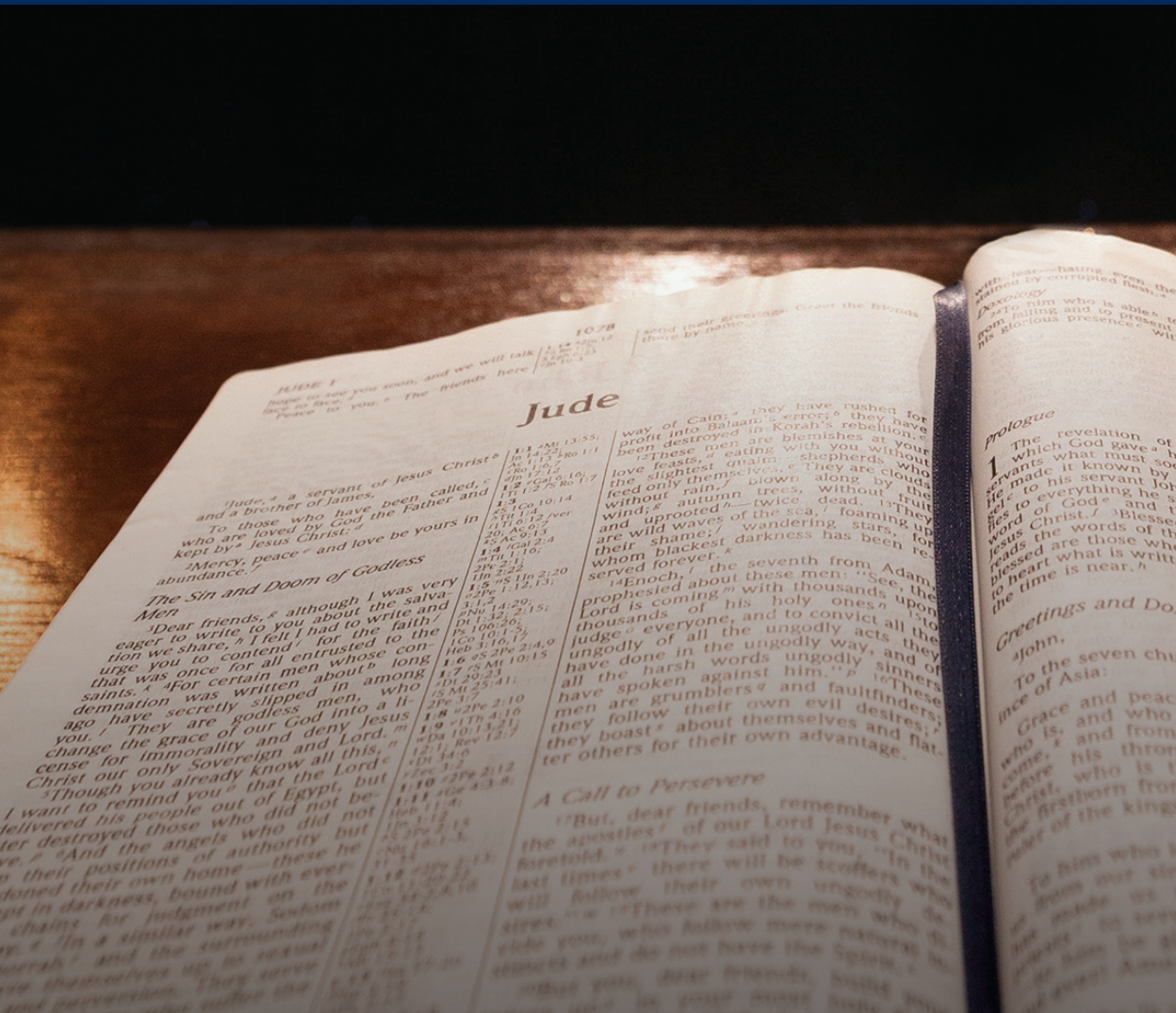


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Book Reviews

Biblical Studies

***Handbook for Biblical Interpretation: An Essential Guide to Methods, Terms, and Concepts*, 2nd ed. By W. Randolph Tate. Grand Rapids: Baker Academic, 2012. 544 pages. Paperback, \$39.99.**

Tate's *Handbook for Biblical Interpretation* is a reference to help students with "an extended glossary of the terminology currently used in interpreting the Bible" (ix). The entries vary in length and they offer some basic explanation of terms that often make their way into discussions of the Bible. The author states that there are about fifty methods included in this work. Quickly it becomes clear that the brevity of this volume would not be able to take into account the extensive history and depth required to discuss all of these methods in detail. However, Tate, with his extensive background in the humanities and the numerous years of teaching (over four decades), masterfully explains the ideas and terms of interpretation in a readable form that students should find helpful in their biblical and theological studies.

Because the entries are in alphabetical order, the handbook may be daunting to read unless one already has a concept or idea in mind. The handbook is helpful to consult when an unfamiliar expression arises while reading commentaries or academic journals. The caveat should be that the entries that one may need just may not be there. For example, entries like *evangelicalism*, *Calvinism*, and *dispensationalism* would not be found, but these may be more theological rather than literary; it is the latter that plays to the strength of the author.

One could quickly grow weary finding the worth of the work because it may appear to be laid out arbitrarily, unless one begins with these entries: "biblical criticism" and "biblical hermeneutics." Both of these entries offer a short history and development of the field, while also offering cross-references to other entries for further exploration. Then at this point, one might as well read Tate's textbook on hermeneutics, entitled *Biblical Interpretation: An Integrated Approach* (3rd ed. [Grand Rapids: Baker Academic, 2014]), which could be more appealing and more natural to read from the beginning.

The entries of the handbook cover a wide range of areas, including history, philosophy, rhetoric, literary studies, Jewish studies, hermeneutic principles, and critical approaches. Most entries have a bibliographic section, but many of these sources tend not to go beyond the preliminary as many are surveys or introductions to the relevant discipline.

This handbook is unique for this current day because handbooks such as these are becoming less common in this digital age as more information is updated frequently with space being less of a factor in digital publishing. Having said that, the value of the volume is that it is compact and readable with information relating to hermeneutics. With the field of biblical studies being increasingly specialized, there is not enough cross-pollination, or even literacy, of different approaches to hermeneutics. In that sense, Tate's handbook increases awareness of the ever-expanding field of biblical and theological interpretation.

Donald H. Kim
Southwestern Baptist Theological Seminary

***Old Testament Theology: Reading the Hebrew Bible as Christian Scripture.* By Walter A. Moberly. Grand Rapids: Baker, 2013. Hardcover, \$29.99.**

Walter Moberly is a Professor in the Department of Theology and Religion at Durham University. He has also written *The Bible, Theology and Faith: A Study of Abraham and Jesus* (Cambridge: Cambridge University Press, 2000) and *The Theology of the Book of Genesis* (Cambridge: Cambridge University Press, 2009). In many ways the current work continues along the lines of his *Theology of Genesis*. He notes in the preface that his work is from the perspective of interpreting the Old Testament as Christian Scripture, leaving himself room for addressing the New Testament as well.

The present work is not an expositional theology of the Old Testament. Instead, he deals with selected Scriptures and selected topics. This format allows him to give more space and thought to some deeper issue in Old Testament Theology. First, the book begins with “A Love Supreme,” a chapter which deals with Deuteronomy 6:4–9. Moberly points out that the chapter builds off of earlier work in three previous articles dealing with the subject matter at hand. In fact, all of Moberly’s chapters are reported to be more developed thinking on topics which he has addressed previously in other places. Second, the topic of “Chosen People” is discussed in view of Deuteronomy 7 and other Old Testament Scriptures. Third, the topic of “Daily Bread” is discussed, beginning with Exodus 16. Fourth, the question, “Does God Change?” is addressed, starting with a discussion of the Hebrew word *niham* and its occurrences in Numbers 23, 1 Samuel 15, etc. On this question, he concludes that God is both relational and faithful. He recommends these elements be held in tension, rather than be seen as contradictions (143).

The fifth chapter is called, “Isaiah and Jesus.” In this chapter he describes Christian approaches to interpreting prophecy as a long term messianic prediction. Then he spends about fifteen pages outlining his approach to interpreting Isaiah, concluding with the statement, “It thus becomes appropriate to see the self-revelation of God in Jesus as the supreme realization of Isaiah’s vision of the “the day of YHWH” (179). Chapter 6 is called “Educating Jonah.” Moberly suggests that the book of Jonah exemplifies the problem of truly understanding religious language (182). In this chapter he points out a few proposed citations of other Scriptures within the book of Jonah. Moberly’s contention is that Jonah had misunderstood these scriptures and that the book is meant to point out this very fact. In this way the book functions as a larger caution to prophets in general, much the same as when Jesus told the Pharisees to “go and learn what this means” (209–10). Chapter 7 deals with “Faith and Perplexity,” by discussing the Psalms. Moberly suggests reading these psalms as “faith seeking understanding.” That is to say that these are statements of faith from people trying to live out faith in their practical lives. Eighth, he presents a chapter titled “Where is Wisdom?” He mainly deals with Job 1–2 and 28. Here he concludes that the point in the text is that if one wants to deal well with trials, one needs to live with faith and integrity. In fact, he suggests that wisdom itself is presented as living with faith and integrity (276).

This book’s title suggests that it deals with the entirety of the Old Testament, and in that sense it seems to fail because it only addresses a selection of the Old Testament canon. Yet, Moberly is aware of this and offers the book as a representative discussion of topics in Old Testament theology (1). So, it should be noted that this book is topical or thematic in its presentation rather than expositional. Second, the book views the Old Testament as existing in continuity with the New Testament.

So, while dialoguing with Jewish interpreters, he makes no attempt to read the Old Testament only as the Old Testament. In fact, he frequently looks to the New Testament. Third, there is no central theme, or “center,” to Old Testament theology presented in Moberly’s book. As far as the historicity of the Old Testament is concerned, Moberly implicitly considers it to be historical. For example, he makes the point that Jonah fits the historical picture of an eighth-century prophet, but does not explicitly commit to that view (187). So he allows for a real historical background to the Old Testament at the very least.

This book would have use in the classroom. It is well documented and deals with major scholars in the field, yet it is also readable by students who have a background in Old Testament study. A second or third-year student, and certainly an experienced pastor, could read this book without difficulty. The way in which the book is structured would mean that it would likely need to be supplemented in teaching Old Testament theology. This book would make an ideal source material for discussing theological issues in the Old Testament, but gives no history of the discipline and very little discussion to methodology. Since this book is made up entirely of material discussed elsewhere (though Moberly claims to have further developed those thoughts), those who already own Moberly’s other works should probably pass on this book. However, for those who want an accessible introduction to dealing with theological difficulties in the Old Testament this book would make a good purchase.

Justin Allison
Southwestern Baptist Theological Seminary

***A Commentary on the Psalms: Volume 2 (42–89).* By Allen P. Ross. Grand Rapids: Kregel Academic, 2013. 848 pages. Hardcover, \$44.99.**

Allen Ross, professor of Old Testament at Beeson Divinity School and well-known author of *Introducing Biblical Hebrew* (Grand Rapids: Baker, 2001), presents a commentary on Psalms 42–89 for pastors and students. This commentary is the second of Ross’s three volumes on Psalms. The first volume contains the introductory material for the multi-volume set. In the second volume Ross assumes the introductory material from the first and begins by analyzing each psalm (Pss 42–89).

Given that pastors are part of his target audience, this review will first describe Ross’s treatment of an often-preached psalm, namely Psalm 51, and then compare his treatment with other recent commentaries so that the contributions Ross makes will be evident.

Ross begins the study of Psalm 51 with the title, “The Necessity of Full Forgiveness” and his translation of the psalm (173–76). The translation is clear and helpful for both those who know Biblical Hebrew and those who do not. For example, Ross makes the causative Hiphil verb of “to hear” apparent in his translation of 51:8 (English), “Cause me to hear joy and gladness” (175). Ross shows how the clauses relate in 51:8 by his translation of the second clause, “that the bones you have crushed may rejoice” (175). Ross’s translation shows that the first clause is the request of the psalmist and the second clause is subordinate to the first. The significance of this perhaps seemingly small point is that the two clauses are not two equal requests, contra several English translations (e.g., NIV, NASB, and ESV). Rather, the psalmist makes one request in the first clause, and the second contains the desired result (190).

