

Book Reviews

Doris L. BERGEN, ed. *The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century*. Notre Dame: University of Notre Dame Press, 2004. 298 pp. \$37.50.

"This is the first book to examine military chaplains and the development of the military chaplaincy across time and space, from the first through the twentieth century, and from Europe to North America" (1), says Bergen in the introduction of this volume. It is an outgrowth of a March 2000 conference, "Military Chaplains in Their Context," held at the University of Notre Dame. As Bergen points out, however, this book's coverage of the military chaplaincy "is by no means complete" (1).

Twelve essays exploring the long history of the chaplaincy followed Bergen's twenty-eight page introduction. Ralph W. Mathisen's "Emperors, Priests, and Bishops" explores the early development of the chaplaincy during the Roman Empire. "The Liturgy of War from Antiquity to the Crusades," by Michael McCormick, focuses on the Carolingian period and the chaplaincy during the Crusades. David Bachrach, a medievalist who called for the original conference out of which this book arose, submitted the third essay, "The Medieval Military Chaplain and His Duties."

The fourth essay, "Anne Laurence's "Did the Nature of the Enemy Make a Difference?" leaps over several centuries to look at the chaplains in England during the English Civil War and the seventeenth-century wars in Scotland and Ireland. Additional time gaps appear in the succeeding chapters and their coverage: "Faith, Morale, and the Army Chaplain in the American Civil War," by Gardiner H. Shattuck, Jr. (the chaplaincy in the American Civil War), "In the Service of Two Kings," by Harmut Lehmann (the Prussian chaplaincy from 1713–1918), "Where's the Padre?" by Duff Crerar (the Canadian chaplaincy), and "German Military Chaplains in the Second World War and the Dilemmas of Legitimacy," by Doris Bergen (the chaplaincy of Nazi Germany and the paradox of serving God and a secular power).

The ninth and tenth essays are personal memoirs of two war-time chaplains: one a rabbi during World War II and the other a priest in Vietnam. The eleventh chapter, Anne C. Loveland's "From Morale Building to Moral Advocates," examines the development of the chaplaincy from the end of World War II to the close of the twentieth century. Michael J. Baxter's "In Place of an Afterward: My Argument with Fr. William Corby, C.S.C." serves to wrap up the volume. Baxter, an ethicist, deals with the morality of serving as a military chaplain through an imaginary dialogue with Father Corby, a chaplain during the American Civil War and nineteenth-century president of Notre Dame University.

This book has many strengths as well as some weaknesses. The scope is a strength: nothing of this magnitude has been attempted prior to this volume. This is also the book's greatest weakness. Despite the subtitle's suggestion that this study examines the chaplaincy from the first to the twentieth centuries, the chaplaincy as we know it did not appear until the late eighth or early ninth century. Another strength is that the authors are eminently qualified to write their essays, though their credentials are no where listed. A further weakness of the book is that it fails to show adequately the development

of the chaplaincy, though Bergen claims this as a key essay that connects the essays. Hundreds of years and many key historical events are completely ignored as the intervening periods between the chapters in this volume. For the U.S. chaplaincy, nothing is recorded before the Civil War or in the period between the Civil War and World War II. Bergen also makes the erroneous claim (in her introduction) that the first African-American chaplains served in the 1880s. She, along with Shattuck in his essay, ignores the fourteen African-American chaplains of the Civil War. Shattuck also fails to notice the first female chaplain and the first Native-American chaplain, both who served in the American Civil War, though he briefly mentions the first Jewish chaplains.

As a whole this book has some value, though the parts of this book may be greater than the whole. The smaller pictures presented in the volume present some great insights into the chaplaincy, but the larger picture of the history of the chaplaincy remains unclear. As a textbook for a class in military history or as an examination of the paradox of serving both God and the government, this book has some merit. It is not, however, a far-reaching or final word on the origin and development of the military chaplaincy.

JAMES S. O'BRIEN
 Western Hills Church of Christ
 Cincinnati, OH

Stanley K. FOWLER. *More Than a Symbol.* Cambria, England: Paternoster, 2002. 276 pp. \$34.99.

In this important study on the British Baptist recovery of baptismal sacramentalism, Fowler, professor of theology at Heritage Theological Seminary in Canada, delivered a historical, biblical, and theological justification for the twentieth-century movement within British Baptist thinking to recover an earlier Baptist understanding of baptism. In this second volume of the Studies in Baptist History and Thought series, while Fowler limits himself to literature through 1967, most recent studies reflected this recovered understanding of baptism.

Fowler initiates his discussion with a look at Baptist views of sacramentalism from 1600 to the twentieth century. Seventeenth-century Baptists mostly favored baptismal sacramentalism. Eighteenth-century Baptists moved away from it as did nineteenth-century Baptists, who reacted against Anglo-Catholicism. British Baptists had retreated from sacramentalism and sacramental language. In the twentieth century, British Baptist scholars (such as Robinson, White, Gilmore, and Beasley-Murray to name a few) began the recovery of the British Baptist view of baptismal sacramentalism due to the need for denominational identity, scholarly consensus, ecumenical concern, and biblical theology.

Fowler next observes the exegetical research that has led to this recovery and presents the major NT texts (Matt 28:19-20, Acts 2:38, et al.) on baptismal sacramentalism. He presents the Baptist sacramental exegesis and its criticisms to show that baptism is “the entrance into the eschatological salvation wrought by Jesus Christ.” He also showed that Karl Barth’s antisacramentalism was only for a segment of sacramentalism. From this study of Scripture, Fowler readily agreed with the biblical defense of baptismal sacramentalism.

Fowler then utilizes a theological analysis of this recovered viewpoint and addresses theological themes (faith, grace, church, et al.) for the soundness of Baptist sacramen-

talism. On the necessity of baptism for salvation, Fowler notes that according to British Baptist sacramentalism, baptism has a positive implication in that it is normal and expedient for conversion and more about what one gains through baptism. In discussing other sacramental traditions, Fowler presents Roman Catholic, Lutheran, Reformed, and Disciples/Restorationists traditions. The Stone-Campbell Restorationist tradition is very similar to British Baptist sacramentalism. Yet, according to Fowler, the Restorationists promote a negative assessment regarding the absence of baptism British Baptists do not have.

Fowler concludes his study with the assessment that British Baptist sacramentalism has corrected both previous Baptist attacks on sacramentalism and the observation that Baptist is antisacramental. He laments the lack of desire of other Baptist groups (especially the Southern Baptist Convention) to heartily join their British Baptist friends in this perspective.

Fowler has given us an ample study on the fall and rise of baptismal sacramentalism among British Baptists. Historians will value his review of British Baptist views. Biblical scholars will appreciate his summary of biblical texts. Theologians will welcome his theological assessment and interaction with different Christian communions, especially *SCJ* readers in the Stone-Campbell Restoration Movement.

ANTHONY J. SPRINGER
Professor of History
Dallas Christian College

James M. PENNING and Corwin E. SMIDT. *Evangelicalism: The Next Generation.* Grand Rapids: Baker, 2002. 203 pp. \$21.99.

What is the future of evangelicalism in North America? The question has become a contemporary cliché in Christian circles. Other recent Baker publications such as John Stackhouse's *Evangelical Landscapes* or Robert Webber's *The Younger Evangelicals* all endeavor to trace the heritage of conservative Protestantism and assess its current configuration in order to project the trajectory of evangelicalism in the future. This current volume adds to the dialogue on the prospects and potential of evangelicalism.

Penning and Smidt comment, "If students who attend evangelical Christian colleges are not keeping the faith, American evangelicalism may indeed have a different future" (9). Lynn Vincent ("Shifting Sand?" *World Magazine* [May 10, 2003] 40-43) highlights a similar concern, ironically beginning with Penning and Smidt's own Calvin College. Ascertaining the future of evangelicalism by studying the convictions of college students at evangelical institutions of higher education is *not* a new idea. This same concern was expressed in James D Hunter's 1987 text, *Evangelicalism: The Coming Generation*. Hunter shook the evangelical community, particularly those in higher education, with the prediction of the imminent demise of evangelicalism due to secularization among college students at evangelical colleges.

However, Penning and Smidt do not fully acknowledge Hunter's conclusions regarding the inevitable secularization of evangelicalism in America, and hence engaged in a parallel study some fifteen years later. Chapter Two represents one major departure from the work of Hunter. It critiques the entire assumption of secularization, the triumph of modernity, society over theology. "Secularization theory is not completely wrong, but the view that secularization is an unavoidable consequence of modernity is

a faulty framework of analysis,” raising the necessity of the reappraisal of Hunter’s conclusions (40).

Their book reports on the study of theological, social, and political dispositions of college students in evangelical institutions of higher education. Using Hunter’s study as a template, Penning and Smidt’s study involved 2677 student-participants from the same nine institutions used by Hunter, but with a slightly updated instrument. Whereas Hunter predicted evangelicalism’s *decline* in 1987, Penning and Smidt encountered “considerable stability” in beliefs in 1996 (165), noting that evangelical convictions either remained relatively the same or even rose in comparison with Hunter’s study. Hence, Hunter’s prediction of erosion of evangelicalism has not occurred as predicted. Their study goes on to demonstrate that evangelicalism does have a future in America, but noting that the common core shared by the individuals, denominations, and traditions comprising evangelicalism is more diverse. The book concludes by plotting the trajectory of contemporary evangelicalism, particularly among the young adult population, noting the positive shifts surfaced in the study and the concern areas that require serious reflection as we encounter evangelicalism among the most recent generation.

Like Hunter’s work before, Penning and Smidt’s study sounds a cautionary alarm for contemporary evangelicalism, particularly for those in higher education. While they present a far more positive prognosis for evangelicalism, and thus the alarm of secularization is not as pronounced as in Hunter’s book, their alarm involves the ever-increasing diversity within evangelicalism, particularly among college students. In their section “Does American Evangelicalism Have a Future?” (167-172) they note the distinctive differences between evangelical identifiers of fifty years ago, which Hunter seemed to use, and those more relevant for evangelicalism today. Evangelicalism *will* change among the youngest generation of evangelicals, but it will still remain recognizable as conservative Protestantism. In fact, at various points of analysis the authors compare evangelical students with other clusters of Christian students, e.g. mainline Protestants, ethnic groups, and older evangelicals.

Penning and Smidt’s work is very valuable to those concerned with the future of evangelicalism in North America. It is particularly relevant for those serving in institutions of higher education who encounter the current generation of Christian students in classes and as advisees. The authors accomplish the challenging task of engaging in social science research, and yet are capable of producing a work that does not read nor have the limitations of a findings report. It provides the reader a detailed snapshot of conservative Christian faith as defined on evangelical college campuses, and a glimpse at what the future *may* hold for American conservative Protestantism. However, just as Hunter’s words did not prove to be prophetic, only time will tell if Penning and Smidt’s interpretation of evangelicalism’s present condition will prove accurate.

JAMES RILEY ESTEP, JR
Professor of Christian Education
Lincoln Christian College and Seminary

J.P. MORELAND and William Lane CRAIG. *Philosophical Foundations for a Christian Worldview.* Downers Grove, IL: InterVarsity, 2003. 653 pp. \$39.00.

Evangelical apologetics in America is, perhaps, in its finest shape ever. The church is currently blessed with a rich variety of very capable philosophers, theologians, and sci-

entists who speak with authority and conviction in matters at the crossroads of faith and rationality. Douglas Groothuis, Paul Copan, Hugh Ross, Douglas Geivett, and Gary Habermas are just a few of the many scholars worth reading and discussing. But I dare say that all members of this most prestigious core of Christian academics would, without hesitation, name William Lane Craig and J.P. Moreland as the undisputed champions of contemporary apologetics. And now these two giants of faith defense have joined forces to produce a work mammoth in size, scope, and importance. This volume is everything the title promises: philosophical, foundational, Christian, and worldview oriented. And in every one of these dimensions, it is exemplary and imperative reading for the Christian scholar.

It is philosophical. The book deals with philosophical issues from a philosophical standpoint. That means that it will be very difficult reading for many, even many who fancy themselves accomplished academics. The book is highly dialectical, which means it is technical, analytical, precise, and conversational. It presents a philosophical view in its strongest and most plausible light, then presents the chief objections to that view in equally strong and plausible lights. This feature often confuses many who are not used to philosophical writing. Philosophers are generally loathe to engage in Straw Man target practice. They are, as a rule, eager to state their interlocutor's concerns as powerfully as possible, which often leaves the less-than-cautious reader wondering what the author really believes. The reader must be extra careful to watch for verbal clues and markers to the changes of voice. Otherwise, the reading can be excruciatingly confusing and seemingly contradictory. It will be especially important, when using this work as a textbook, to instruct students in the intricacies of dialectical literature; otherwise (as I know from painful experience) they will wander aimlessly through the text or simply abandon it in hopeless frustration.

The book is foundational. The philosophical issues it deals with are at the very core of ideas that have defined and shaped intellectual pursuit over the five millennia of human civilization. The existence and nature of God, the nature of the cosmos, the nature of human consciousness, the uniquely human concerns of knowledge, freedom, ethics, and death. All of these profound concerns are addressed with painstaking clarity and care. In fact, the book would make an ideal text for a topics-oriented class in introduction to philosophy (assuming the caveats of the above paragraph). As one who has taught such a class many times, I cannot think of any subject I ordinarily cover that is omitted or treated inadequately in this tome.

In fact, the book is obviously prepared as a textbook, and contains many features that will endear it to instructors. Chapter introductions and summaries pay appropriate homage to that age-old summary of good teaching: "Tell them what you're going to tell them, then tell them, then tell them what you told them." Explicit and frequent chapter division and sub-division headings make the progress of the book evident and unmistakable. And the checklists of key terms and concepts at the end of each chapter are ideal for teachers to plan and students to anticipate exam and quiz material. All of these features greatly enhance the book's usefulness in the classroom, and help to mitigate against what many will undoubtedly consider a very difficult read.

The book is unashamedly and uncompromisingly Christian. And this is, at one and the same time, its most impressive and most frustrating feature. Moreland and Craig properly identify and impressively defend what could be called standard Christian theistic views on issues such as human freedom and the metaphysics of the mind. Nonetheless, significant minority opinions in the Christian philosophical community are often

overlooked or not given proper due. For example, Moreland is one of the finest defenders in contemporary philosophy of a traditional Cartesian dualism of mind and body, and this volume benefits from his very fine defense of such a position as essential to a consistent Christian worldview.

However, Moreland's position is by no means the unanimous one among Christian scholars. Much work has been done recently defending materialist theories of mind that are allegedly more in keeping with a biblical anthropology and consistent with Christian conceptions of life after death. The verdict is still out on the ultimate success of such theories, but the debate is significant enough and the alternatives promising enough that they should be seriously addressed in a work of this magnitude. This flaw is not fatal, however—it is barely even significant. One who explores and embraces the Christian philosophical positions espoused by Moreland and Craig will be well on her way to a rich and full life of intellectual obedience.

Finally, the book is worldview oriented, and this at a time when a worldviews approach to cultural analysis is undergoing sharp criticism. Moreland and Craig demonstrate what is at one and the same time the strongest and (for many) most infuriating dimension of worldviews analysis. They show unequivocally the rational defensibility of a Christian approach to reality and the power of such an approach to reveal many of the flaws in its competitors. In an age when all metanarrative is suspect and alternative ways of knowing are to be welcomed as equally valid, our authors commit the unpardonable sin of postmodernism. They demonstrate that not all worldviews are created equal, that it is possible to offer rational defense of the preferability of one metanarrative over its rivals, that there is a reality that is intersubjective enough to function as the final arbiter among truth claims. There may very well be such a thing as objective truth after all, and if so, it is a very good thing indeed.

JAMES SENNETT

Professor of Philosophy and Interdisciplinary Studies
Lincoln Christian College & Seminary

Veli-Matti KÄRKKÄINEN. *The Doctrine of God: A Global Introduction.* Grand Rapids: Baker, 2004. 315 pp. \$21.95.

This volume marks the appearance of the third in Kärkkäinen's series of "global introductions" to theology; it was preceded by studies of Pneumatology (2002) and Christology (2003). The author writes with a twofold purpose: "to survey interpretations of God throughout history" and "to let the classical tradition and its challengers converse with one another" (11). Instead of entering heavily into the debate, the author pens a "descriptive textbook" that allows opposing views to critique each other (53). Parts 1 and 2 survey the classical tradition in eight short chapters. This review begins with chapters on the OT and NT in which the author raises the issue of whether the "classic" doctrine of God finds support in Scripture. In chapters 3–8, Kärkkäinen specifies "classical theism" as that doctrine of God developed by Greek and Latin theologians of the Patristic era and definitively summarized by John of Damascus in *The Orthodox Faith* (eighth century). He traces the development of this doctrine through the Patristic, Medieval, Reformation eras and concludes Part 2 with a study of the modern attempts (Descartes, Kant, and Hegel) to shift the knowledge of God from a theological to a philosophical ground.

Part 3 surveys "God in Contemporary European Theologies." This section treats the

thought of Karl Barth, Paul Tillich, John Zizioulas, Hans Küng, Karl Rahner, Wolfhart Pannenberg, Jürgen Moltmann and John Hick. Each of these thinkers, according to Kärkkäinen, challenges the classical tradition in some respect. In Part 4, the author allows the North American challengers of classical theism to have their say. We hear from secular and death-of-God theologians, process philosophers and theologians, and evangelical open theists. Finally, Kärkkäinen allows contemporary evangelical defenders of classical theism to make their case and rebut their critics.

Part 5 examines the doctrine of God developed in North American “contextual” theologies. He treats Native American, African American and immigrant, feminist, womanist, and Latina theologies. The sixth and final part of the book deals with “God in Non-Western Perspective.” He discusses African, Latin American, and Asian theological reflections on God.

This book boasts many strengths. Its “descriptive” style allows the reader greater freedom in assessing the soundness of the theologies presented and may fit a Socratic teaching method better than a more argumentative book. The short chapters, averaging 10 pages each, divide the material into manageable units. The footnotes are placed at the bottom of the page for the convenience of those who (like me) actually read them. His summary reflections at the end of every major section help the reader consolidate the material. Within its stated limits, it does a good job of capturing the essential ideas of seminal thinkers from the major approaches to the doctrine of God. I especially appreciated the studies of the nonwestern perspectives.

