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Book Reviews

Biblical Studies

***Hermeneutics as Apprenticeship: How the Bible Shapes Our Interpretive Habits and Practices.* By David I. Starling. Grand Rapids: Baker Academic, 2016. 256 pages. Paperback, \$25.00.**

David Starling, senior lecturer in New Testament and Theology at Morling College (New South Wales, Australia), writes that learning how to interpret the Bible is not like learning a subject such as calculus. It is more like learning a trade. It requires not just textbook methodological rules, but it also involves learning in real-life situations and from others in the Christian community. The Protestant motto *Sola Scriptura* has often been mistaken as a guideless way of interpretation. However, the biblical writers did not leave the Church without guidance on how to interpret. This book focuses on the dynamics of inner-biblical hermeneutics and their significance for Scripture's theological interpretation. Interpreters do not always have to depend on outside sources to learn how to interpret properly. The biblical writers, in many ways, show us how to interpret. Starling exams several biblical books, selecting one key issue of interpretation that arises in it and tracing the interpretive work of the authors. From there he draws implications for biblical interpreters today.

In the first six chapters Starling examines various Old Testament books and the purpose for which they were written. He begins with the Psalms, showing that they do not merely teach precepts and propositions, but their purpose is to teach believers how to sing and pray. The book of Deuteronomy functions as an interpretation of the Law. Ruth provides a narrative for Israel on how to apply the Law. First and Second Chronicles function as an interpretation of biblical history. Wisdom books interpret personal experience in light of Scripture. Zechariah and the prophets' main message of repentance uses the Torah to remind Israel of their covenant with the Lord. Each book's author is demonstrating to Israel how to read and interpret the Bible.

The next eight chapters are an examination of a few New Testament books and how the author's intent is also his hermeneutic. Each author takes the Hebrew Scriptures and interprets them in light of Christ's coming. Matthew details Jesus' authoritative teaching of the Old Testament with an emphasis on obedience. Luke is an announcement of the end of Israel's exile and climax of Israel's history. John's Gospel presents a courtroom scene in which the truth is contested. Israel and the nations are on trial in light of Christ's arrival. First Corinthians shows a way in which to do theology. Paul interprets the Corinthian situation in light of the Old Testament and gospel of Christ. The allegory of Galatians connects biblical narrative to a present situation, discerning implications of the whole biblical story for the shaping of Christian action in the world. The exhortations of Hebrews take all of the words of Scripture as present tense: God speaking today through His previously written Word. First Peter uses the exile motif of the Old Testament and applies it to the believers of his day living in the Roman Empire. Revelation is an encouragement

for believers to make sense of their experience of suffering and persecution, spurring them on to perseverance and in hope. All of the writers are teaching a way of reading the Old Testament.

The key strength of this book is how it balances interpreting the Bible by focusing on the author and utilizing a Christological approach to application. Each biblical author does indeed give clues to how to read and interpret. The New Testament writers give us patterns to follow to understand the Old Testament in light of Christ's appearance. The New Testament is indeed a continuation of Israel's story. Starling does not simply show how to read the Old Testament in light of the New, but he shows how the New Testament should be read in light of the Old. This may be one of the biggest contributions of this book.

The weaknesses of the book are few. His chapter on the book of Revelation does not seem to follow his approaches in the earlier chapters. Starling does say that Revelation is not only a hermeneutical challenge but a hermeneutic itself—John alludes to the Old Testament to spur perseverance and encourage hope. However, is his hermeneutic replicable? It could be, but Starling does not elaborate on this idea.

Overall, *Hermeneutics as Apprenticeship* is a book appropriate in the academy and in the church. Readers will enjoy Starling's insights on the purposes of each analyzed biblical book. Taking the Protestant axiom "Scripture interprets Scripture," Starling applies it in a fresh way that privileges the author's purpose while examining the author's own use of other Scripture. The biblical reader can then join in the interpretive community and learn their practices. The biblical writers were not just teaching lessons but were also teaching hermeneutics. As Starling shows, Christians indeed should be hermeneutical apprentices to the biblical writers.

Daniel Weaver
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***Malachi Then and Now: An Expository Commentary Based on Detailed Exegetical Analysis.* By Allen P. Ross. Wooster, Ohio: Weaver Book Co., 2016. 272 pages. Paperback, \$17.99.**

Grammarians and Old Testament scholar Allen Ross has accomplished what he intended (viii–ix): he has written a guide from exegesis of the Hebrew text to exposition in English with application, using Malachi as the text. This approach results in a commentary on the prophetic booklet that falls comfortably within conservative theology. *Malachi Then and Now* could serve as the primary text for Bible students's first exegesis course after completing a full elementary Hebrew text, such as Ross's own. The author has provided readers with parsings, grammatical functions, and lexical information for most of the significant words and phrases in the whole book of Malachi. He has translated every verse and commented on the occasional textual difficulties.

In a way, this book is like the ideal exegetical paper and the ideal homiletic practicum paper, combined and extended to cover all of Malachi. The exceptions to this comparison are easy to identify with the book in hand. First, Ross rarely interacts explicitly with other scholarship in his exegesis. There are limited footnotes and no endnotes, but the reader might notice that Ross is aware of what others have said about the text (e.g., 51 on a theoretical setting of Mal 1:6–14). Second, Ross includes application, but he does not include stories and other illustrations typical of sermons. Someone teaching through Malachi with *Malachi Then and Now* in hand will find

a thorough guide through the meaning of the biblical text with help for structuring sermons and principles for application that need audience-specific examples to connect best with hearers.

A few strong and/or interesting points highlight what characterizes Ross's work. Ross distinguishes between atonement provided by animal sacrifices and that provided by Christ in the New Testament—the former addresses sanctification within the covenant relationship, while the latter includes justification (51, 61n6). Happily, Ross understands Malachi 1:9a (“So now, implore God so that he may be gracious to us.”) as the prophet's sincere instruction rather than an ironic quotation from insincere priests. The author also accepts the reference to Levi in Malachi 2:4 as a metonymy, referring to the whole tribe that comes from Levi (75n6, 79). And so, the idyllic priests depicted by metonymy are an unspecified bunch of “early priests” (87). This interpretation affords the prophet more credibility than supposing, with some scholars, that Malachi 2:5–9 drew on a fictitious archetype of a priest. Ross argues that Malachi 2:10–16 regarded marriage as a covenant witnessed by God to fulfill his plan for his people (120–23). Finally, Ross interprets Malachi's eschatology in dialogue with New Testament eschatology, developed around a first and second coming of Jesus the Messiah (see 132–34, 141, 178–81, 191). The book concludes with a summary of Malachi's sections and a discussion of the Christian doctrines derived from Malachi.

John Mark Tittsworth
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***Echoes of Scripture in the Gospels.* By Richard B. Hays. Waco: Baylor University Press, 2016. 524 pages. Hardcover, \$49.95.**

In *Echoes of Scripture in the Letters of Paul* (Yale University Press, 1989), Richard Hays sought to examine the creative ways that Paul appropriated the Hebrew Scriptures in his letters. In this volume, Hays applies his intertextual approach to a sustained study of the Gospels in order to “open up fruitful lines of inquiry” about these texts (xiii). As in his other works, Hays here seeks to account for both direct citations of Scripture in the Gospels and also the more subtle ways the Gospel authors associate and link their books to the texts, themes, and images of the Hebrew Bible.

Hays contends that “only if we embrace figural interpretation” can we make sense of the Gospel writers' claim that “the Scriptures bear witness to Jesus Christ” (2). By figural interpretation, Hays means “a reading that grasps patterns of correspondence between temporally distinct events, so that these events freshly illuminate each other” (358). Accordingly, the four major chapters of the book examine evidence of this figural Christological interpretation in Mark (chapter one), Matthew (chapter two), Luke (chapter three), and finally John (chapter four). Overall, Hays seeks to demonstrate that each of the Gospel writers employs this shared strategy but does so in unique and distinct ways. Because “figural interpretation” involves both prospective and retrospective elements (reading forward *and* backward), Hays maintains that this reading strategy “creates deep theological coherence within the biblical narrative” and “stands at the heart of the New Testament's message” (3). For Hays, then, the intertextual strategy of the Gospel writers is *perceptive* rather than poorly executed or perfunctory, *figural* rather than finicky or formulaic, and *surprising* rather than spurious.

In a candid preface, Hays details his unexpected battle with pancreatic cancer and also the expedited process that allowed this volume to appear so quickly. Though the final production of the book was abbreviated, the development of his approach and study of the Gospels has been many years in the making. The result is an enriched and thoroughgoing treatment of intertextuality in the four Gospels. Many will disagree with the overall approach or certain aspects of Hays' study. Some might point out the possible pitfalls, for instance, of articulating the "possible pitfalls of Matthew's hermeneutic" (352). Some will also want to root the nature of figural interpretation more firmly in an author's intention rather than a reader's perception. However, all should be thankful that Hays was able to gift the scholarly community with this culmination of his careful reflection on the Gospels and the Hebrew Scriptures. Hays insists that "the thing that matters in the end is the actual *reading* and interpretation of the primary texts" (xvi). This volume provides a host of careful observations that will aid readers of the Gospels in this ever-important task.

Ched Spellman
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***The Acts of the Apostles.* By James D.G. Dunn. Reprint. Grand Rapids: Eerdmans, 2016. 421 pages. Paperback, \$32.00.**

The copyright page notifies the reader that Eerdmans has reproduced the same content as the 1996 Epworth edition, except for newer maps. In the Introduction, Dunn adds just over a page of bibliographic recommendations from 1996 to 2016. Dunn interacts with none of the new recommended works, judging from the appendix. Better said, the newer recommended works do not change how Dunn expounds the book of Acts, because this commentary is the author's own exposition. There are no footnotes or endnotes. Dunn only mentions other works that have shaped his understanding, and Dunn's sharp interest in the book of Acts makes this exposition more engaging than a technical commentary. Scot McKnight, a former student of Dunn's, commends this work to Bible teachers as his own first read when studying Acts.

Dunn addresses the book of Acts as the second of Luke's works, composed according to acceptable conventions for historical works of the first century. Because of these conventions, Luke might omit some traditions for the sake of clarifying theology. For instance, Luke recorded Jesus' ascension as ending the period of physical encounters, but 1 Corinthians 15:5–8 might imply a longer period of appearances (4, 13). Dunn sometimes argues the inverse: Luke included data he found in sources that did not reflect his own views, but he felt compelled to include them. For instance, Dunn considers the Christology of Peter's sermon "primitive" in comparison to Luke's own time (28). Likewise, the prophet Christology of Acts 3 has a "marked primitiveness" to which Luke felt bound when recounting the early days. Therefore, "he [Luke] did not intend the sermon to be a model for preaching in his own day" (43, cf. 99 on 7:54–60). Throughout the work, Dunn maintains this tension between, on the one hand, Luke's freedom to consolidate disparate details into a coherent eschatology (though even this activity has exceptions, like Acts 3:20–21 [47]), and on the other, Luke's obligation to include the earliest Christologies even though Luke himself afforded Jesus a much higher status.

Throughout the commentary, Dunn's reminders that the wonders and zeal depicted in Acts have parallels in the Old Testament (62, cf. Acts 5:1–11 and Lev

10:1–3; 2 Sam 6:6–7) and in other movements (22–23 on Pentecost; 108, 220–21, 259 on exorcisms) are refreshing. In handling Luke’s account of Paul’s conversion and speeches (e.g., 117–18 on Acts 9; 272–74 on Acts 20), Dunn does not obscure his exposition of Acts even though he extensively constructs pictures of Paul from the epistles. Paul’s primary epistles serve as Dunn’s standard for evaluating Luke’s picture of Paul, and Dunn finds Luke’s writings somewhat more credible than other scholars (e.g., Haenchen, Conzelmann, D. Rusam, Th. Phillips, or even Fitzmyer) at times. Finally, Dunn finds Acts 15 compatible with the Pauline letters, even if Luke compressed some informal developments of Jew and Gentile fellowship into the formal apostolic agreement (196–97).