Next, the pastor will read the “Composition and Context” section on Psalm 51 in order to understand authorship, literary context, and historical context (176–78). Concerning authorship, Ross finds no good reason to doubt Davidic authorship (176). Ross weaves the literary and historical contexts together throughout the rest of this section. In the overall sense of the psalms, he notes its intensity and calls the psalm, “the most powerful confession of sin in the Psalter” (177). To help the pastor read this powerful confession, Ross makes a few hermeneutical observations. First, since the psalm is most likely connected to David’s sin with Bathsheba, pastors should read 2 Samuel 11–12. Second, since this poetic reflection occurred after the fact, the focus is on the need for forgiveness, not necessarily what the psalmist said in the moment (177). Third, Ross suggests that Christians should be reminded of the New Testament reality of confession of sin (e.g., 1 John 1:9). Fourth, because the psalmist asks for forgiveness and gives details of why he needs it, pastors should recognize Psalm 51 is about the “necessity of forgiveness” (so the above title), rather than a study of confession (178). Fifth, Ross highlights the lament form of the psalm. Ross uses the lament form as the structure for his exegetical outline. His recognition of the lament form also allows him to see that there is no section of confidence in this psalm, though one expects to find it in a typical lament. Ross, however, notes rightly that confidence is evident throughout the psalm, albeit not in a structured way (178).

Following the “Composition and Context” section is the “Exegetical Analysis,” which contains a summary and exegetical outline of the psalm (178–80). Ross makes it clear that pastors should preach the entirety of a psalm—not just their favorite parts. This section serves to help keep the big picture of a psalm in mind. Following the exegetical section is the “Commentary in Expository Form,” in which pastors will spend most of their time.

When preaching, pastors will certainly have to deal with a couple of verses that are prone to misunderstanding. For example, 51:5 (English), “Behold, I was brought forth in iniquity, and in sin my mother conceived me,” can be a perplexing verse. Ross places 51:5–6 together as showing the psalmist’s confession. Here, Ross’s Biblical Hebrew acumen shines. He notes the verbs “brought forth” and “conceived” are used emotionally (186). Through the use of these verbs, Ross argues that the psalmist is putting forth his humanity in blunt fashion. What is more, Ross helpfully elucidates the use of the Hebrew preposition (*beth*) by explaining that the psalmist finds himself born in a state of sin (187). While Ross’s comments on 51:5 are brief, he helps pastors to understand what the verse means and in turn what it does not mean.

A second example of a difficult verse is 51:11b (English), “do not take your Holy Spirit from me.” In his outline, Ross puts this verse into a section called, “petition for renewal,” which covers 51:10–12 (191). Ross’s translation (see above) is very similar to several English translations (e.g., NIV, NASB, and ESV). Anticipating the thoughts of his audience, Ross says that contemporary readers must understand the difference between pre- and post-Pentecost (193). Using Saul as an example, Ross tries to clear up how the Holy Spirit worked within the Old Testament. To be sure, Ross sees a fundamental difference between an Old Testament prayer and a New Testament prayer. When praying Psalm 51, the believer today should only pray this psalm, according to Ross, if he or she means, “do not take me out of your service, O Lord” (193–94).

Finally, after pastors have worked through the translation, outline, and

commentary, they come to the “Message and Application” section. In this section, Ross suggests an “expository statement,” which should arise from the text studied. For Psalm 51, his statement is, “Complete cleansing from sin is essential for full and free participation in God’s service” (199). The primary application Ross makes is that believers should be clean spiritually before being able to serve God fully. To be unclean spiritually results in divine discipline. Though believers, even pastors, might resolve themselves to do some action (e.g., teach sinners of forgiveness), this psalm calls believers to live in forgiveness that only comes from the Lord (200).

How does Ross’s commentary on Psalm 51 compare with other recent commentaries? First, Ross provides a message and application section, which proves quite helpful for pastors. Others (e.g., Goldingay and Kraus) do the same, but Ross includes an expository statement. Rare is the commentary on the Psalms that gives an expository statement. Second, Ross, like most other commentators, discusses the lament form of the psalm in order to interpret it. Third, Ross does not use surrounding psalms to help interpret Psalm 51. Other commentators (e.g., VanGemeren, Hossfeld, and Zenger) use compositional and canonical features of the Psalter to interpret the psalms. Fourth, Ross discusses parallelism and how certain lines work within the Psalms. Virtually every commentator does this, though Ross (and Goldingay) do exceptionally well in discussing how analysis of the lines connects to understanding of the lines. In addition to parallelism, Ross analyzes figures of speech constantly. Just in the comments on 51:16–19, for example, Ross labels at least six figures of speech. In noting the figures, as well as their hermeneutical significance, Ross’s commentary stands out. This strength may at the same time be a weakness because pastors might not be aware of these labels for figures of speech (e.g., tapeinosis). However, Ross’s introductory material in the first volume helps explain these labels. Fifth, Ross discusses the significance of the New Testament throughout his commentary. However, to understand how many of the Psalms connect to the New Testament, Ross’s commentary is not the primary one to grab off the shelf.

The above comments should give the reader an idea of what to expect when picking up Ross’s commentary. The way he handles Psalm 51, both in terms of structure of the commentary and his interpretation, is indicative of the way he treats the rest of the psalms throughout the commentary. In sum, if you are preparing to preach the Psalms and you want to study the details while keeping the expository idea of each psalm in mind, Ross’s commentary is one of the finest available.

Ethan Jones

Southwestern Baptist Theological Seminary

***The Psalter Reclaimed: Praying and Praising with the Psalms.* By Gordon Wenham. Wheaton: Crossway, 2013. 208 pages. Paperback, \$16.99.**

Gordon Wenham’s *The Psalter Reclaimed* consists of several lectures given from 1997 until 2010. Each chapter deals with important and specific issues in the study of the Psalter. From singing to ethics, Wenham covers key topics, both academic and pastoral, about the book of Psalms.

Wenham begins chapter 1 by asking, “What are we doing singing the Psalms?” (13). He answers that believers are learning theology through self-involvement when singing the hymnbook known as the Psalms. While not attempting to persuade believers to stop meditating on the Psalms quietly, Wenham clearly wants churches to use them as a significant source for corporate singing. Similarly, he argues in chapter

2 that believers should pray the Psalms, just as Jesus and the apostles did. Specifically, Wenham points to the theological and practical importance of praying lament psalms for both private and public settings (45–48).

Turning to currents in research, Wenham works through reading the Psalms canonically in chapter 3. He gives a succinct review of scholarship, including French and German sources. Beyond summary, Wenham argues that a canonical reading provides “a deeper and richer theological reading of the Psalms, one that is especially congenial to the Christian interpreter” (76). While he asks some incisive questions about canonical reading, he does not seek to answer them all. For Wenham, the whole Psalter, the Hebrew Bible, and the New Testament function as more important canonical contexts than others (77). Noting the importance of the New Testament, he then deals with messianic reading of the Psalms in chapter 4. Wenham attacks the “assured results” of critical scholarship that lead to a non-messianic reading of the Psalms. Using insights from a canonical reading, he argues that the New Testament authors were not reading the Psalms prophetically, rather the arrangement of the Psalter moves interpretation to a messianic reading (96). He hints that the editors of the Psalter saw a Davidic ruler who would suffer (Ps 22). Thus, there was an original meaning of the lamenter of Psalm 22, but another level of meaning, which is seen in the canonical arrangement, points to a ruler who had not yet appeared (101).

In chapter 5, Wenham wrestles with the often-dismissed topic of ethics in the Psalms. He moves this rather new discussion in Psalms studies forward by arguing that the Psalms are demonstrations of what believers should do. Simply put, believers should be like God (121). Wenham acknowledges that the topic of ethics in the Psalms is only in its beginning stages. This essay, along with his monograph *Psalms as Torah* (Grand Rapids: Baker, 2012), is important for the development of subsequent scholarly research. From ethics Wenham moves logically to his next topic, the imprecatory Psalms, in chapter 6. Working his way through the history of interpretation, thankfully Wenham interacts with recent German scholarship, which too often goes unread by students of the Psalms. In short, Wenham finds the imprecatory Psalms helpful for the faithful because the one praying knowingly leaves the authority and action with God. Similar to Zenger, Wenham wants to show believers how the imprecatory psalms are similar to laments and that both of these kinds of psalms have a strong sense of theology and reality. For example, he argues in agreement with Clinton McCann’s work that the cries to God in Psalm 109 are by no means un-Christian or sub-Christian. These imprecatory prayers teach believers to care for one another and bear their burdens.

In chapter 7, Wenham reads Psalm 103 canonically. In doing so, he connects the psalm’s important theme of steadfast love to Exodus 34:6–7. Wenham rightly notes the echoes of Exodus in the literary prophets, such as Jonah and Joel. From these canonical connections, Wenham wants believers today to see the forgiveness Moses and David experienced. To encounter the Lord’s steadfast love, the believer is to obey the Lord (159).

Following his study of Psalm 103, Wenham discusses the role of the nations in the Psalms. Once again employing a canonical reading, he begins the last chapter with important methodological notes. He sees Psalm 2 as critical in the study of the nations. He then works through the rest of the Psalter using Psalm 2 as context for his reading (165). Briefly noting specific psalms throughout his treatment, he shows the nations as impotent armies. The Lord will defeat these nations, and the nations will, in turn, praise the Lord (Ps 148, 150).

The topics of praise and lament pervade this brief work. These topics now become the outline for evaluation of his book. There are numerous reasons Wenham's work has earned praise. First, he moves the study of the Psalms forward, especially in his study of the ethics of the Psalms. Second, he asks piercing and difficult questions about hermeneutics, even regarding the ways that he himself reads the Psalms. Third, Wenham interacts appropriately with English, French, and German scholarship. Even though there are a number of important works available in English, several notable studies are only accessible in German or French. Fourth, and perhaps surprising to some given the previous point, Wenham's essays are practical for pastors, students, and the general public. Fifth, and in line with the fourth, he writes with clarity. With that praise, there is some room, albeit small, for lament. In short, Wenham asks innumerable questions, many of which he does not seek to answer. Even though it is understandable that the author cannot work through every question he raises systematically, constant questions with no attempted answers can leave the readers frustrated. This lament, quite like those in the Psalms, soon turns to praise because any frustration experienced by the readers should lead them to research the questions themselves. In sum, this brief work serves as an excellent resource for pastors, teachers, and students to think through major issues in Psalms studies and more importantly to *reclaim* the Psalter by praying and praising with the Psalms.

Ethan Jones

Southwestern Baptist Theological Seminary

***The Dead Sea Scrolls Reader*, 2nd ed. 2 vols. Edited by Donald W. Parry and Emanuel Tov. Leiden: Brill, 2014. 2218 pages. Paperback, \$349.00.**

Ten years ago Parry and Tov's first edition of *The Dead Sea Scrolls Reader* (Leiden: Brill, 2004 [*DSSR I*]) was received with high praise. This six-volume reference set offered scholars and students convenient and relatively affordable access to the authoritative transcriptions and English translations of nearly all of the non-biblical Dead Sea Scrolls. Now, in the two-volume second edition of *The Dead Sea Scrolls Reader* (*DSSR II*), Parry and Tov expand and improve the earlier set.

DSSR II preserves most of the positive qualities of the first edition. Hebrew/Aramaic transcriptions and English translations are presented on opposing pages. Texts in the second edition, as in the first, are grouped according to genre, facilitating analysis of related texts. *DSSR II* also, like its predecessor, contains the most authoritative scholarly transcriptions and translations of the non-biblical Dead Sea Scrolls. In most cases these are derived from the *Discoveries in the Judaean Desert* series [*DJD*]. In the case of some texts, however, other editions that have become the scholarly standard are used. For example, *DSSR II*, like *DSSR I*, contains J. Duhaime's transcription of 1QM from the Princeton Theological Seminary edition.

The texts included in the volumes have been upgraded in several respects. Numerous texts not published in the first edition appear in the second. According to this reviewer's count, *DSSR II* contains approximately 90 texts not published in *DSSR I*, including a large number of "unclassified" manuscripts. *DSSR II* also contains updated versions of several of the texts that were included in *DSSR I*. These include those texts for which *DSSR I* was able to offer only preliminary editions, but which have in the last decade appeared in more refined, published form, such as Puech's transcription of the Aramaic *Book of Giants* from *DJD XXXVII*. In contrast,

some of the smaller, less-significant fragments that were included in *DSSR I* have not been included in *DSSR II*.

With regard to the grouping of texts, *DSSR II* has made one very welcome change. In *DSSR I*, texts of mixed genre were divided into its various components, which were then distributed to various sections of the work (e.g., the cases of 1QS and 1QapGen). These texts have been recombined in the more recent edition. This policy of presenting texts in unified form is preferable to the policy of the earlier edition in that it allows readers to study each text in the form in which it actually exists in the manuscript remains.

On the whole, consolidation to just two volumes in the second edition is a change for the better. The two volumes, to be sure, are hefty, each being around 1100 pages in length. And the complete set is only slightly more affordable than its six-volume predecessor. The two-volume format, however, makes for more convenient use and is to be compared with García Martínez and Tigchelaar's two-volume *The Dead Sea Scrolls: Study Edition* (Grand Rapids: Eerdmans, 1999 [*DSSSE*]).