Perhaps the following do not qualify as weaknesses, but I want to mention a few things a potential reader may want to keep in mind. First, if readers expect this book to be about God, they will be disappointed. It is a book about books about God. I have no objection to such books or courses based on them, but they ought not to be mistaken for theology in the strict sense of the word. Second, although this book is about the “doctrine of God” specifically, in many ways it reads like a general textbook of modern and contemporary theology. This is especially so in Parts 3-5 which focus on European and North American theologies. Little appears in these sections not covered by (for example) James Livingston’s *Modern Christian Thought* (Volumes 1 & 2). Third, I am not sure how well the book achieves its second goal of bringing the classical tradition into dialogue with its critics. Kärkkäinen periodically points to areas of conflict between the two traditions but does not present a comprehensive comparison and contrast between them.

Fourth, I think the use of the term “*global*” in the title is misleading. The book is global only in the sense that it examines *contextual* theologies from five continents. It does not attempt to bring those contextual theologies into a mutually enriching encounter. Finally, the “descriptive” approach, despite its advantages, could confuse a reader with little previous knowledge of modern theology. Ideas about God from writers in radically different schools of thought, some of whom hardly qualify as Christian thinkers in any sense, are brought together without sufficient identification. Readers will hardly know what to make of specific criticisms of the classical doctrine of God or proposals for changes in doctrine from a thinker about whose general theological position they remain largely ignorant.

Written as a textbook, this volume might serve as a supplemental text in a class on modern theology or the doctrine of God. Students, ministers and other interested individuals will find in this book a readable introduction to the thinkers who have shaped and continue to influence the Christian doctrine of God.

RON HIGHFIELD
Professor of Religion
Pepperdine University

Fumitaka MATSUOKA and Eleazar S. FERNANDEZ, eds., *Realizing the Theology in Our Hearts: Theological Voices of Asian Americans*. St. Louis: Chalice, 2003. 288 pp. \$37.99.

Fourteen Christian writers, scholars and theologians, all of Asian descent from North America, have come together to write of their experiences and recommendations on racism in North America. Many will no doubt feel the pain that the writers express as they share their attempts to realize the promise of America that is in their hearts that others have realized.

For many in the Stone-Campbell movement, racism is unknown to us cognitively and experientially. Unfortunately, other brothers or sisters in the Lord have been haunted by the suffering that comes from taunts, jeers, threats, or worse for being nothing more than different from the majority of the land. These writers express that much of today's racism is implicit rather than explicit. Most of it remains from bygone days that was institutionally initiated, when people of color were made to recognize that they were second class or worse, as the laws favored only "whites." Jobs, housing, citizenship and the like were forbidden to even those of lighter skin who did not have the European look. Those laws could not judge the character of their hearts. Despite the removal of racist laws, attitudes have been slow to change. Many brothers and sisters in Christ feel less than accepted by skewed looks and asinine comments, and are trivialized, as though they don't exist, can't hear, and can't speak the language and the like, despite often being second generation Americans, highly educated, and highly skilled. The racism that these Asians experience in North America is often implicit and not blatant. Asian Christians are ambivalent because they are grateful for this land and its opportunities on the one hand, but on the other they shudder when they learn of one of their own ethnicity or appearance who have been abused physically or killed simply because of their race. Subtle racism is also painful, as their experiences have shown. Adult men can be referred to as "boy," the educated are perceived as unable to speak English or a myriad of other experiences. In a word, these folks speak for the marginalized of society. The great American dream has proven elusive to them.

Their marginal experience is compounded because many consider racism in North America a black-white issue. They receive little sympathy from other marginalized people such as American blacks who often express implicitly, and sometimes explicitly, that Asians have not experienced their pain because they are closer to being "white Americans" racially, but white America shows little acceptance in many situations ranging from the market places to academia.

Racism remains an issue to some degree in the USA. Sadly, it remains the same in many churches, even those of the Stone-Campbell heritage. Much of this is likely due to our homogeneity in worship and social experiences. We simply have been slow to "go into all the world," or into other parts of the world, or to other ethnic groups, where we may serve the people with the love of Christ as his disciples. We make little effort to be around people of color whose ethnicity differs from our own. Those who make that effort, either in work or social situations, often find much in common and become color blind. To others, a world of opportunity has been forfeited. For them, this book serves as an introduction that may help open their eyes and feel the pain that others feel in twenty-first century America. Of all the people, certainly we Christians have the least excuse for treating others differently and less than human. Our discipleship hinges upon our following the commands of Jesus to love others, both our neighbors and our enemies. It is merely the gospel that is at stake.

This book is a fine social book that relates the issues of Asian Americans today. It is a fine place to begin for those who have read little on the issues of racism because it is not written in anger or idle threats. This is quite an accomplishment. As with any work of this nature, the chapters are uneven, due to the variety of writers and their experiences and expertise. But their case is well presented.

I wish to identify three weakness of this book. The most glaring is how little theological analysis occurs given the fact that the word “theology” is in the title. Scripture is referred to only a handful of times by a few authors. God’s name or presence is invoked seldom, and Jesus is rarely cited. Plus, Scripture has much to say regarding racial reconciliation through the cross. Romans and the Ephesians certainly give a basis for a profound argument that racial unification is a part of our task as disciples.

Second, while largely sociological, the book offers little missiological emphasis for Asian Americans. Paul viewed racial reconciliation as so great that he began churches in various cultures and lands. With the absence of such an emphasis readers are left to draw conclusions of a political basis or similar to the liberation theology of James Cone to which this book refers. However, one would be hard pressed to show where this type of effort has gained any positive results for the kingdom of Christ or society at large. Additionally, there is little pastoral focus, leaving the writers to merely whine about their fate. Even the element of prayer is missing. This leaves the readers to assume that respectability can be expressed entirely through self-reliance or self-assertion. But these are the antithesis of the Christian faith. Barring such, we are left with the options of government action or the rescue of the majority class simply through reason or conscience. But apart from the cross of Christ and the grace of God, we are not even a people.

Finally, the book has done what it grieves others do, namely assume that Asians are simply those who encompass the Pacific Rim of Asia. No other Asian voices are heard. Due to the narrow focus of this book, this book’s appeal will undoubtedly be marginal as well. But those who wish for a sociological work dealing with the marginality of a portion next door or even in our churches, this book will add value. For those desiring a theological work, this work will prove disappointing.

ROBERT D. JACKSON

Brightwood Christian Church (Disciples of Christ)
Bethel Park, PA

Fleming RUTLEDGE. *The Battle for Middle Earth: Tolkien’s Divine Design in The Lord of the Rings.* Grand Rapids: Eerdmans. 2005. 373 pp. \$20.00.

Fleming Rutledge is an Episcopalian priest and a confessed Tolkien amateur. The main purpose of her book is to reveal the “deep narrative” of God’s unseen activity that lies just beneath the “surface narrative” of *The Lord of the Rings* (*LOTR*). She does this in six ways.

First, Rutledge provides a basic yet clarifying summary of the story, drawing together elements from different portions of *LOTR* and making important intratextual connections explicit. The entire book, in fact, is written as a commentary that follows the story as it is written, taking advantage of the “narrative momentum.”

Second, the author provides information that helps the reader understand Tolkien’s background and the extensive history that Tolkien created for Middle Earth. For instance, it is helpful to know that Tolkien fought in World War I, translated the book of Jonah for the Jerusalem Bible, and felt that he was not entirely in control of the char-

acters that he created. We also learn something of the theology of Middle Earth, which is contained in other works by Tolkien.

The strength of the book is Rutledge's explication of the Christian themes of *LOTR*. She describes how Christian virtues such as mercy, friendship, perseverance, and self-sacrifice are developed in *LOTR*. In addition, she explores themes of sadness for a fallen world, relationships between fathers and sons, the qualities of leadership, and the elevation of the humble (one of Tolkien's favorite themes). What she does very well is to reveal Christian theological themes that permeate *LOTR*. Most prominent is God's active nature. Even though God is not mentioned in the text and the characters do not seem to know about God, God is active in the battle against evil for the hearts of the characters and the preservation of Middle Earth. Rutledge shows how Tolkien implies God's activity through the use of the passive voice, unexplained blessings, and glimpses of an unseen spiritual world. Free will and predestination is another theological issue that pervades *LOTR*, found prominently in the calling of Frodo: Was he predestined or did he choose to be the Ringbearer? Finally, Rutledge shows Tolkien's belief in original sin and the power of evil through scenes in which the various Ringbearers cannot resist the temptation of the Ring's power and are permanently damaged by its effect on them.

Rutledge supports her premise of the pervasiveness of Christian theology in *LOTR* by highlighting portions of the text that suggest biblical passages. Tolkien was steeped in Scripture, and many scenes and phrases in *LOTR* seem to emanate from a scripturally centered mind, perhaps purposefully, perhaps without Tolkien's conscious awareness. For instance, Aragorn's healings in Minas Tirith bear a remarkable similarity to Jesus' miraculous healings. The madness of Denethor, the Steward of Gondor, resembles the madness of King Saul. The calling of a small hobbit to save Middle Earth echoes the passage from 1 Cor 1:27: "God chose what is weak in the world to shame the strong." A major portion of the book is dedicated to making these connections.

Perhaps in her role as a preacher, Rutledge cannot resist applying principles from *LOTR* to contemporary events. However, Tolkien insisted that *LOTR* did not contain analogies to wars of his time, and it seems somewhat out of the Tolkienian spirit to draw connections between *LOTR* and international politics of the twenty-first century. In this context and in others, Rutledge warns against a seemingly prevalent American Christian attitude of arrogant self-righteousness, closely related to conservative political sentiments. Unfortunately, in these sermons against arrogance, Rutledge does not quite pull off the humility that Tolkien embodies in Elrond, when he declares at the Council of Elrond, "We are all at fault" (98). However, this is a minor fault and can easily be forgiven in light of the book's accomplishments.

The last task that Rutledge takes on is to comment on Peter Jackson's film trilogy of *LOTR*, perhaps in anticipation of readers who have watched the movies but haven't read the books. These comments are largely relegated to footnotes, consisting mostly of criticisms of the films' omissions and changes from Tolkien's text and eschewing the portrayal of Faramir. On the other hand, Rutledge enjoys the portrayal of Gandalf, Gimli, and Grond (the orcs' massive battering ram), and she especially enjoys Orlando Bloom as Legolas.

I recommend *The Battle for Middle Earth* to any Christian Tolkien enthusiast. The reader steeped in Tolkien trivia will need to overlook many errors in *LOTR* details, but these too can be easily forgiven. A serious reader may want to keep a copy of Tolkien's text at hand, as Rutledge's book follows Tolkien's narrative. By the time I reached the end of the book, given the "cumulative effect" of recurring Christian themes and motifs,

most of Rutledge's interpretations seemed reasonable and even obvious (Why didn't I think of that?). I want to read *LOTR* again, and this time I will read it with new awareness of its essentially Christian message.

CARRIE BIRMINGHAM
Assistant Professor of Education
Pepperdine University

John G. STACKHOUSE Jr., ed. *Evangelical Ecclesiology: Reality or Illusion?*
Grand Rapids: Baker, 2003. 232 pp. \$19.99.

Timothy GEORGE, ed. *Pilgrims on the Sawdust Trail: Evangelical Ecumenism and the Quest for Christian Identity.* Grand Rapids: Baker, 2004. 237 pp. \$19.99.

Among the myriad “-isms” that drive so much of our current discussion about the church, evangelicalism is a notoriously difficult idea to pin down. Because of the commitment of so-called “evangelical Christianity” to spread the gospel within a variety of contexts and through a variety of methods, evangelical ideas and commitments have been shared with, and embraced by, Christians of various faith traditions, backgrounds, and denominational affiliations. This has led inevitably to a subculture of evangelicalism in which definitions and examples of the movement, and even theories about its origins, can be as diverse as the individual Christians who affix the label to their personal convictions. Especially among those who have spent careers exploring the winding historical path that this movement (or collection of movements) has taken, from the tent meeting to the megachurch, it is generally agreed that any attempt to reach a neatly packaged definition of evangelicalism will ultimately prove futile. Such a context has not always been congenial to ecclesiological discussion or to any sort of agreement about how evangelicalism might cohere with the notion of a larger, worldwide, and historical church community.

It is fitting that two recent offerings from Baker Academic present the discussion about evangelicalism, ecumenism, and ecclesiology, in the open-ended manner that their titles suggest: the first book as a question, and the second as a “quest.” Such approaches serve to illuminate the difficulties inherent in portraying with any clarity the aims and concerns of a culture as varied and, at times, nebulous, as that of Christians existing and worshiping as self-proclaimed evangelicals within the broader context of the worldwide church.

Nevertheless, some degree of clarity is at least one of the aims of the collection of essays compiled and edited by John Stackhouse in *Evangelical Ecclesiology*. His editor's preface opens with the claim that, “When we, as the Church become confused about who we are and whose we are, we can become anything and anyone's.” Such a statement is certainly on the mark historically and serves to lend the project that follows the gravity it deserves. While consensus on what it means to be evangelical might be hard to come by, significantly more important is agreement on what it means to be the church. What sort of community are we talking about when we call ourselves the Body of Christ, and what does the current diversity within Christianity and particularly within evangelicalism add to or detract from our understanding of who we are? To address these questions, Stackhouse has enlisted the help of thinkers from various branches of the evangelical family tree—Anglicans and Presbyterians, Baptists and Methodists, High Church and Low Church, drawn from congregations and academic institutions throughout North America—and provided a forum in which these scholar/pastors can exchange ideas freely, in the hopes of outlining some exciting new proposals for the future of

Drop in advertisement:
162522_Baker 10_1_05.pdf
Baker Academic—Extending the Conv.

ecclesiological thought among evangelical believers. Where Stackhouse succeeds most strongly is in his editorial restraint. In his own words, he has allowed the “idiosyncratic character” of the essays to remain, and the book as a whole is better for it. The reader is treated to perspectives ranging from the historical to the sociological, from the polemical to the hopeful, so that what begins to emerge is a fuller picture of just how broadly the blanket term “evangelicalism” can be applied to Christians worshiping and working within a diverse collective of traditions. If no one particular essay in this compilation drives home the point that there is much room for irenic agreement and ecumenical progress within the evangelical movement, the book taken as a whole might do the job.

Especially interesting here are the offerings from Howard Snyder and George Hunsberger. Snyder critically reexamines the traditional marks of the church (one, holy, catholic, and apostolic) from a NT perspective and offers some additional, alternative marks (diverse, charismatic, local, and prophetic) that might speak powerfully to evangelicals. Snyder argues that these two sets of marks might properly be seen as existing in tension with one another so that the church might benefit from this tension. Hunsberger’s essay on developing a missional ecclesiology manages to connect the need for communal cooperation and even communal existence in the church to one of evangelicalism’s deepest concerns—the worldwide spread of the gospel. In addition to the essays contributed by each of the insightful thinkers invited to participate in this project, Stackhouse has also included a fourth section, in which Paul F.M. Zahl and Richard Beaton are given space to respond to what the others have written. These concluding essays serve to draw out some of the major points from each of the earlier offerings and provide critiques to aid readers in developing their own views.

The weaknesses of this work are few, but two should be mentioned here. First, as Stackhouse points out in his preface, a diverse collection of voices are represented here, but only to a degree. The absence of contributions from outside the North American context effectively excludes from the discussion perspectives and ideas that could have substantially enriched and broadened the experience of reading this book. Second, some of the essays seem to have been written from a detached, academic perspective that is hard to translate to the local, worshiping congregation. Articulating just how these wonderful ideas might play out on the ground would have been helpful. In all, however, the collection of essays here presents some of the best thinking on ecclesiology that the diverse world of evangelical scholarship has to offer.

Even more exciting from the perspective of a hopeful evangelical ecumenism is the work edited by Timothy George. As its title may suggest, the essays contained in this volume draw deeply from the rich and often unexplored history of evangelicalism, while at the same time engaging contemporary thinkers from various streams of the movement in a common journey toward mutual understanding. Like Stackhouse, George has done a superb job of organizing the material here. The structure draws the reader into a sort of event in which representatives from a number of Christian traditions are each given an opportunity to articulate concerns, proposals, and hopes for the future of dialogue between evangelicals and their broader ecclesial context. Fundamentalism, Pentecostalism, Roman Catholicism, the ecumenical movement, and mainline Protestantism are each explored briefly in their own right but more significantly in terms of how each tradition’s core might speak to and learn from the evangelicals in its midst. Thinkers like Richard Mouw, Glenn Davis, and Jeffrey Gros do an excellent job of bringing personal testimony and experience into conversation with historical background and even contemporary prejudices. These engage the reader in some thought-provoking exercises

that might help uncover what each of these various traditions have to offer evangelicalism, as well as what they might gain from a better understanding of the movement. Thomas Oden's essay, "Can Anything Good Come Out of Liberalism? One Pilgrim's Regress" sounds a particularly powerful call to Christians of various stripes to rediscover the riches of our common, historic past. He recounts his own journey through the writings of the ancient fathers in order to inspire current evangelicals, liberals, and everyone in between to ground their conversation in something substantial from the past, rather than becoming exercised over the most recent fad or theological flavor of the week. When believers take the time to revisit a common heritage, it seems that the goals of ecumenical conversation will be more adequately met, and the great and lasting truths of the faith will be upheld even as some of the current divisions will lose their significance. Another essay which offers much food for thought and many reasons for hope is John H. Armstrong's "Renewal in the Mainline: An Evangelical Outsider's Perspective." In this selection, Armstrong puts forth several observations about positive steps being taken within mainline denominations to ensure that many of the convictions held dear by evangelicals will continue to find a home in the mainstream church. Like many others in this work this essay is enthusiastically optimistic about the future of ecumenical discussion, a discussion in which Christians of various backgrounds will be given opportunities to speak the truth in love, retaining the qualities that make them unique while celebrating the evangelical commitments that they share.

In this vein, the book closes with an appendix entitled "Be Steadfast: A Letter to Confessing Christians." This is an open letter written and signed by members of seven different Protestant traditions, a group collectively named as the Confessing Theologians Commission. This letter, addressed to Christians with evangelical sympathies, worshiping and serving within various denominations, is very much in keeping with the spirit of this book as a whole. The signatories of the letter do not issue a call for evangelicals to come out of their denominations, but rather to remain and provide a confessing voice of truth and a faithful presence of prayer within difficult contexts. It encourages evangelicals to stand firm without descending into the sort of "us vs. them" rhetoric that characterizes so much of this type of discourse. It is a fitting conclusion to an excellent compilation of essays.

