

Book Reviews

Craig M. WATTS. *Disciple of Peace: Alexander Campbell on Pacifism, Violence and the State.* Indianapolis: Doulos Christou, 2005. 161 pp. \$11.95.

The question of war has perpetually troubled Christians over the centuries. We never become completely comfortable with our answers. The current war in Iraq brings these questions to prominence once again for contemporary Americans. In the early generations of the Stone-Campbell Movement, the Civil War also demanded that Christians answer that question. Just as many Christians today support our nation's current war and many dissent from it, in the 19th century so also did many American Christians passionately support either the Union or the Confederacy. Alexander Campbell was one who raised his voice against war, though many of his spiritual descendants and many students of American history have no idea that the prominent early Disciple leader was a pacifist. Watts's newest volume seeks to correct that ignorance by showing Campbell's place in America's 19th-century peace movement and by correcting the amnesia of Campbell's spiritual heirs in the Stone-Campbell Restoration Movement about his witness for peace.

Watts lays out Campbell's pacifist views and identifies influences on his views. He takes care to situate Campbell with his contemporary advocates for peace and to relate his pacifism to both his postmillennial eschatology and his view of America's role in that eschatology. He also connects Campbell's pacifism to his views of the State, civil disobedience, slavery, and capital punishment. At times, Watts also engages significant interpreters of Campbell's legacy like Harold Linger and Richard Hughes (though more could be wished for here). Finally, Watts includes Campbell's 1848 "Address on War" as an appendix, making this rare text much more accessible.

While Watts acknowledges the roots of Campbell's pacifism in his approach to Scripture, his really significant contribution is his treatment of Campbell's passion for Christian unity as a driving force behind his pacifism. For Campbell, national loyalties fell behind Christian identity, and he could not conceive of Christians killing fellow Christians.

Watts argues for a continuing relevance for Campbell's witness for peace. For Watts, Campbell did not sufficiently center his pacifism in the cross and resurrection, so that without a grounding in tradition, like the Anabaptists, Campbell's peace witness could not take root. Faithfulness to Christian commitments, rather than attention to the consequences of faithfulness, should drive Christians to the witness of peace.

Watts's Campbell does not engage the concerns for responsibility in living Christian existence; instead we find only a consistent call for faithfulness. In a contemporary context, Campbell would find many Christians who would resonate with

his call for faithfulness, but his grounding that call in a commitment to Christian unity would surprise many of them. Even war supporters, who might lend more weight to Christian responsibility than Watts or Campbell, would do well to meditate on Campbell's loyalty to Christian identity that transcended patriotism. Many in Campbell's tradition who value his witness with their lips will be astonished at his willingness to place loyalty to the church over patriotism. Several of Campbell's heirs have too quickly made a concordat with a vision of a Christian Protestant America (in an old-line liberal or a newfangled Christian Right "culture Protestantism").

This volume represents a sustained argument for a Christian witness of peace that is driven by Alexander Campbell's biblically inspired commitment to Christian unity. While provocative in its contemporary relevance, Watts's argument could prove to be useful as a supplemental text in academic settings or as a resource for individual study. As such it is of value to those in the Stone-Campbell tradition who seek to draw strength and challenge for living faith in society from those souls who shared the initial passion and energy of that 19th-century reformation.

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Peter A. VERKRUYSSE. *Prophet, Pastor, and Patriarch: The Rhetorical Leadership of Alexander Campbell.* Tuscaloosa, AL: University of Alabama Press, 2005. 248 pp. \$39.75.

Verkruyse gives us a fresh look at how Alexander Campbell exercised leadership through his public communication. Verkruyse's thesis is: "As the needs of his movement changed, his rhetorical leadership adapted accordingly" (127). In this volume, he gives an interesting answer to the readers of Campbell who have, since his own day, charged him with various inconsistencies. Considering that Campbell was a speaker for more than a half-century and a writer for four decades, change and development in his ideas should not be surprising.

Verkruyse, though, shows him to be a savvy leader who saw the needs of his movement changing as it grew. Accordingly, he met these needs by becoming the person the movement needed him to be, whether prophet, pastor, or patriarch. To demonstrate "Campbell's keen sense of the demands of the specific rhetorical situation" (50), Verkruyse uses various models of rhetorical theory to examine four crises in his career. First, Aristotle's theory of speaker credibility helps explain how, in Campbell's early "Sermon on the Law," he created an audience for his messages as well as a corresponding persona of himself as a spokesman for reform.

Verkruyse next tells how Campbell spiced his first journal, *The Christian Baptist*, with sarcastic articles that stirred up his readers. By speaking in a fiery style, Campbell communicated with the voice of a prophet. Here, Verkruyse wisely draws on the innovative work of James Darsey concerning prophetic rhetoric. He also cites the theory of ridicule taught by George Campbell.

Later, when Campbell inaugurated *The Millennial Harbinger*, his persona changed. Now, as a leader of a movement suffering growing pains, he transcended

differences among his readers by appealing to those elements that united them. Verkruyse carefully reads the Lunenburg letter by the light of contemporary rhetoricians, Chaim Perelman and Kenneth Burke. He sees that, when discussing “Christians among the sects,” Campbell rejects the dichotomy of “we Christians” versus “those people outside our movement.” Instead, Campbell used polar categories such as “more” and “less perfect” people, separating “errors of understanding” from “errors of affections,” and distinguishing “voluntary ignorance” from “willful ignorance.” He thus found grounds for his readers to identify with believers outside his movement. By avoiding exclusion and encouraging unity, he adopted a new role, that of pastor.

Finally, Verkruyse analyzes Campbell’s 1860 address to the American Christian Missionary Society. The aged leader interpreted for his listeners their own history, thus enacting his final role as patriarch.

With this volume, Verkruyse shows that rhetorical theory can be as useful as history or sociology to Stone-Campbell scholars. And he does know his theories. He rummages through the whole toolbox of rhetoric to find the right instrument to fit each Campbellite document. Still, Verkruyse’s volume is clear enough that a reader unacquainted with rhetorical theory can digest all of it with only a hiccup or two. One rare place where the author’s explanatory powers flagged was when he briefly referred to Kenneth Burke’s pentad (145) without explaining it. He also uses the term “residue” in an idiosyncratic way, apparently as a synonym for argument, although reasoning from residue is only one argumentative technique.

Minor issues aside, Verkruyse has given us a stimulating analysis of Campbell as a leader. The volume is not a textbook, but college students will read it with profit, as will fans of Stone-Campbell history, and even preachers who want to understand how they communicate their own leadership. Verkruyse has shown how rhetorical scholarship can help us understand our history. I hope his work encourages similar analyses of other great communicators.

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James A. SHEPPARD. *Christendom at the Crossroads: The Medieval Era.* Louisville, KY: Westminster John Knox, 2005. 171 pp. \$19.95.

This is the first volume in the projected *Westminster History of Christian Thought* series, which will offer introductions to the conventional periods of global Christian history. The author is vice president and dean of the faculty at Southwestern College (Winfield, KS), where he also teaches philosophy and religion. Here he gives the reader or student an overview of the intellectual and faith climate from roughly AD 325 to 1350, touching on the most significant theological discussions, ecclesiastical controversies, and personalities. Sheppard employs two effective lenses to focus his very large objective: the scholarly lives of monks and friars, and the tenets of the Niceno-Constantinopolitan (Nicene) Creed.

The first chapter acquaints the reader with the spiritual, intellectual, and religious ethos of the medieval West, raising useful questions about the shifting relationship between ecclesiastical and political institutions; the clashes of Judaism, Christianity, and Islam; and the cultural climate of feudal and postfeudal, pre-Reformation Europe. Following this general grounding, Sheppard develops chapters around six essential creedal phrases: “I Believe,” “In God the Father,” “And in Jesus Christ,” “Born of the Virgin Mary,” “To Judge the Living and the Dead,” and “In the Holy Spirit.”

Each chapter raises key theological issues and socioreligious practices and tensions associated with the theme, introducing or revisiting the principal thinkers and actors who influenced Christian life and thought throughout the period. Augustine, Bonaventure, Peter Lombard, Anselm, Aquinas, Duns Scotus, and Ockham—among others—make substantial appearances. Likewise, prominent mystics, popes, and political personalities are included, giving breadth to Sheppard’s characterization of medieval Christianity. Major theological issues discussed include proofs for the existence of God, the virginity and immaculate conception of Mary, the necessity of the incarnation, atonement, evil, and human freedom, the procession of the Holy Spirit, and the nature of the sacraments. Significant attention is given to the reintroduction of Aristotle to Western thought. While some schools of theology and personalities from Eastern Christianity are represented, the focus of this text is on Western Christendom.

Each chapter includes at least one insert labeled “A Closer Look.” Here Sheppard focuses on a particular aspect of theology, religious practice, or church organization (tension between faith and reason, the art of preaching, the crusades, and canon law) and points the reader to a particularly useful secondary source on the topic. Each chapter also concludes with “Questions for Discussion,” which attempt to stimulate the reader toward a deeper engagement with the preceding material and toward consideration of how medieval thought and practice may relate to contemporary thought and practice.

There is a circularity to Sheppard’s approach that will disconcert some readers more comfortable with a strict chronology but will be very refreshing for those who enjoy following a line of inquiry through several centuries. A time line placed at the beginning of the text is useful but might be more so if it were integrated rather than separated into “leaders,” “scholars,” and “events.” A thorough pair of indices (by person and by subject) and a worthwhile bibliography are provided. This reviewer was surprised to find missing from the latter Justo L. González’s three-volume *A History of Christian Thought* (Abingdon, 1970–72) and Jaroslav Pelikan’s five-volume *The Christian Tradition* (University of Chicago, 1971–89), logical next-step reading for those who are intrigued by Sheppard’s entertaining and sound introduction.

This volume is best suited to the college student surveying Christian intellectual, spiritual, and institutional history. It can be an effective introductory text for history courses in Protestant and Reformed seminaries. Ministers will find it a useful

refresher and suitable for group study. This volume makes one hopeful of the next releases in the series.

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Jonathan HILL. *What Has Christianity Ever Done for Us? How It Shaped the Modern World.* Downers Grove, IL: InterVarsity, 2005. 192 pp. \$24.00.

Hill states that his aim is to take “an objective look at some of the positive contributions that Christianity has made to the world over the past 2,000 years” (7). He fulfills his goal by noting Christianity’s impact on culture, the arts, architecture, education, the rise of science, what it means to live a good life, and finally, changing the injustices of society. It is interesting that Hill does not defend Christianity or even claim it to be true (6). In fact, he goes as far as describing “the story of Jesus” as part of the “Christian myths” (49). Also troubling is that Hill finds no reason to memorize Scripture “these days” (84). Yet, in spite of Hill’s lack of trust in the Word of God, he does a fine job of meeting his objective.

While the entire volume is an enjoyable read, it is not overwhelmingly insightful, nor does it contain many fresh insights. Virtually everything in the volume is common knowledge with which most college graduates would be familiar. In fact, the material is such that neither footnotes nor endnotes were used. Having said that, history buffs will still enjoy reading this “Who’s Who” list with quick interesting facts accompanying each figure. In fact, these short biographical clips are one of the strengths of the volume, especially since the index makes the volume easy to reference.

Hill gives just enough information to whet the reader’s appetite. Did Luther invent the Christmas tree? Did Origen actually castrate himself? Did Jesus have a beard and long hair? And was he good looking or ugly? What will be the long-term impact of Christianity on the Japanese? Did archaeologists really discover the box containing the bones of James, the brother of Jesus? Was John Chrysostom able to memorize the entire Bible? If the Emperor Charlemagne wasn’t eight feet tall, how tall was he? Did Johannes Kepler really hate to bathe? Exactly how fat was Aquinas? What was Bonhoeffer’s role in resisting the Nazi regime? These are the kinds of questions that make familiar material interesting and worth review.

I found Hill’s chapter titled “The Individual, Society and the World” to be especially engaging. In just 25 pages, he investigates Augustine, Plato, Socrates, Descartes, Tertullian, Leo the hermit, Ptolemy, Kepler, Kierkegaard, Anselm, Aquinas, Kant, Pascal, Dante, Justin Martyr, Abelard, Roger Bacon and many others. Although Hill doesn’t say a great deal about anyone, he gets to the point and helps one understand the valuable contribution each made.