Unfortunately, the cost of these volumes will likely be prohibitive for most students. One potential drawback of the two-volume format, perhaps, is that it is no longer possible to purchase only a smaller portion of the collection. One must either purchase half of the collection or the entire set, either of which would stretch most students' budgets. For use in the classroom, this reviewer will likely continue to encourage his students to acquire *DSSSE*, although the transcriptions and translations of *DSSR II* are generally to be preferred to those of *DSSSE*. For biblical scholars and advanced students who want convenient access to the authoritative Hebrew and Aramaic transcriptions and English translations of the non-biblical Dead Sea Scrolls, *DSSR II* offers an affordable alternative to *DJD*.

Ryan E. Stokes

Southwestern Baptist Theological Seminary

***From Jesus to the New Testament: Early Christian Theology and the Origin of the New Testament Canon.* By Jens Schröter. Translated by Wayne Coppins. Baylor-Mohr Siebeck Studies in Early Christianity. Waco, TX: Baylor University Press, 2013. 417 pages. Hardcover, \$59.95.**

This volume is a translation of Jens Schröter's book *Von Jesus zum Neuen Testament* (Tübingen: Mohr Siebeck, 2007) and is the first entry in the Baylor-Mohr Siebeck Studies in Early Christianity series that aims to bring substantial German works to an English-speaking audience. As the first volume of the series, Schröter's study of the New Testament canon is strategic. Indeed, engaging the story of how the New Testament canon came to be involves wide swaths of history, theology, and literature.

The studies in this volume were written independently and edited together to form this collection. Schröter asserts that the common point of reference in each essay is "the question of what the Christian understanding of reality is founded upon and how this understanding, which has its foundation in the writings of the New Testament, can claim a place in the discussion of the interpretation of reality" (xiii). He asks, How did the early churches form "a distinct religious self-understanding?" (1). His task, in other words, is ambitious, inter-disciplinary, and requires deep integration of the history, literature, and theology of the New Testament.

The book's four major parts reflect the formation process Schröter seeks to

delineate. In part 1, Schröter examines the nature of the historical task and what it means to reconstruct a history of a collection such as the New Testament (chaps. 1–4). In the context of asking “how the past is appropriated as history and becomes a common point of reference for a community,” Schröter zeroes in on the “identity-creating function of conceptions of history” (1). A community’s identity-shaping “history” is not happenstance, but rather comes through a “constructive” effort to frame formative events of the past through “interpretation, placement in larger contexts, and differentiation from competing interpretations” (1). For Schröter, this methodological discussion informs and sets the parameters on a historical investigation of the early Christian communities and the way their identity is formed in light of Jesus, the apostles, and the traditions associated with them. He ends this section on the “hermeneutics of history” with a case study on the resurrection of Jesus (chap. 4). Belief in the resurrection, Schröter contends, does not *end* the historiographical pursuit of the early church but rather *guides* the construction of meaning and the interpretation of traditions (68–70).

Building on this historiographical discussion, in part 2, Schröter examines the traditions surrounding the figures of Jesus, Paul, and Luke. In each of these areas, Schröter seeks to illuminate the “formation of a distinctive Christian view of reality” that emerged within “the framework of a Jewish discussion” (xiii). In part 3, Schröter moves to consider what these traditions look like “on the way to the New Testament” (249). Here, Schröter first considers the relationship between Jesus and the Gospels (chap. 12) and the apostles and the book of Acts (chap. 13). Schröter then considers the emergence of the New Testament canon within the stream of early Christian history and literature (chap. 14). In this section of the book, Schröter “thematizes the development” (xiii) of individual traditions and writings as they formed into an authoritative collection that becomes binding on the Christian communities and foundational for their social identity.

Schröter concludes the volume in part 4 with a reflection on the nature of “New Testament theology.” Here, Schröter seeks to integrate his historical and literary investigation into a comprehensive account of New Testament theology. What meaningful impact, Schröter asks, is the canon to have on the theology of the New Testament writings? Because the New Testament canon represents a discernible effort to correlate the various diverse strands of Christian teaching and preaching, Schröter concludes that “a theology” of the New Testament is both possible and legitimate even on explicitly historical grounds. The study of an authoritative New Testament canon is not merely a dogmatic imposition but represents a historically verifiable pursuit (see 317–49). Thus, this collection of “binding” writings represents the core consensus and confessional worldview of the early church. According to the “canonical principle” of the early churches, “the New Testament writings *mutually and in this placement together* are an expression of Christian faith” (341). Therefore, “canonical interpretation” is appropriate precisely because “it corresponds to the emergence of the New Testament canon” (341). Schröter’s historical defense of the legitimate role of the canon in the interpretation of the New Testament is cumulative (building on the studies throughout his work) and instructive (relevant to recent developments in canon studies).

One obvious value of this volume is Wayne Coppins’s clear, readable translation of Schröter’s work. This window into German scholarship on the New Testament canon is very helpful. Schröter himself characterizes the translation as one that shows “great care” and “an astonishing sensitivity” to the original German text

(see xii). This means that there are some long, complex sentences and phrases that feel translated (e.g., the decision to use “New Testament science” rather than “New Testament studies”). On the whole, though, the prose reads cleanly and clearly. Because the editors chose to include cross-references to the original German edition, this English volume is a well-suited entry-point into this important area of German scholarship.

Schröter’s treatment and integration of historical, theological, and hermeneutical areas demonstrate also that a full account of the New Testament requires all three lines of inquiry. Isolating one of these elements will produce a needlessly thin account of the New Testament canon. For instance, even while discussing the “construction of history” in the early Christian communities, Schröter immediately clarifies his intent to connect this analysis to the emerging canonical texts of this community (e.g., see his introductory clarifications, 1–2). In this move, Schröter also highlights continually the “interpretive character of historical work” (2). This type of methodological analysis will be helpful for scholars working on the history of the New Testament canon as they consider their own interpretive assumptions critically when examining the data (e.g., in the minimalist-maximalist debate).

Another example is the way that Schröter deconstructs the false dichotomy between “theology” and “history.” For Schröter, the book of Acts is a case-in-point. Forcing Luke to be *either* a theologian of redemptive history *or* a historian of the early church is problematic and inadequate. Because he foregrounds historiographical methodology in part 1, Schröter is well-positioned to demonstrate that Luke as a competent writer is able to “rework” his historical and cultural knowledge “into a conception that allows the developments about which he reports to appear as a coherent complex of events directed by God” (3; see esp. his discussion of “Luke as a historiographer,” 205–26). This is not a suspect process of interpolation but rather a task that is simply a feature of a biblical author’s compositional strategy. This particular feature of Luke’s work in Acts, then, informs the book’s role within the literary context of the New Testament canon. Further, in this canonical context, Acts connects the theology of the Gospel narratives to the theological discourse of Paul and the other apostolic epistles (see 273–304). For Schröter, the canonical context both preserves the real diversity of the New Testament writings and also presents a means by which these writings can function as a unity. The New Testament canon itself, then, represents “the historical formation of this unity” (343).

Through each of these areas of study, Schröter demonstrates the need for interpreters of early Christianity, the apostolic writings, and the New Testament canon to consider their assumptions, methods, and the manner in which they relate history, hermeneutics, biblical texts, and the nature of canonical collections. While readers of *SWJT* will likely strongly disagree with some of Schröter’s historical-critical starting points, his substantive work in this volume will need to be taken into account by those seeking a robust understanding of the New Testament canon.

Ched Spellman
Cedarville University

***Gospel Writing: A Canonical Perspective.* By Francis Watson. Grand Rapids: Eerdmans, 2013. 665 pages. Paperback, \$48.00.**

How and why the Gospels came to be is an enduring topic of interest among the churches and among biblical scholars and theologians. In *Gospel Writing: A*

Canonical Perspective, Francis Watson engages these lines of inquiry and seeks to consider the historical, hermeneutical, and theological significance of the fourfold Gospel corpus. Indeed, Watson understands his work to be an exercise in “historically informed theological hermeneutics” (9).

There are three parts to Watson’s study. In part 1, Watson tells the story of how the fourfold Gospel was “eclipsed” in the modern period among New Testament scholars. There are both similarities and differences between the four Gospels. One way of navigating this situation is to “harmonize” the differences and demonstrate that there are no contradictions. Watson here describes Augustine’s work in producing a “harmony” of the Gospels that emphasizes the similarity of the narratives. Next, Watson describes the development of the “Gospel synopsis” in the modern period that emphasizes the differences in the accounts. Watson argues that the foundational assumption of the approaches at both ends of this spectrum is the notion that any “difference” is a problem that means the truth of the Gospel’s message is compromised. Watson contends that both the harmonizing and source-critical impulse deconstructs the diversity-protecting “canonical” function of a fourfold Gospel corpus.

In part 2, Watson attempts to “reframe” Gospel origins by examining the composition of Matthew, Mark, Luke, and John alongside other “gospel” narratives that were not later recognized as canonical. From Watson’s perspective, this type of comparative analysis is necessary because the New Testament writings are best understood as part of a broader literary environment of early Christian writings. New Testament scholars, Watson insists, need “to be concerned with the second century no less than the first” (xii).

Watson outlines the standard “two source” theory of Gospel origins that posits that Mark wrote first, and then Matthew and Luke independently utilized Mark and a “sayings” source (Q). Drawing on the recent critiques of the existence of Q, Watson argues for what he calls the “L/M theory.” In this model, Mark writes first, and then Matthew expands Mark’s narrative by adding substantial blocks of discourse. Then, Luke writes using both Mark and Matthew as a source. In this scenario, Luke not only copies his sources, but he also interprets these prior texts. Watson sees Luke as an involved interpreter of Matthew’s Gospel who omits, supplements, interprets, and *re-interprets* Matthew’s use of Mark. If Luke writes in conscious relation to Matthew, Watson reasons, then the “two source” theory simply is not feasible (which requires Matthew and Luke to write *independently* from one another). Watson provides both the evidence he believes refutes the two-source theory as well as the exegetical studies that point to Luke’s knowledge of, dependence on, and reflective interpretation of Matthew and Mark. Consequently, though many will disagree with aspects of Watson’s proposals (e.g., the prominence Watson affords to texts like the *Gospel of Thomas*), the analysis in this section represents a serious fresh approach to Gospel origins and the compositional strategies of the Gospels’ writers.

Watson concludes his study in part 3 by sketching a “canonical construct” that can be seen in the reception history of the fourfold Gospel collection in the early church. In Watson’s view, there was a robust fluidity between canonical and non-canonical writings in the first and second centuries, as gospel literature continued to proliferate. By the time of Eusebius in the fourth century, however, the fourfold Gospel “construct” has suppressed the several streams of non-canonical gospel literature and created the canonical/non-canonical boundary. Historically, there is a move to limit the plurality of gospel narratives and establish a politically achieved

consensus about Gospel origins. Here Watson engages several familiar patristic figures: Clement of Alexandria, Eusebius, Irenaeus, Origen, and Jerome.

One important point of contention with Watson's overall approach is his working definition of "canon." Watson argues that the prevailing canonical criterion was and is "reception" within a community (see 604–16). Defining canon in this way leads Watson to downplay any notion that there is anything inherent in the writings themselves (e.g., either content, style, or genre) that would distinguish them from any other Christian writings of the early church period. In light of this level, literary playing field, Watson argues, it is only of arbitrary significance that the "canonical" Gospels were composed in the first century and other gospel literature was written later. Consequently, Watson typically characterizes the boundaries of the canonical collection as late and oftentimes politically motivated decisions. However, it is difficult to demonstrate that the leaders of the early church *did not* see authorship and something like "apostolicity" as a critical consideration that anchors discussions of a writing's canonical status. Watson's dismissal of this traditional position is less helpful than his other proposals.

While brimming with technical minutia, Watson's study maintains a narrative thrust that pulls the reader along. His various hypotheses allow him to recount the journey Jesus' teaching took from oral sayings, to written sources, to carefully composed gospel narratives. Though debatable in the way all such reconstructions are, Watson's account of the process of composition, canonization, and consolidation of the four Gospels among the churches is in many ways remarkable in its scope and depth of detail.

Watson also demonstrates the need for students of the New Testament canon to be able to account for the broader literary environment of the early church period. Regardless of how one understands the non-canonical writings, one must be able to reckon with them. Distinguishing between this type of literature strikes at the heart of what it meant to form a Gospel collection in the first and second centuries and what it means to share in the confession that these and only these four Gospels are the church's guide for understanding Jesus Christ. One of Watson's most important achievements here, too, is that his study forces the reader again and again to consider what it means for the churches to have four similar but distinct Gospel narratives.

Ched Spellman
Cedarville University

***The King in His Beauty: A Biblical Theology of the Old and New Testaments.* By Thomas R. Schreiner. Grand Rapids: Baker Academic, 2013. xix + 714 pages. Hardcover, \$49.99.**

Thomas R. Schreiner has accomplished a grand feat with the publication of his pan-biblical theology, *The King in His Beauty: A Biblical Theology of the Old and New Testaments*—Schreiner has struck a balance in writing a whole-Bible theology that is at once accessible to the church and yet penetrating enough to satisfy readers conversant with the issues and task of biblical theology. In writing this lucid, concise, and easily approachable work, Schreiner has sketched in broad strokes and in vivid hues, YHWH—*The King in His Beauty*.