As with *Evangelical Ecclesiology*, this collection might have been better served by some contributions from outside the North American context. In a work that addresses both Pentecostalism and Roman Catholicism, for example, some worthy voices from the two-thirds world might have provided some challenging and insightful new perspectives to a largely English-speaking audience. However, despite this shortcoming, the work of Timothy George and the writers contributing to this project is to be applauded.

Baker Academic has provided its reading audience with two works that admirably explore the diversity and nuance of evangelical thought, as it pertains to topics long-overlooked within the movement—ecclesiology and ecumenism. Both books succeed in respecting the ambiguous and open-ended nature of evangelicalism, and as a result, no attempt is made to present an open-and-shut case for one point of view or another. Instead, what these books provide is a chance to engage in a conversation that will continue to challenge and encourage the evangelical movement and the church as a whole, for years to come.

TODD EDMONDSON
Senior Minister
Lincoln Trail Christian Church
Irrington, Kentucky

Terrance L. TIESSEN. *Who Can Be Saved? Reassessing Salvation in Christ and World Religions.* Downers Grove, IL: InterVarsity, 2004. 500 pp. \$27.00.

How will God judge those, before and after Christ, who through no fault of their own never heard the divine revelation God has entrusted to his covenant people? A satisfactory answer must take seriously both the uniqueness and finality of Jesus Christ on the one hand and the superabounding grace and freedom of God on the other hand. Readers of *SCJ* will generally agree that Scripture disallows both universal salvation at one extreme and a parsimonious salvation defined by legalism and sectarianism at the other extreme.

In this exciting new book, Reformed theologian Terrance L. Tiessen of Providence Theological Seminary in Manitoba, Canada, works within those parameters as he re-examines biblical teaching about God's ways in rescuing sinful human beings for eternal life with himself. In keeping with biblical priorities, Tiessen first affirms the uniqueness and exclusivity of Jesus Christ as Savior, the universality of justification by grace through faith, and the biblical imperative for missions, then relates these principles to the justice of God relative to those who live and die without hearing the gospel and to the place of world religions in the purpose and providence of God.

As a Reformed Christian, Tiessen believes that all of Adam's descendants (except Jesus Christ the second Adam) sinned by Adam's representation as their federal head, were by nature constituted "sinners" predisposed to sin, came under condemnation as part of fallen humankind and, had Jesus not come as second Adam and federal head of a new humankind, would finally be lost. Infants and small children thus also are "saved" rather than "safe" as Arminians (including most within the Stone-Campbell Movement) traditionally describe the matter.

Tiessen firmly insists that there is only one means of salvation and that is the atonement of Jesus Christ. Salvation has always been by grace through faith, he says, but the substantive content of the faith that God expects (and gives) is appropriately defined by the specific revelation of God known by each individual. This means, for example, that some Jews living today may finally be saved by Jesus' atonement even though they never understood and consciously accepted the gospel, so long as they lived in Abrahamic faith in response to God's revelation that they did understand and they did not knowingly reject Jesus as Messiah. All agree that faithful Jews before Christ were saved by Jesus' sacrifice of which they never heard. Tiessen asks why God's application of Christ's atonement would be narrowed by the greater disclosure of divine grace.

In addition to the response each person makes to the divine revelation they encounter during this life, Tiessen also believes that every person actually encounters Jesus Christ personally at the moment of death, and that each individual then responds to Christ in a manner consistent with the response they had been giving to God and his known revelation during their lifetime. Going beyond his Calvinist tradition, Tiessen affirms what he calls "accessibilism." God's saving grace is not only universally sufficient, Tiessen says; it is also universally accessible. On at least one occasion during this life God enables every person to respond to himself with a faith response adequate as a means of justification. This includes those who die before birth and in infancy, those born mentally incompetent, but also those who died before Christ and those who die after Christ who, through no fault of their own, never hear the gospel news of the atonement Jesus has accomplished for sinners. Although Scripture is silent about the final numbers of the saved, Tiessen urges that we have reason to be very hopeful concerning the proportion of the human race that will enjoy eternal life with God.

All formalized religions and individual religious commitments are ambiguous responses to divine revelation, Tiessen says. In the end, no religion saves people—only God does. Although world religions cannot save, they can (like OT religion for the Jews) prepare hearts to accept Christ when they do hear of him. World religions contain some remnants of earlier-revealed general truth, though not saving truth, and Christians can engage in interfaith dialogue with others while maintaining their own unique and exclusive truth claims regarding Jesus Christ and salvation. The desirable goal is accommodation and contextualization without syncretism, in order to share the gospel resulting in saving faith and the full experience of salvation by those who hear and believe.

This is a heavy theological work but one which will reward the labors of serious readers willing to work through it. Because Tiessen is both Reformed yet willing to think outside the Reformed box, this volume removes certain offenses of traditional Calvinism and also challenges those of us within the Stone-Campbell Restoration Movement to consider seriously other elements of Reformed soteriology which we perhaps too quickly have rejected. Most of all, however, it magnifies the grace of God our Father and glorifies his Son, the only Savior of humankind.

EDWARD FUDGE
Katy, Texas

George & Dora WINSTON. *Recovering Biblical Ministry by Women: An Exegetical Response to Traditionalism and Feminism.* LaVerne, TN: Xulon, 2003. 551 pp. \$26.99.

The cover of the book states that it does not take up an egalitarian nor a complementarian view. It further states that it provides exegetical proof for the husband's authority within the context of marriage, as well as "in-depth refutation of eighty-five different objections and restrictions to ministry by women in the church." The Winstons deliver on these promises by providing a book that is straightforward, fresh, well-organized and comprehensive.

They state that one of the points of the book is to encourage women to use their gifts in the church (35). In attempting to provide evidence that this is biblical, they divide the book into five parts: The Approach (38 pp.), Authority (86 pp.), Gender-Based Distinctions (108 pp.), Speaking for God (72 pp.), and Church Office (116 pp.).

Part Two was so good that the Winstons easily commanded my attention throughout the remainder of the book. It provides what I would consider the two primary foundations on which the entire book rests. First, they maintain that "authority is not based on being and ontology, but on God's delegating of it for specific purposes" (43). Furthermore, authority over another is "always based upon some kind of relationship existing between them" (49). They assert that human authority may be exercised within six spheres: marriage, the family, the state, the church, the work place, and creation. Second, they set out to demonstrate that the texts often debated (1 Tim 2:9-15; 1 Cor 11:3-16; 1 Cor 14:34-35) also speak of a marriage context, just as Genesis 2-3; Eph 5:22-24 and 1 Pet 3:1-7 obviously do. The point they make is that women do not submit to men. Rather, wives submit to their husbands.

While the entire text is excellent, Part Four is particularly interesting. It begins by stating, "Traditionalists are almost unanimous in imposing limitations of some kind on the speaking of divine truth by women" (299). The Winstons set out to show that these restrictions, governed by theological bias, are subjective in character (300). They spend

four chapters examining over thirty biblical statements to show that women spoke for God in public, to men, and in the church. While they admit that there are three passages that may express some restrictions, they maintain that they “do not express the restrictions claimed” by many and that “it is important to act on the basis of the many clear affirmations,” not the few that are in question (403).

The strengths of the book are many. First, they take a very holistic approach to Scripture, considering a great deal of God’s Word that has previously been ignored in relation to this topic. Second, they consistently state sound hermeneutical principles, which causes the reader to believe their conclusions are trustworthy, or at the very least worthy of consideration. Conservative thinkers will appreciate that the Winstons place complete authority in the Word, stating that “Nothing exterior to Scripture—be it an interpretation, a commentary, an application, or an addition—may be presented as having the authority of doctrine” (29). Third, they don’t pull any punches as they openly challenge what they consider to be the bias of many contemporary translations and commentators. Last of all, the greatest strength of the book is that the authors don’t dodge traditionalist objections. Instead, they offer well-thought-out answers that any will find quite engaging.

While I think that this is one of the very best books on this topic that I have read (a must-read for anyone interested in the plight of women), I must also point out that the Winstons tend to overstate how “obvious,” “undeniable,” and “irrefutable” their conclusions are. By doing so, they tend to oversimplify some rather complex questions and fail to show some humility in that all of their conclusions may not be correct.

T. SCOTT WOMBLE
Professor of Biblical Studies
Saint Louis Christian College

Richard T. HUGHES. *Myths America Lives By.* Chicago: University of Illinois Press, 2004. 203 pp. \$19.95.

“There is no more compelling task for Americans to accomplish in the twenty-first century than to learn to see the world through someone else’s eyes.” With this opening, Hughes contends that American reaction to September 11, 2001, underscores a fundamental problem of national identity: there is a sense of righteousness and mission that most Americans endorse, yet few understand. His thesis holds that while Americans perceive themselves as a people chosen by God and Nature to lead the world to a perfect age, they also hold to the sincere conviction that America’s innocence negates sins committed in response to these messianic impulses. Hughes identifies an American Creed and five American myths that forge this contradictory identity, and argues that only by understanding the origins of these myths and reframing them so they uphold the American Creed can the nation reach its true potential.

While the America Creed—“all men are created equal and endowed with certain inalienable rights”—engenders a nation uniquely positioned to propagate and protect liberty and equality globally, Hughes posits that American myths have been “absolutized” in such a way that “our virtues have become our vices.” America has in effect turned these myths—America as the Chosen Nation, Nature’s Nation, the Christian Nation, the Millennial Nation, and the Innocent Nation—on their heads, rendering Americans unable to discern how their actions affect others. Despite the disastrous impact this American mythology has had on others, Hughes insists American’s should

Drop in advertisement:
169589_Baker 10_1_05.pdf
Baker Academic—
Philosophy & Theology

not discard their belief system; instead they must “embrace the myths in their highest and noblest form” (195). These myths hold the potential to ennoble and empower us as a people (ruling out the view of America as an Innocent Nation which he contends is nothing but self-delusion). Thus the self-serving belief in privilege and power, a sense of inherent righteousness, disregard for marginal peoples, and a “divine obligation to export and impose [America’s] economic and cultural values throughout the world, regardless of impact” would be replaced by brotherly love, a profound belief in the implicit equality of humanity, humble implementation of the virtues of our Judeo-Christian heritage, and a desire to share (not impose) the blessings of liberty and equality with other peoples.

The strength of this volume is twofold. First, Hughes places these American myths within a historical and ideological context. From colonial times to the present, from religious thought to secular ideology, he delineates the development of each myth, its impact on American identity, and how each intertwines with the others to shape a unique American outlook. Hughes is at his best in his discussions of the early national period and the ahistorical nature of American mythology. The irony is not lost as Hughes firmly grounds this ahistorical nature in a far-reaching historical context. Second, Hughes also includes a critical analysis from minority voices, particularly African American, originating within American society. These voices bring power to his thesis that American myths in their absolute form are harmful to disenfranchised and marginalized groups both at home and abroad.

Although the book is valuable for its exposition of American mythology, Hughes’ thesis loses power in his analysis of Manifest Destiny and capitalism where he strays from the central motif of his book. In addition, one might argue with his definition of myth and his assertion that maintaining these myths is important for American national health. Should Americans continue to tell themselves stories about who they are despite these myths’ inherent dangers Hughes so aptly demonstrates? Or would the nation be better served by an honest assessment of who we are coupled with a clear vision of who we would *like* to be? This distinction, however, might be one of semantics.

Hughes is sure to draw criticism from opposing sides of the ideological spectrum—the right and the left, cynics and absolutists—and that speaks to the core effectiveness of his book. Hughes expressly intends to call readers to look beyond what they perceive to be true about America and in the process discover the reality. While the book provides an excellent starting point for a discussion of national values in an undergraduate or graduate American history class, it also holds its own outside the academic community. In any setting this volume is sure to provoke debate on timely and sensitive issues of American identity as well as the nation’s role in the global community.

DAWN ALEXANDER-PAYNE
Instructor in History
Abilene Christian University

Carl A. RASCHKE. *The Next Reformation: Why Evangelicals Must Embrace Postmodernity.* Grand Rapids: Baker, 2004. 235 pp. \$18.99.

The 2001 annual meeting of the Evangelical Theological Society in Colorado Springs is well remembered by those who attended. It featured lively debate concerning the question of “Open Theology” being explored by some ETS members. A participant at this meeting was Raschke, a professor at the University of Denver and adjunct with Mars

Hill Graduate School in Seattle. Raschke was not a player in the Open Theology discussions, but presented a paper on “Postmodernity and the Nature of Boundaries.” This led to an invitation to write a book on postmodernity and evangelicalism by Baker.

Raschke outlines three purposes in writing the book. First, he hopes to give evangelicals a completely accurate picture of what postmodern philosophers have said, and therefore what postmodernism *is*. Raschke believes that postmodernity is neither a unified philosophical movement, nor an anti-Christian threat. It is, instead, a *Zeitgeist*, a descriptor for the cultural atmosphere at the end of the twentieth century and the beginning of the twenty-first (21). What he really wants to do, however, is lay out what he believes to be postmodern evangelicalism. He finds this to be multicultural/global, postdenominational, postpropositional, and posttheological (205). Raschke finds that this is best embodied in a type of Charismatic Christianity, which he sees as “emblematic” of postmodern evangelicalism. Raschke claims that flavor of Christianity is more biblically oriented than older evangelicalism and can be described as “dancing with the Lord,” a “choreography of the Spirit” (182). This leads him to assert that “It is not the charismatic churches that are culturally *outré* at the turn of the millennium; it is the denominations that are *outré* (205).

A second purpose Raschke seeks to fulfill in writing is to expose the unholy alliance between Cartesian rationalism/British evidentialism with nineteenth and twentieth century evangelicalism. Raschke repeatedly points out the various ways that Anglo/American evangelicalism has been dominated by rationalism and the commonsense realism of Thomas Reid and others. In the postmodern milieu, we are able to escape this faith-crushing rationalism when we realize that faith is not agreeing to a philosophically generated list of doctrines, but that faith is personal, relational, and intersubjective. Raschke agrees with Emmanuel Lévinas, who wrote that the attempt to know God propositionally is heathen. To know God personally is Christian (119).

Raschke’s third purpose is to show that embracing this postmodern *Zeitgeist* allows evangelicals to fulfill the promise of the early spirit of the Reformation. Raschke’s three Reformation touchstones are *sola fide*, *sola scriptura*, and *communio sanctorum* (209). Martin Luther is Raschke’s hero, and he celebrates what Luther was not as much as what he did. For Raschke, Luther “was interested not so much in what Scripture said in some doctrinal or objective manner as how it spoke to him personally” (208). Faith, then, is a “passion for God” (as Raschke quotes from Dan Allender, 168). Furthermore, Raschke describes postmodern ministry as “sheer, unconstrained faith-walking” (174).

Occasionally I read a book that rings a bell with my own theological pilgrimage, and this is such a book. I appreciate Raschke’s courage in standing up to evangelical bullies such as Doug Groothuis, who identifies postmodernism with everything wrong about American culture (15). Raschke believes this is a “revolutionary moment in history,” and that the collapse of rationalism and modernity will give way for the “Next Reformation.” This move will “leave no stone unturned in the unremitting pursuit of a compelling vision of the transcendent and mighty God” (33). Raschke has much to say to the heirs of the Stone-Campbell tradition, which certainly registers very high on the rationalistic meter of theological and ministry methodology.

Raschke’s style of writing is compelling, for he is an accomplished wordsmith and uses colorful metaphors to make his points. For example, he writes, “Contemporary evangelical theologians have not realized that, although they rhetorically maintain God’s unshakable power and presence, they do so by following modern philosophy to midnight worship on the high places” (24). In the sections where he discusses philoso-

phers such as Kant, Nietzsche, Derrida, Baudrillard, and Deleuze, it can be tough going, and previous background in philosophy is helpful. But the payoff is substantial, for Raschke has carefully read these writers *in toto*, and gives a much fuller picture than most evangelical authors on postmodernity. For example, he understands the spiritual direction taken by both Nietzsche and Derrida before their deaths, despite the widespread characterization of these men as propagators of atheism. This is a challenging book, both intellectually and spiritually, but will reward the careful and reflective reader.

MARK S. KRAUSE

Dean of the College, Professor of Bible and Theology
Puget Sound Christian College

Chris ALTROCK. *Preaching to Pluralists: How to Proclaim Christ in a Postmodern Age.* St. Louis: Chalice, 2004. 160 pp. \$19.99.

Chris Altrock faces the same problem preaching to a twenty-first-century non-Christian as do most preachers in the western world. He preaches truth, but no one responds. In his denomination, in one of the most churched southern states, it takes ten churches to win one person to Christ. The truth is being preached week after week in these churches, but people are not hearing and responding. What is the problem? It is not preaching in and of itself. It is the fact that preachers in the western world have failed to realize that they are preaching as missionaries to a to a mission field. In this world 60% of the American adults do not subscribe to even the minimal characteristics of being Christian. In this excellent book Altrock describes the seven characteristics of non-Christians living in the western world: 1) they are uninformed about the basics of Christian faith; 2) they are interested in spiritual matters; 3) they are not enthusiasts for institutions like the church; 4) they are pluralistic (The largest Christian church in the world is in Korea, the second largest Christian church in Nigeria, the largest Buddhist temple and Muslim training center are in America, and only India and China have more unbelievers than America.); 5) they are pragmatic; 6) they are relational; 7) they are experiential.

How can the preacher communicate in a world like this? Altrock gives seven necessary strategies needed for evangelistic preaching to reach the twenty-first-century non-Christian. He carefully covers academic issues and makes them pragmatic for today's busy preacher. Basically preachers must address the postmodern non-Christian where they are and address the unique characteristics of their world. It is often like living in a country where another language is spoken and you don't know the language. The evangelistic preacher in the postmodern world must learn the language in order to communicate.

GUTHRIE VEECH

Professor of Bible Ministry
Kentucky Christian University

Bruce E. SHIELDS. *Preaching Romans.* St. Louis: Chalice, 2004. 145 pp. \$18.99.

During the eighties, John Knox Press released the Knox Preaching Guides series to provide preachers with insight and help into preaching from different books of the Bible. Chalice Press is now presenting the Preaching Classic Text series in the same vein,

Drop in advertisement:
Chalice_SCJ Ad Oct 05.pdf (pg. 2)
Chalice Press—For congregations
& their leaders

which now includes this new volume from Shields, professor at Emmanuel School of Religion.