John Mark Tittsworth
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***Comparing Judaism and Christianity: Common Judaism, Paul, and the Inner and the Outer in Ancient Religions.* By E.P. Sanders. Minneapolis: Fortress, 2016. 468 pages. Paperback, \$39.00.**

Among his other work, E.P. Sanders has produced three works widely recognized in New Testament studies: *Paul and Palestinian Judaism* (1977); *Paul, the Law, and the Jewish People* (1983); and *Jesus and Judaism* (1985). Sanders has influenced New Testament studies by bringing Judaism to new light for Christianity with his coinage of “covenantal nomism” to describe the Jews’ active participation in the covenant in obedience to righteousness as opposed to the commonly held view that reduces Judaism to mere legalism. Sanders has aimed at understanding Jews and their Judaism. This recent volume entitled *Comparing Judaism and Christianity* is a collection of twenty-two essays that derive from this central thread of Sanders’s work.

Worth noting from the onset is that more than half of these essays have been published previously, and ten essays from this collection have only been presented in various papers and lectures. The first essay that serves as the introduction is also entitled “Comparing Judaism and Christianity,” an autobiography of what led Sanders to compare the two religions. Without much flare or embellishment, the account stays grounded, revealing how his rather uneventful childhood and education led to some very fortunate encounters with institutions and scholars. These encounters shaped Sanders’s love for and understanding of Jewish history and Talmudic studies.

After this introductory essay, the rest of the articles are divided into three parts: “Early Judaism and the Jewish Law”; “Paul, Judaism, and Paulinism”; and “Inner and Outer in the Study of Religion.” The first essay of Part I, “The Origins of the Phrase ‘Common Judaism,’” gives further thought to covenantal nomism, which depicts the *essence* of Judaism as loyalty to the law for sustaining a covenantal relationship with God. The essay proposes the need to recognize “common Judaism” by emphasizing the essence of practice and belief.

The next essay, “Covenantal Nomism Revisited,” states the tenets of covenantal nomism, which includes: (1) God has chosen Israel, (2) God gave the law, which is (3) God’s promise to maintain the election of his people, along with (4) the mandate to obey. Sanders places the focus of salvation to be the result of God’s mercy rather than human achievement. The next two essays explore similar patterns of Judaism in other Jewish communities, such as the Qumran and synagogue communities in the ancient world.

Part II is an examination of Paul in his beliefs and writings. There are eight essays in this section. The first of these, entitled “The Covenant as a Soteriological Category and the Nature of Salvation in Palestinian and Hellenistic Judaism,” shows that all Palestinian Jewish literature, except for IV Ezra, points to membership in the covenant and keeping the law toward salvation. IV Ezra expresses doubt in the covenant’s ability to save and sees only a limited few who are saved. In Hellenistic Judaism, there is a more mystical element of Hellenism where salvation is realized through a rite or vision.

The following essay, entitled “God Gave the Law to Condemn,” is one that examines providence in Paul’s theology and arrives at the conclusion that Paul intentionally “picked on” the law as God’s way of condemning the world. The essay “Literary Dependence in Colossians” shows Colossians to be dependent on Paul’s authentic letters, especially in the paraenetic material found in Romans and Galatians.

In “Was Paul a Prooftexter?” Sanders shows evidence of Paul’s rabbinical training, where memorization was critical for his style of argumentation as an ancient Jew. With the essay “Did Paul Break with Judaism?” Sanders concludes that Paul did not, although he did create a division within Judaism based on the new condition of entry into the in-group through faith in Christ. In “Did Paul’s Theology Develop?” Sanders answers with an overwhelming “yes” in the areas of eschatology, inner spiritual life, and suffering/imitation/sharing, particularly in 1 Thessalonians and 1 Corinthians. The essay entitled “Paul’s Jewishness” reconstructs Paul’s Jewish education. This education focused on memorization, perhaps one reason for Paul’s conflating quotations in his writings. In “Jewish Association with Gentiles and Galatians 2:11–14,” Sanders investigates Gentile relations with Jews regarding impurity.

Finally, Part III consists of chapters 14–22. These were lectures and presentations covering topics within Judaism and Christianity: fruit, works, tithing, hypocrisy, and inclusion into the inner circles of community.

As Sanders noticed growth in Paul’s theology in one of his essays, this collection is also a growth of Sanders’s thought on Paul’s hermeneutics, training, rearing, and role as a rabbi. The autobiographical essay at the beginning shows the trajectory that views Sanders’s work from the standpoint of his training and his desire to uncover the reality of Judaism in Paul’s time—that Judaism was not a culture of works-based faith nor a religious institution of legalism. The fruit of Sanders’s labor is his handling of primary sources and his honest aim to place Paul in his Jewish surroundings.

Moderate in his theological orientation, Sanders’s positions are largely in line with his mainline Protestant background. This most recent essay collection offers a range of ideas to explore Paul’s background as a rabbi and his context as a Diaspora Jew, especially considering what Sanders has later coined “common Judaism” in Paul’s time.

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***The Epistle to the Romans.* By Richard N. Longenecker. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 2016. lxxvii + 1,140 pages. Hardcover, \$80.00.**

In addition to his early Pauline works such as *Paul, Apostle of Liberty* (1964) and *Introducing Romans: Critical Issues in Paul's Most Famous Letter* (2011), Longenecker has now produced this commentary as a capstone to his Pauline and particularly Romans scholarship. Each pericope in this commentary has six components: translation, textual notes, form/structure/setting, exegetical comments, biblical theology, and contextualization for today.

To get a sense of the commentary, this review will focus on Longenecker's discussion of key passages. The righteousness of God in 1:17 speaks of a right legal status before God and also a righteous "ethical quality" (174). Longenecker acknowledges that the New Perspective Movement on Paul led by Sanders, Dunn, and Wright is right about the existence of a theology of grace in Second Temple Judaism. However, Longenecker rejects their argument that covenantal nomism (the observance of the law as a faithful response to God's grace), not legalism (the observance of the law as a means to acquire right standing before God), "dominated the totality of mainline Jewish thought and practice in Paul's day" (365). For Longenecker, Paul actually argued against the legalistic Judaizers, and Luther did not misunderstand Paul. Rather, the New Perspective scholars failed to interpret properly Paul's pejorative phrase "works of the law" in Romans 2:17–3:20a. Regarding the phrase πίστις Χριστοῦ (Rom 3:22, 26), Longenecker adopts "faithfulness of Christ" (subjective genitive) as the right rendering rather than the more traditional "faith in Christ" (objective genitive), despite the relatively short history of such rendering in the history of interpretation. It is disappointing that Longenecker does not discuss exegetically or theologically the imputed righteousness of justification, a crucial doctrinal point for the Reformers.

For Longenecker, Romans 5:1–8:39 is not a passage about sanctification following justification discussed in 1:18–4:25 in a theological sequence. Longenecker does not embrace the traditional Protestant understanding of the twofold structure of Romans 1–8: justification and sanctification. Rather, Romans 1:18–4:25 and 5:1–8:39 are "somewhat parallel lines of thought with differing emphases and different modes of expression: the first in 1:16–4:25 using judicial and forensic language; the second in 5:1–8:39 using relational, personal, and participatory language—though with both sections speaking of much the same things" (539). Romans 5:1–8:39 is Paul's contextualization of the Christian gospel for Gentile Christians who were not familiar with the Jewish "forensic expressions as 'justification,' 'redemption,' and 'propitiation' presented by the Old Testament" (574).

According to Longenecker, the best translation of ἐφ' ᾧ in Romans 5:12 is "with the result that" or "so that" as Joseph Fitzmyer suggested (589). Paul speaks of "two causes, not unrelated" of the fall of every descendant of Adam: Adam's fall providing a "sinful and mortal condition" for his descendants and their own sins (589).

Longenecker argues that it is not right to classify Paul's cry of despair in 7:24 "only in terms of Paul's preconversion or postconversion experiences," since it is "the universal human cry and human call" for rescue from human "hopeless sinfulness" (667–68). This religious despair can be found in any religion but is intensified in Christianity.

Longenecker's inclusivistic soteriology is clearly seen from his exegesis of 9:30–33. God's grace and mercy redeems not only believers in Christ but also "other

‘believing’ religionists,” “identified as ‘those of insider movements’” (839). Furthermore, in Romans 9–11, Longenecker does not see a Calvinistic understanding of double predestination by which God predestined those who reject his grace in Christ to eternal damnation. According to Longenecker, God sovereignly arranges salvation for certain people on the basis of his divine foreknowledge of their voluntary response to the gospel. Salvation of “all Israel” in 11:26 refers to the conversion of many, not literally every individual Jew who will be alive at the time of the consummation of God’s salvation.

Regarding Phoebe, Longenecker proposes that she is not merely the carrier of Paul’s letter to Christians in Rome but actually “the first commentator to others on Paul’s letter to Rome,” since her being Paul’s patron must have led her to hear directly from Paul about his intentions in Romans and to have “some part in discussing with Paul...at least a few portions of the letter” (1064).

Longenecker’s commentary on Romans is a book that every student of Romans must read. Readers will definitely benefit from Longenecker’s encyclopedic knowledge of the exegetical and theological history of Romans. One may not agree with him in some exegetical and theological conclusions that he suggests, but one could appreciate his efforts to be fair in evaluating different views and to make the Christian gospel contextualized for its audience today.

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***Pauline Churches and Diaspora Jews.* By John M.G. Barclay. Tübingen: Mohr Siebeck, 2011. Reprint, Grand Rapids: Eerdmans, 2016. 454 pages. Softcover, \$48.00.**

Pauline Churches and Diaspora Jews is a reprint of an earlier work by Barclay under the same title by Mohr Siebeck in 2011. Other than the occasional correction of typographical errors or updating secondary citation, this work remains unchanged from its original edition (xii–xiii). This volume is a collection of essays by John Barclay centered on the theme of the social setting of Paul. In the first chapter, Barclay says that in this collection of essays, he seeks “to unearth how the ‘assemblies’ (churches) of ‘believers’ within Paul’s orbit constructed their identity ‘in Christ,’ using as the chief point of comparison the communities of Jews/Judeans in the Diaspora” (3). He further says that he is attempting to answer four main questions in this book: first, how do Pauline groups compare to Jewish groups in the diaspora; second, how similar are the expressions of identity between Pauline groups and Jewish groups; third, how do Pauline groups maintain their identity despite the low level of outward identity markers; and fourth, how did Jews and Christians interact with Roman power and religion (8).

Part one consists of seven articles under the theme “Pauline Churches and Diaspora Jews” (35). In chapters 2–4, Barclay discusses Paul’s use of the law and Jewish social distinctives, and in chapters 3 and 4, he compares them to Paul’s near contemporaries, Philo and Josephus. In observance of the law, Paul allows believers latitude in their holding to dietary restrictions and Sabbath requirements but does not allow those ideas to infringe upon the meaning of righteousness, thereby differentiating Christianity from Judaism. In Paul’s hermeneutic, Barclay finds Paul at odds with Philo. Philo allows for allegorical interpretation; Paul’s interpretation is eschatological (78). Barclay, further, finds Paul different from Josephus in Paul’s

ideal of the community. Josephus holds the Jewish people to the ancient traditions, whereas Paul places his people “paradoxically both within their own cultural traditions and beyond them” (106). In chapter 5, Barclay argues that in terms of money and their meetings, both Jews and early Christians can and should be viewed as associations. In the next two chapters, Barclay discusses apostasy. He makes the case that different groups had different standards for apostasy, and that simply because an individual was seen by one group (or even the theoretical ideal) as an apostate, this does not necessarily mean that every group saw that same individual as such. In the final chapter of this section, Barclay suggests that there were two distinct hostile views of the Jews—one Egyptian and the other Hellenistic.