The purpose of Schreiner's work is to offer a concise, canonical approach to the metanarrative that runs throughout the Scriptures. Schreiner accomplishes his

purpose by adopting a book-by-book approach following the canonical ordering for both the Old and New Testament. Schreiner's thesis is conspicuously set forth in his Prologue,

I intend to argue in this book that the "kingdom of God," if that term is defined with sufficient flexibility, fits well as a central theme of the entire Bible. . . . [S]uch a thesis does not rely upon a word study approach, for it is quite obvious that the kingdom of God cannot be a central theme if we count up how many times the words "king," "kingdom," or "rule" and "reign" appear, for in many books of the Bible they do not appear at all. Instead, the contention here is that the phrase "kingdom of God" thematically captures, from a biblical theology standpoint, the message of Scripture (xiii).

It is important to note that Schreiner is not arguing for the "kingdom of God" to be seen as the singular "center" of biblical theology, as Schreiner elucidates that, "[N]o one theme captures the message of the Scriptures" (xii). In terms of scope, Schreiner's hope is that, "[T]his book will be understandable for college students, laypersons, seminary students, and pastors. It is not intended to be a technical work for scholars" (x). Methodologically, Schreiner adopts a canonical, synthetic approach in summarizing the Bible's contents both accurately and inductively.

Structurally, Schreiner organizes his work into nine main parts—from Part 1, "Creation to the Edge of Canaan" (covering the *Torah*) to Part 9, "The Kingdom Will Come" (Book of Revelation). In addition, Schreiner also includes a prologue, epilogue, fifteen page bibliography, as well as helpful author, Scripture, and subject indices. Interestingly, given Schreiner's New Testament background, the Old Testament sections (Parts 1–4) are substantially longer than those of the New Testament even in consideration of its consisting of thirty-nine books. Proportionately, the New Testament sections only make up about thirty-one percent of the book's main text.

His first section, which deals with the *Torah*, introduces two main concepts that are repeated throughout the rest of the book and serve as theological threads connecting the canonical chords of Scripture—the war between the Seed of woman (i. e., Christ—Gal 3:16) and the seed of Satan (Gen 3:15) and the triadic promises (land, seed, and blessing) made to Abram in Genesis 12:1–3. Each section of Schreiner's work traces the canonical development of these themes through the Scriptures highlighting the progression, regression, or fulfillment of each theme.

Perhaps the greatest strength of this work is Schreiner's masterful synthesis of the biblical material in summarizing complex and lengthy topics in succinct, limpid style. The greatest weakness of this work, is most likely Schreiner's lumping together of major sections such as the Book of the Twelve (Part 4) and the Pauline Epistles (Part 7). Schreiner could have easily added textual markers (or even begun new paragraphs) to indicate where one book/epistle started and another stopped. Schreiner's work is also surprisingly lacking any explicit discussion on a theology of aesthetics—what exactly makes Christ, the King, so beautiful? This is, however, revealed implicitly throughout the book, but Schreiner would have better served his readers by adding a section (or excursus) that discusses this important aspect in more explicit detail.

Schreiner's work is a top-shelf page-turner and welcome addition to the discussion of biblical theology. Some, perhaps, will criticize Schreiner's repetition, assumptions, and methodological approach, but Schreiner has written a refreshing,

synthetic work that is at once easily approachable, concise, and goes far in elucidating YHWH's redemptive metanarrative from Genesis to Revelation. Schreiner's contribution to pan-biblical theology has truly helped to reveal *The King in His Beauty*.

Gregory E. Lamb
Southeastern Baptist Theological Seminary

***A Theology of Matthew: Jesus Revealed as Deliverer, King, and Incarnate Creator.* By Charles L. Quarles. Phillipsburg, NJ: P&R Publishing, 2013. 240 pages. Paperback, \$17.99.**

The Explorations in Biblical Theology series is written “for college seniors, seminarians, pastors, and thoughtful lay readers” who do not have a robust knowledge of Greek, Hebrew, or advanced theological training. Charles L. Quarles's contribution to the series maintains this desire (ix). *A Theology of Matthew* brings a refreshing and accessible look at the Gospel of Matthew. As the title suggests, this is accomplished by addressing three significant theological claims that Matthew makes concerning Jesus: deliverer, king, incarnate creator.

After a brief look at Matthean authorship (5–9) and interpretative measures for understanding Matthew's message (21–30), Quarles begins his discussion on Matthew's presentation of Jesus as the New Moses. There is a plethora of comparison between the two, from similar infancy narratives (35–37) to their transfigurations (42–43), and the comparisons are too similar to overlook. Indeed, Quarles argues that for Matthew's original readers, Moses was not simply a lawgiver but rather a “savior, a redeemer, and a deliverer” (47). This is viewed primarily through the inauguration of the new covenant (51–60), which finds its fulfillment in Christ through his language in the Lord's Supper and ultimately his death upon the cross.

Not only does Matthew compare Jesus to Moses, but he also compares Jesus to King David in numerous ways. Perhaps most clearly is the genealogy in Matthew 1:1–17, with the emphasis placed on the person David rather than Abraham. With the addition of the article before David's name, Quarles notes that David was *the* king par excellence (75), which sets up Matthew's presentation of the New David theme. Most striking is Matthew's account of Jesus healing two blind men, unique only to this Gospel. Quarles notes the significance of Jesus as the Son of David healing the blind. “The Old Testament promises that when the Messiah arrives, he will preserve the sight of those who see and grant sight to the blind (Isa 32:1–3; 33:17)” (75). The theological importance of this theme, as Quarles discusses the presentation of the Davidic Messiah in the Hebrew Scriptures and shows their fulfillment in Matthew, should not be overlooked.

Though not reflected in the title, Quarles also notes how Matthew presents Jesus as the New Abraham. This presentation “implies far more than that Jesus is merely born of Abraham's line” but that Jesus is Abraham's seed and “will fulfill a role in God's plan similar to the one fulfilled by Abraham himself” (99). As one might surmise, Jesus fulfills this role by founding the New Israel, the church (109–10). The New Israel is graciously chosen by God, which mirrors God's election of Israel in the Old Testament. This New Israel will bless the nations, be holy, and be a light to the other nations.

Quarles saves the best theme for last, arguing that Jesus as the New Creator “simply denotes that Jesus, as God with us, is not only the One who made the

universe, but also the Author of the miracle of new creation" (133). There are five titles associated with Jesus as the New Creator: Son of Man, Wisdom, Lord, Son of God, and Immanuel. Each title is used to communicate the deity of Jesus, and Quarles draws heavily from the Old Testament to show the fulfillment of the Scriptures. The only proper response the readers of the Scriptures should have is to worship Jesus, for "his identity as *God with us* demands nothing less" (189).

A Theology of Matthew preserves the wishes of the series editor. The book is accessible not only for the seasoned scholar but also for the armchair theologian. Still, Quarles does not pass over themes quickly or haphazardly, taking the reader on a journey through Matthew's Gospel that does not disappoint. When Quarles addresses a specific theme, he is painstakingly thorough, running over the richness of Matthew with a fine-toothed comb.

With each theme Quarles highlights, he provides ample amounts of evidence to support his claims. He employs not only Scripture, but also literature from first-century Judaism because he believes that "modern readers of the Gospel of Matthew need to step into Matthew's world and read his gospel as his original readers would have understood it" (22). While Christians should prioritize knowing the Old Testament more than Jewish literature written around the time of Christ, Quarles does consider it helpful (23).

Throughout the book, Quarles utilizes literature from this time, but it often left me wondering, after clear reference to Old Testament Scripture has been cited, is it necessary? For example, Quarles compares the narratives of Jesus and Moses' birth; rather than citing Exodus 1:8–2:2, Quarles opts for *Antiquities of the Jews* where, according to Josephus, Pharaoh murdered the Hebrew children because a scribe in Pharaoh's court predicted the birth of an Israelite boy who would bring down Egyptian dominion and liberate the Israelites (36). However, Exodus 1:8–9 contradicts Josephus' claim.

Those interested in furthering their understanding of Matthew would do well to add this book to their library. Quarles is a seasoned scholar of the Bible and it does not surprise me that this book is not only thorough, but also has a pastoral tone throughout. *A Theology of Matthew* is a welcome addition for the study of Matthew and the continuing of biblical theology.

Jason P. Kees

Midwestern Baptist Theological Seminary

***Tormented in Hades: The Rich Man and Lazarus (Luke 16:19–31) and Other Lucan Parables for Persuading the Rich to Repentance.* By John A. Szukalski. Eugene, OR: Pickwick, 2013. xii + 170 pages. Paperback, \$21.00.**

Since Jülicher's *Die Gleichnisreden Jesu* (Freiburg: J. C. B. Mohr, 1886) a plethora of methodologies have been proffered in interpreting the parables of Jesus. At the forefront of this discussion is Luke 16:19–31, and in his concise work *Tormented in Hades*, Szukalski posits an innovative way forward in the debate with his synthetic approach of "socio-narratological" criticism (36–38). Szukalski's approach is synthetic and "interdisciplinary" in that it "integrates the insights from both literary and cultural analyses of biblical narratives" (36), and is adapted from Gowler's 1991 study *Host, Guest, Enemy and Friend* (New York: P. Lang, 1991). Szukalski's work is a "lightly revised version" of his doctoral dissertation at the Catholic University of America under the direction of Frank J. Matera (x).

In his preface, Szukalski conspicuously lists his thesis, problem question, and warrants. Szukalski states his thesis thusly:

The parable of the Rich Man and Lazarus in Luke 16:19–31 is one of seven φιλάργυροι or “money-lover” parables in the Lukan Travel Narrative that evinces a rhetorical strategy of persuading the rich to repentance by utilizing parabolic dynamics that move the reader away from an established vision of reality that is exclusive and elitist toward an alternate vision of reality that is inclusive, egalitarian, and associated with Jesus’ preaching of the kingdom of God (ix–x).

Szukalski’s frames his problem question in rhetorical fashion:

The problem is that the parable seems to condemn the rich man to torments in Hades for no other apparent reason than his wealth and to reward poor Lazarus with bliss at Abraham’s side for no other apparent reason than his poverty. Such an amoral and mechanical criterion of judgment cannot be the criterion utilized by the personal and loving God of Jesus Christ as presented to us in the Gospels, can it (ix)?

Both of Szukalski’s warrants are centered on the utilization of Gowler’s socio-narratological approach to determine “the concrete actions rich Christians must perform to demonstrate true repentance and discipleship” (x). Structurally, *Tormented in Hades* consists of five chapters, a bibliography and index of Scripture citations.

Szukalski begins chapter 1 by investigating the *Forschungsgeschichte* (i.e., “history of research”) of Luke 16:19–31 since Jülicher. He notes three main approaches: the search for a parallel; application of literary criticism; and social-science criticism (4). Seminal for Szukalski’s study is Gowler’s socio-narratological approach, he states, “Heretofore, there has been no comprehensive and exclusive treatment of the parable of the Rich Man and Lazarus utilizing the interdisciplinary socio-narratological approach” (38). Szukalski seeks to fill this lacuna.

In chapter 2, Szukalski explores the Lukan Travel Narrative and argues for five parabolic “affinities” (40–41) between Luke 16:19–31—the penultimate of the seven φιλάργυροι parables—and the other six Lukan pericopes (i.e., Luke 10:30–35; 12:16–20; 14:16–24; 15:11–32; 16:1–8; 18:10–14). Bedrock for Szukalski’s argumentation is Luke’s supposed rhetorical strategy in arguing “for the necessity of repentance among the rich” (40). Szukalski finishes this chapter with an original translation of Luke 16:19–31, highlighting his threefold structure of orientation (vv. 19–21), disorientation (vv. 22–23), and reorientation (vv. 24–31), as well as a text-critical analysis.

Chapters 3 and 4 evince Szukalski’s socio-narratological analyses for the so-called seven Lukan φιλάργυροι parables, as well as selected works from Lucian of Samosata. Szukalski summarizes Gowler’s socio-narratological methodology as “a method composed of two movements: character analysis and analysis of operative cultural scripts—culturally conditioned patterns of perceiving and behaving” (74).

Szukalski concludes in chapter 5 by describing how Luke’s supposed rhetorical strategy in the seven φιλάργυροι parables functions in “persuading the rich to repent.” Szukalski also explains the concept of “negative reciprocity” (extraction from the poor without reciprocation), and feels that the rich man in Luke 16:19–31 was condemned for his habitual praxis of negative reciprocity towards Lazarus. Negative

reciprocity stands in contradistinction to the “proper use of wealth,” and “proper social relations in Christian discipleship” (156–57).