Shields says he has written this volume for the busy preacher (ix, 4) whose time is limited and who does not often have the time-luxury to consult numerous articles or books written on Romans. This simple approach allows the preacher to consult other authorities knowing the basic question that is being raised. For example, in addressing the reason Paul wrote Romans, Shields offers his arguments and concludes that Paul is introducing himself to the church in hopes of gaining their support to go to Spain by addressing the tension caused from the Jews returning to Rome when the Edict of Claudius was lifted (8, 9).

The volume is divided into two sections. Section One walks the preacher through themes that surface throughout Romans: preaching, creation, sins, and righteousness, for example. As Shields investigates these themes, he not only addresses how these themes surface in Romans, he also gives theological breadth to his discussion by interacting with the theme throughout Romans and other Pauline epistles. Each chapter is concise as Shields demonstrates his grasp of Romans, and concludes with suggested readings.

Section Two is comprised of seven sermons by the author, based on what he believes are the more difficult texts in Romans. Each of the sermons is introduced by an extensive exposition of the text, in which he highlights themes, motifs, and key words. Preaching texts are lengthy and include Romans 4:1-25; 5:1-11; and 8:1-17.

The value of this volume is certainly found in the first half of the book. Shields s at his best tying the themes that surface throughout the book to the text at hand. His insights clearly help one understand Paul's difficult epistle.

While the first half of the book is helpful, the second half is disappointing. While each sermon includes an introduction, one wonders why the introduction is longer than the sermon itself? Shields seems to leave his work behind in the first half of the book when writing his sermons. Why not include a sermon at the end of each section to show how his insights into the text came through the sermon? Also, in an era of creative crafting of sermons, why does Shields opt for deductive sermons; three are simple outlines while four act as summary sermons?

This is a worthy source to consult. While the sermons offer little insight into preaching the text, the first half of the book and the sermon introductions do. Despite the limitations mentioned, when I preach through Romans, this book will be one of the sources I utilize.

JONATHAN A. PARTLOW
Preaching Minister
Pennyrile Church of Christ
Madisonville, KY

Gordon T. SMITH. *The Voice of Jesus: Discernment, Prayer and the Witness of the Spirit.* Downers Grove, IL: InterVarsity, 2003. 266 pp. \$13.00.

In this volume Smith, currently president of Overseas Council Canada, explores how believers may discern with confidence the voice of Christ from the cacophony around us. He begins by describing how Jesus speaks through the Holy Spirit and defining spiritual discernment. Smith uses many scriptural references to support his positions. He emphasizes confirming what is discerned with Scripture.

After setting a biblical precedence, Smith demonstrates how three historical Christians, Ignatius Loyola, John Wesley, and Jonathan Edwards, emphasized both the mind and the heart as integral to discernment. Smith notes Loyola distinguished between desolation and consolation and emphasized “holy indifference.” Wesley stressed the “inner witness of the Spirit” which is expanded upon in future chapters. Smith condenses the 12 marks of God’s presence in Edwards’ *Religious Affections* into four indicators. The contributions of these men are referenced frequently throughout the book. Smith then writes a third chapter stressing the importance of the affective domain both in spiritual formation and as an indicator of God working in us while also emphasizing the need to critically evaluate our emotions.

Having established that Jesus speaks through the Spirit, Smith turns to four areas in which the Spirit speaks which he calls “inner witnesses” in reference to Wesley. Smith pairs spiritual practices with the first three explaining how each practice aids our ability to hear the Spirit. The first witness is assurance of God’s love that is both felt and known. Thanksgiving serves to remind us of God’s love and providence. The second witness is conviction of sin that liberates rather than condemns. Smith suggests that confessing sins, not only to God but also to another person, follows the biblical model most closely. Illumination of the mind emphasizes the Spirit showing the truth. The practices of meditation and *lectio divina* are described as crucial to discovering truth. The final inner witness is guidance in making choices.

The next chapter emphasizes that prayer is the key to formation. Smith emphasizes listening and silence in prayer and suggests a four-step order of prayer (thanksgiving, confession, meditation, and guidance for this day) which mirrors the spiritual practices described in the previous chapters. The latter part of the chapter refers to John of the Cross’s dark night of the soul in great detail calling it a sign of spiritual maturity. This chapter seems intended to bridge the discussion between the inner witness and the practice of discernment. The first part of the chapter succeeds in this mission, but the section on John of the Cross seems belabored and disconnected from the rest of book.

The last third of the book deals specifically with practicing discernment. Smith addresses both individual discernment in vocational and moral decisions and group or community discernment. Smith outlines the challenges associated with group discernment and how it differs from other decision-making styles. The process and roles involved are explained to some detail and include references to other works for further reading. The place of discernment in spiritual direction and pastoral care is also mentioned.

This volume is well documented including numerous scriptural citations, footnotes, and explanatory notes. The inclusion of three indexes allows readers to quickly find references to specific Scriptures, subjects, or authors. Lacking is a study guide or discussion questions to increase the usefulness considerably particularly for groups who wish to begin practicing group discernment. Some readers may be disturbed by the frequent references to historical church figures, particularly saints. Smith emphasizes the common themes in their writing emerging at different time periods but does not attribute authority to their writing. Several references are made to earlier books by Smith, particularly in the chapters on “Guidance in Times of Choice” and “The Call of God.”

This volume should prove useful to ministers preparing sermons or lessons on the Holy Spirit. The chapters on group discernment are especially valuable for church elders, selection committees, or any group doing vision-casting or stepping into unknown territory, but knowledge of individual discernment is assumed. Professors

teaching courses on spiritual disciplines, the Holy Spirit, or pastoral care might include this volume as a suggested reading resource.

LESLIE STARASTA
Information Services Librarian
Lincoln Christian College & Seminary

Marcus J. BORG. *The Heart of Christianity: Rediscovering a Life of Faith.* New York: HarperCollins, 2003. 234 pp. \$22.95.

Two comments merit immediate mention. First, this book is not about Jesus, a clarification needed because Borg is a central figure in Jesus scholarship. He has been prominent in the Jesus Seminar, and he has chaired the Historical Jesus section of the Society of Biblical Literature. His books include *Conflict, Holiness and Politics in the Teachings of Jesus* (1984), *Jesus: A New Vision* (1987), *Jesus in Contemporary Scholarship* (1994), *Meeting Jesus Again for the First Time* (1994), and *The Meaning of Jesus* (1999, with N.T. Wright). Second, the book offers every reader within the Stone-Campbell Restoration Movement something with which to disagree. Rich rewards, however, await those who have learned that one need not fully agree with an author to learn from that author.

Borg describes two basic paradigms for being Christian. He rightly avoids the labels “conservative” and “liberal” (and explains why on p. 2), speaking instead of the “earlier” and “emerging” paradigms. Symptoms of the deep division between these visions of Christianity include, for example, opposing views on the ordination of women, the sinfulness of homosexuality, and the exclusivity of Christianity. While Borg is careful to present a fair and balanced view of each vision, he does not hide that his own heart lies in the emerging vision. His conviction is that the emerging paradigm presents “no serious intellectual obstacles to being Christian” (xi). His passion is to unveil this emerging understanding to those dissatisfied with the earlier one, thereby encouraging them to remain Christians and begin the adventure of the book’s subtitle: “Rediscovering a Life of Faith.”

Chapter 1 serves as a microcosm of the book, summarizing key differences between the earlier and emerging visions of Christianity. In this chapter Borg provides the following chart (15):

	Earlier Paradigm	Emerging Paradigm
The Bible’s origin	A divine product with divine authority	A human response to God
Biblical interpretation	Literal-factual	Historical and metaphorical
The Bible’s function	Revelation of doctrine and morals	Metaphorical and sacramental
Christian life emphasis	An afterlife and what to believe or do to be saved	Transformation in this life through relationship with God

The rest of the book divides into two sections: the Christian tradition and the Christian life. The former treats four topics at the heart of historic Christianity: faith, the Bible, God, and Jesus. The latter treats six topics central to contemporary Christian behavior and understanding including, for example, justice, worship, and salvation.

I will limit my remaining comments to what readers of *SCJ* will find most encouraging and most challenging. Of great encouragement is Borg’s interest in Christian unity, his desire to “bridge the differences” (16). He delights in pointing out liberal

practices that could be called conservative and conservative practices that could be labeled liberal. Similarly, he is quick to show where each perspective could broaden the other. The language of being “born again,” for example, is common in evangelicalism yet shunned in liberal Christianity. Borg, however, sees the metaphor’s potential for unity: “rightly understood, being born again is a very rich and comprehensive notion. It is at the very center of the New Testament and the Christian life. We need to reclaim it” (105). If both Christian paradigms, Borg argues, would revive the richness of this metaphor, the resulting understanding would be a step toward Christian unity.

A similar example concerns faith. Borg summarizes the earlier paradigm with regret: “Most people today . . . take it for granted that Christian faith means believing a set of Christian beliefs to be true” (25). Because the earlier paradigm has thus impoverished faith, the emerging paradigm has limited its interest in such faith. Borg seeks to rescue faith from the narrowness of popular understanding by reviving a historic understanding of faith (an important caveat, lest one think Borg’s term “earlier” means “ancient”). Faith is *assensus* (affirmation of claims), *fiducia* (trust in God), *fidelitas* (faithfulness to a relationship), and *visio* (seeing as God sees).

Perhaps the most challenging aspect of Borg’s book is his view of the proper Christian response to pluralism. This topic speckles the book, and the final chapter treats it at length. Borg states, “The Christianity of my childhood had a clear and compelling reason: it was the only way to salvation . . . I no longer believe that; nor do a majority of Christians in North America” (207). Borg does not argue all religions are different paths to the same place. He sees religions as human responses to the sacred which are expressed in culture, valued for wisdom and beauty, and lived out in communities. Borg freely praises Christianity and calls it his “home” (223-224), but he rejects any claim of Christianity’s monopoly on truth or salvation.

J. DAVID MILLER
Associate Professor of Bible
Milligan College

Lyle W. DORSETT. *Seeking the Secret Place: The Spiritual Formation of C.S. Lewis.* Grand Rapids: Brazos, 2004. 182 pp. \$12.99.

When C.S. Lewis became a Christian in 1931, he embraced a lifelong “passion to know Christ, obey him, and make him known.” These objectives consumed Lewis’s thought throughout the remaining thirty-two years of his earthly life. Even today, some forty years after Lewis’s death, his numerous writings continue to be among the best-selling books in the Christian market. “Few twentieth-century Christians in the English-speaking world,” notes Lyle Dorsett, “have had a wider range of influence than C.S. Lewis” (18-19).

In this brief study, Lyle Dorsett, a professor at Wheaton College and a recognized authority on the life of C.S. Lewis, explores the spiritual development of the Oxford-trained scholar. The major objectives of this book, according to Dorsett, are “to explain how C.S. Lewis cultivated his ever-deepening relationship with Christ,” and “to suggest some ways, besides book sales, that the Holy Spirit, unbeknownst to Lewis, widened his breadth of influence” (20). Not only did Dorsett accomplish these goals quite successfully, but he also produced a delightfully readable and insightful volume in the process.

The primary factors that Dorsett describes as the influences on Lewis’s spiritual formation are prayer, Scripture, the church, and spiritual guidance. Lewis “developed a vigorous prayer life,” according to Dorsett, “because he saw that our lives do in truth influ-

ence God” (39). As Christians, Lewis believed, “we must get on with our duty to pray, whether we feel joyful and enthusiastic or not” (40). From his “sustained and regular habit of prayer,” Lewis developed a “rich knowledge of prayer and the God who ordains it” (49). Furthermore, Lewis’s certainty that “the Holy Spirit inspired the entire Bible in its overall message” (63) motivated him to maintain a consistent “habit of studying the Bible for personal transformation” (62). According to Dorsett, Lewis “prayed over Scripture every day,” and memorized substantial portions of the Bible (65). “The more Lewis prayed and steeped himself in the Bible,” Dorsett argues, “the more God shaped his spirit and soul to do the work He had prepared him to do” (67).

Convinced that church participation is “as important to healthy spiritual development as being in a family is to emotional and social health” (78-79), Lewis regularly attended the Anglican church near his home and participated in the daily 8:00 a.m. prayer service of Magdalen College. Moreover, he sought out Father Walter Frederick Adams, an Anglican monk with the Society of St. John the Evangelist, to serve as his “spiritual director” and to “hold him accountable to confess his sins and repent” (86). Lewis and Adams met nearly every week to discuss spiritual issues and pursue a greater commitment to Christ. At Adams’s behest, Lewis “devoted part of each day to prayer, reading Scripture, and some form of worship” (111).

Though Lewis never trained to be a spiritual advisor for others, nor did he ever see himself in such a role, Dorsett correctly asserts that Lewis “became—and still is—a spiritual guide of such high caliber that it rivals his stature as a Christian apologist” (110). Through his books and a myriad of personal letters (many of which have now been collected and published), Lewis has indeed served as a spiritual director for many who have come to know Christ. “By the 1940s and continuing to the day before he died,” writes Dorsett, “he counseled numerous souls over extended periods of time” (142). Dorsett identified Lewis’s “usual prescriptions for soul care” as the following: “practice the presence of God, embrace mystery when Scripture appears contradictory, do not demand or expect feelings, but be grateful when they come, and be radically obedient in all things” (155). Lewis regularly steered new believers toward spiritual disciplines, Dorsett notes, but he leaves his readers to wonder about the role of spiritual disciplines—aside from prayer, Scripture study, church attendance, and spiritual accountability—in Lewis’s life. Did he fast, and how often? To what extent did solitude and simplicity influence Lewis? Were there other disciplines that influenced his thinking? Though Dorsett lightly touches upon some of these questions, one is left wondering about more complete answers. Should Dorsett have attempted to answer all of these queries, however, his book might have become much larger and less readable.

Dorsett’s investigation of Lewis’s spiritual development provides both an academic look at the progress of Lewis’s faith and a utilitarian manual for personal spiritual advancement. Many Christians, both young and old, will find Dorsett’s volume both a stimulating examination of C.S. Lewis and a helpful model for spiritual advancement.

RICK CHEROK
Professor of Church History
Cincinnati Christian University

Jan LINN. *Twenty-Two Keys to Being a Minister without Quitting or Wishing for Early Retirement*. St. Louis: Chalice, 2003. 120 pp. \$13.59.

The ministry marketplace has been inundated over the last decade with pastoral

Drop in advertisement:
Chalice_SCJ Ad Oct 05.pdf (pg. 1)
Chalice Press—Enlighten your min.

resources approaching ministry primarily as corporate management. Less frequent are those texts published that treat ministry as spiritual leadership. Linn presses a step further towards an honest assessment of Christian ministry as calling (both vocationally and avocationally), as the demonstration of authentic spirituality in the midst of a fallen congregation and community. Linn draws upon his ministry experience at Spirit of Joy Christian Church (Apple Valley, MN), where he and his wife Joy share the pastorate, to create an authentic context from which to express his opinions and observations about vocational ministry.

Linn fully intends to transmit to fellow and upcoming clergy the importance of spiritual vitality as a requisite for long-term ministry. By his own admission this is not a book about leadership but rather thoughts about “staying alive spiritually” (2). Linn quarters his advice into sections bearing the essence of “Things to Remember,” “Things to Know,” “Things to Do,” and “Things Not to Do.” He tackles issues of identity, influence, preparation, passion, and competency, each in the context of its relationship to Christian spirituality as a springboard for authentic ministry.

Linn demonstrates two fundamental weaknesses that will likely distance him from many readers of *SCJ*. First, Linn undermines the traditional understanding of the inerrancy and infallibility of Scripture. He plainly states his view that “fundamentalist claims of infallibility and inerrancy are bogus” (49). Linn characterizes the authority of Scripture as a dynamic relationship between the text and the reader, one which allows for many different interpretations of the same text at any given time. Second (and ironic in a book on pastoral ministry), Linn exudes a negative view of Christian ministry. His expectation that the relationship between pastor and congregation is of necessity adversarial (1), coupled with a perception that laity have little by way of leadership skills to offer the local church (47), cause him to consistently write in terms of *surviving* ministry. This book would have been received more favorably had Linn attempted to write about *thriving* in localized ministry.

Despite these shortcomings, Linn deserves credit for tackling a number of difficult ministry issues in the local church. Linn’s honesty in matters of sexuality in marriage and its impact upon the private devotion of the minister (15-17), his assessment that both the inner reality and the outward expression of spirituality are mandatory for growth (53-55), and his criticism that many of his colleagues prioritize congregational life ahead of their children (60-63) brighten this text considerably. Seldom do books on ministry confront these kinds of issues with Linn’s veracity. Linn can’t help but deal with some matters of leadership in the local church. Ministers are, by their very nature, influential. But primarily this book is less about public leadership and more about the personal issues upon which congregational leadership hinge.

Twenty-Two Keys is intended for vocational ministers who are contemplating leaving their current assignments or the ministry altogether. Refreshingly honest with personal issues, Linn empathizes with the vocational minister whose relationship with members of the local congregation is less than cordial. I am reluctant to recommend this as a text for those in preparation. The negativity he brings to the table might function as an unnecessary discouragement.

LES HARDIN
Associate Professor of New Testament
Florida Christian College

Richard J. MOUW and Mark A. NOLL, eds. *Wonderful Words of Life: Hymns in American Protestant History & Theology*. Grand Rapids: Eerdmans, 2004. 288 pp. \$18.00.

This book is a study generated by the Calvin Institute of Christian Worship Liturgical Studies series, edited by John D. Witvliet. It is comprised of eleven essays, most of which were first prepared for a conference, “Hymnody in American Protestantism,” sponsored by the Institute for the Study of American Evangelicals (ISAE) at Wheaton College with funding from the Lilly Endowment. Hymns, says Witvliet, serve as primary source documents for intellectual and social religious history and are useful for understanding Christian theology and history. They are also, of course, useful in understanding the practice of Christian worship.

The essays are not designed to provide a complete survey of the history of hymns, or of the history of American spirituality, for that matter. Rather, they provide eleven specific snapshots taken by a variety of scholars. Some of those snapshots may be particularly interesting to any given reader, while others are not, but that is the nature of a compilation book. What they all have in common is hymnody among evangelical American Christians.

Mouw, the editor of this book, believes that hymns possess enduring value as “compacted theology,” and he sees them as being positive examples for songwriters and preachers in today’s church. This book, then, serves as a very positive window to see into the heart of Protestants, especially Caucasian and evangelical traditions in the United States throughout its history.

The first of the three sections in the book explores the strong influence of Isaac Watts on early American believers. The first essay explains how the hymns of Watts introduced a new genre and united the otherwise fractious evangelical movement. The second explains the influence of Watts’s hymns in the theology and singing of America. The third discusses the original political contexts of two well-known hymns.