This volume would be good for a lay person or young college student. It is easy to read and provides a good overview of key figures throughout history. Most

importantly, Hill answers the question of what Christianity has done for us and details how it has shaped the world in which we live.

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David W. BEBBINGTON. *The Dominance of Evangelicalism: The Age of Spurgeon and Moody.* Downers Grove, IL: InterVarsity, 2005. 288 pp. \$23.00.

David W. Bebbington's volume is the second installment of a projected five-volume series on the history of evangelicalism in the English-speaking world during the last three centuries. Bebbington, Professor of History at Scotland's University of Stirling, is also coeditor of the series and has authored numerous other volumes, including *The Nonconformist Conscience: Chapel and Politics, 1870–1914* (G. Allen & Unwin, 1982), *William Ewart Gladstone: Faith and Politics in Victorian Britain* (Eerdmans, 1993), and *Holiness in Nineteenth-Century England* (Paternoster, 2000).

This volume investigates the second half of the nineteenth century, when imperialism, industrialization, and significant improvements in transportation, communication, publication, and education facilitated the spread of evangelicalism around the globe. Territorial expansion, socioeconomic progress, and technological advances alone, however, could never explain the fervor and dedication with which Anglo-American evangelicals espoused their beliefs. Outstanding preachers and evangelists, most notably Charles H. Spurgeon and Dwight L. Moody, provided the impetus for collective action by members of different denominations who agreed on far more than they disagreed.

When the Evangelical Alliance formulated the major tenets of evangelicalism in 1846, another kind of conquest began that added to the perceived justification for acquiring land and people. According to Bebbington, the alliance explicitly or implicitly assented to four "hallmarks": the inerrancy of Scripture, the centrality of the cross, the necessity of conversion, and the activity of the faithful (22). He does not minimize the theological, denominational, social, or even geographical distinctions in religious expressions as diverse as Anglicanism and the holiness movements. He maintains, however, that the practicing of their faith in spiritual growth, devout worship, and missionary zeal kept evangelicals working toward the same goals of drawing closer to God and converting the lost; he asserts that the first two practices "have been extraordinarily neglected by historians" (82).

The melding of evangelical thought and practice even tempered high churchmen and traditional Calvinists; conversely, some evangelicals started placing more emphasis on ritual as a result of the Oxford movement, but the majority continued to oppose ritualism and became more and more Arminian by 1900. Some differences such as postmillennialism and premillennialism proved to be irreconcilable, but adherents to both still enthusiastically evangelized. Bebbington attributes post-

millennialism and Scottish commonsense philosophy to the influence of the Enlightenment but explains the growing shift to premillennialism and liberalism as vestiges of Romanticism. Otherworldliness gave way to preparing this world for the imminent return of Christ and to pragmatic efforts such as the temperance and social gospel movements which eclipsed optimistic claims about the progress of humanity (146-147, 212-214).

Pragmatism in redressing society's ills and liberalism in new schools of thought like higher criticism were also legacies of Romanticism, according to Bebbington. His connection of Enlightenment thought to evangelicalism is convincing, but Romanticism was largely fatalistic. The pessimism of many late nineteenth-century evangelicals and a more literary view of Scripture may have come from Romanticism, but their social activism and application of scientific theories to the Bible derived more from Realism. The author's contention that the international unity enjoyed by evangelicals loomed larger than national divisions and even disagreements within certain denominations is a keen and refreshing analysis (81, 262-267), and his extensive use of primary sources from ministers as well as members in the pews makes the story come alive.

Bebbington has written a thoroughly researched, well-organized, and cogent study of the emergence of an amazingly coherent international evangelicalism between 1850 and 1900. Evangelicalism was clearly dominant by the turn of the century, and the volume's subtitle accurately conveys what defined the overall era, but the evangelicalism that came to preeminence was not the one inspired by Spurgeon and Moody. Also, those in the Stone-Campbell heritage will only find two pages devoted to their history because the alliance "excluded" them; they professed that baptism "was an act of obedience essential to salvation," a position construed as "rejecting justification by faith." Nevertheless, Bebbington notes that they functioned almost exactly like evangelicals and increasingly identified with them. Indeed, by the end of the period some of them were leading the way toward ecumenism (62, 255). This volume is very highly recommended for all historians of the nineteenth century, religious or otherwise, as well as university or seminary students and church leaders.

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Laura K. SIMMONS. *Creed without Chaos: Exploring Theology in the Writings of Dorothy L. Sayers.* Grand Rapids: Baker, 2005. 222 pp. \$19.99.

In this volume, Simmons, assistant professor of Christian Ministries at George Fox Evangelical Seminary, unpacks the depth of Sayers's contribution to theological studies. Simmons begins by placing Sayers and her writings in the context of World War II, other literary contemporaries, and the academic and theological landscape of the period. A brief description of Sayers's body of writing explains how theology is interwoven throughout her fiction and nonfiction work, although the

volume focuses on her nonfiction work with some attention to her drama “The Man Born to Be King.” Simmons demonstrates that Sayers was a woman of diverse talents and intellectual background.

The chapter entitled “Rescuing Christianity from ‘Slip-Slop and Fiddle-Faddle,’” transitions from introducing the reader to Sayers and her time to the theological themes addressed in her writing. Simmons relates that Sayers emphasized the need to state Christian theology clearly and simply in order to be understood by the average Christian and non-Christian, yet not shy away from use of theological language. This solitary chapter, although addressing the lack of critical thinking and the summary rejection of Christianity in the 1930s and 1940s, continues to be applicable today.

The remainder of the volume addresses the key theological themes encountered in Sayers’s writing, including such topics as the incarnation and nature of Christ, the Trinity, and redemption and atonement. Frequent references mention that many Christians took offence at how Sayers chose to engage these topics. For example, Sayers’s use of contemporary language, rather than the Authorized Version, to present the birth narrative and the passion raised the ire of many, yet accomplished her purpose of communicating the concept to the common man. Likewise, Sayers desired to enlarge the public view of sin and evil to include economic choices, particularly emphasizing the sinfulness of pride.

Other theological topics addressed by Simmons include work and business ethics, creativity and art, and women’s issues. The chapter on work and business ethics seems the most incongruous. Although adequately showing how Sayers interacts with this topic in her writing and speaking, Simmons relies more heavily on secondary sources, rather than Sayers’s writings, and attempts to draw comparisons with contemporary business practice.

Simmons’s volume is impeccably researched with extensive footnotes and explanatory notes. She has done an expert job of weaving Sayers’s own writings, from both her published works and letters, into the text, which allows Sayers’s work and thoughts to shine through. Also included are several appendices and a glossary defining terms unfamiliar to readers who may be more familiar with Sayers’s mysteries. Readers must keep in mind that Sayers’s religious background and beliefs are firmly rooted in Anglo-Catholicism. Frequent references are made to various creeds, which are included in an appendix, and to the church year.

This volume will function well as a textbook or as recommended reading for courses in 20th-century literature, theology, or in a course on the Inklings and their associates. Portions of this volume are also a wonderful resource for worldview studies and courses on preaching and Christian education. Simmons’s final chapter describes a myriad of ways in which Sayers’s writing could be utilized in a discussion or study group. This volume would serve as a wonderful basis for designing or leading such a group. Overall, Simmons succeeds in writing a work that encourages readers to delve into the writings of Sayers for themselves.

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James K.A. SMITH. *Introducing Radical Orthodoxy: Mapping a Post-Secular Theology*. Grand Rapids: Baker, 2004. 296 pp. \$22.00.

In 1990, a young Anglican scholar from Cambridge published an audacious book that sent shock waves through the English-speaking theological world. The book, *Theology and Social Theory: Beyond Secular Reason*, was written by John Milbank (Blackwell, 1993). Even though his argument was complex and his prose often impenetrable, the thesis of Milbank's book was, as Smith notes, relatively straightforward: "Secular modernity, despite all its protests and pretensions to the contrary, is deeply religious and fundamentally theological" (127). Milbank argued his case by showing how secular social theory is actually rooted in a certain *mythos*—a certain narrative of how the world really is—that is fundamentally at odds with the Christian *mythos*.

According to Milbank, given that this secular *mythos* has no more demonstrable purchase on reality than the Christian one, Christian scholars ought to stop trying to correlate the Christian faith to the "findings" of these secular disciplines and instead offer their own "reading" of the world through the lens of the Christian story. What is needed, in other words, are not Christians who will take up secular social theory and use it in Christian ways (a strategy that is bound to fail, argued Milbank, since the assumptions at the heart of it run counter to the Christian faith), but Christians who are daring enough to offer a rendering of the "social" on the basis of the Christian story. Within a few short years, Milbank and several other kindred spirits working across a wide range of traditional academic disciplines found themselves at the center of a new theological movement (or what they prefer to call a "sensibility") now referred to as "radical orthodoxy." As Smith helpfully explains, this sensibility "is orthodox insofar as it seeks to be unapologetically confessional and Christian; it is radical insofar as it seeks to critically retrieve premodern roots (*radix*)" (66).

Although this overly simplified précis of the radical orthodoxy project may make it sound as though it's little more than an erudite echo of those fundamentalist Christians who for years have insisted that "secular humanism" is actually a "religion," their critique and constructive project is considerably broader (and arguably more interesting). Indeed, part of the critique is itself aimed at demonstrating the ways in which both Christian fundamentalism and theological liberalism are themselves rooted in many of the same suspect assumptions and presuppositions bequeathed to us by secular modernity. Yet to date, this provocative movement (or sensibility) has remained largely unknown outside the halls of the academy, and even there it has been largely ignored, not least because the writings of many of its principal authors (such as Milbank, Graham Ward, and Catherine Pickstock) are difficult if not impenetrable, even for scholars who are deeply interested in their arguments.

This leads me finally to the work of James K.A. Smith, a Christian philosopher at Calvin College and a prolific writer who has himself contributed numerous writings to the radical orthodoxy corpus. In the volume under review, Smith has rendered an incalculable service to the wider Christian community by both "mapping" the radical orthodoxy project in its current context and by offering a broader audi-

ence reasons why all of these complicated arguments about modernity and post-modernity, epistemology and ontology, Plato and Augustine matter in the first place. This is not to suggest that this volume makes for easy reading. He has, however, done a first-rate job of articulating clearly the basic lines of argument at the heart of the radical orthodoxy project. This volume will be especially welcome for those who may have only heard of the radical orthodoxy project but never investigated it, or for those who tried to read some of the early radical orthodoxy writings and gave up (understandably) before finding out what all the fuss was about.

But Smith's volume is not simply an introduction to radical orthodoxy, but also a critical engagement with it from within his own Reformed tradition. As such, Smith seeks to identify those places where radical orthodoxy might correct certain tendencies within the Reformed tradition, while also noting those places where this tradition might helpfully correct what he sees as certain weaknesses within the radical orthodoxy project. This critical engagement (along with Milbank's appreciative but critical response to Smith in the forward) certainly makes this volume more interesting for those who already know a good bit about radical orthodoxy; it also likely provides some helpful Reformed "hooks" for those coming to radical orthodoxy from within that tradition. However, I suspect that many of the readers of *SCJ* will find that this additional layer of argument makes the volume more difficult, since they are likely to believe that sorting through the metaphysics of Duns Scotus is difficult enough without also having to sort through the ways in which Smith thinks that radical orthodoxy was often anticipated by the work of Kuyper and Dooyewerd. (Though, to be fair, much of the latter discussion is relegated to the footnotes.)

This minor caveat, however, should not be used as an excuse to avoid this important contribution to contemporary intellectual debate. This challenging volume should be read by every serious Christian thinker who longs for a way of thinking about the Christian faith that does not presuppose the dualisms of modernity (faith and reason, nature and grace, faith and reason, etc.), just as it should also be read by Christian scholars who have long worried about the possible "foreign" assumptions at the core of their academic disciplines. This volume should also be wrestled with by anyone looking for a possible way out of the intractable debates between what has come to be known as Christian fundamentalism and theological liberalism. Finally, Smith's fine volume might also be profitably read by those seeking to discern how deeply the Stone-Campbell movement and its churches remain unhelpfully beholden to certain questionable assumptions of (secular) modernity.

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James K.A. SMITH and James H. OLTHUIS, eds. *Radical Orthodoxy and the Reformed Tradition: Creation, Covenant, and Participation*. Grand Rapids: Baker, 2005. 301 pp. \$24.99.