Tormented in Hades is well-organized and offers a comprehensive survey of contemporary trajectories in parables scholarship. Szukalski’s interdisciplinary approach elucidates several keen insights into Luke’s *Sitz im Leben* that are beneficial in understanding the Gospel of Luke (generally) and Luke 16:19–31 (specifically). Perhaps, the primary weakness is that Szukalski’s thesis remains unconvincing. Szukalski does not prove his unique, tripartite structure to Luke 16:19–31 effectively nor his concept of a special Lukan set of φιλάργυροι parables—especially since the term, φιλάργυροι, never actually appears in any of these seven parables (appearing only in Luke’s Gospel in 16:14), and Szukalski’s argument seems forced in linking 16:14–18 as an extended “prologue” to 16:19–31 (120–21). It seems that Szukalski is too dependent on Green (*Gospel of Luke*, New International Commentary on the New Testament [Grand Rapids: Eerdmans, 1997]) for his structural analysis (see e.g., 124–27).

In sum, *Tormented in Hades* evinces the complexity in contemporary approaches to the parables of Jesus and is a must-have for any serious student of Lukan parables. While this work has definite weaknesses, the survey of scholarship in chapter 1 is worth the price of this book.

Gregory E. Lamb
Southeastern Baptist Theological Seminary

***Galatians.* By Douglas J. Moo. Grand Rapids: Baker Academic, 2013. 496 pages. Hardcover, \$44.99.**

Moo’s commentary on Galatians in the Baker Exegetical Commentary series [BECNT] provides a wide range of information starting from the usual introductory issues: identifying the Galatians, dating, destination, etc. Noticeable right away is the thought put into the variety of scholarly views on these issues. In light of the “works of the law” and “Christ faith,” the New Perspective is briefly taken into consideration but does not dominate the conversation. Moo gives a nod to the discussion of works and faith by minimally conceding that the distinction “while not the focus in the letter, does underlie the argument of Galatians” (31).

Moo also looks at the objective and subjective genitive reading of πίστις Χριστοῦ. The answer is not a simple matter of falling on either side of belief or faithfulness. To show the inclusion of both readings, Moo provides examples not only in Galatians and Romans but also other Pauline passages including those outside of Paul in the New Testament and Old Testament. While in agreement that participation (subjective genitive) is an important aspect of πίστις, Moo comments “it is reductionistic to insist that this category must undergird all of Paul’s language and theology” (42).

Moo is tempered in his conclusions throughout the commentary since the aim of this commentary is not necessarily to set down a dogmatic interpretation of the text. Moo allows room for his readers to think through the issues through a spectrum of scholarship. Where certain readings demand clarity Moo cuts through the fog by examining the text’s syntax and its history of interpretation to reason his position on the text. The beauty of this commentary is the readability from all levels of Greek competency; the commentary engages with the text in English and Greek, along with transliterations of the Greek in the case a reader is not familiar with the

original language.

One noticeable aspect of Moo's interpretation is his desire to ground Paul's language of righteousness in relation to Judaism. He presents his understanding of Judaism only from Old Testament texts related to righteousness, however, it is unclear if this form of Judaism existed in the Second Temple Period. Although he may oversimplify the picture of Judaism, Moo's discussions are confined to the boundaries of salvation history, rather than other sources of Second Temple Jewish thought. For Moo, the argument of Galatians articulates the means for extending God's blessing to the Gentiles. It then becomes clear that the Jewish identity is critical for understanding Paul in his confrontation with Peter and the implications of faith in Jesus Christ (see 156ff.). Furthermore, the concept of the law in Paul's writing is emphasized throughout Moo's comments on righteousness, justification, and vindication. The gospel, as Paul stresses, brings to light not only the good news but also the reign of the Messiah in truth and new life.

Overall, this Galatians commentary is a worthy edition to include in any collection, including the high-quality volumes in the BECNT series. The work in its own right is a substantial contribution to New Testament studies. Moo sorts through the varying viewpoints in the ongoing debates and weighs arguments carefully. Because the commentary is an exegetical commentary it can be a bit more technically advanced than what the average pastor is seeking for regular sermon preparation. Sometimes the technical nature of this work may eclipse the theological points that a congregation normally desires. Nonetheless, Moo's command of the text and history offers much to contemplate when considering Paul's letter to the Galatians.

Donald H. Kim

Southwestern Baptist Theological Seminary

Historical Studies

***A Reader's Lexicon of the Apostolic Fathers.* Edited by Daniel B. Wallace, Brittany C. Burnette, and Terri Darby Moore. Grand Rapids: Kregel Academic, 2013. 256 pages. Hardcover, \$34.99.**

Daniel B. Wallace and his coeditors, Brittany C. Burnette and Terri Darby Moore, have provided students and scholars of early Christianity a helpful resource in their recent publication, *A Reader's Lexicon of the Apostolic Fathers*. As with other similar lexicons, the purpose of the volume is to assist in reading and studying the Apostolic Fathers in the original language. This lexicon complements an earlier volume entitled, *A New Readers' Lexicon of the Greek New Testament* (edited by Michael H. Burer and Jeffrey E. Miller [Grand Rapids: Kregel Academic, 2008]) and follows the same basic format. Wallace also remarks that this work is only a starting point and he hopes to produce "several volumes that assist students of Hellenistic Greek in their reading of various corpora that are relevant to nascent Christianity" (11).

The *Reader's Lexicon of the Apostolic Fathers* is based upon the Greek text represented in Michael Holmes's edition and translation of the Apostolic Fathers (*The Apostolic Fathers: Greek Texts and English Translations* [Grand Rapids: Baker, 2007]). The volume lists the basic lexicographic information for any word used thirty times or less in the New Testament. The reason for this, Wallace argues, is that most students read the Apostolic Fathers after having studied the New Testament. The lexicographic information provided is based on a variety of lexicons including

the third edition of Bauer's *Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 2001), Lampe's *A Patristic Greek Lexicon* (Oxford: Clarendon, 2010), and Lightfoot's five-volume publication on the Apostolic Fathers (J. B. Lightfoot, *The Apostolic Fathers: Clement, Ignatius, and Polycarp*, 5 vols [reprint, Grand Rapids: Baker, 1981]). In certain instances the editors supplemented the definitions with their own glosses based upon the context. The work corresponds to the chapter and paragraph divisions in the Apostolic Fathers in order to help guide the reader through the various writings within this collection of texts. The presentation of the lexicon is simple and straightforward. The vocabulary is defined in its basic lexical forms with additional numbers identifying how many times a word is used in each individual book, as well as the entire corpus of the Apostolic Fathers. This supplemental information allows readers to evaluate the significance of key terms easily and compare these findings with the New Testament writings. For example, Wallace observes that "even though the AF [Apostolic Fathers] comprise less than half the number of words of the NT, there are 4296 different lexical forms in the AF [Apostolic Fathers] compared to 5420 in the NT" (13).

The volume is manageable for students with at least a couple of semesters of Greek, though even beginning students may find this work helpful as they become more acquainted with the language. It is also possible to use the lexicon as a word list to study the more difficult vocabulary essential to reading the Apostolic Fathers and the New Testament. Those who come to the Apostolic Fathers after studying the New Testament might also find some sections more challenging since these writings contain many unique terms and concepts. Some readers may wish that the lexical entries provided more information, such as the specific cross-references where parallel terms and concepts are used. By comparison the companion reader on the New Testament by Burer and Miller is more detailed. Each entry indicates the number of occasions that a term appears in a particular book of the New Testament, the writings of a particular author of the New Testament, and the whole New Testament canon. Burer and Miller also provide the specific references (not simply the number of times a term is used) for any words used fewer than three times in a particular book, an author, or the New Testament as a whole. Certainly limiting the information in each lexical entry keeps these volumes down to a manageable size, but any careful study of their writings will need to seek other resources to supplement the information in this lexicon. Nevertheless, as Wallace indicates, the study of the Apostolic Fathers is imperative for any student of the New Testament, since these writings provide the earliest reception of the apostles' teachings and writings. For this reason, *A Reader's Lexicon of the Apostolic Fathers* is a great entryway into reading and studying the faith life of the early church. Students and scholars of early Christianity will certainly benefit from this resource and others that help facilitate the study of the early church.

Stephen Presley
Southwestern Baptist Theological Seminary

***Jonathan Edwards's Bible: The Relationship of the Old and New Testaments.* By Stephen R. C. Nichols. Eugene, OR: Pickwick, 2013. 248 pages. Paperback, \$27.00.**

As the first full-length treatment of Jonathan Edwards and the Bible, Stephen R. C. Nichols helpfully contributes to the growing literature on Edwards's theology.

Nichols analyzes Edwards's view of the Bible as a piece of metaphysical theology and hermeneutics. He shows that Edwards was not only a pastor, but a philosophical theologian and a biblical exegete. Anyone familiar with Edwards will realize that there is not a sharp distinction between his radically theocentric metaphysics and his reading of Scripture. As such, Nichols carefully advances the discussion on Edwards studies and demonstrates the contribution Edwards makes to hermeneutics and systematic theology.

As a historian and theologian conversant with metaphysics, Nichols capably mines the disjointed pieces of literature found in Edwards's corpus in order to help the reader understand Edwards's biblical theology (most clearly seen in Edwards's later work *The Harmony of the Old and New Testaments*). Nichols appropriately situates Edwards's reading of the Christian Scriptures in Edwards's metaphysics. He shows that all of God's work is a self-communication directed toward the glory of God—in this way Edwards is radically centered on God. Furthermore, all that is spoken is ultimately dependent upon the Divine mind (i.e. Divine idealism; akin to Berkeley's idealism) as the only *true* or *real* substance undergirding everything else, including human minds. Edwards, then, approaches the Scriptures from the vantage point that all of creation and redemption as narrated by the divine author of the Scriptures bear a rich teleology that is fully manifested in the person and work of Christ. All of Scripture is endowed with types pointing to Christ.

Nichols approaches the study by first addressing Edwards's view of prophecy in chapter 1. In the context of prophecy Edwards is situated in the discussion of the deist Anthony Collins. Like Collins, Edwards agrees that language must be read according to a set of rules. The challenge advanced by Collins is such that Christ must be proved according to Old Testament prophecy, and Edwards implicitly takes up this challenge. However, Edwards does not approach the language in a univocal manner like Collins; instead, he argues in favor of the Scripture's unity in terms of the Divine author wherein the Old Testament is to be read figurally or typologically. Second, in chapter 2, Nichols addresses Edwards's understanding of typology rooted in Edwards's metaphysical system. He shows that irrespective of the common misunderstandings of Edwards from either conservative or liberal scholarship, Edwards's typological system is internally coherent whereby God communicates himself in a teleological schema directed at God's glory seen in Christ. Third, Nichols examines Edwards's notion of doctrine and precept in chapter 3. Nichols advances the discussion by expounding on prophecy and typology and showing that the meaning of the Messiah is made available to the Old Testament saints not in terms of implicit faith (as with dispositional ontology), but through a "new sense" (i.e. construed in terms of his phenomenal idealism), which results in strong continuity in the salvation of Old Testament and New Testament saints. Fourth, Nichols demonstrates the coherence of Edwards's systematic view of the Old Testament and the New Testament by analyzing a case study in chapter 4.

Nichols contributes to the discussion in three prominent ways. First, Nichols advances the study of Jonathan Edwards as a philosophical-theologian. Throughout the work Nichols capably interweaves Edwards's metaphysical assumptions with his reading of the Bible. One way in which Nichols advances this important discussion is in his critique of Sang Hyun Lee's interpretation of Edwards as a dispositional ontologist, which is consistent with a growing body of literature (see especially chapter 2; cf. Oliver Crisp and Steven Holmes). Second, Nichols advances the picture of Edwards as a pastor-theologian by showing the brilliance of typology in practice.

Nichols offers a detailed discussion of Edwards as a pastor-theologian in the context of chapter 4 where he synthesizes the Old and New Testament conception of salvation. Practically speaking, Nichols' discussion overlaps with Edwards's understanding of sanctification, religious affections, evidence of salvation, and faith. In this way, Nichols shows how Edwards advances the discussion of grace (in Old Testament and New Testament) as the provision for all virtues. All virtues follow from man's experiencing salvific grace, which Edwards refers to as the "new sense" that is endowed to the believer. Third, Nichols advances the discussion by showing how Edwards contributes to Reformed hermeneutics. Nichols situates his discussion in the context of talking about "implicit faith" and distinguishes Edwards from this view. Furthermore, Nichols shows how it is that Edwards's system allows for conscious faith of Old Testament saints, thereby moving beyond his Reformed forebearers (namely, John Owen and Francis Turretin).

In the final analysis, *Jonathan Edwards's Bible* is an exceptional contribution to Jonathan Edwards's studies and hermeneutics. Edwards's reading of the Bible is unified, appealing, coherent, and christological. Neither biblical scholars nor theologians should disregard this work. Edwards masterfully shows that theology is incomplete without philosophical-theology. Additionally, theologians interested in theological interpretation of Scripture can mine the resources of Edwards for contemporary use. Contemporary scholarship on the unity of the Bible must not sideline Edwards's persuasive approach to biblical interpretation.