Mark Noll begins with a strong general essay on the defining role of hymns in early evangelicalism. All of the major evangelical movements in American history seem to have had hymn-singing as a key element, from Jonathan Edwards, George Whitefield and the Methodists forward. Noll also examines “how hymns mediated between differences of class and race, how hymns offered a public voice to women, and how they functioned to pacify intra-evangelical disputes” (11).

Esther Rothenbusch Crookshank supplies an essay explaining the far-reaching influence of Watts’s hymns in early American evangelicalism. No less than Henry Ward Beecher said that, “most English-speaking Protestants . . . thought about heaven . . . more in the terms of Dr. Watts than of the *Revelation* of St. John” (17). She traces four of Watts’s texts in Protestantism from the colonial period through 1900. She unfolds some of Watts’s innovations that made his hymns far more appealing than the psalters of New England at the time: how singing schools, revivalism, the rise of choirs, and even the musical development of African-American worship were all linked closely with the adoption of Watts’s books.

Rochelle Stackhouse provides one of those specific snapshots of a detail of American history: two well-known hymns, whose political contexts have been forgotten over the years. Watts’s “Our God, Our Help in Ages Past” was originally written in response to the Schism Act of 1714 in England, voicing the hope of many Dissenters that God would help and deliver them. In America, Timothy Dwight’s hymn, “I Love Thy Kingdom, Lord,” went through similar changes of political context. It was written

around the time of the Revolutionary War, and reflected Dwight's hope that a free America would embody the Kingdom of God on earth.

The second section of the book explores the influence of song in five specific arenas of evangelical life in America. The first shows the value of hymns in the early American missionary movement. The second shows the use of gospel songs among Canadian evangelists in the early twentieth century. The third exposes the debate over use of contemporary music in Youth for Christ crusades in America. The fourth explores the borrowing of Protestant hymns and gospel songs in the Roman Catholic church in the last four decades. And the fifth reflects on the reasons for white enthusiasm for black gospel music.

Robert Schneider writes the chapter, "Jesus Shall Reign: Hymns and Foreign Missions, 1800–1870." This is a well-researched but marginally-interesting chapter on the importance of hymns in the lives of missionaries. It touches on missionaries' use of hymns "on the field," but so much has changed in attitudes toward indigenous hymnody after 1870 that it makes this chapter seem trivial and incomplete. Perhaps an update on changing attitudes toward hymnody in mission work would help to balance the chapter.

Kevin Kee contributes a chapter titled, "Marketing the Gospel: Music in English-Canadian Protestant Revivalism, 1884–1957." All successful crusader evangelists in Canada "commodified" the gospel in order to reach their target audience (usually young people), using the current pop style and high-energy music to bridge the cultural gap. That means "they packaged what they believed to be a timeless gospel message so that it would be appropriate to their own particular era" (121). I found intriguing the parallels between these pragmatic evangelists and the use of pop music styles today.

Thomas Bergler picks up from there with "I Found My Thrill': The Youth for Christ Movement and American Congregational Singing, 1940–1970." This chapter was fascinating because of its obvious applicability for today. Bergler describes the new evangelical aesthetic of "thrill," which sought to sanctify the emotions of a secular dance for the purpose of evangelism, with great success and not a little controversy. What is especially interesting is what happened in the next generation: Those who had been the leaders on the cutting edge of controversial compromise for the sake of conversions became the resisters of the next generation's techniques that took the principles to the next level. Thus, in its second generation, YFC continued to evolve, but they were not on the cutting edge of culture anymore.

Felicia Piscitelli explores "Protestant Hymnody in Contemporary Roman Catholic Worship." She demonstrates in this relatively short essay how even before Vatican II, the Roman Catholic Church was moving toward using ecumenical hymns. Also, many Catholics were singing pious evangelical experiential-based songs, though they were originally not used liturgically.

Lastly in this section, Virginia Breton contributes the essay, "White Folks 'Get Happy': Mainstream America Discovers the Black Gospel Tradition." This chapter helps to round out the book, as it covers a different tradition within American evangelicalism. White Americans were drawn to a music that was more earthy and bodily, and yet purely spiritual and Christian.

The last section of the book is dedicated to hymns as conveyors of good (or bad?) theology throughout the nineteenth century. Particular subjects are: the change in hymns about death, the shift from conservative systematic hymns to more liberal narrative hymns, and how themes of nautical rescue evolved with theology.

Jeffrey VanderWilt explores "Singing about Death in American Protestant Hymnody." Puritans had a severe view of life, based on their Calvinistic view of depravity. Their hymns of death dominated the eighteenth century. But Victorians seemed to avoid anything painful or ugly. So, late in the nineteenth century images of heaven changed in

hymnody. The chapter may be flawed by some oversight in its breadth. For example, the essay does not acknowledge the common practice of “last stanza” references to heaven. Also he does not cover the conservative evangelical movement but stays focused on liberal, mainline, Protestant, ecumenical hymns, including a more narrow definition of a hymn than implied by the book’s title (which quotes a gospel song). Thus, when he speculates on the future of hymns about death, he quotes no contemporary choruses but only references texts in the new *United Methodist Hymnal*. His bias becomes clear when he refers to “popular” hymnals as Episcopal, Methodist and other mainline denominations, with no mention of independent evangelical collections, such as *The Hymnal for Worship and Celebration*, which far outsells the others.

Susan Wise Bauer writes “Stories and Syllogisms: Protestant Hymns, Narrative Theology, and Heresy.” The chapter is mostly an inside argument within conservative and liberal Presbyterian schools. She traces a general move from systematic theology in hymns of the 1700s to more “liberal” practice of narrative hymns based on experience in the 1800s. Bauer points out, fairly, that the two camps overlap, and she advocates a both/and position rather than an either/or conclusion. Her opening argument is that “He Lives” is a usable song, even though some label it as liberal, since it is based on personal experience. There are many thought-provoking points here for *SCJ* readers to ponder.

Lastly, Richard Mouw concludes the book with “Some Poor Sailor, Tempest Tossed”: Nautical Rescue Themes in Evangelical Hymnody.” The chapter is another good essay but written largely in a negative voice directed to any readers who might not relate to the controversies. Christians are called to rescue and to be piloted, individually and collectively, though some critics question the legitimacy of self-centered songs.

The first Appendix is a fascinating and helpful tool, which for some might be worth the price of the book by itself. Professor Stephen Marini of Wellesley College compiled a database of the 300 most-often reprinted hymns in 175 popular Protestant hymnals that were published from 1737 to 1960, and a summary of his findings is included. Several of the contributors to this book referred to the Marini database, which helps to bring some unity to the work from a kind of objective single source. Of course, those listed in the most hymnals would be those written in the 1700s which have also proven to be enduring, while more recent popular hymns are farther down the list or missing altogether. For example, only two hymns published since 1900 make the list at all: “O Beautiful for Spacious Skies” (Bates, 1904) is in 63 hymnals, and “On a Hill Far Away” (Bennard, 1913) is tied for last on the list, found in 35 hymnals. Very popular hymns of the twentieth century, such as “Great Is Thy Faithfulness” (Chisholm, 1923) and “How Great Thou Art” (Hine, 1953) are not listed at all.

For the particular purposes of this work, however, the list is invaluable.

As with any book which is a collection of essays, this one contains a mix of writing styles and of breadth of topics. It seems mostly to be written by adherents to mainline denominations, and it emphasizes hymns over more contemporary expressions of congregational song. So it will be of mixed interest and pertinence to the constituents of the *SCJ*, since nothing divides a people as much as their musical taste. However, it is not intended to be a complete survey or a single voice. The book contains many delightful and interesting moments for most readers interested in the general topic, and so this book makes for interesting, if inconsistent, read. It serves as a good resource for anyone interested in hymnody in America.

KEN E. READ
Associate Professor of Church Music
Cincinnati Christian University

John D. WITVLIET. *Worship Seeking Understanding: Windows into Christian Practice.* Grand Rapids: Baker, 2003. 319 pp. \$26.99.

This collection of essays by Witvliet (Director of the Calvin Institute of Christian Worship) attempts to fill a much-needed void in recent worship literature by addressing concerns that are simultaneously theological, historical, and practical. The problem with most contemporary books on worship is that they are either too academic and therefore inaccessible to those who plan worship in the local church, or they attempt to be so practical that they lack theological depth. Witvliet's book is a welcome resource for those whose interests bridge both the academic and pastoral realms.

The book borrows its title from a phrase attributed to the medieval scholar Anselm: *fides quaerens intellectum* ("faith seeking understanding"). The author's intention is to build bridges between theory and practice in various disciplines related to worship. In the Introduction he states, "My goal is not to explain away the experience of worship or dissect and kill it by esoteric scholarly analysis but rather to honor and cherish it by asking the questions worship itself prompts" (14). Each of the essays was originally written for specific audiences and situations with an eye toward the academic community but with a deep pastoral heart.

The book is divided into five sections, each containing two or more chapters related to disciplines in the overall scheme of worship. Part 1 (Biblical Studies) contains chapters on the former prophets, and praise/lament in the Psalms and liturgical prayer. Part 2 (Theological Studies) includes chapters on covenant theology and the Lord's Supper, and the relationship between liturgy and culture. Part 3 (Historical Studies) offers four chapters, two of which deal with John Calvin and his theology of liturgy and baptism. A third chapter is entitled "The Americanization of Reformed Worship," and a fourth will be of special interest to *SCJ* readers: "Theological Issues in the Frontier Worship Tradition in Nineteenth-Century America." Part 4 (Musical Studies) offers three essays, the first two dealing with the psalter in Calvin's Geneva, and "food/feeding" as a metaphor for corporate worship. The third is an insightful essay entitled "The Blessing and Bane of the North American Evangelical Megachurch," and offers an intriguing critique of the musical practices of megachurches. Finally, Part 5 (Pastoral Studies) contains essays on dealing with liturgical change, planning and leading worship, Easter worship, and understanding how worship prepares us for death.

Throughout the book it is clear that Witvliet is a first-rate scholar and has done his research. He is also an engaging writer who communicates clearly and thoroughly. Additionally, I was greatly encouraged by his love and concern for the church. After all, academic studies are not worth very much if they do not somehow enrich and enhance the local Christian community. As a former worship minister, and currently as a professor, I appreciated the variety of topics that spoke to those involved in worship at different levels. Four chapters were especially helpful. Chapter 8 ("Frontier Worship") provides an excellent summary of the religious context which gave birth to our movement. Chapter 11 ("American Megachurch") gave voice to valid concerns about the state of corporate worship in megachurches, and is must-reading for anyone connected with worship in a large church. Chapter 13 ("Planning and Leading Worship") provides valuable insight into the characteristics needed in a worship leader, and will be very helpful for the search committees of the many churches wanting to hire a worship leader. Chapter 15 ("Encounter with Death") is the most profound essay in the book, and literally brought tears to my eyes as I considered how worship in the Christian community prepares us for our final moments on earth.

A few cautionary comments are in order. *SCJ* readers should note that the author writes from a Reformed perspective. I found this perspective to enrich my own understanding of the Reformed tradition, but if used in an undergraduate classroom or in a local church some explanation may be required. Many of the chapters will only be of interest to those who are interested in the theological and historical sides of worship. Additionally, more material dealing with the practical or pastoral side of worship would have been helpful. If the chapter lengths are any indication, Witvliet's expertise lies more in the academic realm than the weekly ebb and flow of a local church ministry.

Those comments aside, this volume has something for everyone interested in worship. Nearly every page contains food for thought, questions to consider, and footnotes to guide the reader to further resources. I found myself underlining and writing comments on nearly every page. Professors and others interested in the more historical and theological aspects of worship will find plenty of helpful material. Although Witvliet seems to write more for the academic community, ministers and worship leaders will also find a resource that challenges them to ask deeper questions about the nature and practice of worship.

KENT SANDERS
 Professor of Worship
 Saint Louis Christian College

I. Howard MARSHALL. *Beyond the Bible: Moving from Scripture to Theology.*
 Grand Rapids: Baker, 2004. 136 pp. \$13.99.

This volume contains three lectures given by I. Howard Marshall for the Hayward Lectureship at Acadia Divinity College and two responses. The first response, by Kevin Vanhoozer, "Into the Great 'Beyond,'" was first presented in response to Marshall's lecture at the 2002 meeting of the Institute for Biblical Research. The second response, by Stanley E. Porter, "Hermeneutics, Biblical Interpretation, and Theology," was delivered in conjunction with the Hayward Lectureship. The purpose of Marshall's three lectures is to search for "a principled way of moving from Scripture to its contemporary understanding and application" (9) and the establishment of such principles from Scripture itself.

In the first lecture, "Evangelicals and Hermeneutics," Marshall notes important contributions of evangelicals in the areas of hermeneutics and exegesis but considers the area of exposition or application as the more critical current issue for evangelicals. This problem is glaringly apparent when the same hermeneutical procedure fails to result in similar conclusions and when Christians deal with contemporary issues having no clear analogy in Scripture (issues raised by modern medical technology). In the second lecture, "The Development of Doctrine," Marshall describes two hermeneutical approaches distinguished by the degree to which they see the teaching of Scripture impacted by its cultural expression. He illustrates within the categories of ethics, church order, and doctrine issues that require Christians to go beyond Scripture (the support of democracy, the role of women, styles of worship, open theism, and infant baptism). Such issues require a development in doctrine, that is, "the making of doctrinal statements that go beyond the express teaching of Scripture" (44). Marshall then introduces three areas of development within the Bible: the use of the OT in the NT (the notion of God as Father), the teaching of Jesus (new expressions given to Jesus' teaching), and the apostolic teaching (the reaction against erroneous teaching). In the third lecture, "The Search for Biblical Principles," Marshall expands his description of the three categories

Drop in advertisement:
162526_Baker 10_1_05.pdf
Baker Academic—New from Baker

of development introduced in the second lecture. More importantly, he identifies two principles by which Christians may go beyond the Bible biblically: the apostolic tradition (1 Tim 1:11) and the mind nurtured on the gospel (Acts 15:28; Rom 12:2; 1 Cor 2:13,16; Eph 1:17-19; Phil 2:2).

In his response, Vanhoozer, explores four ways of going beyond Scripture: extrabiblical conceptualities (technical vocabulary), redemptive trajectories (transcultural ethic), divine discourse (canonical context), and continuing canonical practices (patterns of judgment). With the last of these, Vanhoozer seeks to qualify Marshall's criterion of a mind nurtured on the gospel with a mind nurtured on the Christ-centered canon. In his response, Porter discusses five hermeneutical approaches to theology: historical-critical method, Wittgenstein's classes of utterances, speech-act theory, Marshall's developmental theory, and the translational theory of dynamic equivalence.

As one would expect from the distinguished NT scholar, Marshall has written a commendable work, one which would be useful as a supplementary text for hermeneutics and theology courses. He poignantly describes significant issues regarding the application of the Bible to the contemporary world. In that his purpose is to seek from Scripture principles for moving from the Bible to its application, Marshall has succeeded. What his work leaves undone lies beyond its purpose: the illustration of the principles of the apostolic tradition and the mind nurtured on the gospel at work addressing the contemporary world.

CLAY ALAN HAM

Professor of New Testament and Preaching
Dallas Christian College

Bruce D. CHILTON and Jacob NEUSNER. *Classical Christianity and Rabbinic Judaism: Comparing Theologies*. Grand Rapids: Baker, 2004. 284 pp. \$26.99.

As they have done in other volumes, Professors Chilton and Neusner conduct an academic dialogue between the theological positions where Classical Christianity (Chilton) and Rabbinic Judaism (Neusner) share points of convergence. This latest book interlaces the alternate theologies with introductory and concluding sections wherein each author addresses the subject of comparing theologies in turn.

The book is more than merely a comparison of proof-texts from the Bible; it presents the classical interpretations of the two theologies. The authors set forth this "theological confrontation" as a first step in the dialogue between the theologies as needed in the twenty-first century (12). The tone of the work is not "Let's all be friends," but rather, "Let's respect one another enough to be honest about our similarities and differences—both of which are considerable."

The main body of the work presents the following six points where the comparative theologies converge, followed by brief sections where one of the theologians comments on the alternate theological position. The following chapter headings provide an overview of the topics: Creation, Nature of Man, Fall; Christ and Torah; Israel and the Kingdom of God; Body of Christ and Holiness of Israel; Sin and Atonement; Resurrection, Judgment and Eternal Life. The last seven pages of text contain an epilogue wherein each author critically evaluates both theologies. In order to quickly capture the tenor of the book, read the epilogue first. The book also includes a subject index as well as an index of ancient sources—canonical, deuterocanonical, and rabbinic works.

The comparative subjects selected sufficiently encapsulate the broad spectrum of the theological points which Christianity and Judaism have in common. The work discusses the major ontological, soteriological, religious/socio-political, and eschatological themes of the theologies. Furthermore, the book presents an immense amount of classical texts on which to base theological points. The authors then go into significant detail to explain the positions. The reciprocal critiques concluding each section are some of the most helpful features of the book.

The following points should be considered about the book. To begin, the book is not designed for the visual learner. Charts and diagrams summarizing the material are not employed. Furthermore, readers should be aware from the beginning that the terms “Classical Christianity” and “Rabbinic Judaism” encompass centuries of interpretive contributions beyond the biblical texts. Without this awareness, the points of divergence will not appear to be clear. Finally, it would be helpful for future editions to include a bibliographical section of contributing authors.

The book has value in the academic setting. This applies especially to the analysis and formation of theological prolegomena. It can serve as a helpful exegetical tool for the comparison of biblical text usage from the two perspectives represented. The book also has value for practical ministries actively engaged in the dialogue between Christianity and Judaism.

JEREMY S. MISELBROOK
Ph.D. Student in Theology
Loyola University Chicago

Warren CARTER. *Pontius Pilate: Portraits of a Roman Governor. Interfaces.* Collegeville, MN: Liturgical Press, 2003. 175 pp. \$14.95.

This brief Pontius Pilate study is a welcome addition to the sparse writings on the best known of Rome’s provincial governors. The volume includes a very useful summary of our meager information about Pilate outside the Gospels and of the five common historical verdicts of Pilate, a chapter on method which emphasizes audience-oriented criticism and models from postcolonial studies on how Gospel writers viewed the Roman Empire, and context information on Rome’s governance of its provinces, with a focus on how Rome’s governing elite ruled local provincial elites. The last four chapters examine Pilate in each Gospel, in the order of Mark, Matthew, Luke and John. A brief conclusion and an ancient source bibliography complete the volume.