Rarely does a group of theologians possess the ambition and sheerchutzpah to claim that their ideas constitute a movement, to ascribe self-consciously a moniker

to that movement, and to write a manifesto on behalf of its central claims. The leading lights of Radical Orthodoxy, however, have done precisely these things in an effort to invigorate theological reflection and to embolden theologians to shed their false modesty vis-à-vis other academic disciplines. Although Radical Orthodoxy was originally the brainchild of three Anglican theologians (John Milbank, Catherine Pickstock, and Graham Ward) at Cambridge in the 1990s, theologians of many denominational stripes, including Roman Catholics, Lutherans, Methodists, and even Pentecostals, have declared themselves to be allies of this movement. At bottom, Radical Orthodoxy represents a hostile response to the nihilistic tendencies of modernity, which insists on the existence of “the secular,” that is, an autonomous realm which, untouched by God’s grace and the “supernatural,” excludes theological claims in favor of an allegedly secular reason to which all have access. In a more positive vein, Radical Orthodoxy proposes that in place of a discredited modernity, Christians should embrace a Christianized Platonic ontology, in which everything which exists by participating in God, who is Being Itself, not a being among beings. In this way, created things retain their own dignity but are not given an autonomy which leads inexorably to nihilism.

In the volume under review, Radical Orthodoxy is brought into conversation with the Reformed tradition (and with the Dutch tradition in particular), with which it converges and diverges in several respects. J.K.A. Smith, one of the editors, commences the volume with a helpful introduction to the central tenets of Radical Orthodoxy. Next, J. Milbank and G. Ward contribute essays in which they attempt to show how Radical Orthodoxy and the Reformed tradition might helpfully supplement each other. Milbank’s essay is particularly apposite, and includes a sustained consideration of Calvin himself, whom he deems more amenable to the sensibilities of Radical Orthodoxy than many on both sides of the table might think. The remaining eleven essays (and the afterword) are all written by theologians and philosophers working from within the Reformed tradition. Broadly speaking, all of the Reformed authors find at least some affinities between Radical Orthodoxy and their own tradition, but each author also explores what he or she considers to be the most significant discrepancies between the two. The most serious disagreements tend to center around a cluster of issues: Platonic ontology, ecclesiology, Eucharist, sin and redemption, and Radical Orthodoxy’s depiction of the medieval theologian Duns Scotus as the progenitor of modernity. Conversely, the essayists return repeatedly to some of the most salient convergences between Radical Orthodoxy and Reformed theology: a rejection of a purely secular, presuppositionless reason (and concomitantly a rejection of a purely secular realm), a concern with the affirmation of the goodness of God’s creation, and a desire to approach all academic disciplines from a specifically Christian perspective.

All of the essays engage Radical Orthodoxy with a high level of intellectual sophistication, which is both a blessing and a bane. It is a blessing to those who are already well-informed with respect to both Radical Orthodoxy and Reformed theology, but a bane for those who are newcomers to the movement and unfamiliar with the postmodern vocabulary to which its exponents have frequent recourse. If

those in the latter camp purchase this volume, I would suggest that they begin with Smith's introductory essay, and then read J. Holcomb's article, which helpfully recapitulates some of Radical Orthodoxy's hallmark themes. However, those who are new to Radical Orthodoxy would do much better to purchase J.K.A. Smith's *Introducing Radical Orthodoxy: Mapping a Post-Secular Theology* (Baker, 2004). Although not exactly a beach read itself, it does not presume nearly as much knowledge about theology in general—and Radical Orthodoxy in particular—as does the present volume, which I would recommend exclusively for advanced graduate school and seminary classes.

It is my hope, however, that scholars working under the Stone-Campbell umbrella will not allow Radical Orthodoxy to slip under their radars. Although only time will tell whether the movement will make a lasting contribution, it is certainly one of the more interesting and energetic theological movements at present, and its dual commitment to doctrinal orthodoxy and radical politics should at the very least intrigue those who wish to move beyond the liberal/conservative dichotomies which many theological projects are unable to escape. I am aware of certain antitheological and antitheoretical currents which course through the Stone-Campbell tradition, and for those swept along by such currents, Radical Orthodoxy will likely seem to exemplify the supposedly impractical and extrabiblical folly of “theology” (understood as theological reflection which wades beyond the calm pools of biblical exegesis and enters the turbid waters of philosophy). Yet as the secularization of western (and increasingly eastern) Europe is all but complete and that of North America is much further advanced than many recognize, perhaps more Christians will warm to the possible evangelical value of a style of theological reflection which attempts to be faithful to the Word of God revealed in Scripture while engaging (rather than merely decrying) the most influential movements of thought in late modernity. Whether Radical Orthodoxy actually constitutes such a theology is an open question; however, precisely because it claims to be such, it deserves to receive from other quarters the sort of sympathetic yet critical treatment it receives from its Reformed interlocutors in this volume.

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Douglas MCCREADY. *He Came Down from Heaven: The Preexistence of Christ and the Christian Faith.* Downers Grove, IL: InterVarsity, 2005. 317 pp. \$26.00.

In his monograph on the relevance and necessity of the preexistence of Christ for Christian faith, McCready delivers a comprehensive discussion. He begins by introducing issues such as the various terminologies used, current interpretations of the theory, and related philosophical factors that can determine those interpretations. Undergirding his discussion is the belief that the evidence of Christ's preexistence found in the NT indicates that it is a “personal” preexistence rather than an “ideal” preexistence: that the incarnate Jesus actually existed as the Son of God

before his incarnation, rather than that he existed only in the mind of God prior to his birth. In his next chapter he discusses various themes and issues that are related to the person of Jesus Christ as presented in the NT and that shed light on the subject of his preexistence. McCready then examines texts in the NT that touch upon (either implicitly or explicitly) the doctrine. He groups his discussion of these texts into three sections: the writings of Paul, the other NT witnesses, and the writings of John.

In his sixth chapter, McCready investigates the sociocultural background of the doctrine, whether it is primarily found in the Jewish or Hellenistic milieu of the first century. He follows this with a discussion of its development in the early church during the postapostolic age. The remaining two chapters of the volume deal with the various theological issues that come to light when studying the doctrine of preexistence (the Trinity, incarnation, and resurrection), and the discussion of the doctrine among current leading theologians. He concludes by reiterating his argument that the preexistence of Christ found in the NT writings and in later writings of the early church is a personal preexistence, and that the reality of Christ's preexistence is essential for understanding his deity and incarnation.

McCready's study is helpful in several ways. First is his reminder that the doctrines of preexistence and the incarnation are inextricably bound up and mutually interpretive. Also worthwhile is his comprehensive interaction with scholars who engage the subject of preexistence and represent a variety of approaches and conclusions. All too often, however, McCready's exegetical strategy is to interpret NT texts in light of others that "clearly" indicate Christ's preexistence. In some respects this is commendable, as it shows a concerted effort to interpret and value these texts canonically. Yet he fails to indicate which text (for him) is the lens through which he interprets other blurred texts, and he tends to default to previous "clearer" texts to interpret others without dealing with them on their own terms. At other times he fails to exegete entirely, instead preferring to include the arguments of other scholars without providing his own original opinion on the subject. In addition, when refuting or critiquing those who hold opposing views on preexistence, McCready's unfortunate reaction is often to blame their presuppositions for their conclusions, rather than dealing with the text and critiquing them at the level of their argument. Although it is agreed that a scholar's presuppositions fundamentally influence his or her interpretation, it does not benefit either them or the reader of the volume to merely dismiss them and then move on.

Despite the above critiques, this study has much to commend it, depending on the aims of the reader. If a reader desires a thorough summary of the current scholarly climate concerning preexistence, this volume is a helpful resource. If, however, the reader requires a resource that is an exegetically nuanced approach to the topic, he or she may want to look elsewhere.

HOLLY J. CAREY
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John G. STACKHOUSE, Jr. *Finally Feminist: A Pragmatic Christian Understanding of Gender*. Grand Rapids: Baker, 2005. 138 pp. \$14.99.

This volume originated in a special lectureship at Acadia Divinity College in Nova Scotia, which sponsors the series Acadia Studies in Bible and Theology, whose aim is to make accessible to students, pastors, and laypersons critical analyses of significant issues facing the modern church.

For Stackhouse, who teaches Theology and Culture at Regent College, Vancouver, a “feminist” is simply an egalitarian, one who accords the same “dignity, rights, responsibilities, and glories” to women as to men (17). He thus rejects the stereotypes “traditional,” “patriarchal,” “complementarian,” “egalitarian,” and “feminist” in favor of a “new paradigm,” based partly on his life experience and partly on his theological method. The scion of Plymouth Brethren parents, he had begun to wonder at a young age why only males took leading parts in the free-form worship services of Brethren churches, when there were so many spiritually mature and skilled women who remained silent. In the 1970s he entered into an egalitarian marriage, but without a well-thought-out theological basis for it. This volume constructs that basis.

Chapter one sets out three principles for constructing a theology of gender: (1) We cannot solve all the problems before we reach conclusions. With the best will in the world, we cannot perfectly understand 1 Tim 2:11-15, let alone several other biblical texts that bear on male-female relationships in the church. Sincere and intelligent Christians divide themselves into camps, not just because of different interpretations of Scripture but also because of the ways tradition, reason, experience, and church teaching affect our conclusions. So we have to rely on all the resources at our disposal to make the best judgment we can about the will of God for our present circumstances. (2) Not all biblical texts stand on the same level; some control others, as both complementarians and egalitarians acknowledge. We ought to negotiate the relationship between the foundational texts and other texts based on our judgment of what combination best accounts for all the data we have to accommodate. (3) It is more fruitful to work with a general theory and test it out against competing theories than to try by induction to construct a theory that accounts for all the data, since “we always have a general idea of some sort that is governing our interpretation of the bits” (30).

Chapter two outlines Stackhouse’s paradigm, which is based on the overarching principle of full equality of men and women. Scriptural clues in support include the creation narratives, Jesus’ treatment of women, the promise of Pentecost for the outpouring of the Holy Spirit on women and men, the lists of spiritual gifts in the NT, and the great declaration of Gal 3:28. He then immediately acknowledges (and accepts) the complementarian objections which argue that most of the Bible assumes, and much of it asserts, a patriarchal pattern (Jesus welcomes women as disciples, but not among the Twelve; the liberty accorded women in Gal 5:38 is restricted by the “women’s silence” texts). If both the egalitarians and the complementarians are right, how can we devise an approach that honors the valid conclusions of both? Stackhouse’s paradigm is designed to answer this question by appealing to priorities, pragmatism, and eschatology.

The first priority of the NT is to promote the message of the gospel, but that message must be accommodated to the limitations of each situation in which it is presented. Thus, Jesus “presses against” the gender limitations of his time because the good news demands it (priorities), but he does not overturn these limitations in a revolutionary way, because such action would have invited a severe counterreaction by his opponents (pragmatism). At the same time, Jesus pointed ahead to the perfect reign of God, when all inequalities will be done away with (eschatology). We Christians are living in the in-between times of “already, but not yet.”

Stackhouse thus sides with those who argue that the social conservatism of the NT church was strategic (to protect the church against social and political pressure) and temporary, for the gospel values must eventually eliminate inequality and move the church toward the eschatological ideals of the Kingdom of God. He appeals to the Pauline double teaching on freedom in Christ, that, although the gospel asserts a radical freedom in Christ, yet believers are sometimes called upon to forgo that liberty to promote a greater good. Even though full equality of women and men is the desirable end of the gospel, some men and women may be called upon to forgo this “right” in situations where such emancipation might invite hostility toward the church (for example, in some mission settings). The fact that there *were* exceptions to the patriarchal norm (Priscilla, Phoebe, Junia) shows that there were “open spaces,” even in a patriarchal society, where women could flourish in church leadership.

The payoff of Stackhouse’s paradigm is his argument that the social and political conditions that restricted women’s leadership in the church for generations no longer pertain to the modern West, so that it is scandalous for the church of today to restrict women’s leadership. He cites the demise of support for slavery by Christians in the West as parallel to the case he is making for women.

Chapter three responds to counterarguments. Two appendices (“How *Not* to Decide about Gender” and “A Woman’s Place Is in . . . Theology”) deal, it seems, with matters that could not be integrated into the original lectures, especially feminist issues in Bible translation.

Although Stackhouse has not really given us a new paradigm—other evangelicals have covered most of this territory—he has succeeded in boiling down a lot of technical scholarship to its most basic elements and fashioning from them a robust and fair-minded theology of gender relations in the church. The volume would spark a lively discussion in a church adult Bible study or undergraduate college class.