Joshua Farris
Houston Baptist University

***Recovering Classic Evangelicalism: Applying the Wisdom and Vision of Carl F. H. Henry.* By Gregory Alan Thornbury. Wheaton: Crossway, 2013. 224 pages. Paperback, \$17.99.**

Since the time of his passing, Carl F. H. Henry has been identified as the "Dean" and "Michelangelo" of evangelical theologians. Over the course of his career, Henry served in the roles of professor, administrator, journalist, ethicist, lecturer, and ecumenical leader; all the while providing in his written works jeremiads, social and personal ethics, theological treatises, and biblical commentary. His works range from the popular level to the realm of high-minded scholarship. With such an adaptable pen, Henry garnered the reputation as the chief theologian of post-World War II evangelicalism, flanking the movement's chief evangelist, Billy Graham. Approximately ten years have traversed since Henry's death, and at the decade mark Gregory Thornbury has published an engagement considering the contribution of Henry for contemporary evangelicalism.

The historical orientation of Thornbury's argument is that "there really was once a Shire" of evangelicalism (32). This was a day and time when "evangelicalism was a countercultural upstart movement" in which "Carl F. H. Henry was reaching the intellectuals through *Christianity Today*" (32). In Thornbury's opinion, if Henry's major works are recovered for their force of argument, then the fruits of this "classic evangelicalism" may be recovered (33).

Following an introductory chapter to orient his reader to the existence and the loss of the "Shire," Thornbury summarizes the thought of Henry according to five themes, each with a chapter under the same heading: Epistemology Matters, Theology Matters, Inerrancy Matters, Culture Matters, and Evangelicalism Matters. For

epistemology, he provides an engagement with Henry's theory of religious knowledge. Thornbury views epistemology as the key mark lost in post-classical evangelicalism, and the key to restoration is a Henry-esque renaissance of philosophical intelligibility. As an indispensable matter of prolegomena, Henry sought to make clear how the "concept of the reliability and authority of the Scriptures could be established and maintained in the modern world" (40). Henry's assertion is that an articulable theory of religious knowledge and truth are necessary for the defense of the Christian faith. Providing an articulation of the Christian worldview in the face of those supplied from secular sources should be within the scope of the theologian. The key epistemic point necessary for such a worldview by Henry's account was that God revealed Himself in cognitive-rational terms, with man possessing the capacity to receive this revelation through the endowment of the *imago dei*. This is a point that must be recovered according to Thornbury.

Following closely from the themes of epistemology, Thornbury turns his attention to engage Henry on the point where he has been most criticized from within the evangelical camp. The chapter titled "Theology Matters" constitutes a selected overview of Henry's fifteen theses found in volumes two through four of *God, Revelation, and Authority* [GRA]. Thornbury's summary of the fifteen theses is perhaps the best primer for GRA for its readability and brevity and one that should be read by anyone preparing to scale the six volume summit. It is in the latter half of this chapter that Thornbury engages the sharpest critiques against Henry, specifically those who view Henry's emphasis on epistemology and rational-cognitive propositions as a brand of Modernism. Thornbury deals primarily with post-foundationalist evangelicals with a focus on the influence of post-liberalism and speech act theory, to the consequence that he forgoes many Henry critics from outside the modern evangelical camp.

Following Henry's progression through the divine source and foundations of knowledge, Thornbury turns his attention to the topic for which GRA is most popularly noted—inerrancy. According to Thornbury, Henry's key contribution concerning the reliability of Scripture is that any debate "over the reliability of the Bible [is] a matter of God's ability to speak to his people." (127). Under the heading "Culture Matters," Thornbury considers Henry's vision for evangelism and social engagement. For Henry, the most basic need is for believers to become equipped with a competent faith integrated intelligently into all areas of human pursuit. Keying off Henry's *Uneasy Conscience of Modern Fundamentalism*, Thornbury points to Henry's chastising of protestant liberalism for purging orthodox theology from social concern and modern fundamentalism for purging social concern from doctrinal purity.

Finally, Thornbury takes up Henry's ideals for the movement for which he fought over a lifetime—evangelicalism. Thornbury explains that for Henry, the success of evangelical identity represented the success of the Christian faith. As such, the program Thornbury suggests is one which recovers the "evangelical" vision for Christian foundations across denominational and ecclesiastical boundaries. He observes that once upon a time core doctrinal commitments united believers across ecclesiastical boundaries under the umbrella of evangelicalism, and the power of such a union is a necessary pursuit.

There is much to be commended in Thornbury's work. Thornbury's engagement with Henry provides an accessible introduction to his principal ideas. Thornbury jests with justification about the abstruse nature of Henry's writing. He should be commended that in this work he has provided a well-written and understandable

introduction to Henry's thought. Thornbury's recollection of the main points of Henry's fifteen theses constitutes what may be perhaps the best primer of the heart of Henry's magnum opus. This is no easy accomplishment and reflects Thornbury's ability to understand Henry deeply and in turn communicate his thought effectively. Additionally, Thornbury should be commended for seeking a theological vision which provides substantive distinctives. Among those distinctives are an articulation of a worldview that is operable in the wake of Modernism and Post-Modernism, full affirmation of dependence upon divine initiative in revelation, integration of Christian implications into all spheres of life, practical engagement in spiritual transformationalism and social concern, and unified doctrinal commitment under the priorities of the kingdom. These emphases are good (for reasons beyond the fact they are found in Henry) and Thornbury has provided a thought-provoking entry into these priorities.

By way of critique, it will be helpful to ask a question of Henry's "classic evangelicalism" and by implication Thornbury's proposal for its recovery. The question may be phrased, "Does Henry's idea of evangelical ecumenism provide the necessary resources for a recovery of his ideals?" Some have opined that a lack of confessional ecclesiology within the neo-evangelical movement is partly to blame for its inability to maintain consistently the doctrinal distinctives Henry and his allies established. As Carl Trueman observes, the decision to "identify more strongly with the coalition movement of evangelicalism than with a particular denomination or local church" tends to sideline doctrinal distinctives (Carl Trueman, *The Real Scandal of the Evangelical Mind* [Chicago: Moody, 2012], 38). As such, the ongoing health of Henry's evangelical prospectus may have been undermined by his own commitments. This begs the question then if an ecclesial supplement is necessary to the success of recovering "classic evangelicalism's" ideals. Engagement on this point does not arise as a substantive factor in Thornbury's comments in the chapter "Evangelicalism Matters." Acknowledgement of this critique and comment on the prescription for correction in recovering Henry's vision would have bolstered Thornbury's proposal. Yet, in conclusion it is undeniable that Thornbury has done contemporary evangelicalism a service by intelligently presenting Henry and calling for a fresh look at the high points of his theology.

Jonathan A. Wood
Cedarville University

Studies in Ethics and Philosophy

***The End of Apologetics: Christian Witness in a Postmodern Context.* By Myron Bradley Penner. Grand Rapids: Baker Academic, 2013. 192 pages. Paperback, \$19.95.**

Are modern methods of apologetics the correct method? This question is the focal issue of Myron Penner's *The End of Apologetics*. Penner claims that apologetics, like philosophy, has been fragmented and fallen into disagreements due to the Christian community accepting the Enlightenment notion of independent and secure reasoning. This is why apologetics largely is unsuccessful both within and external to Christianity making it a curse in its current form. We are faced either with accepting Nietzsche and his nihilistic descent away from modernity, returning to Aristotle and his premodern use of reason, or going with Kierkegaard and his

middle ground approach which affirms reason but rejects the modern notion of reason (6–12).

Following the Kierkegaardian approach, Penner proposes a new form of apologetics. Christianity is not some sort of positivism that can be believed only if it is rationally proven (44). According to Penner, reason always takes place within a perspective and a community; therefore, reason is not a neutral, universal vantage point. It cannot provide final truth or a firm ground for belief (53–55). Thus, modern apologetics is wrong because it grounds the faith on the individual and his use of reason rather than the revelation of God (58). Under the Kierkegaardian approach, faith is more about truly becoming/living than truly believing a set of propositions. Epistemology (is it true and justified?) is replaced with hermeneutics (is it intelligible and meaningful?). Hermeneutics starts with the revealed word of God, not human reason, applying the found meaning to the world that is encountered (66–70). Faith is not about possessing truth but about being possessed by truth; in finding the quality of life that the faith claims to deliver. If something edifies and builds up then it is true. This experience of the truth guides the believer allowing him to interpret his life fruitfully and meaningfully so that he has a more authentic understanding of himself (74–76, 110). Thus, the hermeneutical approach leaves one rooted more firmly in the community and in God than the reason approach.

As a result, apologetic witness is a kind of confession where people confess their faith and proclaim their beliefs inviting others to examine the confessor's life and how it has been edified so that they may decide if the faith is true and will edify them (103). According to Penner, truth telling is agnostic. It is an uncertain process of attesting to our convictions and disclosing God through a performance that edifies and builds up (127). If a piece of communication is not edifying it is not the truth. Objective truths cannot be used to tear down others. Like speech actions, arguments are ethical entities with moral consequences (140–43). Rational coercion puts people in a position where they do not wish to be, and accepting beliefs they do not believe contributes to their alienating themselves. Christian witness that attempts to coerce one's neighbor rationally demonstrates a lack of love for that neighbor (145–48). Christianity needs to return to an apologetics of witness and edification, not rational argumentation.

Penner makes two penetrating points. First, current apologetic methods can exalt human reason making the need for faith or the grace of God superfluous. We can figure it out on our own. Second, the witness of a Christian lifestyle is sorely lacking in the apologetic mindset. Current apologetics have a tendency towards coercive argumentation than speaking the truth in love. Penner is right to call Christian apologetics back from these failings.

However, Penner's apologetic method is ultimately flawed in many ways. First, Penner is incorrect in his claim that reason is the perspective of a community. Rational truths, such as *modus ponens* or the law of non-contradiction, are not determined by the community. They are universally true. Second, Christianity is more than just a feeling of edification or a lifestyle. It requires one to assent to the propositional claims that Jesus is the incarnate Lord and the only means of salvation. One is not allowed to believe otherwise. Quality of life is a consequence of faith and obedience, not the source of it.

Third, reducing truth to edification is faulty. Edification can only be attested to by emotions and feelings, which are not valid grounds for truth. If it were, how would Christians respond to Buddhists who are edified by Buddhism or atheists

who are not edified by Christianity? Would we not have reason to accept the claims of Buddhism or suspect the truth of Christianity? Fourth, the interests and desires of the individual are ultimately inconsequential to the truth of the gospel. The gospel cannot be sugar-coated or watered down so that the individual may find it acceptable to him. God's call requires change in our lives, which is often unappealing and contrary to our interests.

Sixth, Penner's position is ultimately incoherent. Penner asserts that the modern method of rational argumentation and proof must be abandoned as faulty. However, Penner's entire book is a rational argument that claims to prove his position is correct. If Penner is not out to prove his position is rationally correct, then the modern method of apologetics is undefeated and may continue to be used. Thus, Penner's position is superfluous. Whichever way Penner's position turns, it defeats itself. As a result, Penner's method of apologetics is inadequate.

Graham Floyd
Southwestern Baptist Theological Seminary

***Mind, Brain, and Free Will.* Richard Swinburne. Oxford: Oxford University Press, 2013. 242 pages. Paperback, \$34.95.**

Few debates receive as much attention in contemporary philosophy as the body/soul debate. Though the subtleties and categories vary, the two general sides are physicalism and dualism. The formidable Oxford philosopher, Richard Swinburne, enters the foray with *Mind, Brain, and Free Will*. This review will give short descriptions of Swinburne's chapters and arguments and note one minor contention with an element of his argumentation.

As a dualist, Swinburne seeks to show that there are sound reasons for believing in the existence of a human soul. He writes that the focus of the book is "the nature of human beings—whether we are merely complicated machines, or souls interacting with bodies; and what follows from this for whether we have free will in a sense which makes us morally responsible for our actions" (1). Thus, according to Swinburne, our metaphysical stance regarding the human soul has substantial effect upon moral permissibility.

In chapter 1, "Ontology," Swinburne starts laying the ground work for his metaphysics. Here he establishes a framework for properties, substances, and events that he uses throughout the remainder of his book. Swinburne, being the crafty wordsmith that he is, constructs his positions by establishing philosophical foundations that bolster future conclusions.

With chapter 2 Swinburne discusses his view of epistemic justification. In detailing his criteria for justified beliefs, Swinburne also argues that the principles of credulity and testimony are reliable sources of accepting beliefs as probably true. In chapters 3 and 4, Swinburne begins forming his basic view of the soul, claiming that a full history of the world must include both mental and physical events. It is here that he seeks to prove that there is a difference between mental and physical properties. The distinction is proposed in "terms of the privileged accessible/public" (67). In other words, Swinburne defines the distinction between mental and physical properties by measuring the accessibility of the experience that has been instantiated. If the experience is purely subjective then it is mental. If the experience can be shared equally then the property is physical. Using this foundation, in chapter 4, he addresses epiphenomenalism, the view that mental events—such as conscious-

ness—exist, but have no causal power over physical events—the body. Swinburne argues that “no one could ever be justified in believing the core first principles of epiphenomenalism” (101); for one of the primary mental properties is intention, and intentions are a significant causation of physical events. Thus, most of chapter 4 is spent rebutting arguments defending epiphenomenalism.