Much is commendable here. Any book about Pilate, especially one reaching to a college-level audience, is welcome, and Carter is right to emphasize Pilate’s Roman context. Carter handles the governor carefully, and strives to prevent the intrusion of the historical verdicts of Pilate from altering the fact that we actually know remarkably little about him. In addition, Carter himself resists creating a composite picture of Pilate as he prefers to consider each Gospel account separately (hence the “Portraits” subtitle), creating an interesting and unusual analysis. The author’s description of the five verdicts of Pilate (from villain to saint) is very helpful for those new to Pilate scholarship. Most commendably, Carter, writing as a New Testament seminary professor, grounds the story of Jesus and Pilate in its religious context; Carter often notes God’s providence in the accounts.

However, some significant weaknesses temper the book’s value. Because the book intends to reach a more general audience, it is not well cited; there is neither general



LINCOLN CHRISTIAN SEMINARY

At LCS, earn your:
Master of Divinity

OR

Master of Arts
*in Bible, Christian Theology,
Ministry or Counseling*

with specializations

*in New Testament, Old Testament General Theology,
Christian Apologetics, Historical Theology, Contemporary Theology,
Worship, Christian Education, Bible Translation,
Church Development, General Ministry, Intercultural Studies,
Ministry to Muslims, New Church Leadership,
Teaching English to Speakers of Other Languages,
Preaching, Pastoral Care & Counseling*

Through an education that is:

**Biblically-based,
Mentoring-focused
Cost-effective**

***Still Impacting the World for Christ
After More Than 50 Years***



**LINCOLN
CHRISTIAN SEMINARY**

*100 Campus View Drive
Lincoln, Illinois 62656
www.lccs.edu/seminary
1.888.522.5228 ext. 2275*

bibliography nor index. The conclusion, wherein Carter considers Pilate's possible defense options if he himself were on trial, seems out of place. A few errors (or unusual decisions) regarding some details occur, such as noting AD 33 instead of AD 31 for the death of Sejanus (4), suggesting incorrectly that the titles "prefect" and "procurator" were interchangeable (44), and referring to Herod the Great and others as "puppet king" (40, for example) instead of the more common "client king" which reflects the provincials' status within the Roman system more accurately.

The most significant weakness of the book is Carter's constant emphasis on Pilate being a clever, powerful governor who worked to maintain good relations with the elite Jerusalem leadership, his "allies." Carter consistently argues that Pilate acted to protect elite interests: his own, Rome's and the Jerusalem leaders'. While Pilate certainly acted to resolve what could have been a very dangerous situation for Rome at Jesus' trial, Carter fails to put Pilate's actions in the larger context of Josephus and Philo. If Pilate were really that clever and powerful, why did his extra-Gospel actions lead to violence and retreat as Pilate reversed other decisions? Also, Carter could have developed more fully (150) his discussion of John 19:12 when the Jews shouted that if Pilate released Jesus he would be "no friend of Caesar." While Carter is correct that the Jews remind Pilate that he would fall from Tiberius's favor if he released Jesus, Carter does not take the next step to note that those who were not Tiberius's friends often died, either by execution or suicide.

Despite its difficulties, "Pontius Pilate" should be useful for *SCJ* readers when read carefully, both for its general background on Pilate and the analysis of individual Gospel accounts. Its accessible prose and clear format will make it a convenient entry point for Pilate scholarship.

BRIAN E. MESSNER

Associate Professor of History and Interdisciplinary Studies
Lincoln Christian College

Iain PROVAN, V. Phillips LONG, Tremper LONGMAN III, *A Biblical History of Israel*. Louisville, KY: Westminster John Knox, 2003. 416 pp. \$24.95.

Since the rise of rationalism and the scientific method of study of texts and history, the Bible, among other texts, has been subjected to critical study. This has resulted in many positive advances for understanding the texts. It has also resulted in the application of a humanistic method of study that eliminated *a priori* supernatural elements, belief that God was involved in any traditional way, and an emphasis on the ordinary and typical. Over the centuries less and less of the Bible, both OT and NT, has been regarded as reliable sources for understanding the history of Israel or the life of Jesus. For the NT the logical outcome was the Jesus Seminar and the reduction of authentic words of Jesus to a bare minimum. For the OT it is the so-called minimalist school that denies the historicity of the Davidic era and even of any preexilic ethnic entity known as Israel.

Various scholars in the OT field have strenuously countered the minimalists. One thinks of Bill Dever's *What Did the Biblical Writers Know and When Did They Know It?* (Grand Rapids: Eerdmanns, 2001), but these efforts have come from within the critical approach itself. No one has gone back to the postenlightenment understanding of historiography and reexamined the assumptions of the theory, at least until now. Both Provan, with his various articles and *1 and 2 Kings* (Peabody, MA: Hendrickson, 1995),

and Long, *The Art of Biblical History* (Grand Rapids: Zondervan, 1994), have written monographs and articles on the subject. It is a delight to have them produce together, with Longman, a major new study of historiography as it has been understood and applied to the OT. This is a very important book and should be studied carefully by students of the OT. What they have to say about the postenlightenment approach to history applies to the NT as well. The fact that it is published by Westminster John Knox and receives strong positive endorsements from Walter Brueggemann, William Dever, and Baruch Halpern on the back cover suggests that evangelical scholars can interact with the best of critical scholarship and receive an appreciative hearing.

The aim of the book is to explore the claim of the so-called minimalists that the history of Israel cannot be written anymore. The book is divided into two major sections: Part I, which explores the current impasse (chapter 1), reviews the development of modern historiography (chapter 2), revisits the verification principle (chapter 3), and discusses the revival of a literary reading of the texts and history as both art and science (chapter 4). Part II then explores what we can know about the history of Israel, if we trust the tradition and bring in archaeology and extrabiblical resources (recognizing their limitations) to aid in the task (chapters 6–11).

In my estimation the first three chapters, authored by Provan, are the most important. I will briefly summarize his argument.

Chapter one, “The Death of Biblical History?” examines the most radical of the minimalists, Keith Whitelam and his book, *The Invention of Ancient Israel: The Silencing of Palestinian History* (Routledge, 1996). Whitelam accuses the Bible of mostly reflecting ideology, being selective of the facts, and being a literary fiction. His main source for understanding the past is based on archaeological facts. Provan clearly demonstrates that Whitelam does the same thing he accuses the Bible and Bible scholars of doing. He works from an ideological perspective and is selective in what facts from archaeology he will accept. Above all, he does not say why archaeological findings are to be preferred over written texts.

Provan then does a case study of two modern, widely accepted histories of Israel, one by Alberto Soggin, *History of Israel* (SCM, 1984), and another edited by J.M. Miller and John Hayes, *A History of Ancient Israel and Judah* (Westminster, 1986). He shows that Whitelam and his cohorts do not present something new. The way was prepared for them by earlier OT historiography. Soggin and others had already abandoned trust in the written texts. They had jettisoned the historicity of the patriarchs, then the Exodus, then the judges, and had even expressed skepticism about some of the monarchy. Their choice of where to begin taking the texts seriously was never explained and was wholly arbitrary.

The problems exhibited in this kind of historiography go back to the Enlightenment when the shift from philosophy to science was made. Provan’s description of this shift is clear and concise. The rise of scientism led to positivism in historical studies and marginalized the tradition. “Facts” were very narrowly defined and tradition had to prove itself. The impact on OT studies has been obvious. The irony is that all “critical” scholars are in the postenlightenment club, but they never present arguments for their thinking. They just denounce each other for arbitrary decisions.

Therefore, the crucial question is: can the patient (that is tradition) be saved?

In chapter two Provan critiques modern OT scientific historiography. Anything we know of the past comes primarily through the testimony of others, and interpretation is unavoidable. In modern historiography studies it is now recognized that positivism

failed, and philosophy and tradition necessarily set the parameters in all human thinking about the world. History is fundamentally about believing the testimony of someone else. Archeological finds add to the testimony but are themselves mute. Literary remains provide the framework for archaeology finds. However, critical thinking is important also. This has never changed and was the same in the preenlightenment period.

Chapter three makes the case that modern historians of ancient Israel have not thought through these issues and are not up to date on what is happening in modern historiography. So one encounters statements like this from T.L. Thompson, “There is no more ‘ancient Israel’ . . . This we know” (51). Actually what Thompson “knows” is faith in disguise. He trusts the nonbiblical sources not the biblical ones but for no reason.

Critics distrust the OT because it is difficult to verify what it says. But the critics have not critiqued the verification principle itself. How does verification happen? How much proof is needed? Why should verification be necessary? It is applied only selectively. Why is that? Why not trust the tradition and documents unless they are falsified?

In response, to take just one example, Provan analyzes the charge that the biblical texts are ideologically charged and cannot be trusted. Several assumptions are at work here. The critics assume that ideology means falsification, that nonbiblical texts are not ideological and can be trusted, and that archaeology can be a nontextual source of information. Provan shows that each of these assumptions is false. The “critical” scholars are not critical enough. Provan also critiques the principle of analogy of “common human experience” promoted by Troeltsch and others. This privilege of place in historical studies is not warranted. Biblical historians have not kept abreast of discussions in modern historiography and promote an outmoded way of doing history. Provan concludes:

Our knowledge of the past is dependent on testimony. This being the case, and biblical testimony being the major testimony about Israel’s past that we possess, to marginalize biblical testimony in any modern attempt to recount the history of Israel must be folly. Considering the testimony along with other testimonies should be considered perfectly rational. It should be considered irrational, however, to give epistemological privilege to these other testimonies, even to the extent of ignoring biblical testimony altogether (73).

In chapter 4, Long summarizes his early monograph, *The Art of Biblical History*. He shows that history is presented in the OT in narrative form. Interpreting it is an art, but this does not mean it is void of historical value. The Bible contains a “happy” combination of history and story. All accounts of the past are artistic portraits intended to represent reality. This does not make them fictional, however. But the narrative qualities must first be understood before the accounts can be used as historical sources.

Part II describes the biblical history of Israel from the perspective advanced in Part I. The authors demonstrate—contrary to the minimalists—that a great deal can be known about Israel’s history when proper respect is paid to the biblical text as a primary source, and when it is read with literary competence. Nonbiblical texts and nontextual archaeological data are also taken seriously. Part II demonstrates how much we can know about ancient Israel and how well Israel’s history fits into the ancient world when we take the testimony of the biblical texts seriously.

A brief review cannot do justice to the detailed, closely reasoned chapters in this book. Each one is a gem of clear thinking and a transparent writing style. The arguments are lucid and to the point, and easy to follow.

This is one of the most important books on the OT written in the last few decades. It should be must reading for everyone committed to the reliability of the Bible. Along

with K.A. Kitchen's *On the Reliability of the Old Testament* (Eerdmans, 2003) we now have two magnificent resources that defend the veracity of the OT. May God be praised.

GARY HALL

Professor of Old Testament
Lincoln Christian Seminary

William M. SCHNIEDEWIND. *How the Bible Became a Book: The Textualization of Ancient Israel.* New York: Cambridge University Press, 2004. 257 pp. \$27.00.

Higher critical views concerning the writing of the Hebrew Bible and its canonical process still persist in maintaining that it is mostly in the Persian and Hellenistic periods when the books were written and edited (the fifth through second centuries BC). Schniedewind seeks to push this date back to the late Iron Age (eighth through sixth centuries BC) based on “recent archaeological evidence and insights from linguistic anthropology” (i). Schniedewind also seeks to write for general readers as well as scholars. While the book may satisfy the general reader, for it is an easy narrative read, the scholar is frustrated by having all the technical notes as endnotes. The references do not always satisfy a statement that needs evidence or a source for independent evaluation. In spite of this distraction the author effectively challenges “the assertion that literacy first arose in Greece during the fifth century B.C.E.” (i).

The book has ten chapters which include an introductory chapter and an epilogue. A “suggested further reading” is a good bibliography for the scholar. *Notes* and *index* follow to complete the book. The *index* is a combination of “subject and Scripture index” which improves its usefulness.

The book is not concerned about the processes of editing or canonization that decided which books belonged to the Hebrew Bible. Neither is it concerned about the biblical books that most agree were produced during the Second Temple period (such as Ezra–Nehemiah, Haggai, Zechariah, Malachi, 1 & 2 Chronicles, etc.). Schniedewind writes:

I shall argue that biblical literature was written down largely in the eighth through the sixth century B.C.E., or, between the days of the prophets Isaiah and Jeremiah. The writing of biblical literature was closely tied to the urbanization of Jerusalem, to a growing government bureaucracy, to the development of a more complex global economy, and then to the spread of literacy. The two critical figures in the flourishing of biblical literature were the kings Hezekiah (r. 715-687 B.C.E.) and Josiah (r. 640-609 B.C.E.). I shall pursue this topic at length in Chapters 5 and 6 (17).

After an introductory chapter, “How the Bible Became a Book,” the next three chapters dealt with the nature of writing, its power in ancient culture (chapter two), its rise with the state and urbanization (chapter three), and its limitations in the early divided Israelite kingdoms (chapter four). Chapter seven discusses how the Torah became a text before the exile, while chapters eight and nine explain why the exile and the Persian period were not suitable times for the writing of most of the biblical material, against some scholarly opinions. The epilogue (chapter 10) reflects on the relationship between oral tradition and written text in the formation of Judaism and Christianity.

Schniedewind has conveniently summarized his arguments for his initial three questions: “When was the Bible written? Why was it written? How did the Bible become a

book?” on pp. 190-194. These arguments are based on the role of written texts in Israel. I found ten arguments: 1) Writing had a restricted role among ancient nations. It was controlled by the state as a display of state power and a tool of state administration. 2) Writing was a gift of the gods, a part of magical rituals or the ritual of the bitter water (Numbers 5). It was something done in heaven (the Book of Life and the blueprints for God’s earthly abode or tabernacle). 3) Writing became centralized in the late eighth century BC with an urbanized society and a more complex economy during Hezekiah’s reign. “The oral traditions of ancient Israel were compiled into written texts” (191). 4) With the fall of the northern kingdom Israel, Judah assimilated the northern kingdom’s traditions into their own, thus producing a literature that “both preserved and created the golden age of David and Solomon” (191). 5) The second major phase of literary production came in the days of Josiah, the great Judean king in the late seventh century BC. By this time literacy had spread throughout the fabric of Judean society. “Texts were no longer only the products of the palace or the priests” (192). 6) The assassination of King Amon (r. 642–640 BC) and the ascension of the boy-king Josiah brought a different kind of “reform” with the “discovery” of the Book of Deuteronomy. Thus, “writing became a tool, as in the Book of Deuteronomy, for critiquing the vision of Hezekiah. Solomon was not a great king according to the Deuteronomists, but a king who violated the divine law as recorded in ‘the book of the covenant’ (compare 1 Kings 11 with Deut 17:14-20). . . . Biblical literature realized its apex in the last decades of the Judean monarchy” (192). 7) The exilic period was a period of retrenchment for biblical literature, returning writing and its preservation to the royal family. 8) Zerubbabel, part of the royal family, rebuilds the temple (515 BC) but soon thereafter mysteriously disappears from the records. “The biblical literature of the exile and the early post-exilic periods mostly complete and update earlier works” (193). 9) “The Persian period was a dark age for biblical literature” (193). During this period the priests were primarily concerned about the preservation of biblical texts. Final editing on Job, Psalms, and such texts were completed. Ezra and the priestly leadership controlled the authoritative texts while rejecting the authority of oral tradition. 10) For an epilogue, “in the third century BCE, Jewish literature would again begin to flourish under the cultural renaissance of Hellenism. . . . But the canon of biblical literature was largely closed. For the most part, the Bible was no longer being written. Rather, it was being copied, translated, paraphrased, commented upon, and embellished in every conceivable way” (194).

While Schniedewind has argued strongly for his thesis that the Tetrateuch (Genesis to Numbers), the Deuteronomistic History (Deuteronomy to Kings), and a significant part of the Latter Prophets were written in the eighth to the sixth centuries BC), he will not convince many. For conservative readers it must be noted that the author still accepts the results of higher criticism’s negative views of the origin of the Torah (the Documentary Hypothesis), which includes the late-date for Deuteronomy, and the origin and editing of the Wisdom Literature. He minimizes the importance of authorship, especially with books such as Deuteronomy or Isaiah. While one may read and accept a book’s authority without knowing its author (such as Job or the New Testament book, Hebrews), yet authorship is important. Also, why should only the time of Hezekiah and Josiah be suitable for great literary productions? Thus, there could be no literary production from Moses himself or even David and Solomon. While I applaud Schniedewind’s attempt to place the beginning of biblical literature to the eighth century BC, a better approach than the “late” view, nevertheless he will not satisfy those of us who attempt to maintain essential Mosaic authorship to much of the Pentateuch, if not all,

or Davidic authorship to many of the Psalms, or Solomon's authorship and influence over wisdom literature.

There are some great insights to be learned from this book, and it will force all of us to reconsider our ideas about the original setting for the writing of the Hebrew Bible.

WALT ZORN

Professor of Old Testament and Biblical Languages
Lincoln Christian College & Seminary

William P. BROWN, ed. *The Ten Commandments: The Reciprocity of Faithfulness.* Library of Theological Ethics. Louisville, KY: Westminster John Knox, 2004. 349 pp. \$34.95.

This series seeks to present selections of important and otherwise difficult to obtain theological writings that focus on a problem or theme of special importance. Brown, Professor of Old Testament at Columbia Theological Seminary (Atlanta), has edited the present volume of this series, a work that consists of classical and contemporary essays on the Ten Commandments.

The classical essays on the Law consist of selections from Thomas Aquinas (Catholic), Martin Luther (Lutheran), John Calvin (Reformed), and three radical reformers Andreas Karlstadt, Hans Denck, and Peter Riedemann (Anabaptist). Each of these classical selections is introduced by an essay by a modern scholar who discusses the distinctive use of the Law in each of these four traditions (M. Dauphinais & M. Levering, G. Lindbeck, J.P. Burgess, and S. Murray, respectively).

There are also three introductory essays by modern biblical scholars. These include the Introduction by William Brown, an essay on the ethics of the Ten Commandments (Patrick D. Miller), and one on the use of the Decalogue in the New Testament (Reginald Fuller).