Part two consists of five chapters under the heading “The Invention of Christian Identity in the Pauline Tradition” (179). In chapter 9, Thessalonica and Corinth are taken as test cases to show that different Pauline groups could, and did, diverge considerably in their identity. He suggests that a main factor in this divergence in the case of Thessalonica and Corinth is the hostility they faced from outsiders. Chapter 10 describes how language shapes identity by taking the term πνευματικός as a test case. Important here is the note: “Language can do more than just ‘express’ beliefs: it can play a critical role in shaping ideas and identities” (206). Next, a peculiar aspect of early Christian identity is discussed—their (attempted) lack of mourning for the dead. Chapter twelve discusses the household codes in Colossians and shows that they are Christianized by giving a new rationale for following them—devotion to God. The last chapter in this section discusses the Christian ideology of age and shows that, with two exceptions, Christian ideology is in line with the surrounding culture.

The last six chapters are under the heading “Josephus, Paul and Rome” (275). Chapters 14–17 offer postcolonial readings of Josephus. In these, Barclay shows how Josephus, with great rhetorical skill and subtlety, both upholds Roman ideals and undermines them, defending his ancestral, Jewish customs. The last two chapters discuss Paul’s interaction with the Imperial cult. It has been fashionable as of late to argue that the Imperial cult was the target for much of Paul’s polemic. In dealing with this issue, Barclay critically engages with N.T. Wright’s arguments that Paul’s theology is set in opposition to Caesar (Barclay engages mainly with Wright’s arguments in N.T. Wright, “Paul’s Gospel and Caesar’s Empire,” in *Paul and Politics*, 160–83, ed. Richard A. Horsley [Harrisburg, PA: Trinity Press International, 2000]; idem, Paul: *Fresh Perspectives* [London: SPCK, 2005]. However, for full citations, see notes 17–74 on pages 368–87.). Through his investigation, Barclay finds that Paul does not engage with the cult specifically.

When reading the essays in this volume, the reader is immersed in the world of Paul and Josephus, as much as a twenty-first century reader can be. Barclay masterfully works well both within the world of the text and that of the archaeologist and social scientist. This gives the work a similar character to Wayne Meeks’s seminal work, *The First Urban Christians* (New Haven: Yale University, 1983). Because of Barclay’s erudition, *Pauline Churches and Diaspora Jews* should become a standard in the study of Pauline backgrounds and socio-historical interpretation of the New Testament. This new edition is welcome in that it makes this important work more accessible to students of the New Testament.

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Theological Studies

The Soul of Theological Anthropology: A Cartesian Exploration. By Joshua Farris. New York: Routledge, 2017. 212 pages. Hardcover, \$105.00.

What is human nature according to the Bible? This question is the central question being considered in *The Soul of Theological Anthropology*. Joshua Farris notes that Cartesian Dualism is often said to be unbiblical because of its denigration of the body and preference for the mind. Farris believes such a claim is unwarranted and wishes to defend a Cartesian Substance Dualism as faithful to Scripture. Farris notes that a successful anthropological theory accomplishes the following: (1) accounts for a broad contour of scriptural narrative (like the creeds), (2) accounts for scriptural teaching on the significance of the body and the persistence of human life after death and before resurrection, (3) maintains relational and teleological properties, (4) coheres with science, and (5) provides resources to relate to sin and eschatology (1–2).

Farris begins by arguing that one has direct access to his nature and this access intuitively reveals that he is more than just a body. One persists through time, but his body does not; therefore, it seems that one is not to be identified with his body but with a simple immaterial thing (soul) with complex mental abilities. The most likely metaphysical explanation for this soul is the existence of a personal God who bears marks of similarities with the physical world both as a mind and as the causal agent of the universe's existence (18–21). Human beings are simple souls whose concepts and ability to conceive are tied to his subject-hood. Knowledge and self-consciousness are coterminous, so one co-exists with his thoughts. Material things cannot have concepts nor the persistence conditions for concepts (24–26). Thus, a substance view gives the most adequate understanding of the biblical data on human personhood. Human beings have the image of God that is sustained in them even after the Fall. This image is the grounds for mankind's purpose (to love and enjoy God forever), but it is in need of repair and restoration. This privation (loss of being) requires an ontic relation to Christ in order to restore the lost being and transform it into something immortal and perfect. All this argumentation implies the existence and endurance of an immaterial substance as the core part of a human person (34–39).

Farris argues for what he calls *Emergent Creationism*: the claim that the soul is created by God in conjunction with the existence of the body so that both body and soul are causally necessary for each other (76). The soul cannot function or come into existence without the body, nor the body without the soul. The soul is created by God, not produced by physical substance, but it is not a special, miraculous event. It is part of the natural, causal workings of the world.

This view is different from pure *Special Creation* theory, where God creates the soul and then attaches it to the body without consideration of the body; however, Farris's view is a form of special creation. This view maintains the goodness of the body as a crucial aspect of Christianity as seen in the doctrines of creation, incarnation, and resurrection. This benefit tends to be lacking in more simplistic substance dualist theories (98–101).

Farris argues that *Emergent Creationism* is consistent with scientific understandings of nature and the body, whereas pure materialist accounts and emergent substance accounts are not. Those theories cannot explain how the mind came into existence, when it came into existence, or how it is related to the body. Farris also argues that *Emergent Creationism* can explain original sin since our physical bodies

are united to Adam's sinful state and our souls emerge with God's help out of that shared physical state. Thus, the soul is vitally connected to the body (and its sinful state) and not just a separate substance. Farris also claims that an interim period of existence between death and resurrection, as taught in Scripture as well as the resurrection itself, naturally implies substance dualism. Lastly, Farris claims that the need for a loss of the corrupt body in order to gain a portion of the beatific vision, as well as resurrection to gain the full vision, as argued by Aquinas, implies a dualist approach. Thus, Cartesian dualism is faithful to the scriptural witness.

The book serves as an adequate defense of the dualist position and makes strong theological arguments for the acceptance of a type of substance dualism by Christians. There are some questions that come to mind when considering Farris's arguments. When God creates the soul out of the body, does the sin nature migrate to the soul or does it only corrupt the body? Further, if the sin nature does affect the soul but does not migrate from the body, does God create a sinful soul? It is not entirely evident where the sin nature resides or its extent in Farris's account. This question extends to the *imago dei* as well. Where does the divine image reside—the body, the soul, both? Does God create the image when he creates the soul, does it migrate from the body, or does the soul lack the image? Farris could argue for something like a migratory stance on each of these issues or that the body's state affects (but does not modify in itself) the functions of the soul. More could be said to flesh out these issues given the uniqueness of each substance and how they connect to each other.

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***The Voice of God in the Text of Scripture: Explorations in Constructive Dogmatics.* Edited by Oliver D. Crisp and Fred Sanders. Grand Rapids: Zondervan, 2016. 208 pages. Paperback, \$29.99.**

This book is a collection of essays proceeding from the 2016 Los Angeles Theology Conference on topics related to hearing the voice of God in the text of Scripture. In chapter one, Daniel J. Treier proposes a framework for an “evangelical” (quotation marks are his) dogmatics of Scripture. The argument is that Scripture itself provides the hermeneutic necessary for understanding Scripture and answers objections to its own authority. Scripture provides a “self-presentation” (39). One will find most of what Treier writes agreeable and stimulating as he consistently emphasizes the text of Scripture. His entire framework might be summarized as “the Scriptures are central and essential,” and yet he helpfully advances the conversation of formulating a biblical hermeneutic—a hermeneutic not simply applied to the Bible but derived from Scripture as well.

In chapter two, Stephen E. Fowl examines the first five chapters of Hebrews. He rightfully asserts that the Holy Spirit is essential to hearing the voice of God in Scripture (50) and the importance of community (51). His brief discussion on the Old Testament and its relation to Jesus (50–51) is helpful even if too brief. He stresses the role of “tenderheartedness” in hearing (53). Fowl's assessment lets Hebrews ask the questions and give the answers concerning hearing the voice of God in Scripture, an approach that would be valuable if applied to other books. In chapter three, John Goldingay provides five orientations toward the Old Testament that enable one to hear the voice of God: (1) being textual; (2) being historical;

(3) being spiritual; (4) being homiletical; and (5) being submissive. These five would not be novel to most readers, except the homiletical orientation. By “homiletical,” Goldingay refers to how God speaks through the liturgy by making new connections between texts that often occur far from each other in the Bible, but are read together in the liturgy. His discussion of the “spiritual” orientation is refreshing to read on an academic level because it is a phenomenon many believers experience.

In chapter four, Amy Plantinga Pauw explores the role of Israel’s wisdom literature in not only hearing the voice of God in Scripture but also in nature. She seeks to place Scripture within a larger “economy” of God speaking, a more holistic picture of general and special revelation. Her emphasis on being attentive to the distinct voice of wisdom literature is to be commended. She argues also for “softening” the “hard-and-fast distinction between general and special revelation” (87), noting that Proverbs is similar to Egyptian wisdom literature (general revelation), but Proverbs is also recorded in the Bible (special revelation). She writes, “This direct literary dependence on Egyptian wisdom in the book of Proverbs plays havoc with the traditional theological distinction between general and special revelation” (87).

In chapter five, Myk Habets analyzes Hebrews and claims to discover a “retroactive hermeneutic.” His concern is the relationship between the historical and experiential, the text and the Spirit. He is right to stress the role of the Spirit in making the text “active,” that is, correctly applicable to a new situation (109). The “retro” is the fixed meaning of the text (108). This hermeneutic does seem to be what Hebrews does with Scripture, hearing God’s voice and applying it to new situations. One minor criticism relates to his assertion that the author of Hebrews “cuts behind the human speaker or author of a text, to God, the real speaker” (98). Perhaps it is poor wording but one may ask how, if the text is inspired according to traditional verbal-plenary inspiration (to which Habets appears to adhere), can one so quickly divide the “real” author?

In chapter six, Erin M. Heim approaches the subject metaphors, namely, how to interpret them and their role within theological methodology. She contends that the “knowledge accessible through metaphors is inherently relational” (120). One of Heim’s strongest contentions is to let metaphor be metaphor and to resist “translating” metaphor into logical, propositional language (114). In chapter seven, Jason McMartin and Timothy H. Pickavance broach the topic of the voice of God in historical biblical criticism in which they advise what one should do when two equally credible sources disagree, especially those between two people “whom you look to as epistemic guides” (134). Their hypothetical discussion is helpful, providing reasons for suspending judgment. Often pastors and preachers can feel that they must make a decision on an exegetical issue. McMartin and Pickavance provide a third option.

In chapter eight, William J. Abraham dissects postmodernity as the current situation to which Scripture speaks and with which theological method must reckon. His overview is a helpful survey with several pinpoint criticisms of postmodernism. In chapter nine, Daniel D. Lee studies Barth’s actualism and Scripture, examining Barth’s bridge between biblical and contemporary contexts. Lastly, in chapter ten, Ryan S. Peterson writes about love and the *telos* of Scripture, arguing that Scripture produces love and shapes love (191).

This book is helpful, designed as a survey of various topics concerning the voice of God in the text of Scripture. This collection of essays makes contributions in each of the fields discussed and to constructive dogmatics. Pastors as well as

systematic theologians will benefit from this book, although it can be very technical at points. Overall, the book is a worthy investment.

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Historical Studies

***Gregory of Nazianzus.* By Brian Matz. Grand Rapids: Baker Academic, 2016. 208 pages. Paperback, \$27.00.**

I was already intrigued by Gregory of Nazianzus before I read this book, and reading it has only increased my interest in him. The organization of the book is simple and clear. The introduction provides a brief biographical sketch of Gregory's life. Matz states the topic of the book as "Gregory's pastoral theology of purification and the extent to which it played a role in shaping his selection and use of Scripture" (5). Chapter one looks at Gregory's work as pastor and theologian. Here, Matz addresses Gregory's baptism, his move from Athens to Nazianzus, his Constantinople ministry, and the theological issues revolving around the Council of Constantinople in 381.