Chapter 5 is an extension of Swinburne’s groundwork from chapters 3 and 4. Here Swinburne argues that it is the intentions of the agent that causes brain events which in turn cause bodily movements. It is the individual, he argues, that forms intentions which affects the brain. Thus, his primary focus is to defend agent causation over event causation.

In chapter 6, Swinburne details the nature of mental events. Defining mental events as “one for which the possession of some mental property is essential” (141), Swinburne discusses non-physical properties, the interactive problem, and the ontology of a human being. After arguing for the existence of a non-physical component of the human being, in chapters 7 and 8, Swinburne argues that free will and moral responsibility are tied intimately to mental properties.

There is little needed in way of critique of *Mind, Brain, and Free Will*. As usual, Swinburne displays his mastery of philosophical ideas. He sets out to prove that it is logically consistent to claim human beings have an immaterial substance, and in this reviewer’s opinion he succeeds. There is, however, one minor squabble I have with Swinburne’s argumentation. He gives Occam’s Razor (simplicity) far more weight than it deserves. He writes, “The simplest explanation of many of the bodily movements which we make is often in terms of intentions . . . , and, as the simplest explanation, such an explanation is therefore most probably the correct one” (89). To be fair, Swinburne is one of many philosophers (and scientists) that hold simplicity as a major criterion for philosophic explanations. Yet, the criterion seems highly problematic. What is it about simplicity that one should be compelled to claim it as a significant indicator of truth? For one, simplicity is subjective at best. What may be considered simple to person A is highly complex and dubious to person B (both individuals being of equal intelligence). Furthermore, there is a meta-criterion that needs to be established—what is to be considered “simple”? The general understanding of the Principle of Parsimony is that one should not multiply entities beyond what is necessary. Yet this definition does little to help the debate; both physicalists and dualists use simplicity as reasoning for their positions. Next, there is little reason to assume that simplicity is vindication for general acceptance of a theory or belief. Simplicity certainly does not make a proposition true. Lastly, accumulation of information comes in a gradation. What seems complex today may be categorized as simple tomorrow (keep in mind, “simple” does not mean “easy to understand”). Thus, it seems dubious to claim that better understanding of the concept will lead to general acceptance. Perhaps the concept becomes better understood, yet seems less likely the answer.

It seems best to use simplicity as a weak paradigm or perhaps an initiation point, but not as a standard criterion for acceptance of a philosophy. Due to simplicity’s eclectic use, if it is employed robustly, an argument may be caught in the philosophical wash. Fortunately, none of Swinburne’s major arguments hinge upon simplicity. Thus, the criterion of simplicity only has negligible affects of his overall argument.

Chad Meeks
Southwestern Baptist Theological Seminary

Studies in Preaching and Pastoral Ministry

***Embracing Shared Ministry: Power and Status in the Early Church and Why it Matters Today.* By Joseph Hellerman. Grand Rapids: Kregel, 2013. 320 pages. Paperback, \$19.99.**

Given Hellerman's position as Team Pastor at Oceanside Christian Fellowship Church, it is not entirely surprising the position that he takes in this book. The title of the book captures that heart of what seems to be his purpose, to argue for a team-based, elder-led approach to ministry. Though he oddly attempts to shy away from that as his stated purpose (194), it is clear from the extended and repeated focus on the issue (17, 193–95, 238–42, 247–48, 265–287, 287) as well as from the title of the book itself that this is the author's intent. It is, therefore, a little difficult to reconcile the statements, "It is not my agenda to argue for plurality leadership as the one biblical model for church leadership" (194), and "God's church is to be led by a plurality of pastor-elders" (287).

The book is organized in three parts with three chapters in each part. Hellerman begins each chapter by outlining the purpose of the chapter and concludes each chapter with questions for reflection. While generally, the author supports his chapters with research, there are other places where more support would have been helpful (180, 187).

The first part of the book was an interesting overview of power and authority in the Roman World. Most of the evidence for these chapters focuses on Philippi. Hellerman discusses the nature of social status and how the Romans emphasized ranks among people. He demonstrates their secular values and how those influenced competition for position and status (98). The author concludes this part with the statement, "It would have been wholly natural for the church to adopt the social practices of the dominant culture" (99).

Chapter 4 focuses on Paul's letter to the Philippians and attempts to present evidence that the church in Philippi was influenced by their surrounding culture. Indeed, the author points out several uniquenesses of Paul's letter to the Philippians and his visit to Philippi that suggest that possibility. Next, chapter 5 juxtaposes that with the humility of Christ presented in Philippians 2 and advocates Christ's humility as the model for believers to follow.

It is at this point that this reviewer admits some confusion as to the overall purpose of the book. This confusion is illustrated by the differences between the title and subtitle of the book. The first three chapters of the book represent an interesting historical analysis of power and authority in the Roman world. Chapters 4 and 5 address the book of Philippians and try to demonstrate that Paul was warning the church not to adopt the customs of its surrounding culture. These five chapters point to the subtitle of the book. However, the remainder of the book has a different focus. Chapters 6–9 relate more to the title of the book and, despite the author's awkward disavowal, clearly attempt to support an elder-led style of church governance. What is not entirely clear is if the author is suggesting that a single-elder style of church governance promotes a power and status style of leadership similar to the one depicted in Rome. His illustrations seem to imply that point.

Chapter 6 is the turning point of the book. This chapter generally moves away from the previous historical and biblical analysis and begins the author's assault on single-elder congregationalism. Even the title, *When Jesus is Not Enough*, implies the subtle allegation of abuse among single-elder leaders. The illustrations used to sup-

port his allegations are interesting. They come from painful experiences that he has heard about in ministry through his students, though it is not always clear if he has heard both sides of the story. The illustrations seem to over-exaggerate (254) and universalize bad examples on the entire church. And, at least one example (Richmond in chapter 6) seems more of a calling-out of a former church leader than a productive illustration. In the end, Hellerman castigates an entire system because of some abuses that he has witnessed. One might be led to wonder, after reading his book, if there are not any abuses in elder-led congregations. But, Hellerman himself answers that question by citing examples of elder-led churches with the same problems (175–176; 211), the first of which is in the same chapter in which he advocated the elder-led structure.

In his conclusion, Hellerman presents some final challenges. Here, he concludes that culture, Scripture, and the example of Christ emphasize the need for humble leadership following the example of Christ. This chapter, again, supported the confusion for this writer. The character depicted in the type of leadership the author advocates does not necessitate the other argument of this chapter (and the entire book) regarding team leadership. Hellerman described how Rome was led by a group of “elites” who lorded their authority over the masses (98). One cannot help but see a potential parallel (or at least a potential danger) of an elder-led congregational style of governance.

No one denies that abuses have taken place in both single-elder and plural-elder styles of leadership, but, ultimately, it is not the type of structure or a churches’ decision to follow Roberts’ Rules of Order (264–66) that is the problem. Hellerman’s call for humble leadership following the example of Christ is a better answer. That would be true whatever the style of governance.

Deron J. Biles

Southwestern Baptist Theological Seminary

***College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America.* Edited by Lucy A. Forster-Smith. Woodstock, VT: Skylight Paths, 2013. 337 pages. Hardcover, \$40.00.**

Editor Lucy Forster-Smith notes that this volume arose out of conversations between university chaplains and a concern they shared that their stories remained largely unknown (xvi). It therefore functions as something of an *apologia* for chaplaincy in higher education. In a world of increasing secularism and financial constraints, some might see the chaplaincy as an unnecessary luxury; after all, the church (or other religious institutions) should be doing the work of ministering to university students and staff. Thus, the contributors seek to explain not only how they minister, but also how their ministries impact the mission of the educational institutions they serve. The book includes essays from a number of chaplains who represent a variety of religious traditions and types of educational institutions, and they approach the essays in diverse ways: by telling stories, by offering theological reflections, by providing historical analysis—all with a view to giving the reader food for thought about how chaplains have contributed to campus life and the lives of university students.

The book has both strengths and weaknesses. I will comment briefly on each, beginning with its shortcomings. First, while the book seeks to offer a wide spectrum of religious perspectives on chaplaincy in higher education, it fails to include

the voice of one of the most influential movements on the American religious landscape, namely evangelical Christianity. This is a glaring omission, just given the sheer numbers of evangelicals in the United States, but all the more so due to two other factors. First, concerns of evangelicals with regard to the implications for First Amendment rights of chaplains (mostly military, but also healthcare, public service, and university) have been in the news almost constantly for the last ten years or more. Second, and somewhat ironically, one of the chapters used the exclusion of evangelicals by liberal Protestants as a way of chastising those university chaplains who allow their own assumptions/religious perspectives to limit the scope of their ministries. In his chapter entitled, "Stewards of the New Secular," Samuel Speers tells of a panel discussion on the Mel Gibson movie, "The Passion of the Christ" that his office sponsored. At the conclusion of the event, he was approached by an evangelical student who expressed her disappointment that no evangelical had been invited to participate. Speers admits that it was wrong of him to exclude such a voice from the panel and notes that he has since tried to incorporate one in his events because it "unsettles" the campus's (and his own) "liberal assumptions" (248). As he puts it, the encounter with the student showed him that a "kind of hidden liberal Protestantism can stand in for the secular" in that context (249). Unfortunately, the editor of the book did not see that such a voice was needed.

Second, the contributors to the book are all decidedly liberal and pluralistic in their approach to chaplaincy. That is, the contributors treat all religions as being equally true or speaking to the same Reality. Numerous examples could be given, but just to give one, in describing her work in helping grieving students connect to one another, Karlin-Neumann writes, "Our gathering is devoid of religious symbols or rituals, yet presiding over this group of mourners is one of the most sanctified acts of my chaplaincy" (137). The use of "sanctified" here is curious. Students from many faiths or no faith (Christian, Jewish, Hindu, Muslim, Buddhist, Shinto, Native American, and secular students) participate, and there appears to be little concern to point them to the truth about God. Yet the exclusive claims of many of the religions represented demand that at least some are wrong, and this means that the time cannot be sanctified—set apart unto God—unless universalism is true.

Third, there are times when the reader can walk away from the book with the impression that chaplaincy is only about connecting with people (or helping them connect to one another) on an emotional level; sometimes the emotional and spiritual are conflated in the essays. For example, in the opening essay, Kugler describes a Good Humor ice cream cart that she keeps in her office so that students will feel welcome. The idea is fine, and in the wake of the 9/11 attacks, it became something of an excuse for students to come by the chaplain's office, but Kugler argues that the cart became "one of the holiest objects at Interfaith Center" because students connected to one another over a dreamsicle and thus found comfort from the cart.

Of course, each of these criticisms can be reduced to the complaint that the book is theologically liberal. For those coming from a liberal tradition or liberal approach to ministry, there is much to find of use in the anecdotes and theological reflections in the book. Oliver's essay, which makes use of William Sloan Coffin's legacy at Yale to discuss the fluid nature of chaplaincy, is particularly noteworthy, as is Hong's essay, which reads like an apologia for the viability (and even depth) of syncretistic approaches to spirituality and ministry, something he calls "the value of hybrid identities," even while he offers a rather philosophically rigorous critique of postmodernism (227).

The book effectively raises the key questions anyone considering chaplaincy ministry should consider, namely questions about the relationship of the sacred and profane on the university campus, the role of the chaplain in the institution's mission, and how the chaplain can serve those of other faiths while remaining true to his/her own. As Shorb puts it, "What does it mean to be the God-person on a godless campus?" (76). While some readers will not find the answers given by many of the authors to be satisfactory, they will nevertheless be challenged to think through their own theology and philosophy as they relate to these issues.

The book also serves as a storehouse of creative ideas of how to connect with parishoners (in this case, students). In what is arguably the best chapter in the book, Henry-Crowe wrestles with the balance of her roles as religious educator and advocate generally, and religious leader of her own (Methodist) tradition. She has come to see her job as extending far beyond the walls of the chapel, in order to create opportunities to minister to students as they go through their prescribed courses of study. In what can only be seen as genius creativity, she has made it her practice to accompany medical students through their human anatomy class where most will encounter their first cadavers in a clinical sense. For many, the experience is unsettling both emotionally and spiritually, and the chaplain's presence and availability provides a sense of calmness and solemnity, and an opportunity for processing.

Ultimately, the work offers some valuable insight into chaplaincy in higher education and in general. However, it does so, ironically enough given the diversity of its authorship, from a rather limited perspective. This means that it has a more limited value than it could have otherwise enjoyed. Nevertheless, it effectively meets its stated goals and will prove both useful and provocative to those entering or working in higher education chaplaincy, as well as those who work in higher educational administration.