Another group of essays give contemporary reflections on the Ten Commandments. Marty Stevens, drawing on rabbinic tradition, discusses how Christians can "recover the Law as a gift." Jean Louis Ska asserts that the Ten Commandments promote an attitude of responsibility to maintain the public order, justice, and social welfare, an attitude that undergirds the development and maintenance of political democracy. Nancy Duff, a professor of Christian Ethics, poses the hot-button political question, "Should the Ten Commandments be posted in the Public Realm?" to which she responds "No" because those commandments were specifically for God's people the Church, not the world.

The final essays are specific to each of the Ten Commandments. Paul E. Capetz, a professor of Historical Theology, reflects on the contemporary meaning of the first commandment, "no other gods," drawing upon the ideas of Bonhoeffer, Luther, Calvin, Barth, Tillich, H.R. Niebuhr, and J. Gustafson. OT scholar John Barton discusses the original meaning of the second commandment, idolatry, and differences between Reformed and Orthodox applications, including the question: Is the Eastern Orthodox use of icons idolatry? OT and Near Eastern scholar Herbert Huffmon discusses the third commandment against taking God's name in vain in comparison with Mesopotamian oath violations. Jewish scholar Abraham Heschel discusses the meaning of the Sabbath commandment from the standpoint of rabbinic tradition, and Christian theologian Kathryn Greene-McCreight considers various ways Christians have applied it. OT scholar Walter Harrelson discusses "honor your father and mother" and the need for interconnectedness between generations. Theologian Gary M. Simpson discusses the rela-

tionship of the commandment against killing and the just war tradition, suggesting ways in which just war and pacifist traditions can team together. South African OT scholar Hendrik Bosman, in the essay on the prohibition against adultery, compares the command against adultery with the prophetic tradition and how he thinks the prophetic tradition influenced the final form of the Decalogue. African-American OT scholar Cheryl B. Anderson relates the eighth commandment against theft to the concept of “the beloved community” of Martin Luther King. OT scholar Walter Breuggemann’s essay on the ninth commandment against false witness relates this command especially to the need for a reliable, independent judiciary. Finally OT scholar Marvin L. Chaney reflects on the tenth commandment against coveting with emphasis on the social dimensions of this commandment.

All in all, this is an interesting mix of essays. This book might serve as a textbook for a course on OT ethics or on the Pentateuch. It can also serve to stimulate anyone wanting to think more deeply about the significance of the Ten Commandments.

JOE M. SPRINKLE
Professor of Old Testament
Crossroads College

Fritz VOLKMAR. *1 & 2 Kings. Continental Commentary. Fortress: Minneapolis, 2003. 448 pp. \$48.00.*

This volume of the Continental Commentary series brings the series to near completion. The publication of this *1 & 2 Kings* is the English translation of a work originally published in German in 1996. The publisher, Fortress Press, is the ministry arm of the Evangelical Lutheran Church in America.

The basic structure of the book is to consider each section of text in three elements. The first is the text itself, which is the NRSV Version. The second is the Analysis of the text, where the author considers issues relevant to the entire section. These issues may include the literary structure, the relationship of the passage to the larger context, or possible literary or historical sources behind the text. Every section does not include an Analysis, though. The third element is the Commentary. The author dissects each verse for historical details, literary connections, and characteristics that would reveal redaction activity.

Three strengths of the work stand out. First, Fritz does a very good job of analyzing the historical details of the text. Details about measurements, customs, and geography abound in nearly every verse of the text. These details are aptly described and illuminated for the reader. Next, the author engages recent scholarship in regard to Deuteronomistic History. Various theories circulate that tie Joshua/Judges/Samuel/Kings to Deuteronomy in some degree or another. This book, while engaging the theories, does not get bogged down in the details. The last strength of the book is its readability. Technical commentaries tend to drown the average reader in irrelevant minutiae. While focusing on details, Fritz never leaves the reader to wallow in the wake of his research.

However, this volume is also lacking in three critical areas. To begin with, it contains only a limited Introduction to Kings (barely over two pages). While introductory information is readily available from other sources, an author usually reveals his or her stances on critical issues through the introduction. Fritz does not adequately address issues regarding authorship, date, composition, or audience. A second weakness is the lack of application. Fritz does an admirable job of dealing with historical details but stops there.

There is virtually no application of anything learned in the text to the life of the Christian or the church. This leaves the reader asking “so what?” regarding the usefulness of the text. Finally, many readers of *SCJ* will find Fritz’s assumptions about the text itself less than satisfying. He believes that the text has endured many revisions through redactors. Also, when addressing issues about figures of money, population, and military composition, he dismisses the numbers as obvious exaggeration and the fanciful work of later revisionists.

This commentary can be useful in discovering the historical details of the text. It would serve well in a library and research setting. A minister or teacher will be disappointed with the lack of application of the text, though.

DON SANDERS

Associate Minister of Adult Education
Harvester Christian Church, St. Charles, Missouri
Instructor in Old Testament and Biblical Languages
St. Louis Christian College, Florissant, Missouri

Robert K. JOHNSTON, *Useless Beauty: Ecclesiastes through the Lens of Contemporary Film*. Grand Rapids: Baker, 2004. 208 pp. \$17.99.

I came across this book as Roy Lawson and I prepared to offer again the course, “Theology in the Cinema.” It proved to be a valuable addition to the required reading for the course. There is a considerable amount of literature currently coming from Christian authors attempting to interface with what is arguably the most powerful artistic media of American culture. Unlike many of the current books on faith and film, this one works from a scriptural text to the film rather than vice versa. And this is what attracted my attention.

Ecclesiastes, along with the Song of Solomon, is one of the most problematic texts in Holy Scripture. Medieval scholars referred to them as “two dangerous books.” Taking his title from a 1996 song by Elvis Costello, Johnston sees a “useless beauty” in the contrasting negations and affirmations of Ecclesiastes. “In fact,” he says, “these juxtaposed reflections on life are becoming a hallmark of postmodern Western society.”

Hence the proposition of this book is “that contemporary movies afford interpreters a deeper access to Ecclesiastes’ center of power and meaning than does much mainstream Old Testament scholarship.” (I haven’t tried that proposition out yet with our Old Testament faculty.) But just as one rarely hears a sermon series called “Preaching through Ecclesiastes,” one is very unlikely to be using the films that Johnston discusses as film clips for Power Point sermons. And yet he tries to make sense of the striking parallel between the despair and hope that one sees in Ecclesiastes and some rather disturbing films that look for hope in a despairing world. Some of the films he discusses are painful to watch. I would find it odd if someone called them entertainment. And there are times when I think Johnston is straining the text to make his application to films. But all in all, he does an admirable job of confronting both text and culture. Old Testament teachers might find his book helpful as parallel reading to an exegetical study of Ecclesiastes. I would not be inclined to use it for a Wednesday evening Bible study, but as a text for the course, it was excellent.

C. ROBERT WETZEL

President
Emmanuel School of Religion

Drop in advertisement:
ESR_SCJ ad_2005.pdf
Emmanuel School of Religion

Brevard S. CHILDS. *The Struggle to Understand Isaiah as Christian Scripture.* Grand Rapids: Eerdmans, 2004. 332 pp. \$35.00

Brevard Childs is one of the foremost scholars in biblical studies over the past fifty years. He is perhaps best known for his seminal contributions in the area of “canonical criticism” (though Childs himself came to prefer the term “canonical approach”). One of the constants in Childs’s writings has been his passion that the modern church treat the Bible as “sacred scripture” as it carries out its pivotal tasks of preaching and teaching. This concern lies at the root of this present volume. His stated purpose is “to trace through the centuries the different ways in which great Christian theologians have struggled to understand the book of Isaiah as the church’s sacred scripture, that is, as a vehicle for communicating the Christian gospel” (xi).

Childs begins his survey with a chapter analyzing the role of the Septuagint in the study of Isaiah and the NT’s usage of Isaiah. He then proceeds to examine various noteworthy individuals in church history and each one’s contribution to the study of Isaiah. The list is impressive: names from early church history, including Justin Martyr, Irenaeus, Origen, and Jerome; then such “heavyweights” from the first half of the second millennium (up to the 1600s) as Thomas Aquinas, Martin Luther, and John Calvin. Childs then groups several individuals in a chapter devoted to “seventeenth- and eighteenth-century interpreters,” then more in another entitled, “the nineteenth and twentieth centuries.” A final study examines “postmodern interpretation,” before Childs offers his own “hermeneutical implications.”

Childs’s work provides an incisive survey of the history of interpretation and of key issues that have arisen in the interpretation of Isaiah. Of special interest to note is the manner in which passages such as Isaiah 7:14 have been viewed over the years. In large part, however, this volume appears to reflect Childs’s canonical approach, which advocates that the interpreter work within the structure the biblical text has received from those who shaped it and used it as sacred Scripture. The Scriptures should not be understood apart from the church, nor should the church be understood apart from the Scriptures. Essentially this is the methodology underlying Childs’s research: by analyzing how Isaiah has been understood by the church over the past two thousand years, the church today can gain significant insights into how the prophet should be interpreted in our time.

Such an approach, however, tends to sever the interpretation of the Bible from the author’s intended meaning, which is a key tenet of evangelical hermeneutics. Those within the history of the church who have advocated seeking this meaning (such as Luther and Calvin) are viewed in Childs’s study as expressing one of many approaches to Isaiah, rather than *the primary* approach evangelicals would claim must govern biblical interpretation. While Childs does discern a “family resemblance within Christian exegesis” (312) within the “struggle” to interpret Isaiah, one comes away asking if it is possible to do any more than “struggle” to understand the prophet—a dilemma (one should recall) with which Philip the evangelist was only too happy to help the Ethiopian eunuch.

Childs is to be commended for his warning about the impact of a postmodern approach to the Bible disavows looking for any “family resemblance.” In addition, Childs’s irenic spirit in responding to those with whom he disagrees (“with much regret,” 46; “with much sadness,” 294) is an exemplary model to follow when in dialogue with others. Whatever “struggle” we engage in should be with issues, not people.

DOUGLAS REDFORD
Associate Professor of Bible
Cincinnati Christian University

Ben WITHERINGTON III. *The New Testament Story.* Grand Rapids: Eerdmans, 2004. 283 pp. \$18.00.

This readable and engaging book falls into two genres. The first hundred pages cover NT introductory topics: the authorship, date, integrity, destination, and so on, of the various NT books. In the rest of the book, Witherington uses a narrative theology approach to describe the stories contained within the NT. The book's title is "deliberately enigmatic," referring first to "the story of the New Testament—how it came into existence, who wrote it, how the books were selected and canonized, and the like." It also "refer[s] to the stories within, or at least the major storyline of, the New Testament" (ix).

After a chapter that describes the mechanics of writing in the ancient world and gives some attention to the early transmission of the Jesus story, Witherington devotes a chapter each to possible pre-Gospel written sources, the NT letters, the four Gospels (including Acts and the rest of the Johannine corpus), and the NT canon, all this in little more than a hundred pages. In this rapid survey the author "keep[s] notes to a bare minimum" (ix, n. 1), often referring the reader to his own works for a fuller discussion of the topic in question, and citing other major works as needed.

For the rest of the book, Witherington organizes the NT story around its major characters, devoting a chapter each to "Borrowed Tales from the Earlier Testament" (109-142), "Stories of Peter and Paul" (143-182), "Tales of the Holy Family" (183-199), "Stories of Jesus outside the Gospels" (200-221), and "Stories of Jesus inside the Gospels" (222-270). The author rounds out the book with several short items: a poem called "The Word's Worth" (271), which does not appear in the Table of Contents; two chronological tables (273-279), which disagree in details with the chronology presented in the text; a table of weights and measures (280); and three high quality black and white maps (281-283).

In this book the prolific Witherington does what he sets out to do and does it well. In the second part of the book he provides engaging summaries of the NT stories, dropping in exegetical insights from his other works. In his treatments of the Gospels of Matthew (231-244) and John (254-268), he shows a particular interest in Jesus as Wisdom incarnate. His moderately critical approach—James and Jude are genuine, for example, and 2 Peter post-Petrine (55, 57, 67)—shows respect both for the text and for the tools of present-day scholarship.

This book should prove useful in the college classroom, most likely in lower division NT survey courses, and for educated general readers in the churches. Its slender documentation makes it less suitable for seminary students, who need the opportunity to follow up its ideas in more detailed sources.

CARL B. BRIDGES
Professor of New Testament
Johnson Bible College

Grant OSBORNE and Scot MCKNIGHT. *The Face of New Testament Studies: A Survey of Recent Research.* Grand Rapids: Baker, 2004. 544 pp. \$32.99.

A crucial volume needed for an advanced course introducing students to the NT is one that surveys the landscape, exposing them to the key developments over the course of critical study and the major players that have moved the discipline forward to where things stand in contemporary work. Such a volume helps students keen to enter the field

of NT studies to gain enough information to assess just where they might wish to dip their toe in the water. Textbooks like these require updating every decade or so and are usually composite volumes. This one comes at a good time and includes some of the top American and British evangelical scholars in their areas of expertise.

This superb volume contains 22 articles, a vital author index, plus subject and Scripture indices. It divides the material into four parts. Part One, Context of the New Testament, contains two articles, one on “Galilee and Judea” (Sean Freyne) and another on “The Roman Empire and Asia Minor” (David Fiensy). Part Two, New Testament Hermeneutics, contains five articles: “Textual Criticism” (Eckhard Schnabel), “Greek Grammar and Syntax” (Stanley Porter), “General Hermeneutics” (Greg Clark), “Social-Scientific Interpretation” (David deSilva), “The Old Testament in the New” (Craig Evans). Part Three, Jesus, contains four articles: “Jesus of Nazareth” (Scot McKnight), “Parables” (Klyne Snodgrass), Miracles (Graham Twelftree), “John and Jesus” (Craig Blomberg). Part Four, Earliest Christianity, contains eleven articles: “Acts” (Steve Walton), “James, Jesus’ Brother” (Bruce Chilton), “Matthew” (Donald Hagner), “Paul” (Bruce Fisk), “Paul’s Theology” (James Dunn), “Luke” (Darrell Bock), “Petrine Epistles” (Robert Webb), “Mark’s Gospel” (Peter Bolt), “Hebrews” (George Guthrie), “The Johannine Gospel” (Klaus Scholtissek), “The Apocalypse” (Grant Osborne).

The primary strength of this volume is that it does what it is supposed to do, cover the field. For the most part, each article identifies the crucial issues well and evaluates the contribution of the primary scholars, occasionally noting both resolutions to once combated issues and cutting edge issues still to be resolved. A good example is Fiensy’s article (NT Professor, Kentucky Christian College), who begins by recognizing the still valuable works of Ramsay, Broughton, and Magie, highlights the important summarizing work of archaeology in Asia Minor by Johnson in major resources, concludes that debates over the historicity of “God-Fearers” in Acts has been “settled for most scholars” (41) since the discovery of an inscription naming two individuals as “God-worshippers), adds fresh information from two inscriptions describing two women as synagogue leaders, assesses current evidence as moving toward support of the South Galatian theory, and analyzes arguments for the historicity of the letters to the seven churches in Revelation.

A few articles stand out as being particularly fresh and thorough. Among these is Schnabel’s, who deftly attempts to calm the sometimes hysterical debate regarding the value of the UBS text compared to the Nestle-Aland text, plus notes the slow move in text-critical method toward evaluating the best reading context by context as opposed to assuming the best manuscripts, like Sinaiticus and Vaticanus, always have it right. Porter’s article is excellent because of its keen evaluation of grammars—though I was surprised and disappointed that Daniel Wallace (*Greek Grammar beyond the Basics*, Zondervan, 1996) was not treated—and long, careful discussion of verbal aspect theory. McKnight’s article is especially helpful because it not only evaluates the Jesus Seminar but deftly evaluates the work of contemporary evangelical giant, N. T. Wright, right alongside that of Bultmann, Dodd, Borg, Funk, Caird, Meier, Schweitzer, and more. Fisk’s article is panoramic in covering very well a vast amount of territory. Blomberg, as always, is a treasure-trove of sifted bibliography. Dunn serves up a treat with his incisive, evaluation of Paul’s theology in terms of three stories that provide sub-structure to all his thinking: God and creation, Israel, and Christ.

Criticisms of this volume are few but require mentioning. First, three of the articles, those by Evans, Hagner, and Bock, do not follow the path of the other articles. Rather

than evaluating the field and providing a survey of the work of others, their focus is to convey their own views on the article's topic. Second, five NT books receive no treatment: the Epistle of James, 1, 2, 3 John, and Jude. True, the state of research on the person of James, the Lord's brother, is done by Chilton, but this article does not talk about the epistle. Oddly, two articles occur on the Gospel of John (Blomberg, Scholtissek). The article on the Petrine epistles (Webb) bemoans this as "the backwater of NT scholarship" (373), but what about poor Jude? Third, the ordering of the articles in Part 4 is bewildering. Why is the article on Mark between the article on Petrine epistles and Hebrews? Why is Matthew after Acts? Luke after Paul's Theology? Some kind of explanation in the preface or heading the section would have been helpful. Fourth, an integrating introductory article by McKnight and/or Osborne would be helpful. Fifth, although this volume covers a mammoth amount of ground, it is not as helpful as it might be in evaluating specific trends in NT methods. It does provide a full article on social-science criticism, a smattering of discussion about narrative criticism occurs at a couple of articles, and the article on general hermeneutics (Clark) is good. However, an article that included evaluation of traditional (source, form, tradition, and redaction) methods, contemporary methods (literary, narrative, reader-response, deconstruction, feminist) as well as basic historical-critical methods would be helpful.

This is an excellent volume that will fit the bill for many advanced NT courses. As one who regularly teaches such a course, it will definitely contend for a spot on my next syllabus under "Required textbooks."

WILLIAM R. BAKER

Professor of New Testament

Cincinnati Bible College—Graduate Division of Cincinnati Christian University

Terry L. WILDER. *Pseudonymity, the New Testament, and Deception: An Inquiry into Intention and Reception.* Lanham, MD: University Press of America, 2004. 289 pp. \$41.00.

For the scholar in biblical studies, the issue of pseudonymity is one that demands an honest answer and investigation. Wilder takes this task seriously as he launches into an analysis of pseudonymity in antiquity, thoughtfully considering how pseudonymous works were received in ages past and the implications surrounding this literary device. The rationale to his study is rather simple: "*If pseudonymous works exist in the NT, what can be said about their intention and reception?*" (1). In seeking to answer this question, Wilder casts aside his presuppositions (for Wilder does not accept the literary convention of pseudonymity in the NT) to help approach his study in an unbiased manner.

