesis, she understandably leaves that subject largely untouched, but it would be an extremely valuable subject to investigate in the future. Finally, Aalders insufficiently explains how and why Steele's work disappeared with time.

In summary, anyone interested in this subject or this period of history would do well to take advantage of Aalders's excellent research. In the process, he or she will learn to appreciate an interesting and important figure in the history of spirituality.

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***Francis Schaeffer and the Shaping of Evangelical America.* By Barry Hankins. Grand Rapids: Eerdmans, 2008. 272 pages. Softcover, \$20.00.**

In this volume Barry Hankins, Professor of History and Church-State Studies at Baylor University, delivers a concise yet thorough biography of Francis Schaeffer, situating him as a central figure in the evangelical movement of mid-twentieth century America. In describing Schaeffer's life and work, Hankins argues that Schaeffer was often on the leading edge of major developments in American evangelicalism and that Schaeffer's greatest and most lasting contribution is not found



in his reasoned apologetic arguments but rather in his call for cultural engagement among evangelicals, an appeal which helped shift the movement away from the separatist ideals of an earlier fundamentalism and toward positive interaction with culture.

The opening chapters present the first five decades of Schaeffer's life in an engaging narrative style. Hankins recounts Schaeffer's conversion as a teenager and his subsequent education at Westminster and Faith Seminaries—experiences that ensured that young Schaeffer, coming of age in the midst of the modernist-fundamentalist controversy, would land firmly in the fundamentalist camp, displaying a bent for militant separation from anything remotely resembling modernism. He then traces the striking changes in Schaeffer's attitude during his time working in Europe, as his interaction with the many non-Christian perspectives on the Continent caused Schaeffer to realize that stringent separatism was far less effective in evangelism and ministry than engaging people in rational discussion about their cultural worldviews and presuppositions. This transformation in Schaeffer's philosophy of ministry is most clearly seen in chapter three, which details Schaeffer's work and ministry at L'Abri. Drawing particularly on interviews with former workers and guests at L'Abri, Hankins includes numerous insightful and heart-warming anecdotes about this period of Schaeffer's ministry, stressing his emphasis on love as the "final apologetic" (72). This is the best chapter of the book, because Hankins considers L'Abri to be the embodiment of what he most admires about Schaeffer's ministry: cultural engagement and the apologetic of love.

In his remaining five chapters Hankins takes a notably different tack. Diverging from his earlier narrative style he investigates the balance of Schaeffer's life in a more thematic manner, exploring Schaeffer's worldview largely through the lens of his books and films. Chapter four, for example, launches into an extended discussion on "The Trilogy," three books which laid out Schaeffer's basic arguments for Christianity. Although perhaps too long, this chapter does provide a helpful overview of Schaeffer's views of history and philosophy. The succeeding chapters are similarly structured, alternately emphasizing Schaeffer's role as a progressive voice in American evangelicalism, his deep involvement in the battle for biblical inerrancy, his philosophy as expressed through his films, and his later gravitation toward Christian Right political activism.

The strengths of this volume are numerous. First, Hankins provides a great depth and breadth to his presentation of Schaeffer by drawing on an array of sources including Schaeffer's own works, the accounts of those close to him, lectures, correspondences, and interviews. Second, Hankins' prose, , makes this book an engaging read. Third, although his account is often laudatory, Hankins does not shy away from critical evaluation; for instance, he often notes Schaeffer's rather shallow grasp of the details of history and particular philosophies. He also discusses at some length Schaeffer's bristling indignation at criticism he received from historians George Marsden and Mark Noll.

While Hankins' writing is excellent, his abrupt switch from narrative style to a thematic one is somewhat jarring, and the second half of the book lacks much of the flow present in the early chapters. As a result the latter chapters, while still well-written, are a bit drier. They are also at times repetitive, though this is partially a reflection of Schaeffer's own tendency to revisit the same themes in his various books and films. Hankins also overreaches in his attempt to create a symmetrical framework for Schaeffer's life and thought when he asserts that Schaeffer's European ministry

was not indicative of a massive shift in perspective from his earlier fundamentalism but was instead merely a temporary interlude between the earlier and latter fundamentalist tendencies that bookended his life (159). Such a claim seems to dismiss the possibility that Schaeffer was capable of changing and developing his views, and simply ignores the human tendency to maintain numerous competing attitudes simultaneously. Nevertheless, these few drawbacks pale in comparison to the book's contribution to understanding a key figure in evangelical history.

In the final analysis, Hankins' work provides an excellent evaluation of Schaeffer's intellectual and philosophical legacies and their immense impact on evangelicalism. Moreover, it paints a memorable picture of the man himself, warts and all. This volume is accessible for any educated reader, and should be equally at home in a graduate or undergraduate classroom and in the personal library of anyone interested in the shape of mid-twentieth century evangelicalism.