ROBERT F. HULL, JR.
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Jack O. BALSWICK, Pamela Ebstyn KING, and Kevin S. REIMER. *The Reciprocating Self: Human Development in Theological Perspective.* Downers Grove, IL: InterVarsity, 2005. 334 pp. \$24.00.

The thesis of this volume is that humans are created by God to be in reciprocal relationships with God and others. This theme is developed theologically in terms

of the image of God, psychologically in terms of life-span development, and practically in terms of applications for ministry. Each section shares similar strengths and the authors bring a wide range of knowledge to the text.

Trinitarian theology is grounded biblically and theologically, but special attention is given to the later works of writers such as Stanley Grenz, Karl Barth, and John Zizioulas. The materials and thoughts of such authors are well summarized and presented in a readable manner. The authors establish that God's essential nature involves each of the three elements of the Trinity giving and receiving from one another. As beings created in the image of God, part of our essential nature is then by definition relational. According to the authors, we find fulfillment in reciprocal relationships with God and others. The theological discussion is thorough and readable. It serves well as an introduction to Trinitarian theology and as the foundation of Parts II and III.

Balswick, King, and Reimer address the process of fulfillment over the course of a life span. According to the authors, each of us as individuals is called to be a reciprocating individual. This is according to God's design, and we find fulfillment as individuals only in relationships. In each of the six chapters in Part II, the authors provide a brief overview of developmental theory for that age range. An application of how the reciprocating self is manifested in each age range is then provided. The result is both informative with regard to key developmental issues and pertinent with regard to the essential qualities of reciprocal relationships. What unfolds over Parts I and II is a solid, well-stated case for Trinitarian theology with practical applications of how that theological base plays out in everyday life across the life span.

Just as with Trinitarian theology, developmental theory is a field replete with theories and literature. One strength of this volume is the thoroughness with which topics are discussed throughout the volume. Each of the six chapters in Part II is a reminder of the developmental tasks of a particular age, as well as hints to foster the growth of our own reciprocating self through our relationships. I found myself challenged at times as a parent and a husband, wondering if I was "doing my part" to elicit growth in those important to me. At other times I found insight into the way God shaped me so purposefully through others in the events of my life.

In Part III, the authors make applications of Trinitarian theology and reciprocal relationships to morality, spiritual development, and the community of faith at large. Kohlberg's theory of moral development is connected with the moral identity theory of Colby and Damon. A discussion of L'Arche communities serves as a powerful example of the expression of moral development. Differentiated faith is discussed in terms of Fowler's faith development theory and Loder's writings regarding the human spirit. The authors present a developmental model of differentiated faith that is well worth consideration. Part III closes with a discussion of the role of the reciprocating self within the larger context of the community of faith.

This volume is a good read. It is personally challenging and serves well as either an introduction or a review of developmental theories and Trinitarian theology. I would recommend this as a text for undergraduate study in a wide variety of settings. Ministers as well as counselors would benefit from a thoughtful reading. One

disappointment should be noted. The preface was wonderfully personal as each of the authors told a little of his or her own developmental story. The disappointment is that this personal tone was not carried on through the volume. Trinitarian theology can be deeply personal and even devotional, as Seamands demonstrated in *Ministry in the Image of God* (InterVarsity, 2005). That the current text did not maintain the personal dimension weakens the argument that reciprocal relationships are essential to our faith development.

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Frank A. SPINA. *The Faith of the Outsider: Exclusion and Inclusion in the Biblical Story.* Grand Rapids: Eerdmans, 2005. 216 pp. \$16.00.

While this volume certainly has relevance for academic readers, it is also a direct outgrowth of over a decade addressing churches on the very subject of the title (ix). Spina introduces the work with a review of the importance of the doctrine of election for YHWH's purposes in the OT: "To reverse the terrible state of affairs into which the world had fallen, God took the initiative and formed a specific community through which the world was eventually to be restored (Genesis 12 and following)" (1). The formation of this elect community "is arguably the most prominent and pervasive feature of the OT metastory" (1), and it "gives heavy accent to the notion of exclusivity," which is "a central and unambiguous feature of the metastory in which God selects one and only one people to accomplish the goal of blessing and reconciling the whole world (Gen 12:1-3)" (2). This is not an idea that develops progressively throughout the OT but is instead foundational to the very text. Spina's purpose, however, is to highlight the fact that "God did not choose Israel in order to preserve Israelites while condemning all others . . . [but instead] Israel was chosen to make it possible for everyone else eventually to be included" (6). While the election of Israel was initially exclusive, its ultimate purpose was one of inclusivity.

Spina highlights the seemingly unusual fact that "just as the election emphasis is found throughout the Old Testament, so texts in which the outsider motif is present occur in every major section of the Old Testament" (10). Spina suggests that "this spread of texts underscores the contention that outsider stories are neither incidental nor haphazard in the biblical witness" and that "they are a part of the essence of the tradition, especially to the extent to which they provide further insight into the exclusivity theme" (11). The body of the work consists of seven chapters, each of which focuses on one of these outsider texts in an effort to illuminate the relationship between outsiders, insiders, and YHWH. Spina discusses the stories of Esau, Tamar, Rahab and Achan, Naaman and Gehazi, Jonah, Ruth, and the woman at the well. An overview of the discussion of Rahab and Achan (ch. 3) serves to illustrate Spina's concerns.

Spina argues that the stories of Rahab and Achan are closely connected. They

are each the quintessential representative of their ethnic group, and yet each becomes the spiritual other (52-53). As a prostitute, Rahab symbolizes the threat of Canaanite society for the incoming Israelites: spiritual adultery will be the sin that will haunt their future habitation of Canaan. And yet, when Rahab goes to the roof (Josh 2:9-11), rather than seducing and compromising the spies, she herself becomes an Israelite and a devotee of the God of Israel (58-63).

Achan, on the other hand, is the quintessential Israelite who essentially becomes a Canaanite (63-64). After the fall of Jericho, Achan steals some of the booty that was supposed to have been “under the ban” (Josh 7:21). The biblical writer reveals his crime in the context of a long genealogical review that reinforces Achan’s status as a representative of Israel. Israel lost its next battle, at Ai, due to Achan’s crime, which had brought all Israel into violation with Yahweh. Unless Israel got rid of the banned material, they, too, would fall under the ban. In order to avoid such destruction, Achan must be destroyed. His destruction is carried out, after which he is buried under a great heap of stones (Josh 7:24-26).

Rahab’s family became a part of Israel while Achan’s betrayal was memorialized with a heap of stones. Rahab was not consigned to remain Canaanite, and neither did Achan remain within his Israelite pedigree. Each became “the other” (63-71). In his case in the book of Joshua, the difference between Canaanites and Israelites is not simply ethnic, but ideological. Spina’s conclusion in the other chapters is similar, reinforcing his argument that “ethnicity, geography, social status, prior religious commitment or understanding, and political standing are not the most decisive factors in being part of Israel. Religious commitment and theological comprehension are the primary factors. That is why an outsider . . . can actually become a part of Israel in the most important way, and, conversely, an insider . . . can find his access to God cut off even though in other ways he remains part of Israel” (93). Each of Spina’s seven chapters shows how outsiders related to YHWH’s elect people and, in some cases, exemplified greater faith than the chosen people themselves.

This volume is deeply engaging and will be of certain interest to readers of *SCJ*, whose traditions have long grappled with the issue of how to relate to those outside the Restoration Movement traditions. Thomas Campbell’s earliest ambitions were to encourage Christians of all backgrounds to embrace each other across denominational lines, recognizing one another as Christians (see his “Declaration and Address”). The younger Campbell, Alexander, never doubted that there were “New Testament Christians” scattered throughout the various denominations, “and he refused to identify nondenominational Christianity with any particular sect or movement, his own included” (Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* [Grand Rapids: Eerdmans, 1996] 6-7). A number of studies have sought to show that the early Restoration Movement was an effort geared toward inclusion rather than exclusion of the outsider. Spina’s work now traces this focus on inclusion back through time into the Old Testament period, making the case that the very purpose of Israel’s election in the first place was that, ultimately, insiders and outsiders could belong to the same divinely constituted community.

While this volume contains extensive endnotes and indexes, the text itself is written on a semipopular level and, in addition to making valuable supplemental reading for college and graduate school courses, would be profitably read by both ministers and adult Sunday School classes or small groups.

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Lamar WILLIAMSON Jr., *Preaching the Gospel of John*. Louisville, KY: Westminster John Knox. 2004. 342 pp. \$ 24.95.

The task of writing a commentary and a preaching volume is a daunting one. Either could be a full-length treatise. Williamson fulfills a long-time goal in writing this volume, doing so during his retirement. Having taught at Union Theological Seminary and preached within the Presbyterian tradition has provided his motivation, method, and qualification to write this book.

The format is consistent and helpful. An introductory overview section leads to “exploring the text.” Here the exegetical comments are given. Then Williamson discusses “preaching and teaching the Word,” where he usually gives several helpful suggestions on themes and approaches to presenting the text. An added benefit here is his suggestions not only for the pulpit, but also for the classroom or Bible study group.

Theologically Williamson attempts to balance determinism and open theism. His lean is toward determinism and suggests that John’s use of Jesus’ sayings definitely have that flavor. For instance, he writes concerning John chapter 6: “Whoever comes, whoever believes, [and] whoever eats’ (6:35, 51) are open invitations to free choices of hearers and readers, but the predominant teaching of this passage of the gospel as a whole is that these choices are predetermined by God, whose will is ‘that I should lose nothing of all that has been given me’ (6:39)” (79). Consistently, Williamson does try to balance the tension by adding comments like, “All human beings experience in their own lives the paradoxical fact of being free and also being determined” (79).

Some of the illustrations given are helpful, some not. It is apparent he is mature in age (as myself) giving some illustrations that date back some thirty years. One example about Fred Craddock (185) is not explained, with the assumption that the readers know the story, which is not a safe assumption. However, the parallel given of Robert Browning’s “Epistle . . . of Karshish” is an insightful analogy to Lazarus’s resurrection (137).

For the most part, the teaching (exegetical) section is thoughtful and helpful. It is not always contextual or detailed—for instance, the Feast of Lights is not explained very clearly (103-105)—but it is readable even for the ‘unordained’ (xii). Observations about John’s structure and some specific teaching are appreciated. For example, regarding the man born blind (John 9), “At a second level it could refer to the experience of those who, at the time the gospel was written, confessed

that Jesus is Messiah and were driven out of the Synagogue” (114). Williamson then takes the story to another level by focusing on verse 4, “We must do the works of him who sent me. . . .” He states the application applies to the second level, but also possibly to a “third and more relevant level, to hearers today” (117). Concerning Lazarus’s resurrection (John 11), Williamson notes that the resurrection and eternal life are a present realism (133), and that when Jesus cries out with “a loud voice,” the term is only found here and in Mark 15:34, where Jesus cries out on the cross, “My God . . . why have you forsaken me?” One is a cry for resurrection, one is a cry during death. Jesus leaves the grave clothes in the tomb, but Lazarus comes out of the tomb with them on (135). These sections, as well as others, are thought provoking and give some insights into John’s portrait of Jesus.

Space does not permit further detail, but Williamson ends the volume with an afterword. Here he reflects on some concepts that we readers should struggle with as well, such as the problem of distinguishing the voice of the evangelist from that of Jesus, the polemic against “The Jews,” the exclusive claim of Jesus, and the relation of the fourth gospel to the Word of God. One will have to read the end of Williamson’s volume to see the issues and evaluate his opinions. For me, this was the best part of the volume!

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Stephen SEAMANDS. *Ministry in the Image of God: The Trinitarian Shape of Christian Service.* Downers Grove, IL: InterVarsity, 2005. 189 pp. \$13.00.

Stephen Seamands has written this volume to redirect the constant inward focus of those in Christian ministry back to the work of God, Christ, and the Holy Spirit. What makes this volume different is its explicitly Trinitarian pattern. Seamands presents seven main aspects of a Trinitarian form for ministry. The first chapter introduces the need for this view. The next seven chapters unpack each of those seven aspects. He develops the nature, foundation, heart, mystery, particularity, reciprocity, and impulse of Trinitarian ministry. He argues that each of these areas finds its source and example in the Trinitarian nature of God.