For those not familiar with the history of biblical scholarship on the practice of pseudonymity, Wilder brings all readers up to date with those who have contributed to the discussion, such as Baur, Jülicher, Harrison, Beare, Aland, Dunn, Bauckham, and Marshall. Having laid the proper foundation, Wilder begins an informed discussion on "Literary Property, Pseudonymity, and the New Testament" (35-63). His conclusions are threefold: "Christians were likely reluctant (1) to appropriate the works of other people; (2) to write pseudonymous letters which purported to be the property of others; and (3) to intrude upon the work of another person by pseudonymously enlarging an existing corpus of literature" (62).

Wilder then appropriates this discussion into the NT with the test case of the Pauline letters, whose authorship is subject to considerable controversy. To explore the back-

ground of pseudonymity in antiquity, Wilder pulls from such sources as the epistles of Anacharsis, Crates, Diogenes, Heraclitus, Socrates (and the Socratics), Plato, and Apollonius of Tyana. Wilder takes these pseudepigraphal epistles (a sampling from antiquity) and compares them with the Pauline letters that are characterized as pseudonymous to constitute his analysis (82-121). Based upon his argument, he draws the conclusion that the Pauline letters in question “may not be deceptive, for they resemble some Greco-Roman pseudepigraphal letters which do not appear to have been deceptive” (111).

The latter half of the book covers other facets corresponding to the discussion of pseudonymity and the NT. Chapter four describes the “Responses of Early Christian Leaders to Apostolic Pseudepigrapha” (123-163) which encompasses a variety of topics, everything from “Apostolicity as a Criterion for Determining Canonicity” (126-128) to which church fathers justified the use of deception when it was “used to heal like a medicine” (145). Of course, this is not to bypass such works as the Acts of Paul. Even though the presbyter penned the Acts of Paul out of heartfelt devotion for the apostle or “*amore Pauli*,” he found himself “defrocked” from office (128).

To understand apostolicity in its fullest light, chapter five discusses “The Authority and Role of the Apostle in the Early Church” (165-216) which explores biblical passages describing apostolicity as well as the response of the apostolic fathers. Wilder is also careful not to neglect the other New Testament epistles whose authorship is often subject to discussion in chapter six (217-243), which also contains a preliminary discussion on letter-writing in antiquity (218-221).

Wilder provides a fresh analysis for the treatment of pseudonymity, and his thorough approach provides an excellent product for those interested in this literary device. Whether wanting to weigh the evidence for pseudonymity for the first time or searching for further evidence to bolster one’s argument against pseudonymous works in the canon, Wilder will not leave room for disappointment.

BETH McCABE
Hebrew Union College

Michael J. McClymond. *Familiar Stranger: An Introduction to Jesus of Nazareth.* The Bible in Its World. Grand Rapids: Eerdmans, 2004. 212 pp. \$16.00.

McClymond gives a clear and readable assessment of the Jesus quest for the educated general reader. Aiming for “comprehensiveness, balance, and brevity” and “accentuat[ing] the widely accepted points about the life of Jesus” (ix), he maps the territory of historical Jesus studies in a way useful to specialists and nonspecialists alike.

After a brief opening chapter that summarizes what can be known of Jesus (1-6), McClymond presents a brief, clear history of research into the historical Jesus (7-25) and a methodological chapter subtitled “What Can We Know? How Can We Know It?” (26-43). By this point his thesis has emerged. Rejecting the common dichotomy between Jesus as apocalyptic preacher and Jesus as wisdom teacher, McClymond claims he was both. He returns to this thesis frequently (43, 133-136, 152) and supports it by copious references to the canonical Gospels.

After a chapter on “The Palestinian Context” (44-61), the author handles the life of Jesus in seven chapters arranged chronologically and topically: a chapter on John the Baptist (62-66), one on the Kingdom of God as Jesus’ “central message” (67-81), and one each on his miracles (82-92), his teachings (93-108), and his “career” as a “public figure” (109-119), followed by a chapter on Jesus’ “final week” (120-128) and one on

his resurrection (129-132). In the final two chapters (133-152), McClymond argues for his thesis and provides some helpful application for North American Christians.

McClymond's tone is irenic, his scholarship impeccable, and his writing clear and readable. Although he makes every effort to characterize other scholars' work fairly, he appears to trust the Gospels' historicity more than some do. He seems to differ with the Jesus Seminar on many points but prefers to quote scholars who criticize the Seminar rather than criticize it directly himself (see "Jesus Seminar, criticism of" on page 202 in the index). In discussing the Resurrection, he places himself in the "something must have happened" school of thought (not his expression as far as the reviewer can find), the idea that only the Resurrection of Jesus in some physical, historical sense can explain his earliest followers' death-defying conviction that he was alive (132).

End notes make up more than a fifth of the book. Normally one finds these a cumbersome bother, but in this case the end notes work. Specialists can consult the notes for references and scholarly dialogue, and nonspecialists can read the text smoothly, unbothered by the notes. The book also contains an index of names and topics, and a Scripture index.

McClymond has done the academic community a service. The book should prove useful in college and seminary classes, and as an introduction to Jesus studies for people not specially trained in them.

CARL B. BRIDGES
Professor of New Testament
Johnson Bible College

Mark GOODACRE and Nicholas PERRIN. *Questioning Q: A Multidimensional Critique.* Downers Grove, IL: InterVarsity, 2004. 224 pp. \$19.00.

Inasmuch as many have undertaken to provide a brief history of Q for modern students of the Gospels, Goodacre and Perrin have compiled an impressive collection of essays in which they endeavor to assist the reader in questioning the necessity, existence, and the treatment of Q.

As the title suggests, the work is a critique. It contains essays on the development of the Q hypothesis within the historical context of nineteenth-century scholarship's interest in pre-synoptic material, a treatment of the double tradition, the order and the existence of Q, a detailed analysis of Luke's rewrite of the Sermon on the Mount, a consideration of the troubling textual criticism-like approach to Q studies, a discussion of an argument against Farrer's theory, an article stressing the importance of the minor agreements in considering the two-source hypothesis, the implications of dispensing with Q, a view of scholarship in a world without Q, and others.

As much as Goodacre and Perrin insist on *Questioning Q*, one must wonder whether this work would get much of a reading by the preacher or church leader struggling with the Gospel of the airwaves. Works such as this may be deemed unnecessary by church members, leaders, teachers, and preachers.

The challenge of an academic approach to the development of the Scriptures, especially the Gospels, within the Stone-Campbell movement is not lost on readers of this review. Therefore, one may appreciate Goodacre and Perrin's attempt to couch the discussion contextually, historically, and practically in relation to modern theories. The work could be good recommended reading for those in ministry within the "DaVinci-

ized” culture of 2005 and truly concerned with educating the church beyond the historical Jesus of media hype.

Further, the readability and contextualizing of the theory, and arguments against, have made this book recommendable to students with a heightened interest in all things Q within the context of a NT survey course. Although it may prove a stretch for some, its value is worth the investment.

The work is a technical treatment which assumes that readers have at least an awareness of Q, the prominent figures in its development, its correlation to those engaged in the historical quests, the implications of the quest. Beyond these observations, the use of German and French, as well as the use of nontranslated Greek in many charts, may prove too much of a stretch for some readers and perhaps produce disconnects in the minds of otherwise interested readers. Therefore, the text is perhaps best suited as required reading for those participating in upper-level treatments of the synoptic Gospels.

Scholars will enjoy, appreciate, and value this work for its contribution in the discussion of Q. Throughout the work many useful tables and charts are offered as graphical depictions of the material, paradigms, and conclusions. The book is a workable collection which allows readers to consider portions of the argument in manageable segments. The essays offer respectful arguments, although at points admittedly passionate, in communicating alternate points of view.

In a culture greatly impacted by the implications of Q, Goodacre and Perrin offer a useful and thought-provoking collection of essays that may call readers to question Q, propelling them into more meaningful discussions.

TED SMITH

Adjunct Professor of New Testament
Dallas Christian College

Larry CHOUINARD. *Matthew*. The College Press NIV Commentary. Joplin, MO: College Press, 1997. 512 pp. \$32.99.

It has been a decade since College Press began publishing its ambitious project, The College Press NIV Commentary series. Written by prominent scholars within the Stone-Campbell Restoration Movement, each volume follows a standard format, and uses the New International Version as its base text. The *Stone-Campbell Journal* has reviewed a number of these commentaries, and would like to do all of them as they are published. Despite being published a number of years ago, since it is likely that these volumes will function as a standard resource in most educational institutions of the Stone-Campbell Restoration Movement, a review of this volume on the Gospel of Matthew has value.

Chouinard is a veteran college teacher, having taught most recently at Kentucky Christian College. He was thus a good choice to write for this series’ target audience: college students. Some of the volumes in this series have suffered from being overly technical and prone to scholarly debate rather than be a reliable, in-depth guide for college students through the books of the Bible. While Chouinard is certainly aware of current NT and Matthean scholarship, he does not burden the reader with specialist discussion. “Recent years have seen a resurgence of studies on Matthew,” (11) thus giving Chouinard a wealth of provocative resources. Indeed, he employs a wide variety of scholars for reference, ranging from N.T. Wright to Martin Hengel, from Luke Timothy Johnson to Marcus Borg. Yet Chouinard is not afraid to challenge conclusions of well-known scholars (e.g., contra D.A. Carson, 160, n. 26). Furthermore, he does not slav-

Drop in advertisement:
KCU_SCJ ad 07_2005.pdf
Kentucky Christian U.

ishly follow conclusions that have become standard understandings in the Stone-Campbell Restoration Movement (see his discussion of Peter as the “Rock,” 297-298).

Always the teacher, Chouinard patiently explains things like the need for reading the text based on an awareness of first-century literary conventions (12). The reader finds Chouinard frequently pointing out such literary devices as foreshadowing (262), chiasm (84), or irony (487). He also takes the time to elucidate things like ancient table fellowship custom, crucial for understanding some texts (171). Chouinard is excellent at giving clear explanations of difficult texts such as the difficulty of combining wealth with the kingdom of God (347) or the relationship between baptism and discipleship (511).

Another example of this concern for the moderately informed college student reader is found in Chouinard’s explanation of the value of a narrative reading of Matthew. He explains this method in some detail, using standard assumptions from narrative criticism. Chouinard wants to understand Matthew as a unified story with a carefully constructed plot. He bases this analysis on the identification of plot moves between the seven “narrative blocks” found within the larger story (26). This analysis often shows up in Chouinard’s introductory comments for a chapter, such as when he discusses how the final plot moves unfold (363). He appreciates Matthew’s skill as a narrator, as shown when he notes how the author has “established the setting” for the final scenes (502).

Chouinard seems to have two basic conclusions about the themes and purpose of Matthew. First, he understands Matthew as portraying Jesus as a lowly servant who serves to bring God’s saving presence into the world by actualizing the anticipated age of fulfillment (73, 78, 80, 296, 312). Second, Chouinard understands Matthew’s agenda as a retelling of Israel’s story in light of Jesus and his connection to the OT. He can speak of this in terms of typology (93, 249), reminiscence (descent from mountain, 315), allusion (tomb of rich man, 500), or recall (blood of the covenant ceremony, 460). This approach is revealed clearly when Chouinard writes, “the Magi mark the beginning of the eschatological pilgrimage of the Gentiles to Jerusalem and its Davidic ruler” (57).

This is a solid college-level textbook for a course on Matthew, and I have used it with success. Chouinard often includes doctrinal nuggets for his readers such as “God’s gift always precedes the demand” (95) or “[i]nterpreting Jesus’ words legalistically always fails to take seriously both the depth of God’s demand and the extent of human failure” (114). I do have a few criticisms, however. First, I dislike Chouinard’s penchant for using a block quotation from another author to serve as a section summary (120-121, 140-141, 158, 280, 354, 386, 506). I would prefer summaries in Chouinard’s own words. Second, despite careful preparation, the volume has some typographical errors that should be corrected (“11:45-46” for “13:45-46,” 252 and “topological” for “typological,” 241). Overall, this is a satisfying work that should be serviceable for many years.

MARK S. KRAUSE, PH.D.

Dean of the College, Professor of Bible and Theology

Puget Sound Christian College

Everett, WA

E. Randolph RICHARDS. *Paul and First-Century Writing: Secretaries, Composition and Collection.* Downers Grove, IL: InterVarsity, 2004. 252 pp. \$19.00.

In this expansion of his 1991 monograph *The Secretary in the Letters of Paul*, Richards proves himself a well-studied expert. From an extensive survey of standard letter-writing procedures in ancient times he seeks to reconstruct the process by which

Paul wrote his letters. His fifteen bite-sized chapters treat four broad subjects, with heaviest emphasis on the first.

Chapters 1–9 deal with the writing process itself. Chapters 1, 2, and 5 establish the central theses of the book. Richards takes issue with most popular Christian assumptions about Paul’s writing—that he alone was responsible for each word of each epistle, that he wrote each letter with relative privacy and speed (within a day or two), and that the letters were dispatched immediately without editing. Richard argues, rather, that each letter was a “group effort,” the results of Paul’s discussions with his various missions teams (“staff”), containing contributions from his coauthors, hired secretaries, and visiting friends. It is likely, Richards believes, that each letter went through one or more drafts, over a period of weeks or longer, which were occasionally read by Paul to his dinner guests so that they might be further “honed.” Chapters 3 and 4 thoroughly describe the writing tools and materials, and the secretarial services, that would be available to Paul. Chapters 6–9 explain how Paul wove new material into all the drafts. Richards believes that the “stylistic differences” within and between Paul’s letters reflect the influence of coauthors and secretaries.

The final three topics are secondary but related. Chapters 10–13 deal with the “dispatch” (delivery) of letters. Chapter 14 discusses how Paul’s letters might have been first collected as a unit. Richards believes Paul himself first gathered them, “unintentionally,” though, never planning to publish them but merely following the common practice of keeping a copy of one’s own letter for future reference. Chapter 15 addresses the crucial question of how these theories of multiple drafts, with broad input, mesh with the principles of inspiration and inerrancy, doctrines which Richards affirms.

This volume is a goldmine of historical information. Since epistles comprise 78% of the NT (and most of us are less than expert in such background information) students of the Bible at every level—especially preachers and teachers—will benefit from Richards’s research. Scattered throughout the book are fascinating tidbits about letter-writing: the making of pens, ink, and “paper”; the varieties of note-taking/record-keeping tablets; the sizes and costs of typical papyrus and parchment sheets, rolls, and codices; methods of “erasing”; the folding and sealing of letters; the logistics and perils of land and sea travel applied to letter delivery; and much more. And, plentiful in footnotes, the book is a good guide to further study.

Some minor weaknesses in the book are these: 1) some crucial information is relegated to footnotes; 2) there is occasional needless repetition; and 3) some chapters could be more logically organized or more accurately titled.

The chief weakness is that the book’s shortest chapter (15) should have been its longest. Those with a conservative view of inspiration will find it difficult to harmonize some of Richards’s conclusions. Throughout my reading of the book I was anticipating chapter 15, looking for a fuller explanation of how “group writing” would mesh with inspiration and inerrancy. I was disappointed by the brevity. While chapters 1–14 averaged nearly 15 pages, chapter 15 has only about three pages of text, with a vague summary statement that left many of my questions unanswered. Throughout the book, his conclusions lack sufficient support, and are, in my opinion, often less likely than the more traditional options.

As helpful as this book is in historical matters, Richards’ interpretive conclusions remain unconvincing and undermine his principal theses.

DALE CORNETT

Professor of Greek and New Testament
Boise Bible College

Donald P. SENIOR and Daniel J. HARRINGTON. *1 Peter, Jude, 2 Peter. Sacra Pagina*. Collegeville, MN: Liturgical Press, 2002. 336 pp. \$39.95.

Despite the fact there are several large commentaries on 1 Peter (P.J. Achtemeier, 1996 and J.H. Elliott, 2000) and on 2 Peter and Jude (J.H. Neyrey, 1993 and S.J. Kraftchick, 2002), this work by Senior and Harrington does make a significant contribution and provides a valuable addition to the *Sacra Pagina* commentaries.

The commentary provides introductions to the three books, the authors' own translations of those books, notes, expositions, lists of works "for reference and further study," and indexes. The purists who like to see Greek words with Greek characters will be disappointed with the fact that Greek terms are transliterated.

Senior and Harrington take advantage of much of the latest scholarship, especially in English, French, and German. The commentary is high quality. Although the authors are clearly acquainted with the rhetorical arrangement of the letters, they do not provide a discussion of the rhetoric in the body of the commentary. The "Interpretation" sections provides the reader with homiletic outlines that may be deemed useful.

Senior argues that 1 Peter was composed by a "Petrine group" in Rome sometime during the final quarter of the first century. He concludes that Silvanus was not the amanuensis but was probably bearer of the letter, carrying it to various Christian communities throughout Asia Minor. The churches were facing persecution which was localized, sporadic, and unofficial. He concludes that the author of 1 Peter "writes to bolster the faith and perseverance of his fellow Christians" (13). Senior is too quick to dismiss any possibility of Peter being the author of the letter based on his assumption that the Greek is too good for Peter and the rhetorical style too sophisticated for him. It would seem that he does not take into account the widespread usage of the Greek language and the possibility that Peter might have learned a great deal from his stay in Rome.

A significant text that may give the reader a view of Senior's position is his exegesis of 1 Pet 3:19. There he concludes that Christ's proclamation to the imprisoned spirits happened after his resurrection and before his exaltation. His announcement is a declaration of his own victory over death, and the spirits to whom he made the declaration should probably be identified as evil spirits—the fallen angels who had sexual intercourse with human females (Gen 6:1-4; 1 Enoch). The traditional view that 1 Peter 3:19-20 describes a descent into hell is, therefore, incorrect. Senior gives a brief history of this doctrine. Peter's intent is to assure suffering believers that they will be victorious.

Harrington spends a significant amount of time with a discussion of the scholarly study of the letters since 1975. He, like Senior, would see 2 Peter as a product of a Petrine circle. He assumes that this Petrine circle in Rome used portions of an earlier pseudepigraphon Jude, to produce 2 Peter. Harrington classifies Jude as a "homily" in letter-form, and 2 Peter is a "testament" in the form of a letter. He dates both books from the late first or early second century, and contends that they address crises within the early Church that involve "intruders" (Jude) or "false teachers" (2 Peter).

This work by Senior and Harrington is a good resource for the student of these three epistles.

MICHAEL MOSS

Associate Dean, College of Bible and Ministry
Lipscomb University