Chapter two focuses on the theme of purification in Gregory's preaching and writing. In this chapter, Matz discusses what Gregory means by purification and the different areas in which this theme permeates his ministry. Chapters three through six focus on four Orations of Nazianzus: 2, 45, 40, and 14.

Throughout the work, Matz proves to be thorough in his understanding of Gregory and has shown the themes of pastoring, contemplation, baptism, and concern for the poor throughout Gregory's works. The work is documented well in the endnotes. At times, I would have liked more direct citations from Gregory, but I finished the book confident that Matz has represented him well.

Readers will be intrigued by the stories of Gregory's shipwreck (16–17), the influence of both of his parents on his life and ministry (17), his habit of running to and away from home at several points in his ministry (4, 20), his theological departure from his father (21), and his lifelong tension between desiring a contemplative life and obedience to the ministry to which the Lord called him (15, 18). Matz referred to this struggle as his extroverted self vs. his introverted self (36, 53).

Gregory made prolific use of Scripture in his writings. Matz describes his "almost stupefying concoctions of countless biblical citations and ideas" (22) as weaving "the language of Scripture into his text in such a way that it does most of the talking for him" (73). Often, Gregory will start with a topic and find multiple verses that share a common word or theme. Thus, according to Matz, "His own voice is really only found in the passages connecting one biblical quotation, reference, or allusion to another" (128). However, at times, this practice led Gregory into allegorical interpretations and multiple meanings of the text, thereby advocating that the spiritual meaning of the text was more important than the historical meaning (24, 32, 85–86, 98, 128).

Gregory's impact as a theologian was profound. He was the first to call the Spirit "God" (1, 22, 47). His teaching on the Trinity influenced much of his writing (22, 26, 107–08). He passionately (even against his own father) defended *homoousios* against the replacement theory of *homoiousios* (21), argued against apollinarianism

(33), and battled the political factions vying for power at the Council of Constantinople (34). As a result, Gregory was elected Bishop of Constantinople, a position that he retained only briefly before returning to Nazianzus because of the continuing political squabbles (35).

Gregory had a high view of the office of a pastor, whose role he equated to that of a physician (128). He struggled to understand questions of theodicy (120, 124), but passionately defended caring for those in need. Matz highlights the theme of purification throughout the book as a conviction for Gregory as well as a theme of his ministry. For Gregory, this purification was to be modeled and taught by pastors (49) and insisted of them by the congregation (68).

This work honestly assesses the person and work of Gregory of Nazianzus. True to his intention, Matz has focused on the theme of purification throughout the work, but also highlighted the impact of this pastor-theologian in ways that ignite an interest in him and an appreciation for how God used him at a pivotal time in the life of the church.

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***The Works of Andrew Fuller: Volume 9. Apologetic Works 5. Strictures on Sandemanianism.* Edited by Nathan A. Finn. General Editor, Michael A.G. Haykin. Boston: De Gruyter, 2016. 160 pages. Hardcover, \$140.00.**

Strictures on Sandemanianism represents the first volume in an updated collection of the complete works of eighteenth-century British Particular Baptist Andrew Fuller (1754–1815). Prior to the undertaking of this task, those who would read Fuller were reliant upon the Sprinkle Publications reprint edition (1998) of the compilation of his works published initially in 1845. Since that time, various letters and tracts penned by the theologian of the eighteenth-century Baptist missions movement have been discovered. In light of those discoveries and a recent renaissance of interest in the theology and writings of Andrew Fuller, this new publication of his works edited by Michael A.G. Haykin provides contemporary historians with a critical edition complete with helpful introductions, theological and historical footnotes, as well as various other insights to assist in their studies.

This volume, edited by Nathan A. Finn of Union University, contains Fuller's *Strictures on Sandemanianism, in Twelve Letters to a Friend*, originally published in 1810. In these letters, Fuller wrote to an unnamed friend concerning a previous literary dispute between himself and Scotch Baptist Archibald McLean (1733–1812). During this time, two distinct groups of Baptists existed: the Scottish Baptists had been developed from and influenced by their English counterparts, whereas the Scotch Baptists had developed out of the Sandemanian movement, as some had come to credo-baptist convictions. Archibald McLean was the leading proponent of the Scotch Baptists. While McLean sought to differentiate the Scotch Baptists from the Sandemanians, this distinction was predicated upon the worldliness he perceived in the Sandemanians in contrast to the piety of the Scotch Baptists. However, he continued to honor the teachings of the Sandemanians and advocate for their interpretation of Scripture and understanding of salvation.

McLean had been “an ally in the cause of the [Baptist Missionary Society],” but Fuller perceived a drift in McLean's theology that would lead to hyper-Calvinism if remaining unaddressed (22–23). Most concerning to Fuller (as evidenced in

his writings) was the Sandemanian conception of saving faith. Whereas “McLean argued for justification by intellectual assent to the facts of the gospel,” according to Finn, “Fuller argued for justification by ‘believing with the heart,’ which includes both assent and acceptance and results in a transformation of the whole person” (30). Fuller had ceased this earlier disputation before McLean had finished his response leading some to believe that it served “as a proof that [he] felt it unanswerable” (37). As Fuller demonstrated in this work, he did not lack words for a response.

While many contemporary readers may not have heard the descriptor “Sandemanianism,” most would be familiar with the Stone-Campbell movement that developed from its teachings. Sandemanianism itself “reached the height of its influence during the latter half of the long eighteenth century” (xv). As such, Finn’s introduction to Fuller’s *Strictures*, an overview of Sandemanian teachings, as well as the British Particular Baptists’s interactions with those espousing such thought, provide helpful context in understanding the manner in which Fuller’s writings against the Sandemanians should be read—they are polemical writings situated in a specific context. Moreover, Fuller’s words in this context provide a helpful lens by which contemporary readers can understand and refute teachings similar to those of Sandemanianism. Though Fuller’s critique of Sandemanianism is far from the only refutation, it is considered to be “the key polemic” against its teaching written by a British Calvinist (xvi). Indeed, Martyn Lloyd-Jones once observed that Fuller’s critique “demolished Sandemanianism” (D. Martyn Lloyd-Jones, *The Puritans: Their Origins and Successors* [Carlisle, PA: Banner of Truth, 1987], 173).

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***John Knox.* By Jane Dawson. Yale University Press, 2015. 384 pages. Paperback, \$25.00.**

Jane Dawson is a professor of Reformation History at the University of Edinburgh. Dawson’s biography of John Knox is a straightforward telling of his life and work. She offers little critique of Knox, rather hoping to provide a balanced look at the figure who most often is seen as a hot-headed demagogue and most often remembered for his passionate sermons. Dawson’s biography is mostly sympathetic. One of the more important contributions Dawson makes is her inclusion of newly discovered letters between John Knox and Christopher Goodman (4, 90). This sort of discovery is always helpful and appreciated from a historian. With these sources, Dawson attempts to show that John Knox should be treated with more affection than he has been recently and to show that he was not always an aggressive rabble-rouser. With new sources in hand, Dawson attempts to re-evaluate certain questions about Knox: How scholarly was he? How angry was he? It is clear from her biography that Dawson sees John Knox as a well-meaning reformer who was more preacher than scholar and whose ministry was shaped more by passionate preaching for Christ than by angry preaching against the Catholic Church.

Dawson writes a straightforward history of Knox with very little theological critique. Her focus is primarily tracing Knox’s journey and trying to offer “Knox’s side of the story.” Dawson gets the facts straight and constantly refers to the primary sources. Her near novelization of John Knox is also a delight to read. The details she provides on his personal life and letters, especially regarding his protracted and

loving engagement to his first wife Marjorie, leave the reader wondering if he is reading Jane Dawson or Jane Austen.

Her intentionally whimsical style is an interesting choice given the epic saga of Knox's life: his multiple exiles and constant battles in Scotland. For example, she says of Knox's temperament that "[i]f a nail needed driving home the Scot reached for a sledgehammer; if salt were needed to cleanse a scour, then he picked up a shovel" (79). The only difficultly reading Dawson is the unfortunately tiny font in which the book was published.

If Dawson's only purpose is to endear John Knox to the reader, then she succeeds completely. However, Dawson hopes to demonstrate that John Knox slowly developed into the firebrand and radical preacher that he is reputed to be. Dawson wants to show that he begins life much gentler and kinder, and that perhaps scholars should treat him a bit more amiably (3). This idea of Knox developing into a fiery radical is undercut by the facts Dawson presents of his early life. As a young protégé to George Wishart, Knox was parading around behind George with a massive sword strapped to his back—looking as though ready to start an insurrection at any moment (29). Furthermore, he was refusing positions in the English church over doctrinal issues before having to flee to the continent from Mary Tudor. These early radical features may work against Dawson's central contention that Knox develops into a hardened, uncompromising warrior when he eventually returns to Scotland. Rather, it seems that he always had a flare for the dramatic. Still, even as Dawson honestly reports all this, she begs the reader not to view him as a one-sided character of historical fiction, but as a real person with the whole range of human emotion. Dawson is correct and helpful on this point.

The only other comment regarding the book concerns what it is not; it is not a work of theology. Dawson rarely engages in a theological evaluation of Knox or any of his contemporaries. She simply presents the facts of his journey in the kindest possible light. Still, it would be unfair to judge a book for what it is not, or for possessing too much sugar and not enough salt. Dawson brings new material to light, she is honest with the primary sources, and she is thorough in her examination. These are excellent qualities for a historical biography, and this is an excellent historical biography.

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***Awakening the Evangelical Mind: An Intellectual History of the Neo-Evangelical Movement.* By Owen Strachan. Grand Rapids: Zondervan, 2015. 240 pages. Hardcover, \$24.99**

With this nicely packaged work, Owen Strachan offers an accessible overview to the intellectual movement known as neo-evangelicalism. Strachan has been seriously studying evangelicalism for a decade. Drawing on both the considerable historiography of evangelicalism and his own archival research, *Awakening the Evangelical Mind* is drawn from Strachan's dissertation, completed under the supervision of Douglas A. Sweeney at Trinity Evangelical Divinity School.

Awakening the Evangelical Mind is not driven by a strong thesis nor is it heavy-handed in argumentation. Rather, Strachan aims to recount how a small coterie of post-fundamentalist elites led an intellectual revival among born-again Christians, which shaped the trajectory of evangelicalism for the rest of the twentieth century

and arguably to the present day. Although polemical in some public spaces, in person Strachan is winsome, warm, generous, and quirkily funny (Full Disclosure: Owen is a friend). The latter qualities come through in *Awakening*, making the book fun to read even as it deals with a seriously important topic and revolves around people who were quite serious about themselves and their tasks.

Strachan focuses on the personalities at the center of neo-evangelicalism, hearkening back to an earlier model of historical writing that has fallen out of favor with many professional historians. Yet, this “great man theory” of history works well for his topic. After all, the evangelical intellectual renaissance of the mid-twentieth century was led by a relatively small group of highly motivated leaders whose personal relationships one-with-the-other provided the organizational framework for the movement. These visionary leaders pushed, pulled, and pressed evangelicalism towards greater intellectual endeavors and greater cultural engagement.

Their compulsion towards this goal led them to seek academic credentials beyond the fundamentalist fold. In this effort, many young men ended up in Boston, matriculating at Harvard Divinity School at a time when HDS desperately needed enrollment. In Boston, many came in contact with pastor-theologian Harold John Ockenga (1905–1985), who had traveled that path ahead of them, earning a Ph.D. from the University of Pittsburgh, a respected non-evangelical school. Further, he modeled a rigorously intellectual, academically-informed pastoral ministry for these “Cambridge evangelicals” (77). Over the years, Ockenga would lead several critical evangelical institutional endeavors such as founding Fuller Seminary (f. 1947), birthing the National Association of Evangelicals (f. 1943), and providing impetus for the Evangelical Theological Society (f. 1949) through the Plymouth Scholar’s Conferences of the late 1940s. Clearly Strachan’s hero, Ockenga is the pastor-theologian *par excellence*, fully capable of pastoring a congregation comprised of an elite Bostonian laity while comfortably engaging the emerging evangelical intelligentsia with alacrity.