I doubt that a reader will object to any of the seven aspects presented as necessary for Christian ministry. How could anyone oppose “glad surrender” or “passionate mission”? The reader’s objections will likely fall into two main areas.

First, the very idea that each of these areas is rooted in the Trinity does seem stretched at many points. For example, the church has always understood Christ as the member of the Godhead that sacrifices Himself, but not the Father, nor the Spirit. Yet Seamands writes of the Trinity, “Each of the triune persons freely lays himself down for the sake of the other two and, in the very act of losing his life, finds it in eternal joyous communion with the others” (80). Then the term “self-actualized” is applied to “the triune persons” (81). Sometimes a desired effect in the ministry is tied to a cause in the Trinity, and the connection seems strained. The

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odd thing is that I agreed with virtually all of Seamands's ends and goals of the practice of ministry, but found myself very uncomfortable with the means and path of how he was getting there.

The second objection readers may have is the overt mysticism of the volume's first half. Readers that are conversant and comfortable with the teachings of the mystics of church history will not find anything unfamiliar here. But those from the Stone-Campbell Restoration Movement will likely find some of Seamands's assertions and illustrations distracting, if not outright alarming. Quotes of noncanonical divine dialogue occur several times: "Jesus, my beloved, spoke to me" (22). "Wilson began to hear Christ speak" (57). "The Lord spoke to her clearly" (66). I would have been much more comfortable, if it had been something like "then I remembered that verse" or "the Scripture came to mind that said" and so forth. In addition, Seamands's advocacy and description of "healing prayer" sounds much more like a therapeutic practice than a spiritual discipline arising from the Bible itself (68-69).

An additional form of mysticism that was distracting was Seamands's extended exegesis of an Icon. There is a painting from 1425 of the Father, the Son, and the Holy Spirit sitting at a table (13). He goes into detail describing how this painting is conveying spiritual truth. Again, it was strained, distracting, and did not add to his point.

The second half of the volume was much more beneficial for me. Seamands mentions in passing that instead of promoting itself as a means to increase a student's productivity, seminaries should advertise that "we will prepare you to die" (83). He goes on from there to develop the idea of waiting for God to produce His fruit and not trying to do it on our own timetable and in our own strength. He calls the things we produce ourselves an "Ishmael," and the things that God produces an "Isaac" (91).

Seamands himself wrestles with perfectionism as a means to approval. His description of that struggle and its remedy is excellent (128-136). He is at his best when he is contrasting the importance of "being" with "doing." His reminders throughout the volume that our own relationship with the Lord is far more important than our productivity in kingdom work are greatly needed in the heavily outcome-based ministry environment of today.

Seamands notes that some of the conclusions he has drawn normally do not come until after years of ministry practice. Thus the volume will be of larger benefit to the older students of a seminary, and to the people who have been preaching and teaching for more than a few years. The text is not dense nor hard to understand; and yet, neither is it a volume aimed at novices. It will be useful for someone on a personal retreat, seeking to reevaluate just what is important in their service to God. A mentor could also use this volume as a discussion source with a ministry intern.

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Shane HIPPS. *The Hidden Power of Electronic Culture: How Media Shapes Faith, the Gospel, and Church.* Grand Rapids: Zondervan, 2005. 176 pp. \$18.99.

Going by title alone, many could dismiss this volume as one written for a target audience of readers who are into high technology. That would be a mistake. Written

by a self-titled “consumer anthropologist” with a professional background in corporate advertising, the author has a unique approach to putting his finger on the pulse of our ever-changing culture. As many books deal with *how* culture has changed, this volume claims to answer *why*. A large part of the answer is said to be found analyzing “the nature and effects of media in our culture” (17). Curiously, much of the original thinking that shapes this volume did not originate with the author; he freely admits to relying heavily on the works of Marshal McLuhan, a professor of literature turned pop-culture guru in the late '60s and '70s. This man lived before his time. Shane Hipps does a tremendous job bringing his insight into the proper century.

The volume is comprised of two parts. The first section calls for a new way for the church to perceive the powerfully shaping effect electronic media currently has on culture, church, and the gospel. The author strives in this section to debunk the myth that he claims is inherent in the familiar statement, “The method changes, but the message never should.” Whether or not we are aware of it, the medium always affects the message. The author validates his point by taking the reader through a profoundly fascinating journey through the hidden side effects of receiving the gospel in printed form rather than the oral presentation common to most Christians before the invention of the printing press. Receiving the gospel message through the printed word is described as an abstract, rational, linear, and individualized experience, whereas oral cultures enjoy the gospel in a concrete, holistic, and communal experience. Thus, the face of the church has changed over the years as it relied heavily upon the printed word. However, electronic culture is now reversing the effects of the print medium. Where the printing press brought on modern culture, the electronic message is said to have brought in postmodern culture. The second section of the volume then suggests a paradigm for the use of electronic media in view of the powerful effects it can have on the message the church brings. Three major areas of analysis are leadership, community, and worship in an electronic culture.

Weaknesses of the volume include the author’s low view of systematic theology (including a plan for salvation) accompanied by an overly high view of the Emergent movement as “the next great awakening of the church” where evangelical churches are no longer bound by “old debates of liberal versus conservative” (16). Even so, the historical analysis of the way culture has changed with technology from times before the printing press is worth the price of the volume alone. Interesting connections are made between the telegraph and the death of absolute truth; the radio and communal living; as well as the link between photography and objective versus subjective experience. The author presents McLuhan’s heavy profundity in an easy conversational style without oversimplifying. The work fits perfectly in the context of an undergrad or graduate level class focusing in the area of culture or technology.

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Jeff ASTLEY, Lesley FRANCIS, John SULLIVAN, and Andrew WALKER, eds. *The Idea of a Christian University: Essays on Theology and Higher Education*. London: Paternoster, 2004. 316 pp. \$34.99.

*Humpty Dumpty sat on a wall;
Humpty Dumpty had a great fall.
All the King's horses and all the King's men
Could not put Humpty Dumpty together again.*

The well-known words of this nursery rhyme well summarize the state of contemporary university education: morally broken (due to its own *hubris*), fragmented (in disciplines), and, in spite of its vast intellectual and financial resources, unable to repair itself. It is not surprising that in such an educational environment, not a few persons are rethinking the role of faith in academia, especially as it pertains to institutions that have maintained a distinctively Christian identity. Could it be that only these faith-based colleges and universities have the internal (not to mention, “external”) capabilities to bring integration, meaning, and virtue to a scholastic atmosphere that has generally dismissed these institutions as “academic inferiors”? The answer is an unequivocal “yes” from a panel of Christian scholars who represent a variety of traditions in learning centers ranging from the UK to Australasia.

In a manner deliberately reminiscent of the classic work of John Henry Newman (*Rethinking the Western Tradition*, Yale University Press, 1996), the contributors to this offer a two-pronged “conversation” about the present and future of Christian higher education: (1) Is a Christian university even desirable in a pluralistic culture, and if so, what should it look like? and (2) What shape should a distinctively Christian curriculum take, and is there a unique contribution that faith-based scholarship can bring to the academy that the secular versions cannot? Contributors to this conversation include an array of theological traditions (Catholic, Orthodox, Anglican, and Protestants), and the affirmative responses to these questions are, not surprisingly, diverse. Some of the contributions are extremely insightful, while others are fairly pedantic and unimaginative. Some of the finest essays are located at the front of the volume, as authors consider the very idea of a Christian university (with heavy interaction with Newman). But the secular model is in deep trouble. With the dawning of postmodernism, this antireligious sentiment is being taken to task on its alleged objectivity. Hartford Seminary’s Ian Markham aptly comments:

It is an axiom of postmodernism that there is no such thing as a ‘value-free’ approach. The aggressive agenda underpinning the secular needs to be recognized. It is making a whole host of philosophical assumptions that are highly tendentious . . . assumptions that perhaps the majority of people worldwide would want to take issue with. . . . The secular paradigm . . . the rest of the world thinks it is a symptom of the depravity of the West. (7-8).

In contrast to this failed project, a Christian university offers the genuine promise of being: (1) ideologically honest—it challenges the myth that institutions can be value-free; (2) a purveyor of faith-based values—it recognizes that education must

have a “virtues” component; (3) offering metaphysical underpinnings in every discipline—this entails the study of the *philosophy* behind every subject; and (4) a celebration of “rationality” and “conversation” in the quest of truth—a recognition that there is a knowable world and that none of us have a “lock” on that truth (8-11). A secular campus, on the other hand, for all its claims of tolerance and appreciation of pluralism, often can be a difficult environment in which to pursue honest and open dialogue, preempting such (especially moral discussion) for an *intolerant* “political correctness.” As Markham notes: “this book is prescient; the time is right to think through the alternative to the idea of a ‘secular university’” (8).

This volume is a valuable addition to a growing body of literature that is rethinking the role of faith in higher education, especially in the context of a Stone-Campbell Restoration Movement that has given much attention and finances to the development of Christian schools. Furthermore, it provides a needed, largely *non-North American* voice to the evangelical discussion that has primarily been conducted in the United States. This volume does a good job of dialoguing with classic works that advocate an inseparable faith-learning relationship (notably Newman), but, interestingly, omits the Free University model of Kuyper. Another important conversant that is missing from the table is the excellent 1996 publication, *The Making of the Modern University: Intellectual Transformation and the Marginalization of Morality* (University of Chicago Press, 1996), by Harvard professor Julie Reuben (which is admittedly about the decline of American higher education, but after all, the American experience was simply a later playing out of the nineteenth-century secular ideology that removed Christianity from the European academies). In spite of its somewhat limited conversation partners, this volume has earned a legitimate place in the growing ranks of literature that is recognizing that the renaissance of such an “idea” must be seized at this critical hour in the history of Western education.

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Philip Charles LUCAS and Thomas ROBBINS, eds. *New Religious Movements in the Twenty-First Century: Legal, Political and Social Challenges in Global Perspective.* New York: Routledge, 2004. 364 pp. \$34.95.

This text is a valuable anthology by 25 New Religious Movement scholars on political and social reactions to New Religious Movements in their host countries. The articles in the text are organized into five parts. The first four parts deal with reactions to such movements around the world by governments and general society, while the fifth part deals with various theoretical issues.

In a volume such as this, it is really only possible to discuss the themes explored collectively by the authors. The assumption behind most of the articles, explored in the theoretical section of the volume, is that new religious movements are now global movements that use the tools of globalization (such as the Internet) to

spread their influence, and their opponents in the anticult movement do much the same. In many respects, new religious movements are phenomena of globalization in themselves and need to be studied as globalizing social movements and not simply as religious movements.

The common lot of these movements around the world is that they are persecuted or marginalized in their host societies. In their regional surveys, the authors point out a number of reasons for this. Firstly, societies with a fragile sense of cultural identity and cohesion often see new religious movements as alien and destructive intruders. Secondly, linked to the problem of precarious identity is the resurgence of national(istic) religions which, like Russian Orthodoxy or African Traditional Religion, give the promise of reestablishing cultural identity around the ‘old faith,’ but they do so at the expense of the new faiths. Thirdly, there is the phenomenon of militant secularism. This is a factor mostly in the West, but certainly features in the Chinese reaction to religions, and especially in France. In France, secularism might best be described as the established religion that has been placed under great strain by increasing religious pluralism. The response of the French establishment, according to the authors, has been to take desperate and draconian measures to try to reimpose secular orthodoxy in the public space. This leads to the fourth challenge facing new religious movements: that of the anticult movement. The authors rightly note that this movement merits the attention of religious studies scholars in its own right. At its height, the anticult movement made allegations of brainwashing against those groups it identified as cults and whose members it sought, notoriously, to ‘deprogram.’ While deprogramming has now been discredited, the allegations of the anticult movement concerning the antisocial tendencies of cults and their mental manipulation of their members have become the basis of antireligious legislation in France, Russia, and China. Finally, these movements are viewed with suspicion because of the advent of religiously inspired terrorism. This, of course, began with the attack on the Tokyo subway system by Aum Shinrikyo in 1995, but reached apocalyptic proportions in the outrages of 9/11. New religious movements are now potential security threats. The contributors note that new Muslim movements, both radical and mystical, have been suppressed throughout central Asia in the name of the war on terror.

Despite this generally bleak picture the authors do point to societies such as Brazil, the United Kingdom, Canada, Australia, and the United States that have learned to live—though with varying degrees of comfort—with religious diversity. However, even in some of these countries laws are being introduced that have the potential to severely restrict religious discourse.