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### Pastoral Studies

***Radical: Taking Back Your Faith from the American Dream.* By David Platt. Colorado Springs, CO: Multnomah Books, 2010. 230 pages. Softback, \$14.99.**

“Do we really believe [Jesus] is worth abandoning everything for? . . . Do you and I believe him enough to obey him and to follow him wherever he leads, even when the crowds in our culture—and maybe in our churches—turn the other way?” (19). These questions express the heart of *Radical: Taking Back Your Faith from the American Dream* by David Platt, pastor of The Church at Brook Hills (SBC) in Birmingham, AL. *Radical* is a commentary on contemporary Christian culture in America and the disastrous consequences of conflating biblical discipleship with the American Dream. The work is a transparent testimonial of the author's own struggle to reconcile the gospel and “an American church culture where success is defined by bigger crowds, bigger budgets, and bigger buildings” (2). The core of the problem in Platt's analysis is that “we as Christ followers in our American churches have embraced values and ideas that are not only unbiblical but that actually contradict the Gospel we claim to believe” (3). As a response to this problem Platt challenges readers to hear and obey Christ, no matter what the cost might be.

The book's content is structured in nine chapters. Chapters 1–3 contrast the self-centered, self-reliant attitude pervasive in the American Christian culture with the Christ-centered, self-denying message of the gospel. For Platt, discipleship is a “radical abandonment to Christ”—an abandonment that means “giving up everything we have to follow Jesus” (12). The God-centeredness of the gospel demands dependence upon God by all who would seek to accomplish His purposes in the world (chap. 3).

Chapters 4 and 5 describe God's purposes for His people and the means whereby they are accomplished. First, Platt argues that “enjoying [God's] grace” and “extending his glory” constitute the two overarching global purposes of God (65). “God blesses people with extravagant grace so they might extend his extravagant glory to all peoples on the earth” (69). Second, the means of accomplishing these purposes is a multiplying community of believers (i.e., the church) in which each Christ follower leads others to follow Christ (chap. 5).

Chapters 6 and 7 examine the twin barriers of materialism and universalism that are undermining gospel-centered living among those who claim the name of Christ. Platt sees materialism as a “blind spot” within the contemporary church and likens its acceptance to the way slavery and Jim Crow prejudices were uncritically accepted by the church during that time. The final two chapters address unbelief (chap. 8) and call readers to specific, sacrificial responses in the areas of prayer, Bible reading, giving, mission, and Christian community (chap. 9).

Platt’s work deserves commendation in many areas. The book exemplifies a deep commitment to biblical exposition and a concern to lead readers to application. Although each chapter engages key texts on the issues in view, the book is not a running commentary on Scripture. Platt crafts his message with rhetorical competency, moving freely between biblical exposition, first-hand accounts of the underground church around the world, testimonials from members of his congregation, and probing application questions. While the material in the book is diverse, the author’s ability to organize it into a unified whole gives the book an accessible quality that almost all readers will appreciate. The accessibility and usefulness of the book within the local church context is further extended by the resources available at [www.radicalthebook.com](http://www.radicalthebook.com), the book’s companion website. (Here visitors can purchase a multi-week small group study and access free resources, including a free downloadable version of the first chapter and audio sermon files by the author that parallel the book’s content.)

Finally, Platt takes the simple and profound truth of the gospel and applies it with devastating precision to the American church context. While “the cost of discipleship is great,” writes Platt, “I wonder if the cost of nondiscipleship is even greater” (14). The book is not over-laden with statistics, but two Platt presents are quite memorable: (1) 26,000 children died today of hunger and preventable diseases, and (2) no less than 4.5 billion people on our planet are without Christ and, therefore, without hope in this world. In light of these sobering realities, Platt calls believers to recognize the gospel mandate to proclaim and demonstrate Christ’s love to the world.

Two items about what this work is *not* may be in order. First, readers will not find extended arguments or sociological studies to support Platt’s presuppositions about the status of the American church. He is content to illustrate his foundational claims with a few examples and move forward. Second, the work does not, nor intends to, set forth an exhaustive biblical theology on stewardship. Platt does acknowledge the limitations of the book’s scope and points readers to other resources. These issues, however, in no way undermine the substantive contribution of this work.

Do we treasure Christ above all? Are we willing to give up everything for Him and the sake of His gospel? These questions must be asked and answered if believers are to submit themselves to the Lordship of Christ. In final analysis, Platt has written a timely and beneficial work that is already being used by God to help believers and local congregations in the American churches rightly answer these questions.