The contours of this story are well known for those who are familiar with the work of Joel Carpenter, George Marsden, and Garth Rosell. However, Strachan’s archival research adds freshness to the story, providing additional depth and, at times, completely new material. Information drawn from the Ockenga and Park Street Church Papers reveal much interesting material, not only about Ockenga but the movement as a whole, while Carl Henry’s dream of establishing a top-tier research university firmly committed to an evangelical worldview emerges from the Henry Papers. Reading between the lines, the intellectual reinvigoration of the evangelical pulpit embodied in Ockenga represents one of the great successes of neo-evangelicalism for Strachan, while its inability to launch “Crusade University” typifies its failure, demonstrating just “how fragile the evangelical movement proved to be” (157).

Strachan’s general assessment is correct. Indeed, the movement was even more “fragile” than he thinks. Disagreement at the margins—such as over potential “behavioral standards” at Crusade University—were not themselves the source of this fragility but reveal trouble at the center. At its heart, the neo-evangelical movement demonstrated a solid, sincere, and doctrinally-grounded unity around a minimalist core (the doctrinal position of the National Association of Evangelicals, for example, was a brief seven-point statement). Whereas unified efforts that centered on a “cause” were often successful, those that aimed towards a more robust

center almost always failed in the long run. Here, Strachan's appreciation leads him to place too much retroactive hopefulness in the awakening of the evangelical mind.

Awakening the Evangelical Mind focuses almost exclusively on elites, not really considering ecclesial leaders (pastoral and parachurch) or rank-and-file participants. While it is unfair to expect that Strachan would deal exhaustively with those groups in an intellectual history, evangelicalism is at its heart a grassroots movement, so folding them into the story just a bit would have strengthened the book—or perhaps shifted some of the analysis.

In Strachan's telling, the robust intellectual life of contemporary American evangelicalism owes its legacy to the neo-evangelical movement. Without a doubt, he is correct. Alongside its evangelistic and ecclesial foci, neo-evangelicalism injected a significant impulse towards cultural and intellectual engagement into evangelicalism, an impulse that persists to this day. As a result, although there is still much that passes for good scholarship that should not, evangelical scholarship and scholarship by evangelicals has multiplied exponentially—to the benefit of us all. For that, twenty-first century evangelicals owe a debt of gratitude to the mid-century neo-evangelicals.

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***Kierkegaard: A Christian Missionary to Christians.* By Mark A. Tietjen. Downers Grove: IVP Academic, 2016. 173 pages. Paperback, \$24.00.**

Seen by many as the father of existentialism and either ignored or condemned by evangelicals, Søren Kierkegaard (1813–1855) wrote on many aspects of life. How then should Christians interpret Kierkegaard, and what benefit, if any, do his writings have for the modern church? Mark A. Tietjen argues in *Kierkegaard: A Christian Missionary to Christians*, “Kierkegaard is a voice that should be sought and heard for the edification of the church” (25). It may seem paradoxical to state that Kierkegaard was a Christian missionary to Christians, but in reality his mission was to reintroduce Christianity to a stagnant church.

The book is split into five chapters. The first introduces Kierkegaard as a person and covers some of the main issues Christians have had with him. The remaining four chapters, Tietjen claims, are the central themes of all of Kierkegaard's writings, themes that are also central to the Christian life. Each chapter concludes with reflection questions.

Chapter one acts as an apologetic of sort for Kierkegaard. Since Kierkegaard has been a major influence on the philosophies of existentialism and postmodernism, quite often Kierkegaard is viewed through a negative lens. Tietjen examines the question of whether the Christian should be suspicious of Kierkegaard (35). Tietjen explores two figures through their interpretation of Kierkegaard, Dave Breese and Francis Schaeffer. Breese counted Kierkegaard among his seven figures that “have had a lasting and dangerous influence on contemporary Western thought and culture” (37). Schaeffer criticized Kierkegaard for his concept of an irrational leap of faith (43). Tietjen pushes back claiming that for Kierkegaard, “Christianity concerns one's whole life, in particular one's hearts and emotions” (53). For this reason, Kierkegaard should not be avoided but rather read with proper discernment.

Chapter two is concerned with Kierkegaard's critique of three problematic issues regarding the person and works of Jesus: the “liberal theology view” (56), the

“Pelagian view” (57), and the “grace abuse view” (57). Kierkegaard’s responses are centered on Jesus being the God-human (58), the “sufficient savior” (64), and the “pattern” (70) that Christians ought to imitate. For Kierkegaard, Christianity was about having a personal relationship with Jesus and imitating him, rather than mere intellectual assent. Christianity, then, was about changing behavior as well as beliefs.

Chapter three is where Kierkegaard can be tricky. In regard to the question of what it means to be human, Kierkegaard has lots to say. He starts with the human view of selfhood as the “created self” (84). Humans are created as relational beings, standing in relation ultimately to God. We are also inwardly relational beings, and for Kierkegaard, this is manifested in our anxieties, our freedom, and our sin. Here is where Tietjen mentions Kierkegaard’s terms of the aesthetic, the ethical, and the religious in regard to human development (101). The implications of this thinking for the Christian are a “deep and personal familiarity with one’s own sin, and trust and rest in Jesus Christ for forgiveness of that sin” (110).

Chapter four analyzes the believer’s witness as it communicates Christianity to the world. Tietjen writes, “As a Christian missionary to Christians, Kierkegaard believes that the problem in Christendom is not knowledge of the Christian faith but acting according to that knowledge” (112–13). For Kierkegaard, the best witness is a changed life, an existence that imitates Christ. He criticized the Christians of the day for failing to live up to the standards they preached or discussed.

Chapter five is where Kierkegaard’s notion of Christian love is examined. For Kierkegaard, the concept of Christian love is the defining factor for a Christian. It is so unlike the world’s notion of love that its origin could only be divine (137). Acting in accordance with the greatest commandment of loving God and loving one’s neighbor is how one avoids the common hypocrisy of Kierkegaard’s time. According to Kierkegaard, love is commanded; it is seen through actions, not just emotions. It also applies to all people; there are none whom the Christian should not love, since all are made by God (145). This notion of love is key for Kierkegaard, for it is this “by which humans realize their own identity and destiny before God” (159).

Overall, Tietjen does well in presenting Kierkegaard’s views on how to live a life worthy of a Christian. Tietjen rightfully is aware of some of the misconceptions and difficulties with Kierkegaard’s views. His work is refreshing because it highlights what can be gleaned from Kierkegaard for today’s culture.

While Tietjen claims his book is not a primer or introduction to Kierkegaard, it does read that way. He claims the book’s purpose is to show how Kierkegaard can still be used to edify the church today; however, the book does little to show how his writings or thoughts can or should specifically be utilized in today’s context. It seems that Tietjen tries to accomplish this goal with the end-of-chapter questions he poses for the reader, but this choice limits how much this goal affects the book as a whole. Perhaps most beneficial are the recommended sources for further reading. For those interested in Kierkegaard but wishing to have a starting place for his works and thoughts, *Kierkegaard: A Christian Missionary to Christians* serves as a fine introduction.

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Ethics and Philosophy

***God and the EU: Faith in the European Project.* Edited by Jonathan Chaplin and Gary Wilton. New York: Routledge, 2016. xvi + 290 pages. Hardcover, \$155.00.**

The European Union can trace its roots to a time when the continent was war-torn, bankrupt, reeling from the wounds of mass genocide, and watching as the two great powers of the post-war world divided up European territory as the spoils of war. The European peoples had tremendous motivation to create something new, a social order that would discourage conflict and enable the cooperative rebuilding of a shattered culture. It is impossible to look at Europe today, regardless of the observer's position on the wisdom and desirability of European integration, and fail to recognize the remarkable successes of the member states in recovering from a devastating war and, for half of the continent, a generation of oppressive Soviet domination. The contributors to this volume trace the influence of the Christian faith on the formation and evolution of the European Union and describe the impact of the faith on several current issues facing the continent. The book could not be timelier, as Europeans are wrestling with their European and national identities in an era when the continent's governments are facing the strain of a refugee crisis, Euroskepticism, and Islamic terrorism.

Part 1 of the volume begins with an examination of the deep religious convictions of Robert Schuman, the "Father of a United Europe," and how his commitment to Catholic social teaching shaped his vision for integration. The following chapters flesh out a wider view of the Catholic, Protestant, and Orthodox perspectives and discuss the contributions of Christian theology in the realms of economics, social order, and European identity. Part 2 seeks to address the ways that the faith has impacted particular policies within the EU or ways that faith considerations could improve on these policies, including religious freedom, public faith, monetary policy, environmentalism, and science. The editors of this book are to be commended for honestly and effectively illuminating the ways in which the structure, process, and goals of European integration have been impacted by Christian thinking. Further, the volume is stronger for the contributors' diversity of perspectives from within the Christian tradition.

While each chapter is strong and penned by contributors that are undoubtedly qualified to speak to the areas that they address, there are a few weaknesses. First, every contributor approaches the question of faith as if it is a force for good. There are those taking part in the conversation who would disagree. While the historical record is a matter of fact, a voice critical of faith in public life could have provided some contrast to this common assumption. Second, the contributors all live and work in EU member states in the north and west of Europe. The Orthodox perspective is explicitly addressed, and this necessarily brings with it an element of the cultural uniqueness of Eastern Europe, but the East contains those member states that have joined the EU most recently. Many of those states are still recovering economically, culturally, and spiritually from the years spent under Communism, which sought to replace Christian and other religious values with state-sponsored atheism. The perspective of those who were born and educated under such regimes, whose home countries currently suffer most from problems such as unemployment and brain-drain and whose governments can least afford many of the policy requirements relating to supranational regulations, is vital in any discussion involving the

future of the European Union, especially when the moral implications of integration are at issue.

Notwithstanding this critique, *God and the EU* is an immensely helpful volume without a single weak article in the collection. This is not an introductory work, so those readers without some familiarity with the EU may not find it approachable in its entirety. For those in the fields of theology concerned with the role of religion in public life, this book is worth consideration. Americans too often fail to appreciate the significance of Europe in many different arenas, and American Christians often think of the continent as spiritually dead and well past its claim to be the center of the Christian world. While religion is and has been in steep decline in Europe, this book points out many ways in which principles derived from the faith have been used to guide and shape a social order, an issue about which all Christians would be well served to reflect.

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***Just War Reconsidered: Strategy, Ethics, and Theory.* By James M. Dubik. Lexington: University Press of Kentucky, 2016. 225 pages. Hardcover, \$50.00.**

Retired three-star general James M. Dubik complains that the *jus in bello* aspect of traditional just war theory—that aspect related to the morality of the conflict itself—fails to address adequately strategic-level concerns and responsibilities. Drawing upon examples from the American Civil War, WWII, and the more recent conflicts in Afghanistan and Iraq, Dubik convincingly demonstrates that strategic war-waging responsibilities of both political and military leaders have ethical components and concludes that *jus in bello* must address not only conduct in battle, but also in waging war. This gets to the heart of civil-military relations, which he examines next. Dubik argues that traditional just war theory, as represented in the writings of ethicist Michael Walzer, follows Samuel Huntington's model with its sharp division between political responsibilities in deciding for war, and military responsibilities in prosecuting the war. He complains that the objective-control and principle-agent theories, modeled on control and/or obedience and which form the basis for Huntington's model, ignore the nature of wartime strategy as a spirited dialog between unequal partners. A proper war-waging dialog takes time, energy, professionalism, openness, and compromise, and it must include performance—what Dubik calls “a performance-oriented, dialogue-execution regime” (129). He rightly concludes that such a dialog will protect against excesses, short-sightedness, unnecessary escalations, and other strategic ethical failures.