The highlight of this text was the light it shed on Islamic new religious movements, especially the *Wahhabi* or *Salafi* radical groups, of which Al Qa’ida is the most notorious, and the nature and influence of the anticult movement.

This text confirms my own conviction that it is important for Christian scholars to move away from a “cult” analysis of new religious movements. The polemical tone of anticult texts obstructs a true understanding of these movements, making it impossible to make a proper evangelistic appeal to their members. It also prevents the discovery of the felt needs touched by these movements, which should

be concerns for Christian mission. We should also remember that NT Christianity was, and still is, viewed as a “cult” around the world, and our evangelism has often been seen as a form of cultic mind manipulation. Restrictions placed on new religious movements one day could easily be placed on us the next!

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Michael POPOCK, Gailyn VAN RHEENEN, and Douglas McCONNELL.
The Changing Face of World Missions: Engaging Contemporary Issues and Trends. Grand Rapids: Baker, 2005. 391 pp. \$24.99.

To what extent do publishers determine the academic and praxiological agenda for the future? Apparently, quite a bit, if we are to believe their own claims. Introducing this text, the editors assert, “Baker decided the time had come to develop a new series of books to replace them” (volumes authored by J. Herbert Kane and published by Baker Books). One might conclude that only Kane and Baker write and provide textbooks for “upper-level undergraduate and graduate students preparing for a career in intercultural service” (7).

Fortunately, this volume measures up to the editor’s immodesty, and its title is an apt description of its contents. Following the lead of David Letterman and other current expositors, together with the convenience of a new millennium, many find it trendy to publish volumes and write sermons on popular trends. The dozen mission trends highlighted in this volume are covered in separate chapters: (1) globalization, (2) demographics and migration, (3) new religious movements, (4) post-modernism, (5) Christianity’s geographical shift from north to south, (6) changing motivations for missions, (7) spiritual warfare, (8) creative access platforms, (9) partnership and collaboration, (10) money and missions, (11) new technologies, and (12) contextualization. Though six differ authors contribute these chapters, the quality and style is even.

Each of these trends is creatively approached through identification (description and illustration), evaluation (importance), reflection (biblical and theological), and engagement (recommendations and best practices). Both student and professor will benefit from the addition of offset sidebars, case studies, and quotes.

Popock is a professor at Dallas Theological Seminary. His chapter on the history of mission and the geographical shift in Christianity is a *tour de force* and worth the price of the volume. In one chapter he summarizes Kenneth Scott Latourette’s seven-volume work while taking into account current works like Barrett’s *World Christian Encyclopedia* (Oxford University Press, 2001) and Johnstone’s *Operation World* (Zondervan, 1993). Each sentence is carefully crafted, and missiologists will realize that behind every one of them lies an entire book. After all, not everyone can afford to be a voracious reader in the history of missions.

Perhaps the most important chapter is on the use of money in missions, as there is no subject that is more fraught with danger than this one. Restoration Movement

missionologist Gailyn Van Rheenen offers a balanced and empathetic treatment of the indigenous model and the partnership model. He takes into account the cost differential between rural and urban missions and does not fail to enumerate several important guidelines. To those of us in the West he writes, “The sad reality is that many mission-sending churches and some agencies operate with no model for the use of money in missions. Their decisions about money and missions are, therefore, likely to be inconsistent, haphazard, and paternalistic” (297).

No volume about missions trends at this juncture in time would be complete without addressing creative access strategies, and Mike Barnett’s contribution does the topic justice. Today’s missionary vocation by and large parallels the model of a professional clergy, at least when the missionary goes from the West to the rest. How different this is from the days of Paul’s tentmaking, Lydia’s dye-selling, Joseph’s carpentry, Luke’s doctoring, and Martha’s housekeeping. With more and more countries opposed to a foreign professional clergy model, we must discover appropriate platforms that allow for ongoing witness in word and deed. Rapid expansion in the community development and business as missions models are needed for doing ministry throughout the world.

DOUG PRIEST
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Kevin J. VANHOOZER, General Editor. Craig G. Bartholomew, Daniel J. Treier, and N.T. Wright, Associate Editors. *Dictionary for Theological Interpretation of the Bible*. Grand Rapids: Baker, 2005. 896 pp. \$49.99.

Is there a new “ugly ditch” in the Christian community between biblical studies and theological studies? Vanhoozer and his fellow editors are convinced this is the current situation. Biblical scholars and theologians have grown apart. They do not talk with each other. They have their own reference volumes. They have their own departments at the university. They stay off of each other’s turf. Coming from the theologians’ camp, Vanhoozer deplors this situation. For him, what real value does rigorous, critical study of the Bible have if it does not contribute to our understanding of God and the works of God (theology)? He identifies another contributing factor to this crisis: the multiple, conflicting readings of Scripture coming from various interpretive constituencies within the church today. He asks, “Whose interpretation of the Bible counts, and why?” (20). This aspect of the interpretive dilemma he calls the “muddy ditch.”

For these reasons, Vanhoozer and the editors have produced this volume that attempts to bridge the ditch in the 21st century. Believing that the intent of the Bible’s authors was theological and that the interest of their original readers was theological, this volume was produced under the assumption that the purpose of biblical interpretation is “to hear God’s word and know God better” (22). It is time to restore the role of theology in our study of the Bible. This is an approach that Vanhoozer wants to label “theological criticism.”

The dictionary follows a pattern established by several recent works of having longer essays on key issues, and then using extensive cross-referencing to help the reader find the information he or she needs within the context of these larger articles. This avoids thousands of small, trivial articles on every possible topic, and yields a more satisfying result (a few shy of 300 essays). Each article has a useful, up-to-date bibliography of additional sources. Many of the authors are well-known in the world of biblical interpretation, such as R.T. France, I. Howard Marshall, Bruce Chilton, and Anthony Thiselton. Others are drawn from the discipline of theology, including the late Stanley Grenz, Alister McGrath, Nicholas Wolterstorff, and Nancey Murphy. Also included are church history experts such as Mark Noll. While there is a wide range of backgrounds for the authors, a majority are either teaching in British schools or have degrees from British universities. The lone Stone-Campbell Movement scholar I noticed was William Baker, editor-in-chief of the *SCJ*, who wrote the article on the book of James. There is a substantial article on every Bible book and a wide range of other offerings. These stretch from “Objectivity” to “Imagination,” and from a trendy theme like “Speech-Act Theory” to a traditional subject such as “Systematic Theology.” There are a few surprising entries such as “Scholarly Societies,” and some articles on issues of current debate such as “Postmodernity and Biblical Interpretation.”

The editors of this volume have categorized four types of articles: texts (primarily books of the Bible), theories of interpretation, persons and communities prominent in current interpretation scholarship, and doctrines that emerge from the biblical themes. To give a sample, one article from each category will be briefly surveyed.

The article on “Acts, Book of” (27-31) was written by Steve Walton, who teaches at the London School of Theology (formerly London Bible College). Walton is not interested in issues of dating or authorship for Acts. Rather, he shows an interest in themes and message. Walton sees Acts as radically theocentric, presenting God as a purposeful, missionary God who is actively directing the expansion of the church. For Walton, the big issue of interpretation is deciding whether or not Acts should be understood as prescriptive or descriptive for the modern church. He believes that Acts offers corrective patterns (see Walter Scott’s five fingers redux, 30). More broadly, Walton calls the reader to reevaluate how God is working in churches today. “Acts offers a challenge and encouragement that God is truly active in his world and has not abandoned it to its own devices in deistic fashion” (31). The article is brief, but Walton does not waste space rehashing current debates about Acts in “he-said, she-said” fashion. Instead, he focuses on the theological elements of Acts in a clear-cut way.

The article on “Hermeneutics” (283-287) was written by Anthony Thiselton. Thiselton is trying to show how we have moved from understanding hermeneutics as formation and application of interpretive rules to see hermeneutics as a “creative art.” Therefore, the essay is largely a history of the development of hermeneutics in the western tradition, beginning with Philo and ending with the sociopolitical hermeneutic of Gutiérrez. The most space is given to explaining and critiquing the

theories of Schleiermacher and Gadamer. While Thiselton's discussion is very able, it is doubtful if the essay would be helpful to anyone who was not already familiar with those scholars and theories being discussed. If the reader has already studied hermeneutics as a philosophical discipline arising in the 20th century, this will be a good review and offer some new insights. It seems to offer little, however, in the way of understanding hermeneutics in relationship to theology.

The article on "Charismatic Biblical Interpretation" (106-109) was written by D. Allen Tennison, listed as at Azusa Pacific University (although not currently found on the university website). This essay gets to the heart of the matter quickly by asserting, "charismatic Bible reading should lead to charismatic experience" (106). This is paralleled by the article's closing statement, "Restoration of the Spirit-filled life remains a guiding focus of these charismatic biblical interpreters, who seek to bridge between reading the Bible and living the Bible" (108). The author, then, is concerned with showing the connection between theology and experience as mediated by the reading of the Bible. He is well aware of some of the criticisms of charismatic hermeneutics and takes time to refute the accusation that Pentecostals exegete based on experience instead of on scriptural text. Tennison walks through the history of Pentecostal-charismatic interpretation, a history that is only a century old. He shows the move from precritical "Bible Reading Method" and ahistorical use of typology to the advances introduced by such scholars as Gordon Fee and Clark Pinnock. This is a very cogent and helpful article. In a brief space, Tennison gives the uninformed reader a good idea of the issues and practices within this interpretive community.

The essay on "Salvation, Doctrine of" (711-714) was assigned to Stephen R. Holmes, a Lecturer in theology from the University of St. Andrews. Holmes seems well qualified for this task, having previously published in doctrinal areas and recently coauthored a volume on using the Bible for pastoral tasks. Holmes begins the essay by admitting that the Bible talks about salvation in many different ways, so the first task is defining what is meant by "salvation." In this discussion, he quickly discards a simplistic answer that salvation is limited to a Lutheran perspective of guilt and the forgiveness of sins. Instead, he traces the theme of salvation through its many manifestations in the OT, including national, military, personal, and prophetic versions of salvation. This discussion takes up about 75% of the article's space, leaving proportionally little room for the NT. So, whereas a traditional Protestant essay on the doctrine of salvation may have focused on Paul's version, this merits but one paragraph from Holmes. This essay is clearly written, thought provoking, and profoundly theological. It attempts to take in the entire biblical scope of the topic, but does so at the expense of discourse about the traditional Christian understanding of this doctrine as found in the NT.

Does each generation of biblical scholars and theologians need to produce its own reference works? The answer to the question is probably, "yes," because of the many advances in biblical studies. This volume, then, is a monumental contribution to current needs. While the essays are of varying quality and value (as with any pro-

duction of this type), it is a reference volume that will serve both the preacher and the scholar, and deserves a place on the shelf of both.

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Wayne GRUDEM, Leland RYKEN, Vern S. POYTHRESS, Bruce WINTER, C. John COLLINS. *Translating Truth: The Case for Essentially Literal Bible Translation.* Wheaton, IL: Crossway, 2005. 157 pp. \$14.99.

Grudem et al. have compiled a collection of five papers presented at the November 2004 meeting of the Evangelical Theological Society intended to demonstrate the primacy of “essentially literal” translation praxis over dynamic equivalent translation. An essentially literal translation is defined as representing each word in the original text into the target text in some way, even if that is by punctuation (20, 30). A dynamic equivalent translation, on the other hand, is translating thought-for-thought. The first three chapters offer a defense for an essentially literal translation. The last two chapters treat special issues related to the concept of essentially literal translations.

Grudem’s opening chapter, “Are Only Some Words of Scripture Breathed Out by God?” argues that since the Bible claims that each word of the autographs is God’s word, this makes a case for essentially literal translations. He argues correctly that every single word of the original is God-breathed, rather than merely the ideas; the translator therefore should ask not only “‘Have I rendered the main idea of this sentence correctly?’ but . . . also ask, ‘Have I represented correctly the meaning that each word contributes to this sentence?’” (29). He also gives several examples of dynamic equivalent translations leaving words untranslated, adding substantive words not in the original, or otherwise completely changing figures, all of which result in translations whose meaning differs from the original. For example, “sword” in Rom 13:4 implies verdicts that include capital punishment, a connotation severely obscured by a dynamic equivalent translation softening to “punishment,” as in NLT (31).