John D. Laing
Southwestern Baptist Theological Seminary

***Preaching: A Biblical Theology.* By Jason C. Meyer. Wheaton: Crossway, 2013. 368 pages. Paperback, \$22.99.**

In *Preaching: A Biblical Theology*, Jason C. Meyer provides a unique contribution to the subject of preaching. Rather than focusing on issues such as sermon development or delivery, Meyer traces the theme of the ministry of the word—stewarding the word and heralding the word—through the biblical narrative in order to provide a foundation upon which to build his discussion of expository preaching.

The position presented in the book is that "the ministry of the word in Scripture is *stewarding and heralding God's word in such a way that people encounter God through his word*" (21). This three-part thesis—receiving/stewarding God's word, heralding God's word, and responding to God's word—is then traced from Adam to the Apocalypse through ten stewardship paradigms (70). Meyer argues that "knowing these stewards will strengthen our own stewardship today" (71).

Furthermore, these paradigms provide a backdrop for Meyer's contemporary discussion. He presents expository preaching as the best method of stewarding and heralding God's word in the present context, though he acknowledges the difficulties associated with such a position. Providing a biblical definition of expository preaching is tenuous since "the Bible never directly defines expository preaching," in fact, "it never explicitly uses that phrase" (237). Even more disconcerting is the "question

of whether the Bible contains any examples of expositional preaching" (270).

Such difficulties may appear overwhelming, but Meyer's background study provides the necessary corrective-lens through which the definition of expository preaching is made clear. In the same manner that the three phases—the stewarding phase, the heralding phase, and the response phase—fit the context of Scripture, they also provide the construct for contemporary discussion, albeit with two points of distinction. God's revelation is complete in written form and is no longer being added to by God's spoken word. The canon is complete and closed. Secondly, Meyer notes rightly that while Scripture is inspired and inerrant, "our interpretations of Scripture are not" (238).

With these two caveats in place, Meyer posits that, "the phrase *expository preaching* is a way of expressing the vital connection between the terms *stewarding* and *heralding*" (239). He explains that while heralding describes the manner of delivery, stewarding emphasizes the care with which the preacher approaches his task in order to communicate accurately the very words of God. Meyer demonstrates that the over-arching biblical witness concerning the manner in which one receives and proclaims God's word testifies in support of expository preaching, even if it never does so by name. Contemporary exposition of the biblical text, then, is the culmination of Meyer's study.

Meyer rightly discerns a vacuum in the vast array of books written on the subject of preaching. His concern is that most books, "focus narrowly on specific words for 'preaching' instead of the wider conceptual category to which preaching belongs: the ministry of the word" (316). Such a narrow focus reveals an inadequate appreciation for—and understanding of—the breadth and depth of the biblical text. One cannot simply defend his own method of proclaiming the word of God with an insufficient understanding of what God's Word says about the task of proclamation. Meyer provides the biblical theological study necessary to support expositional preaching.

His emphasis on "the herald" and "heralding" the word of God is helpful in light of other preaching images. The image of the herald highlights the borrowed authority of the preacher, for, "the herald's authority is completely derived and is legitimate only to the degree that he faithfully represents the one who sent him" (23). The herald has no authority other than that which is given him by the king, and that authority is predicated upon the accuracy and faithfulness with which he proclaims the king's message. The herald, "has no authority to modify the message or insert his own opinions as if they represent the revealed will of the sender" (24). The herald's responsibility is not to persuade or convince, but rather to proclaim the message faithfully and accurately. This biblical portrait should force the one who would proclaim the word to God to reassess his purpose, design, and goals for preaching.

There is significant variance among those who write on expository preaching. For some, such as Haddon Robinson, this simply means deriving one's main point from the text before discerning which method to communicate the main point. They might argue that the form of the sermon matters little in the exposition of God's Word. Others maintain that the shape of the text should govern the shape of the sermon—the manner in which God communicated his Word should govern the manner in which the preacher communicates God's Word. Meyer's heraldic emphasis appears to place him comfortably in the camp of the latter rather than the former, yet he does not make this distinction at any point. However, it must be noted that Meyer's book is not intended to serve as a preaching handbook or manual.

Preaching is not intended to walk the reader through the task of sermon preparation, nor is it written in such a way as to strengthen the reader's sermon delivery. Meyer approaches the task of preaching with the reverence and gravity that the subject matter deserves and establishes a biblical-theological call for expository preaching; such preaching stands in the line of those who have been entrusted with God's Word and who "take that word and faithfully serve others with it" (21).

David G. Norman, Jr.
Southwestern Baptist Theological Seminary

***Preaching the New Testament.* Edited by Ian Paul and David Wenham. Downers Grove: IVP, 2013. 263 pages. Paperback, \$26.00.**

A book consisting of a collection of themed essays from various authors is like a mountain range—it will typically contain an admixture of both "peaks" and "valleys," that is, some essays are stronger and better than others. *Preaching the New Testament*, edited by Ian Paul and David Wenham, is no exception. Fortunately, in *Preaching the New Testament*, there are far more "peaks" than "valleys."

Positively, this work features seventeen essays from leading New Testament scholars such as D. A. Carson, John Nolland, and the late I. Howard Marshall and R. T. France. The information is easily accessible to most pastors, seminary students, and well-read laity and is focused on pragmatics. While there are some technical terms and more advanced discussions scattered throughout the book (especially in the latter chapters) the majority of the text serves its purpose well in offering a "useful way into the question of preaching the New Testament, which will encourage followers of Jesus not just to follow his moral example, but to follow him in being effective teachers of God's kingdom, truth and way" (16).

Negatively, while the aims of this book are indeed ambitious, perhaps they are a bit too ambitious given space limitations. Often only a mere "helicopter view" of the subjects discussed is offered. An example includes Hardin and Maston's section, "Preaching Paul's Letters" (chapter 7), in which the authors attempt to cover the preaching of the Pauline Epistles in a scant twelve pages. It would have also been helpful if the authors had included a subject index for finding key terms repeated in the work, especially those that are technical in nature.

While there were a plethora of "peaks" throughout this book, some rise higher than others. Particularly beneficial is Snodgrass's essay on "Preaching *Jesus'* Parables" (chapter 3, emphasis original). This is a troublesome area for many preachers (including this reviewer) as there are usually two extremes homileticians fall into—those who are guilty by "subtraction" and those who are guilty by "addition." Those guilty of subtraction reduce a complex parable to only one point. Conversely, those guilty of "addition" find numerous sermon points that are absent from the text, "adding into" the parable more than is actually there. The damage done is missing the point(s) of the text by misunderstanding the flow of the narrative, and thus, losing or weakening the power of the writer's intended, tangible effect. Snodgrass explains, "Parables are like Trojan horses. Defences go down, and objectivity and fairness are enabled, which if taken seriously require people to respond *personally*, not in the abstract" (47, emphasis original).

Ian Paul's essay, "Preaching from the Book of Revelation" (chapter 11), was another pinnacle in this book. Paul's keen insight into the multitude of Old

Testament allusions embedded within Revelation was invaluable and goes far to explain why many (if not most) exegetes misinterpret the text of Revelation as they often overlook these important Old Testament themes (164–65). Rather than spending his time on the typical fare of the various ways of reading Revelation (i.e., preterist, idealist, historian, or futurist), Paul assists his readers in ascending up a different path. He challenges his readers to rethink their presuppositions regarding the exegesis of Revelation and invites them to see afresh the vivid vistas that await the careful climber who takes the time to see Revelation from within its canonical and historical contexts and not merely from the distant lens of one's own theological system.

Chapter 13, "Preaching the Ethics of the New Testament," was another particularly high peak in that Nolland discusses the importance of preaching the oft-neglected ethical material within the New Testament. This discussion is important because to disregard the ethical material of the New Testament is to undermine the Bible's authority and to question the usefulness of Scripture in contemporary living. The problem in preaching the ethical material is that often anger and legalism result. Furthermore, the question as to whether a text is *descriptive* (temporary in its relevance) or *prescriptive* (timeless in its application) arises when covering the ethical material of the New Testament. This question stems mainly from the distancing between the contemporary congregation and the first-century writer. In this essay, Nolland highlights the urgency and apologetic nature of such ethical preaching (197). Critically important issues—such as the deconstruction of marriage and family by militant feminist/radical homosexual groups, waning moral values, and increase of cohabitation—necessitate the preaching of the ethical material of the New Testament.

In sum, *Preaching the New Testament* is worthwhile and well deserving of a spot on the shelf of any pastor or student wishing to preach the New Testament faithfully. It is easily accessible, pragmatic, and current on the key issues in contemporary homiletics. While not without faults, this book achieves its goal in aiding the busy pastor with a helpful guide to preaching the New Testament.

Gregory E. Lamb
Southeastern Baptist Theological Seminary

Studies in Evangelism and Missions

***Developing a Strategy for Missions: A Biblical, Historical, and Cultural Introduction.* By John Mark Terry and J. D. Payne. Grand Rapids: Baker Academic, 2013. 287 pages. Paperback, \$28.00.**

John Mark Terry and J. D. Payne have produced a worthy addition to the excellent Encountering Mission series of books. This new book, like Dayton and Fraser's classic *Planning Strategies for World Evangelization* (viii), provides a comprehensive look at mission strategies. It adds a needed critique of strategies that have been trendy in recent years.

The authors devote an entire chapter to the Church Growth Movement founded by Donald McGavran. They endorse McGavran's prioritization of receptive groups for missionary work: "Unless a team is specifically called by God to a resistant people, it should begin where the Holy Spirit has been working, ripening the field for the harvest" (47). Payne assigns the very highest priority to highly receptive, but

unreached, groups. The authors advocate a ten-percent evangelical concentration as a standard for classifying unreached groups rather than the earlier twenty percent or the currently popular two percent (189). They also reflect the concerns of Dayton and Fraser for the importance of strategy for missionaries working among people classified in the middle range of a receptivity scale (179, 184). They lament that many missiologists ignore the receptivity principle (176).

One of the most interesting and relevant sections of the book explains the strengths and weaknesses of the Church Planting Movement [CPM] strategy described by David Garrison. Listed as positives are “fervent prayer, widespread evangelism, and planting indigenous churches” (133). Also mentioned in a good light are the emphases on “local leadership, reproducibility, and limited foreign involvement” (133). On the negative side, the authors mention the neglect of thorough training for disciples and leaders, the use of new converts as pastors, and “a minimalistic approach to ecclesiology” (133). They remark on a related weakness: “Also, many of the featured CPMs seem to have a short life span. That is, after a few years researchers cannot find the churches” (133).

The book describes CPM strategy as a stream of the Church Growth Movement (119). This assertion is debatable. Garrison says, “Church Planting Movements are not the Church Growth Movement” (*Church Planting Movements* [Midlothian, VA: WIGTake, 2004], 24). In spite of some similarities between the CPMs described by Garrison and the people movements described by McGavran, significant differences exist between Garrison’s missiology and McGavran’s missiology.

The authors take a strong stand against insider movement strategy: “The critics are rightly concerned with the likelihood of syncretism should the converts continue to worship in their temples or mosques” (145). They utilize field research to show the syncretism among people supposedly converted to Christianity using C5 strategy, reporting that “66 percent say the Qur’an is more important than the Bible” (144). In regard to the Camel Method, however, the authors are more sanguine: “Third, this method has proven effective in many different parts of the Muslim world. While the response to the Camel Method has been generally favorable, some critics have raised objections” (146). The authors view the Camel Method as a bridge (145); however, the Camel Method spends too much time in the Qur’an. Like Paul in Athens, the Christian witness should not spend much time on a bridge.

Scattered throughout the book are interesting sidebars and case studies that would be useful for interactive discussions in the classroom. One example is a case study about a missions committee hearing presentations by two missionaries, one serving in a harvest field (Brazil) and another serving in the 10/40 Window, and only having enough funds to support one of them (135). Another example is a case study about newly converted men with multiple wives (165–66). These types of case studies help students apply biblical principles in real-life situations.

The authors emphasize the importance of team involvement in strategizing (208). They discuss the strengths and limitations of teams, phases of team development, and the alignment of teams (209–17). In the largely individualistic Western culture of today, such attention to teams is necessary. Pertinent to the proper functioning of a team are its end vision, goals, and action steps; thus, these subjects are frequently discussed in the book.

Much space is given to the historical development of strategies for missions. Among other benefits, this section helps the reader understand how missionaries learned to communicate effectively their intended message to their intended

audience. One example given is Adoniram Judson's successful use of an open-air pavilion to teach the people in Burma after he observed the Buddhist monks using that format (87, 171). The historical section starts appropriately with a discussion of the Apostle Paul's strategy; the authors include David Hesselgrave's important "Pauline Cycle" in their discussion (58–59). The book has a solid biblical foundation. Terry and Payne's comprehensive book will be very useful in classrooms where strategies for missions are studied.

Mike Morris
Southwestern Baptist Theological Seminary