Although Dubik characterizes his argument as a corrective to traditional just war theory, it is better to view it as a criticism of the application of *jus in bello* within a Huntingtonian framework for civil-military relations and a call for military and political strategic leaders to consider the ethical implications of their wartime decisions. Much of the book is devoted to civil-military relations, specifically with a view to undermining the Huntington thesis and offering a variation on Eliot Cohen's *unequal dialog* thesis (*Supreme Command: Soldiers, Statesmen and Leadership in Wartime* [New York: Free Press, 2002]).

Unfortunately, Dubik never really engages the just war tradition, ancient or contemporary, and instead relies almost exclusively on Walzer, whose agreement with Huntington is probably more reflective of the time he wrote—following the

Vietnam conflict—than of the just war tradition itself. In fact, many in the just war tradition have argued that strategic leaders must address *jus in bello* concerns, as they have tied them to those of *jus ad bellum* and *jus post bellum* (the justice of going to war and of actions following war, respectively). For example, Augustine argued that war-making is proper to political and military leaders and that death is proper to soldiers because of their inherent mortality. He concluded that the evils of war are found not in the deaths of soldiers, but in “love of violence, revengeful cruelty, fierce and implacable enmity, wild resistance, and the lust of power, and such like” (Augustine, *Contra Faustum* 22.74–79; quoted in Henry Paolucci, ed. *The Political Writings of St. Augustine* [Chicago: Henry Regnery Co., 1962], 164.). The attitudes that give rise to the need for good men to use military force in war are the real evil and thus, *jus ad bellum* concerns dictate the other aspects of just war theory. He also saw the justice of war as tied ultimately to the divine purpose for a better peace and believed this meant that mercy should be shown to the defeated foe. In this way, he also tied *jus post bellum* to *jus ad bellum*. That is, Augustine saw all three aspects of just war theory—*jus ad bellum*, *jus in bello*, and *jus post bellum*—as inextricably linked, and as therefore having tactical, operational, and strategic aspects and requirements. Likewise, Thomas Aquinas, the first theologian to put forth criteria for just war, noted that the just intentions of political leaders for peace must guide intentions of military leaders during battle. This suggests that strategy is not only a part of *jus in bello* in the tradition, but is primary (*Summa Theologica* 2.40).

In addition, Dubik undermines his argument against Walzer on more than one occasion. For example, he criticizes Walzer for claiming that generals “plan and organize campaigns” and “decide on strategy,” when those decisions are the result of a complex and ongoing civil-military dialog, but this is more a critique of Walzer’s view of the strategic decision-making process than of his failure to address strategic issues (22). Dubik admits as much when he agrees with Walzer’s claim that wartime policy can affect the conduct of war and, therefore, addresses *jus in bello* (23).

Similarly, Dubik acknowledges that traditional just war theory, in the notions of proportionality and appropriateness, recognizes the inherent value of soldiers’s lives because taking those lives requires justification (51–52). The underlying principle of that recognition already speaks to the moral imperative of senior leaders to reduce the cost of war (in terms of lives) through responsible planning and decision-making throughout wartime operations. Dubik admits that Walzer addresses both this issue and that of identifying war’s proper end, fighting beyond which constitutes an ethical violation, but he maintains that traditional just war theory does not address the *jus in bello* because it relegates these concerns to decisions made prior to hostilities, or *jus ad bellum* (53).

Here, then, the debate seems to be primarily about semantics and not ideas, for a robust conception of just war theory (even traditionally conceived) includes considerations at the strategic level throughout the entire process. It is hard to see how Walzer has not touched upon *jus in bello* in his reference to the ethical obligations for ceasing of hostilities. Such decisions can only be made during the combat phase; benchmarks and ends can be identified in planning, but the decision to cease fighting can only be made in the midst of hostilities, that is, *in bello*.

Despite these minor shortcomings (and they are minor), Dubik’s underlying concern—that the ongoing dialog between senior political and military leaders on waging war has clear ethical dimensions—is sound. His work can therefore serve as a helpful corrective, not to just war theory *per se*, but to the improper application and

influence of Huntington's theory to the prosecution of war and to how senior leaders think about their ethical responsibility in that prosecution. Since Huntington's theory continues to enjoy support among many top military and political leaders, Dubik's work will prove timely and valuable. Senior military and political leaders would do well to heed his call to think through the ethical implications of their strategy formulation. It could mean the difference between mission success and failure, and between life and death for U.S. service members.

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***Idealism and Christian Philosophy, Volume 2: Idealism and Christianity.* Edited by Steven B. Cowan and James S. Spiegel. New York: Bloomsbury, 2016. 211 pages. Hardcover, \$100.00.**

When Christian philosophers develop mature theories of the world, they often employ divine ideas to do philosophical work. A standard move for the medieval, for example, was to relocate the Platonic horde (which includes properties, relations, and propositions) out of Plato's heaven and into the mind of God, identifying such recondite objects with divine ideas or collections of divine ideas. In the modern era, Bishop Berkeley pushed this strategy to its extreme, reducing all of physical reality to divine ideas. According to Berkeleyan idealism, there exist minds (a divine mind, which is the source of everything else, and many finite minds) and ideas (divine and non-divine). Rocks, chairs, and bears exist, but not as enmattered mind-independent realities. Rather, physical objects are mind-dependent; nothing escapes the all-knowing gaze of the Cosmic Mind. The idealist thesis strikes many as obviously false, a violation of common sense. Yet a number of prominent Christian philosophers think Berkeleyan idealism is both orthodox and true. *Idealism and Christian Philosophy* is an attempt by its contributors to show the Christian credentials and explanatory benefit of Berkeleyan idealism.

Each of the ten essays addresses an area of philosophical concern—the rationality of theism (chapter 1), realism and truth (chapter 2), the metaphysics of particulars (chapter 3), perception (chapter 4), the mind-body problem (chapter 5), the nature of God (chapter 6), God's relationship to time (chapter 7), science (chapter 8), miracles (chapter 9), and the moral life (chapter 10)—demonstrating the fruitfulness of idealism in resolving long-standing issues as well as its compatibility with Christian orthodoxy. The essays are all tightly argued and well-written. Still, while more plausible than typically thought, it is not obvious (to this reviewer) that idealism is the rationally preferred theory of reality. Space prohibits a detailed exploration of each chapter. I confine myself to a few worries representative of the kinds of worries I see throughout the entire book.

In chapter 1, James Spiegel aims to show how the idealist thesis provides “a more reasonable or plausible brand of theism” (25). I am not convinced Spiegel's case is successful. Two examples will do. First, Spiegel claims that since every perceptual experience is a perception of a divine idea, it follows that “every single percept we gather . . . is immediate evidence for God” (12). But in fact, our perceptual experience is not immediate evidence for God, if he means by immediate, “non-inferential.” Rather, the theistic idealist, like the theistic non-idealist, makes an inference to the best explanation in order to account for our perceptual experience. As Spiegel notes, we postulate a divine mind as the source of our perceptual experience because of its

unity and consistency and the fact that human minds are just not up to the task of producing them. It is certainly not the case that “for the idealist, then, the reality of God is immediately apparent” (14), unless we assume at the outset Berkeleyan (theistic) idealism. But that would be to argue in a circle, which falls well short of a “more reasonable brand of theism.” Second, Spiegel argues idealism solves the age-old problem of how an immaterial divine spirit causally interacts with material objects by removing the dualism of immaterial/material in favor of a monism of mental substances (15–16). Unfortunately, the interactionist problem does not dissolve; it relocates. The question now is: how does my finite spirit enjoy two-way causal interaction with the collection of divine ideas that is my body?

Interestingly, in chapter 3, Steven Cowan notes that there may well be no *causal* interaction between the mind and the body, and idealists have tended, therefore, to embrace occasionalism. Fair enough, but now the explanatory benefits accrued to the idealist in solving the causal interaction problem may be (for many philosophers) negated by the inclusion of occasionalism, the view that God is the only causal agent in the physical world. The price of endorsing idealism continues to mount as explanatory benefits in one area give way to costs in others. For example, Cowan argues that all living organisms, including plants, are best understood as immaterial substances. But, on idealism, substances are not merely immaterial, they are immaterial *minds*. Thus, if the idealist is to maintain the *esse est percipi aut percipere* mantra, it seems plants must be minds, too.

In chapter 6, Adam Groza argues Berkeleyan idealism is committed to a weak version of pantheism, “but not in a way that conflicts with an orthodox understanding of God’s nature” (119). But in fact, idealism does seem to entail a problematic version of pantheism in conflict with orthodoxy, since it seems to make creation part of God. Assume, reasonably, that divine ideas are part of God. But, if the physical world is composed of divine ideas, then the physical world too is part of God. Moreover, creation is not *ex nihilo*. As Marc Hight acknowledges in chapter 8, since divine ideas eternally exist in the mind of God, the “creation” of the physical world is not the coming to be of a previously non-existent reality. Rather, it is just the making public of certain divine ideas, “and this was not creation from nothing” (181).

For at least these reasons, it is not clear to me that Berkeleyan idealism is as attractive as the contributors to this volume claim. Regardless, I highly recommend the book to those interested in the intersection of Christian theism and philosophy.

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***Inventing the Individual: The Origins of Western Liberalism.* By Larry Alan Siedentop. Cambridge, Mass.: Belknap Press, 2014. 448 pages. Hardcover, \$35.00.**

Larry Siedentop is Emeritus Fellow of Keble College, Oxford. He has spent his career specializing in British political philosophy. He is the author of *Tocqueville (Past Masters)* (Oxford University Press, 1994) as well as *Democracy in America* (Columbia University Press, 2001).

Siedentop’s central claim is that Christianity, as articulated in the writing of the Apostle Paul, gave genesis to the concept of political liberalism, based upon a change in the moral understanding of the self in relationship to society. This change

is due to a new sense of justice that places an increased emphasis on the promotion of equality and personal control (autonomy). Siedentop believes that Paul's identification of the self as a new creation in Christ is the impetus for a cultural shift that takes focus away from the social structures of family and *polis*, prominent at the time of Jesus Christ, towards a new path that develops into liberalism (2 Cor 5:17; Gal 6:15). Siedentop ranges across approximately two millennia of world history—from antiquity to the Enlightenment—to note the start, development, and culmination of this process.

The aim of the work is to acknowledge the Christian faith's role in the rise of the present understanding of the individual within the context of society. Upon this acknowledgement, serious reflection should be given to ascertain what the implications are for both Christianity and society if the present result is the natural and inevitable development of a proper understanding of man's identity relative to others.

Prior to the Incarnation of Jesus Christ, Greek and Roman society had an integrated system with religion, politics, morality, law, and science under the social umbrella of the family and/or *polis*. These developments were in place from roughly 500 BC through the sack of Rome in AD 410. The impact of the Christian faith, as reflected in the Catholic Church and articulated by Augustine (354–430) in *Concerning the City of God against the Pagans* (*De Civitate Dei contra Paganos*), ultimately gave rise to shifts in society toward feudalism. Siedentop identifies Augustine's articulation of the weakness of the human will, bound to sin, and in need of gracious help from outside itself in the form of God's love and mercy as catalyzing a moral revolution in the understanding of the individual.

With the fall of Rome due to barbarian invasions, the Catholic Church would become the societal center of knowledge and learning. Due to the lack of coherent territorial leadership, the unity of the Catholic Church provided the grounding for its ascendancy in shaping new attitudes towards spiritual and temporal powers as the Catholic Church gradually became more powerful politically.

The Catholic Church began to work intently on capturing the basics fundamental to law to ease the burden that was present in society. Ultimately, the Catholic Church toward the end of the feudal period would have strong powers consolidated in the position of the pope. Developments in the understandings of law and the individual started to give rise to the concept of natural law and rights. The development and articulation of natural law and natural rights shifted societal relations toward that of equality and reciprocity. With the advent of these ideas, a new model of government was taking shape, whereby individuals saw themselves as having the right through natural law and rights to make decisions based upon reason. This provided a power shift in society towards the people. Ultimately, it led to the creation of nation-states because individuals believed they had the ability to take charge over their temporal affairs, while the Church would maintain leadership in the spiritual realm.