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***Worldliness*. Edited by C.J. Mahaney. Wheaton: Crossway, 2008. 191 pages. Hardcover, \$12.99.**

There are no small parts. Even in the New Testament, the briefest appearances of some individuals often provide rich insight and even warning to the body of Christ. Such is the case with Demas. He appears as a companion of Paul sending greetings, along with Luke, to the church in Colossae (Col 4:14). Then he again emerges as one of several greeters in Paul's letter to Philemon (v. 24). With such a resume, the reader might expect to find him in one of Paul's later letters appointed as a church pastor or on some missionary assignment. Instead, Paul reports in his final letter to Timothy that "Demas, in love with this present world, has deserted me and gone to Thessalonica" (2 Tim 4:10). This revelation of the true treasure of Demas' heart serves as a warning to all followers of Christ of the trappings and enticements of the world in which we live.

The danger of the love of the world, or worldliness, operates as the subject of focus for C.J. Mahaney and others in Crossway's 2008 volume, *Worldliness: Resisting the Seduction of a Fallen World*. Mahaney, president of Sovereign Grace Ministries, authors the first and fifth chapters as well as functioning as the volume's editor. In the spirit of Mahaney's 2005 book, *Humility: True Greatness* (Multnomah), this volume provides a compact and accessible look at one of the most urgent areas of concern for contemporary Christianity. Though contemporary in look and feel, this volume, thankfully, has more in common with seventeenth century treatments of the same and similar topics by the English Puritans than it does with some of the modern misguided prescriptions for the "Christian life." In short, *Worldliness* is more Bible than just merely "biblically based," more like a well lit mirror that hides nothing than a well dressed window that distracts the eye, more Puritan than Pietist, more truth than experience, and more relevant wisdom from heaven rather than trendy street smarts.

Mahaney's first chapter functions as the theological foundation upon which the remaining five chapters and two appendices are built. Focusing on 1 John 2:15-17, which begins, "Do not love the world or the things in the world," Mahaney states that "the greatest challenge facing American evangelicals is not persecution from the world, but seduction by the world" (22). Since what constitutes the "world" can often confuse or mislead, Mahaney asserts that the world that Christians are forbidden to love is "the organized system of human civilization that is actively hostile to God and alienated from God" (26). How is one to know where he stands? Mahaney offers the following test:

Imagine I take a blind test in which my task is to identify the genuine follower of Jesus Christ. My choices are an unregenerate individual and you.

I'm given two reports detailing conversations, Internet activity, manner of dress, iPod playlists, television habits, hobbies, leisure time, financial transactions, thoughts, passions, and dreams.

The question is: Would I be able to tell you apart? Would I discern a difference between you and your unconverted neighbor, coworker, classmate, or friend?

Have the lines between Christian and worldly conduct in your life become so indistinguishable that there really is no difference at all? (24).

Mahaney continues, though, to note that often the conflict that ensues among believers when confronted with love for the world focuses wrongly on external standards. He explains that people either try to categorize worldliness as the violation of a specific set of universal rules on the one hand or people claim that any attempt to draw boundaries is legalism on the other hand. Both miss the mark as “worldliness does not consist in outward behavior, though our actions can certainly be an evidence of worldliness within. But the real location of worldliness is internal. It resides in our hearts” (29).

What is worldliness? Mahaney concludes that “it’s loving the values and pursuits of the world that stand opposed to God. More specifically, it is to gratify and exalt oneself to the exclusion of God” (27). He probes, If you are more excited about the release of a new movie or video game than about serving in the local church, if you’re impressed by Hollywood stars or professional athletes regardless of their lack of integrity or morality, then you’ve been seduced by this fallen world (31). But Mahaney does not leave the reader without hope. Indeed, he provides the antidote to worldliness with this advice, “Do you want the world to lose its appeal? Then crowd out worldliness by filling your affections with the cross of Christ” (34).

Chapters 2 through 5 provide detailed assessments of “God, My Heart,” and “Media,” “Music,” “Stuff,” and “Clothes.” Chapter 6 faithfully brings the volume to a conclusion by examining the ways in which Christians now not in love with the world should, in fact, love the world in which they live (John 17:18). Here Jeff Purswell gives a review of God’s plan for the world and then encourages believers to enjoy, engage, and evangelize the world—seeing the world always through “the prism of Christ’s saving work on the cross” (170).

*Worldliness* is a small book with a message of eternal weight that reorients the mind. Like the literature of the Puritans, this volume serves to diagnose and probe while providing a remedy of hope for the internal battle waged by all in the twenty first century. This is good as “the world is passing away along with its desires, but whoever does the will of God abides forever” (1 John 2:17).

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