In chapter 2, “Five Myths about Essentially Literal Bible Translation,” Ryken answers five charges made against essentially literal translations. The first two deal with *ad hominem* attacks. He rightly points out that accusations of “word worship” and “idolatry” are neither true nor enlightening to the discussion. The last three myths deal with philosophy. He argues convincingly that an essentially literal translation is a genuine translation rather than transcription. He argues further that essentially literal translation advocates, though recognizing that all translation involves interpretation, make a clear distinction between linguistic interpretation and other types that are found in dynamic equivalent translations. Finally, rather than being “obscure and opaque,” essentially literal translations allow the difficulties of the original to stand as being part of the intent of the original Author.

Collins uses 1 John as a test case in “What the Reader Wants and the Translator Can Give.” After listing several characteristics of John that are present in Greek and

can be easily retained by an essentially literal translation, he deals specifically with three that are lost in a dynamic equivalent translation. On this basis, he justifies a philosophy of what is—or ought to be—the essence of translation.

Polythress, in chapter 4, “Truth and Fullness of Meaning,” traces the development of modern linguistic theory and its influence on Bible translation, pointing out its strengths and weaknesses. Finally, in “Revelation versus Rhetoric,” Bruce Winter presents the most recent studies on ancient rhetoric demonstrating that Paul purposefully avoided contemporary letter-writing formalities to present himself more sincerely in his letters. The significance is that just as Paul pursued clarity, translation should also. This chapter seems a bit out of place with the theme of the volume (however, it is very valuable for reading Paul within the context of ancient rhetoric!).

Though there are a few imprecise minor details (such as the oversimplified definition of *psychē*, 37), the authors present a strong, well-reasoned case for the primacy of essentially literal translations. The volume is not technical and would be a valuable read for all preachers who want to understand differences in translation philosophies and share that knowledge with members who ask about different versions. Courses that deal with English Bible translation, whether in general introduction or biblical languages, would surely benefit from the work.

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John J. COLLINS. *Introduction to the Hebrew Bible.* Minneapolis: Augsburg Fortress, 2004. 700 pp. \$49.00.

Collins is a distinguished scholar and author, having published several works including *Daniel* (Augsburg Fortress, 1994), *Apocalypticism in the Dead Sea Scrolls* (Routledge, 1997), and *Jewish Wisdom in the Hellenistic Age* (Westminster John Knox, 1997). His work on the *Introduction to the Hebrew Bible* is a valuable contribution to the beginning student's understanding of the OT. He approaches this introduction from the perspective of source criticism and historical criticism, endeavoring to use the text to facilitate discussion of those issues that continue to be significant in the realm of OT studies.

The introduction of the volume addresses the issues of canonicity, biblical history, chronology, and methods of biblical study. These areas of study are covered in such a way that the beginning student of biblical studies has a clear overview of the most relevant issues that face biblical studies. It is written in a way that students can easily grasp the concepts, and where specific vocabulary is necessary, Collins has included a glossary of terms to assist the reader.

The volume is divided into four parts: the Torah/Pentateuch, the Deuteronomistic History, Prophecy, and the Writings. This is a curious division for a volume titled *Hebrew Bible* when the Hebrew Bible is actually divided into three parts: the Torah, the Prophets and the Writings. Another curiosity is the inclusion of the

deuterocanonical books, apocryphal books found in the Greek Bible. It is a credible addition to the study considering Collins's background in this study though it is inconsistent with the volume's title. Also, the arrangements of books found in the text differ slightly from the arrangement found in the Hebrew Bible. Collins places Jonah with the Writings rather than with the Prophets, reasoning that Jonah "is unlike any other in the prophetic corpus. It is not a collection of oracles but a story about a prophet" (534). Lamentations is grouped with the Prophets rather than the Writings as found in the Hebrew Bible. The Greek Bible places Lamentations alongside Jeremiah, unlike the Hebrew Bible.

Part One, the Torah/Pentateuch, includes a chapter on the Ancient Near Eastern context in which the Bible is set. Collins presents a concise historical background setting the Bible against the backdrop of the ancient world, comparing the text of Scripture to well-known ancient texts and noting the most common of the Ancient Near Eastern myths of Mesopotamia, Egypt, and Canaan. This is helpful information for understanding the historical world in which Israel lived and the theology of her neighbors. Collins interprets the Hebrew text with the same literary glasses as other ancient writings. For example, with regard to the serpent in Genesis, Collins states that, "talking animals are a standard device in the literary genre of the fable" (70). Another comparison is made regarding the flood story in Genesis and the Babylonian story of Atrahasis describing the creation of man as "an experiment gone awry" (79), and thus the need for a flood to destroy mankind.

Collins elaborates on the JEPD authorship throughout the Pentateuch as he addresses selected topics of these books such as: The Nature of the Pentateuchal Narrative, The Primeval History (includes subtopics: The Creation of Humanity, The Knowledge of Good and Evil, Theological Misconceptions, i.e., guilt is transmitted genetically—responsibility for sin lay with Eve rather than Adam), The Exodus from Egypt ("the founding myth of Israel," 119), The Priestly Theology, and Deuteronomy.

Part Two continues with the Deuteronomistic history with its postexilic editorial composition, Joshua through Kings. From here on Collins moves to a book-by-book treatment of the text rather than the topical treatment he followed with the Pentateuch. Working with the limited space of a survey, Collins effectively addresses many of the key issues in Scripture and surrounding Scripture such as the different models of the origins of Israel and the book of Joshua. He addresses the "Royal Ideology of Judah," pulling comparisons from 2 Samuel 7 and several psalms that depict kingship. He understands Israel's view of early kingship to be akin to and, to some degree, modeled after the Canaanite understanding of kingship. Considering Psalm 45, Collins understands the position of the king to be "clearly regarded as something more than a regular human being. He is a divine being, in some sense" (237), though not to be equated with God.

Parts Three and Four cover the Prophetic books and the Writings. Some of these books, not all, address thematic issues such as Isaiah: a new exodus and humbling the proud. Collins's outline of Psalms is very helpful, since it is organized by genre (Hymns, YHWH's Enthronement, Individual and Communal Complaints,

Individual and Communal Thanksgiving, Wisdom, and Others) and then organized theologically (The Human Situation, The Kingship of God, The Theology of Human Kingship, The Character of God, and Emotion or Instruction?). This is an effective way to approach Psalms as the reader may understand the psalms in their literary context as well as their contribution to understanding God.

Included are annotated bibliographies at the end of each section, as well as maps and a glossary of terms that students will find very useful. Collins includes a chart that compares the biblical books as they appear in the Hebrew, Protestant, and Roman Catholic Bibles (4, 5). A CD is included with study questions and other resources. A nice feature of the CD is highlighted terms throughout the text that give their definition with the touch of the cursor. Collins has contributed to the academic field of scholarship a valuable work that addresses pertinent issues of historical background, source criticism, as well as pertinent themes and topics of the Hebrew Bible. It would make a good addition to the Bible student's library, with the understanding that this work promotes a more minimalistic approach to the authorship and inspiration of the Hebrew Bible.

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Bill T. ARNOLD and H.G.M. WILLIAMSON, eds. *Dictionary of the Old Testament: Historical Books*. Downers Grove, IL: InterVarsity, 2005. 1060 pp. \$50.00.

This volume is the latest installment in IVP's dictionary series. It is the second in the OT series, following the 2003 *Dictionary of the Old Testament: Pentateuch*. Arnold and Williamson have more than amply demonstrated their expertise as authors and editors, accounting for approximately 20 volumes and numerous articles and essays covering a wide range of OT topics between the two of them.

In the preface of this volume, the editors present their approaches to what they identify as "three particular problems that arise in treating the Historical Books of the Old Testament" (ix). The first problem is the "distinction between history as what actually happened in the past and history as a written record of that past" (ix). The second problem the editors identify relates to the debate regarding the reliability of the OT historical books as an accurate record of what actually happened in the past. The third problem identified by the editors is the problem of selecting topics to include in the dictionary.

The editors' response to the first problem is to address "what happened" through a series of eight articles dedicated to a scholarly reconstruction of the history of ancient Israel. These articles encompass the settlement of Canaan through the postexilic community. The volume then focuses on the literary and theological aspects of the composition and interpretation of individual historical books. The approach taken toward these difficult issues ultimately separates questions of historicity from questions of theology and interpretation. One admirable aspect of

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such an approach is that the editors emphasize the importance of reconstructing ancient Israel's history. In addition, by separating these discussions of historicity from discussions of theology and interpretation, authors of articles dedicated to the historical books avoid getting mired in rehashing the debates over historicity, releasing them to focus on interpretive matters.

With regard to the second problem—using the OT to reconstruct a history of ancient Israel—the editors say they have given contributors “complete freedom to express their own point of view,” requiring only that they also include “evenhanded” summaries of “all other major points of view” (x). The entries in this volume consistently demonstrate confidence in the biblical text as a source of historical data while staying true to the standard of evenhandedness, evidenced in part by extensive and balanced bibliographies.

In response to the third problem—the inclusion and exclusion of topics—the editors chose to limit the entries “to those topics that require more extended evaluation” (x). Topics that would require limited entries are included within larger topics. As with any dictionary, readers will question the inclusion of some topics and the exclusion of others, but the editors have done an admirable job in their selection of the 161 articles and in the compilation of its detailed Scripture and topic indexes.

One curious feature of this volume is the omission of articles on the books of Ruth and Esther. The dictionary corresponds to the Christian OT in that it includes the books of Chronicles, Ezra, and Nehemiah in the books of History (contra the Hebrew Bible, which includes these books along with Ruth and Esther among the Writings), but unlike the typical practice in introductions to the OT, this volume does not include Ruth and Esther. I was unable to discover any explanation for how or why the editors came to this decision.

This volume has numerous strengths. The articles are well written and thorough while maintaining the concise nature one expects from a single-volume dictionary. The bibliographies help make it an excellent resource for the early stages of research. *SCJ* readers will be pleased to see in the volume contributions from Stone-Campbell scholars such as Gregory Linton, J.J.M. Roberts, and Joe Sprinkle. Along with the rest of IVP's Bible dictionaries, this volume would be an excellent investment. Ministers, students, and scholars who own this volume will turn to it again and again.

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Victor H. MATTHEWS. *Old Testament Themes.* St. Louis, MO: Chalice, 2000. 130 pp. \$16.99.

In this volume, Matthews provides an intermediate-level introduction to four broad themes that span the Hebrew Scriptures. After a brief introduction, he dedicates a chapter each to covenant, remnant, universalism, and wisdom. Matthews begins each chapter by concisely examining the nature of its theme and proceeds to

show how that theme plays out in various OT passages. He arranges the first two chapters chronologically. After defining what he means by covenant and remnant, Matthews traces these themes from prehistory to postexile, thereby narrating the OT story twice through different lenses. Thus acquainted with the story, the reader is positioned to understand Matthews's treatment of universalism and wisdom, which he examines in topical fashion.

This volume is admittedly not a scholarly piece. Matthews is compiling the fruit of 20 years of teaching and writing experience in an accessible manner. Thus he includes neither footnotes nor other scholarly apparatus and supplies only a modest bibliography. The beginner will appreciate the relatively clear and jargon-free writing style, the helpful glossary of technical terms, and numerous bullet-point lists that capture the substance of key themes and subthemes. Some *SCJ* readers may become frustrated, however, by the critical perspectives often assumed. For instance, Matthews presents multiple biblical accounts as adaptations of preexisting material (42), the Decalogue as what Israel "felt it was necessary to do" to comply with YHWH's covenant, the temporary captivities of Sarah and Rebekah as "artificial" narratives (16), the Cyrus prophecy as Second Isaiah's own "spin" on international affairs (82), the faith of foreigners as "bringing non-Israelites into the narrative" (89), Ezra and Nehemiah as "static" in their understanding but nonetheless able to temporarily "impose their will on Jerusalem" (38), and henotheism as the norm in Israel until "after 500 B.C.E." (3-4). Matthews does not argue for these positions but simply assumes them. Much of *SCJ*'s readership will want to evaluate such assumptions on a case-by-case basis.