Siedentop properly connects Christianity and its claim that all individuals are uniquely responsible for responding in faith to the soteriological call placed upon them by Jesus Christ to a societal shift that requires a proper understanding of the self. In correctly identifying this conception, it would have been helpful for Siedentop to articulate that while soteriological claims are individual ethical claims of how one acts and responds in society, these claims do not dissipate and become the prerogative of the individual. Failure to understand this key distinction leads to moral

autonomy and removes God from the proper authority of how one is to respond to others.

This book is intended for an audience that is interested in the history of ideas and political philosophy. From the outset, Siedentop states that he is not interested in pursuing every single trail and idea that exists because he wants to stay focused on articulating a common thread across two thousand years so that the reader can grasp the central claim. Although I would have liked for Siedentop to take a less causal approach with the reality of the claims of the Bible and the Christian faith, I still heartily recommend this book for those who have an interest in the Christian role in shaping Western society's concept of the individual.

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***The Routledge Handbook of Philosophy of Imagination.* Edited by Amy Kind. London and New York: Routledge, 2016. 481 pages. Hardcover, \$192.00.**

There has been a renewed interest of late in the role of imagination in art, theology, and ministry. Christians who are artistic are rightfully pressing the centrality of the imagination as a guide on the quest for beauty. Christian intellectuals such as Kevin Vanhoozer, James Smith, and Holly Ordway have highlighted the role of imagination in theology, spiritual formation, and apologetics. Pastors such as Timothy Keller urge greater attention to the imagination in preaching. Given its centrality in much of human life—including perceiving, learning, creating, and moralizing—acquaintance with the nature and role of the imagination is welcome and needed within the Christian community. Rigor and clarity is also needed. *The Routledge Handbook of Philosophy of Imagination* is well-placed to be a helpful guide in understanding the contours of image, imagination, and the imaginary.

The handbook, at nearly 500 pages, is not for the faint of heart. However, each of the six sections and chapters within (34 total chapters) serve as accessible stand-alone pieces on some facet of the imaginative life. The introduction by editor Amy Kind offers a taxonomy of the imagination serving as a useful framework for the essays that follow.

Part 1 explicates six historically prominent philosophers—Aristotle, Descartes, Hume, Kant, Husserl, and Sartre—and their philosophy of imagination. The selection of philosophers seems *ad hoc*—Descartes and Husserl perhaps—and other important thinkers on the imagination, such as Plato and Coleridge (albeit not a philosopher), were noticeably absent from the discussion. Still, these historical treatments offer the reader needed context for the discussion to follow.

Part 2, “Contemporary Discussions of Imagination,” explores whether acts of imagining always include sensory mental images (chapter 7), whether imagination is fundamentally similar or different than belief (chapter 8), how imagination and perception interact (chapter 9), how imagination and memory are similar and different (chapter 10), whether dreaming states are exercises in hallucination or imagination (chapter 11), and whether attitudinal imaginings (imagining that p) can also take a desire-like form (chapter 12). One is struck, in considering the wide range of issues discussed in this section, with the versatility and centrality of imagination to the cognitive life. Man truly is *Homo imaginans*, as the philosopher Colin McGinn provocatively suggests in his book *Mindsight*.

Part 3, “Imagination in Aesthetics,” explores the role of imagination in art, music, and fiction. In this section, Stacie Friend’s essay entitled “Fiction and Emotion” (chapter 16) is especially insightful, explaining how it is that we imaginatively experience genuine emotion when reading or watching fictional stories. Importantly, these emotional experiences are appropriate, typically mirroring our emotional responses to real life, highlighting the role of story in exercising and expanding our moral imagination.

Part 4, “Imagination in Philosophy of Mind and Cognitive Science,” probes a cluster of phenomena that inform our understanding of human nature, the self, and action. For example, how is it that we can imaginatively resist certain (abhorrent) fictional scenarios (chapter 17) or understand or imagine being others by mentally simulating being them (chapters 19 & 20) or engage in make-believe (chapters 22 & 23)? Notably, Dustin Stokes’s chapter entitled “Imagination and Creativity” (chapter 18) insightfully delineates the role of imagination in the creative process, arguing that freedom and spontaneity of the productive imagination play a crucial role in art, scientific discovery, and in the stories with which we narrate our lives. Ruth Byrne’s essay “Imagination and Rationality” (chapter 25) is unique, highlighting empirical evidence from psychological studies on counterfactual reasoning that suggest the same sort of computational processes are involved in reasoning and imagining.

Part 5, “Imagination in Ethics, Moral Psychology, and Political Philosophy,” highlights the role of imagination in the moral and political life, including an important essay (chapter 28) on the ethics of imaginative experiences (in fantasizing, engaging with fictions, and in dreaming). In another illuminating essay (chapter 26) from this section, Mark Johnson argues that we ought to abandon the deeply rooted assumption that the right moral decision is given in advance via rationally derived principles. Rather, the imagination plays a key role, a *constitutive* role, in moral deliberation (e.g., in addressing clashes of values, conflicts of ends, and moral indeterminacy).

Part 6 addresses the role of imagination in the cognitive life including philosophy, mathematics, and science. Peter Kung’s essay (chapter 32) is essential reading for anyone wanting to understand the state of the debate over Hume’s famous dictum that “imagination is a guide to possibility.” Also in this section, Roy Sorensen canvasses another key contribution the imagination plays in discovery via thought experiments (chapter 31). Thought experiments are like actual (scientific) experiments except that the knowledge gained is through the imagination instead of perception, all without hazard or expense!

Each of the 34 essays sets the stage for further exploration, providing the conceptual framework and bibliographical details from which the interested reader can forge ahead to new vistas of the imaginative landscape. For the theist, applications abound. In particular, the doctrines of creation, omnipotence, and omniscience could be further illuminated by considering the nature and role of the divine imagination in creating, grounding modal reality, and in knowing what it is like to be another via simulation. I highly recommend this handbook as a helpful guide in exploring the philosophy of the imagination.

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***C.S. Lewis's Mere Christianity: A Biography.* By George M. Marsden. Princeton, NJ: Princeton University Press, 2016. 264 pages. Hardcover, \$24.95.**

The “Lives of Great Religious Books” series by Princeton University Press novelly offers “biographies” of significant religious works. In *C.S. Lewis's Mere Christianity: A Biography*, George M. Marsden traces the “life story” of Lewis’s celebrated work from its origination to its reception and continuing influence. “What is it about this collection of informal radio talks,” Marsden asks, “that accounts for their taking on such a thriving life of their own?” (2).

Following a short introduction summarizing Lewis’s own life up through the outbreak of World War II, Marsden’s first chapter describes the circumstances in which Lewis came to deliver his (first) series of talks over BBC airwaves. These “Broadcast Talks,” while momentous, were but one facet of Lewis’s wartime service.

Chapter two focuses on Lewis’s series of talks, the first installment of which he delivered live on August 6, 1941. Due largely to their popularity, Lewis ultimately was secured for three sets of talks—each of which were published in turn between 1941 and 1944. Between these talks and the publication in 1942 of *The Screwtape Letters*, Marsden explains, Lewis became something of a celebrity both in England and the United States.

Lewis wrote eleven books during World War II, including the collation of all his broadcast talks: *Mere Christianity*. Predictably, these works, including the broadcast talks, generated wide-ranging responses. Marsden’s third chapter, “Loved or Hated,” surveys some of these responses (including that of George Orwell). In sum, “though widely popular, Lewis remained a highly divisive figure in Great Britain, in part just because of his popularity” (65). In the United States, on the other hand, Lewis found—with certain exceptions—an overwhelming positive reception.

The fifth chapter, “Into the Evangelical Orbit,” recounts the discovery by American Evangelicals of Lewis’s writings, especially of *Mere Christianity*. Thanks to the efforts of Evangelical influencers (e.g., Chad Walsh, Walter Hooper, and Clyde Kilby) and organizations (e.g., *Christianity Today* and InterVarsity Campus Fellowship), Lewis’s star rose quickly and continues to shine brightly across the Evangelical spectrum. In a similar vein, chapter six surveys Lewis’s influence among well-known Protestant and Catholic figures, establishing that “contrary to his own expectations that his works would soon be forgotten, Lewis is far better known in the twenty-first century than he was at the time of his death in 1963” (137).

Chapter seven briefly reviews some critiques of *Mere Christianity*, notably that of John Beversluis.

In the eighth and longest chapter, Marsden is at his best. He considers seven reasons for *Mere Christianity*’s lasting vitality. Whereas much of the first seven chapters’ material will be known to readers familiar with the existing literature on Lewis and his work, in this final chapter Marsden offers an original analysis of Lewis’s work. Here, Marsden perceptively highlights qualities of Lewis’s writings—style, approach, content—as well as of Lewis himself—for example, his sensitivity to human nature and carefulness in balancing reason and imagination—to account for the continuing (perhaps even growing) influence of Lewis.

C.S. Lewis's Mere Christianity: A Biography is a well-written, enjoyable tour through land familiar to Lewis aficionados. Though useful to day-trippers desiring

a beginner's guide to local paths, the seasoned wayfarer in search of untrodden trails shall have to look elsewhere.

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***The End of the Timeless God.* By R. T. Mullins. New York: Oxford University Press, 2016. xxiv + 248 pages. Hardcover, \$110.00.**

The End of the Timeless God is the newest addition to the Oxford Studies in Analytic Theology series. Analytic theology, simply put, is theology done in tune with the resources of analytic philosophy. Author Ryan Mullins capably brings these resources to bear in arguing against the “divine timeless research program,” which rests on adherence to four hypotheses: divine timelessness, divine simplicity, strong immutability, and strong impassibility (10). This program, it is argued, ought to be rejected both because it is internally incoherent and because it raises more problems than it solves. While Mullins is careful in laying out his case, the book assumes a readership having facility in metaphysics as well as some background familiarity with the existing literature concerning God and time.

Following a particularly helpful preface establishing the need for greater precision in work on divine eternity, the book's first chapter sketches the divine timeless research program to be examined. Noting that “it makes no sense to ask what God's relation to x is if one does not have a clue what x in fact is” (13), Mullins's second chapter takes up the question “What is Time?” Developments in the philosophy of time factor prominently in contemporary approaches to the God and time question, and Mullins shows he is well acquainted with these developments. Although duly emphasizing the ontology of time, Mullins's somewhat dismissive stance toward the A- versus B-theory debate (24–25) will no doubt surprise certain readers. Regardless, whereas appeal to the B-theory of time is generally regarded as the only available (albeit undesirable) option for divine timelessness, Mullins positions himself to argue that timelessness is compatible with neither presentism nor eternalism. This strategy suggests a real advance in the God and time literature. Turning in chapter three to the question, “What is eternity?” Mullins explicates the understanding on offer from the timelessness research program and its interplay with that program's four hypotheses. Pointed questions are raised at each juncture, but the book's main argument begins in the fourth chapter.

The opening burden of chapter four is to promote a decidedly minority reading of the classical theists as proponents of presentism (rather than eternalism, which he dismisses as anachronistic). Resting as it does on the repeated assertion that presentism is *assumed* (76, 79, 82, cf. 52) in these writings, scholars of these figures are unlikely to find compelling reason to alter already settled views. What some will perceive as undue haste in this section notwithstanding, one appreciates Mullins's historical mindedness—especially his interaction with the medievals—throughout this and the preceding chapter. Chapter four rounds out with a consideration of the (bleak) prospects of holding timelessness, presentism, and omniscience. Turning to the doctrine of creation, chapter five continues the demonstration of the timeless research program's incompatibility with presentism, arguing that a timeless God can neither create nor sustain a presentist universe. The latter argument naturally raises the question of God's “real relation” with creation, and Mullins convincingly shows

that “the denial that God is really related to creation brings about severe incoherence within Christian theology and practice” (122).

Having argued that the timeless research program is incompatible with presentism, Mullins shifts his focus in chapter six to argue that it fares no better in conjunction with eternalism. Not only can such a view not support creation *ex nihilo* (135), Mullins argues, it entails a modal collapse—meaning “there is no contingency for everything is absolutely necessary” (138). Moreover, the crucial distinction between “begotten” and “made” cannot be maintained on an eternalist ontology, and as Mullins keenly observes, “that is not a good position to be in if one holds to the eternal generation of the Son” (143). Chapter seven, the longest of the book, maintains that there is no acceptable model of the Incarnation that is compatible with the timeless research program. Particular attention is paid to the “two-minds” view (which is rejected as Nestorian), and Mullins rightly highlights the unacceptable implication of an eternally incarnate Christ implied on eternalism (187). Certain readers, however, will be nonplussed by Mullins’s assumption (188) that eternal subordination is tantamount to inequality. Nevertheless, the chapter is richly thought-provoking, pushing readers to choose between timelessness or the Incarnation.

Overall, *The End of the Timeless God* is a formidable critique of the timeless research program, both sharpening familiar arguments as well as forging new ones. Mullins is an engaging writer, notwithstanding the occasional jarring turn of phrase (e.g., “eternal generation and procession are an ineffable mystery, and...I find ineffable mysteries to be incoherent and repugnant to Christian theology,” 102). Proponents of relationalism, quite comfortable affirming a beginning of time, will detect Mullins’s penchant for the absolute view of time latent at several points (e.g., 67, 86, 151). Certain temporalists justifiably will cry foul in response to assertions such as “there is little sense in claims that God is timeless *sans* creation but temporal with creation” (73), “if God is timeless, He is necessarily timeless” (73), and “if there is a state of affairs where God exists without creation and another where God exists with creation, God has a before and after in His life” (133), and it is regrettable that space limitations seem to have prevented substantive engagement with those who have put forth major arguments to the contrary. Still, *The End of the Timeless God* presents a well-developed case deserving careful consideration.

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Preaching and Pastoral Ministries

***The Worship Pastor: A Call to Ministry for Worship Leaders and Teams.* By Zac Hicks. Grand Rapids: Zondervan, 2016. 198 pages. Softcover, \$17.99.**

Recently, an increasing number of voices from among contemporary worship leaders have arisen to challenge the common performance mentality and encourage a ministry mindset. Zac Hicks, Canon for Worship and Liturgy at Cathedral Church of the Advent in Birmingham, Alabama, adds his contribution to this growing list with this volume. Hicks argues that worship leaders are not simply leading music; rather, they are pastoring worshippers.

Hicks states his underlying thesis in the Introduction without defense or explanation. At the same time, he includes one of the more insightful sections of the book—a brief historical survey assessing why churches formed a split between the pastoral office and the church musician (15–17). Hicks believes that repairing this division requires not a return “to antiquated forms and functions of worship leadership” (17), but rather a practical guide that describes the duties of a worship pastor. Each chapter of the book seeks to accomplish this goal by exploring the role of the worship pastor in various functions through which shepherding takes place.

For what Hicks describes as “rock star” worship leaders (17), many of the book’s prescriptions provide necessary corrective. Hicks helps them understand that they shape people’s beliefs and understanding of worship through how they lead, whether they recognize it or not (14). He correctly bemoans the loss of pastoral awareness among worship leaders and provides very useful tools to recover this critical emphasis by “filtering every decision they [make] and every action they [take] through the grid, ‘Does this build up the body?’” (53). He also avoids the common mistake among contemporary evangelicals of assuming musical forms are neutral; rather, Hicks correctly identifies the power of music in its ability to mimic emotion (64), wisely notes that “not all emotions are the best or the healthiest” (152), and rightly suggests that musical choices in worship can help to mature emotions (149).

Some omissions and inconsistencies weaken the overall value of the book, however. First, while Hicks correctly identifies the problem of dividing the pastorate from worship leadership, he does not present a substantive biblical case for why worship leadership is a pastoral role. Furthermore, by his own admission, he “purposefully downplay[s]” the spiritual qualifications for a worship pastor, relegating the discussion at the end of the book to a half-page (194). This minimization of pastoral qualifications appears to derive from the fact that Hicks does not view the worship leader as a pastor in the formal sense at all, considering the moniker something of a metaphorical—albeit “serious”—function only (195). While his recognition of the formative nature of corporate worship is admirable, this admission in the final pages undercuts the potency of his overall aim.

Second, while Hicks in several places rightly insists that it is not the worship leader’s responsibility to “usher people into God’s presence,” even claiming that this is an unbiblical error of charismatic theology (17, 37), he nevertheless embodies this very underlying theology throughout the book. For example, he expects that in worship, the Holy Spirit will “come down . . . manifesting His presence to us” (33), defines worship as “a vibrant, emotionally charged” experience (34, cf. 38), suggests that music is a means through which worshipers encounter “awareness of God’s presence” (36), and articulates the gospel shape of worship liturgy as essentially an “emotional journey” that happens to resemble the Praise and Worship theology of charismatics like Judson Cornwall or John Wimber (151, cf. 165–7). This leads him to claim that “emotional flow” is a central concern in worship leadership (153), something worship leaders must carefully guide through demeanor (154), music (175), transitions (186), and “ambiance” (187) lest they lose the “desired affect” and interrupt the presence of God (184–85). Particularly telling is Hicks’s regular acknowledgement and praise of charismatic theologians upon his own thinking (31, 36, 59, 153) and his attempt (which even he admits as a “stretch”) to fit charismatic liturgy within a gospel shape (167). What is worse is that Hicks does not seem to recognize his own charismatic presuppositions. For example, when exploring how charismatic, Reformational, and sacramental traditions each understand the pres-

ence of God in worship (35–37), he presupposes a charismatic definition of presence in his interpretation of all three, suggesting that each simply differs in how they think God’s presence is “tangibly” experienced. On the contrary, Reformational theology in particular does not simply find tangible presence of God in the Word rather than in music or sacrament, as Hicks argues; rather, the Reformers expressly differ from sacramental or charismatic traditions in insisting that the presence of God is something Christians enjoy intangibly through the gospel by faith, not through experience. As Bryan Chapell (whom Hicks often cites favorably) notes, the charismatic movement *lost* the gospel shape of worship when emotional flow became its chief concern (Bryan Chapell, *Christ-Centered Worship: Letting the Gospel Shape Our Practice* [Grand Rapids: Baker Academic, 2009], 70.).

For contemporary worship leaders embracing a charismatic theology of the presence of God in worship, *The Worship Pastor* can help avoid focus on performance and recover needed emphasis on shepherding God’s people. Nevertheless, because Hicks assumes his understanding of worship rather than proving it, the book will have limited value outside those who agree with his presuppositions.

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***Pastoral Ministry: The Ministry of a Shepherd.* Edited by Deron J. Biles. Nashville: B&H Academic, 2017. 224 pages. Paperback, \$29.99.**

In *Pastoral Ministry: The Ministry of a Shepherd*, Deron Biles defines and defends the primary role of a pastor being that of a shepherd. Biles uses Ezekiel 34 as a framework to explain the role of a pastor as shepherd. This follows in the tradition of the reformer Martin Bucer, whose work, *Concerning the True Care of Souls*, originally included five pastoral expectations from Ezekiel 34:16. From this verse, Bucer asserted that pastors, as shepherds of God’s flock, should be seeking after the lost, restoring stray sheep, binding up the hurt and wounded sheep, strengthening the weak, and guarding and feeding the healthy sheep.

Biles seeks to “examine the areas for which God holds His shepherds accountable and to understand the expectations He has for His leaders today” (14). In the introduction, he provides an exegetical analysis of Ezekiel 34 along with brief introductions to each of the expectations of a shepherd. To understand and explain the expectations for faithful shepherds, he looks beyond Ezekiel 34:16 to the whole chapter and identifies nine expectations of the pastor. Six of these expectations mirror Bucer, though Biles separates guarding and feeding the sheep into separate chapters. Healing the sheep, leading the flock, and trusting the shepherd are expectations that Biles adds to Bucer’s original discussion. These nine expectations form the outline of the rest of the text. In each of these chapters, the authors work to extricate the meaning of the shepherding metaphor in order to apply it clearly to the work of the pastor.

In chapter two, David Allen argues that feeding the flock is best done in the preaching ministry of the pastor. Allen argues in this chapter that the best way to feed the sheep is through expositional, text-driven preaching. In chapter three, Biles argues for personal pastoral care as the pastor seeks to strengthen the weak sheep. Referring to the importance of pastoral care and its difference from preaching, Biles writes, “One can feed en masse from a distance, but one only strengthens up close and one at a time” (50). Chapter four, authored by Paige Patterson, points to prayer

as the primary prescription for the pastor to use in ministering to the sheep in need of healing. In the fifth chapter, Dale Johnson “aims to demonstrate that the task of shepherding includes active personal participation in leading the broken to Christ, the only balm that restores the soul” (82). From the imagery of a shepherd binding a broken sheep, Johnson makes clear that a shepherd should be actively involved in the counseling and care of his congregants. Malcolm Yarnell argues in chapter six that the shepherd should protect the sheep in the primary ways. Yarnell writes, “The Christian shepherd’s role may be summarized as that of caring for the congregation, seeking the little ones who have become lost, and combatting heretical teachings in the flock” (115). The sixth chapter, authored by Tommy Kiker, reminds the shepherd to be prepared to sacrifice in order to retrieve lost sheep. In chapter seven, Matt Queen contrasts the evil shepherd who seeks not the lost sheep with that of the good shepherd who is actively involved in the seeking of lost sheep. Queen admonishes his readers to plan and participate in personal evangelism as the means of seeking lost sheep. Chapter nine, authored by Fred Luter, instructs the shepherd as leader of the sheep to remain faithful to God, His word, and His church. In the final chapter, Stephen Rummage encourages shepherds to seek the true shepherd as they pursue their course of ministry.

Though this text is written by various authors, each chapter is connected, coherent, and convinced of the necessity of assuming the posture of a shepherd in the work of a pastor. In chapter five, Dale Johnson writes, “professionalism and secular psychology, like a two-horned bull, threaten the call of the shepherd to bind the broken. Shepherds embracing the CEO model of pastoral ministry are often more concerned about the business of ministry rather than tending to the lame or wounded sheep” (85). These threats mentioned by Johnson are dismantled in each chapter, and each author points pastors to shepherding over psychology or business-based professionalism. Biles, as the editor, has done an exemplary job in keeping each of these chapters focused on the text and principles of a shepherd in Ezekiel 34, while also arguing against the influences of professionalism and psychology on pastoral ministry.

It should also be noted that the greatest weakness of this text is Luter’s chapter on leading the flock of God. Though Biles provides a helpful introduction to pastoral leadership in the introduction when he writes, “Good shepherds do not lead by proxy, dictate demands, or achieve goals by good intentions. Shepherds live among the sheep and carefully and consistently lead the sheep from where they are to where they should be” (23), his explanation of this imagery is not picked up in chapter nine. Instead, Luter differs from the other authors and provides more of a pastoral testimony than an exposition and application of the text in Ezekiel. Luter’s chapter is certainly profitable, as it offers practical examples and plenty of encouragement to pastors, yet it seems to lack continuity with the rest of the work. An opportunity was missed in this chapter to expand upon the definition of pastoral leadership provided by Biles in the introduction.

This volume is the first of a new series edited by Paige Patterson and Jason Duesing entitled *A Treasury of Baptist Theology*. This series aims to “reflect the understanding of holy Scripture as Baptists have grasped it” (xvii). Yet, this work has a much broader application than to Baptist pastors or leaders. Though this work may implicitly suggest a primary elder church government, there is nothing in the work that limits its utility to only Baptist pastors or shepherds. The expectations of shepherds as presented here by the contributors have broad application to all who serve

in pastoral work. Whether it is the seminarian on the path to future ministry or the veteran pastor in the midst of his present ministry who reads this volume, both will be reminded of the high calling and lofty expectations of a faithful shepherd of the flock of God.

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