Specialists may likewise be put off by Matthews's idiosyncratic definition of themes. Though he initially locates the term "covenant" in the context of Ancient Near Eastern vassal treaties, he does not pursue this association and uses the term loosely to mean something similar to "relationship with God." Matthews then roots the concept of remnant not in God's gracious commitment not to utterly forsake Israel but in divine morality. Since a moral God must be just, he reasons, warnings must be issued and the innocent must be spared, thus preserving a remnant. By universalism, Matthews does not mean the possibility that all may be saved or that God cares for all of creation; instead he means how Jews came to acknowledge YHWH as the one and only God and how they subsequently narrated their stories so as to legitimate that eventuality. Matthews's assessment of wisdom is most conventional although his emphasis on reciprocity and client-patron relationships (more common to NT studies) seems somewhat forced.

Beginners and specialists alike will nonetheless glean from Matthews's insightful retelling of familiar stories. Such insights often spring from his frequent integration of Ancient Near Eastern texts. To this end, Matthews leans heavily on his previously coauthored work, *Old Testament Parallels: Laws and Stories from the Ancient Near East* (Paulist Press, 1997). For teaching purposes, this text is most appropriate for upper-level college seminars. Historical critical assumptions will likely dissuade beginners, and lack of documentation may hinder graduate-

level appropriation. Pastors seeking to brush up on the OT may also find this volume helpful.

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Derek TIDBALL. *The Message of Leviticus.* Downers Grove, IL: InterVarsity, 2005. 327 pp. \$16.00.

This volume joins *The Bible Speaks Today* series as a lucid and lively resource for professor and pastor alike. Above all I commend the author for bringing to life a book that rarely, if ever, is given voice in the Christian community. Tidball has shown what life as the people of God was and is to be like.

Tidball divides the commentary into six sections: the manual of sacrifice: enjoying God's presence (1:1–7:38); the manual of priesthood: entering God's service (8:1–10:20); the manual of purity: encountering God's design (11:1–15:33); the manual of atonement: ensuring God's forgiveness (16:1–34); the manual of holiness: enacting God's word (17:1–26:46); and the manual of dedication: enamored of God's grace (27:1–34). He masterfully shows the contemporary relevance of Leviticus by elucidating textual principles and paradigms. Affirming that the text is revelation for the past and the present, he demonstrates that the Bible *does* speak today.

Tidball provides a number of exceptional examples, but five will be highlighted. (1) In Lev 9:6 and 23 the glory of the LORD was to appear from within the tabernacle, which was God's residence among Israel. This context prompts Tidball to note that the contemporary ills of the church have, in part, been attributed to our lack of appreciation for the glory of God. He writes: "God has been drained of glory, divested of majesty, and denuded of authority" (124). (2) Holiness means that God's people will always live in a way that is distinct from those who do not follow our God. For Israel this was seen in the food laws of Leviticus 11. These laws are not binding on Christians, but we are still required to live distinctively. Tidball offers historical examples of how His people have shown this loyalty to Him. He concludes, "Christians will always be nonconformists in a world that marginalizes the living God" (156). (3) Spiritual leadership is in focus at Lev 21:1–22:33. This is a must-read for every servant of God. Effective leaders will put God above personal convenience, the dictates of feelings, and the desire to be fashionable. Skillful leaders will shun mediocrity. "Then," concludes Tidball, "good leaders will enjoy the tremendous privilege of connecting people with their God and helping people to bring sacrifices that are acceptable to him" (269). (4) In Lev 24:1–9, the priests receive instruction about tending the lights and replenishing the bread. These routine tasks were, however, no less important than presiding over national celebrations. What Christian servant has not lost his or her way with respect to the weariness of grinding routine? Tidball warns the emerging Christian leader: "Some see the glamour and glitz and want to have a prominent place in the celebration event

or on the big platform before they are ready. They do not see, and they fail to grasp, the significance of serving God faithfully in the unremarkable, small and routine work that characterizes most service for God” (284). (5) In Leviticus 25, the reader comes to the biblical Jubilee, which focuses our relation to the environment, our mission in the world, our worship in the church, our relations in the family, our growth in the Spirit, our faith in the Savior, and our hope in the future (300-304).

Tidball is careful in placing his conclusions in the context of the wider scholarly dialogue. He marks his agreements and disagreements with noted scholars of Leviticus, such as Douglas, Levine, Milgrom, and Wenham.

I encourage instructors who teach Pentateuch to incorporate this volume into your student’s reading list. Pastors will find here an affirmation of God’s call upon their lives, as well as countless helps for preaching Leviticus to the present people of God.

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Sigmund MOWINCKEL. *The Psalms in Israel’s Worship*. Translated by D.R. Ap-Thomas. Two Volumes in One. Grand Rapids: Eerdmans; Dearborn, MI: Dove, 2004 edition. 246 pp. (Volume One), 303 pp. (Volume Two). \$40.00.

This is a fully revised edition from the original Norwegian publication with a new foreword by James Crenshaw. While a critic of Hermann Gunkel, Mowinckel gives credit to his predecessor: “The one who pioneered the way for a new understanding of the psalms, and laid the foundation for a cultic interpretation, was Hermann Gunkel” (1:13). Mowinckel’s beginning chapter, “The Psalms and the Cult,” argues for a cultic background to most of the Psalms; only a few are exceptions. His presupposition is that Israel borrowed Canaanite festivals of agriculture which resulted in Passover, Harvest, and Tabernacles, and each were given unique Israelite interpretations. The most important of these was Tabernacles: “The feast of Tabernacles was the greatest of these, the real ‘festival of Yahweh’, or ‘day of Yahweh’; and it was in olden times celebrated as the new year festival” (1:18-19). Mowinckel further commented, “It is the noncultic character of a psalm which has to be proved, the contrary being the more likely supposition” (1:22). He takes for granted that the situations in life of each psalm arose out of the cultic situation. He criticizes Gunkel for viewing the psalms as “spiritualized imitations of the old, now mostly lost, cultic psalm poetry” (1:29), thus making the extant psalms primarily postexilic and individualized private meditative poems. Consequently Mowinckel exclaims: “It is inconceivable how any younger, private, lay poetry could possibly have made its way into the cult, and even supplanted most of the genuine old ritual poetry” (1:30).

Mowinckel saw himself replacing Gunkel’s “form-historical classifications” with a broader and enlarged “proper cult-historical” category. Thus, “to understand a

psalm means to see it in the right cultic connexion” (1:34). The psalms that seemed to be individualistic (noted by the use of “I”) are interpreted as referring to “the king” or “another cultic representative of the congregation.” In other words the “I” is a corporate idea, representing the whole nation of Israel. The category of “royal psalms” has this “I” (the king) in the foreground (e.g., Psalm 2, 18, 20, 21). The psalms refer to the “king” as always contemporary and never as a future figure. Imitating the Canaanite view of royalty, the Israelites accepted the king’s power and position on “the theory that he is the divine representative of the god, called and enthroned by him, and given authority as his deputy among men” (1:50).

On this basis, Mowinckel argued for his central idea: that Israel each year celebrated a “new year festival” and proclaimed anew Yahweh as king. In his own words: “The characteristic phrase in the enthronement psalms proper—one which often appears in the introduction—is ‘Yahweh has become King’, *Yahweh mālakh* (Psalm 93:1; 97:1; 47:8; 96:10). It is not a lasting condition that the poet describes with this expression, and the older translation ‘The Lord reigneth’ is misleading” (1:107). Mowinckel anticipated objections to this interpretation and thus argued strongly against “Yahweh is King” or “Yahweh reigns” for *Yahweh mālakh* (114-115). He argued on the basis of how Babylonians celebrated the enthronement of Marduk at a new year festival: “the cultic feast celebrated him as the one *now becoming* king; the new year festival marked his enthronement. So also in Israel” (1:115). Since there is no evidence for such a festival in Israel in the Hebrew Scriptures, Mowinckel simply identified the Feast of Tabernacles with this so-called “New Year Festival.”

Even though Mowinckel believed that Israel emulated her surrounding pagan nations in terms of cultic festivals (particularly the “new year festival”), he sought to explain the presentation of these in the Hebrew Bible as Israel’s new interpretation. “In Israel, however, the old, originally Canaanite festival has become something entirely new and *sui generis* [without kind]. The Yahweh religion has taken over material from many sources. But it has always remoulded this material and made it the bearer of a new spirit” (1:136).

Mowinckel emphasized his thesis throughout his two volumes, which were outlined primarily by genres (influenced by Gunkel). Volume One began with his views on the psalms and the cult (chapter one) and their interpretation (chapter two). He then discussed the “I” and “We,” particularly in the Royal Psalms (chapter three). He proceeded to the “Hymn of Praise” (chapter four) and the all-important “Psalms at the Enthronement Festival of Yahweh” (chapter five). He then addressed “National Psalms of Lamentation” (chapter six) and the same “in the I-form” (chapter seven). Volume Two continues the genres: “Personal (Private) Psalms of Lamentation” (chapter eight), “Public Thanksgiving Psalms” (chapter nine), “Personal (Private) Thanksgiving Psalms” (chapter ten), “Psalms of Blessing and Cursing” (chapter eleven), “The Prophetic Word in the Psalms and the Prophetic Psalms” (chapter twelve), and “Mixed Style and Liturgical Compositions” (chapter thirteen).



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What is usually given in an introduction to the Psalms is reserved for the end as he investigates a number of important topics: singing and singers, the psalmist, wisdom in the psalms, traditionalism and personality, antiquity [chronology], metre, “Israelite and Oriental Psalmography,” compilation, purpose, and technical terms—all worthwhile reading. The bibliography is mostly German sources and dated, not usable to the modern English student. The volume includes indexes for subject, scripture, and authors.

This is a must-read for all college professors who teach Psalms. It will certainly help one understand the criticisms of subsequent scholars who try to grapple with Mowinckel’s thesis. It may be difficult theological reading for a student without theological education. But the influence of this volume is without question. Eerdmans and Dove publishers are to be commended for making this monumental and foundational work on Psalms available and affordable to the interested student of Psalms.

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David INSTONE-BREWER. *Traditions of the Rabbis from the Era of the New Testament: Volume I, Prayer and Agriculture.* Grand Rapids: Eerdmans, 2004. 456 pp. \$60.00.

As Birger Gerhardsson, coauthor of the seminal work, *Memory and Manuscript* (Eerdmans, 1998), writes in his foreword to this volume, “The rabbinic material is fascinating but not easy to penetrate” (xvii). David Instone-Brewer has made a brilliant attempt, however, to make the rabbinic material, at least the Mishnah, more penetrable for NT students. In this first volume of his six-volume project, he covers the first order of the Mishnah, highlighting and commenting on the sections that are pre-AD 70.

After a helpful introduction to the work that includes basic information about the rabbinic literature, the author begins a systematic assessment of the eleven tractates of *Zeraim*, the first order (or *sefer*) of the Mishnah. Each section receives a dating evaluation which is assigned a numerical value (from 1, the highest level of confidence, to 13, the lowest) indicating the author’s level of confidence in a pre-70 date. After summarizing a section of the tractate, Instone-Brewer has printed in bold type—both the Hebrew text and his English translation—those parts he dates to pre-70. Generally only those parts of a section that the author considers pre-70 (and with a confidence level of 1-8) are printed, though some of the surrounding verses may also be printed in regular font to give context. The author then proceeds to give the justification for the assigned dating.

The author’s most important criterion for dating rabbinic materials is attribution. That is, if a saying is attributed to a pre-70 rabbi, Instone-Brewer has usually trusted that the saying is genuinely pre-70. His second significant criterion is like the first one. When there is an anonymous saying (one not attributed to any par-

ticular rabbi) that is assumed to belong to a pre-70 rabbi, then he concludes that the saying must be pre-70.

Instone-Brewer acknowledges that his dating methods are heavily dependent on the work of Jacob Neusner. This volume is “based on a synthesis of (Neusner’s) historico-critical approach with the detailed studies of more traditional scholars” (29). Indeed, a quick check of some of Neusner’s publications demonstrates that the author rarely disagrees with Neusner’s conclusions regarding the dating of rabbinic materials.

Instone-Brewer completes his assessment of Mishnah *Zeraim* by offering his commentary on the pre-70 words. This work is, then, also a good introduction to the content and interpretation of the Mishnah, especially for those beginning to examine the subject. A very helpful feature of this volume is that the author also comments on parallel texts dated to pre-70 from the Tosephta and the two Talmuds. Helpful study aids such as a glossary, indices, and the text and translation of the Eighteen Benedictions round out the volume.

One of the great values of this work is the author’s attempts to explain the NT based on the pre-70 parts of the Mishnah. Doubtless, NT scholars will be able to make even more connections as they study Instone-Brewer’s results. For example, pious Jews were expected to pray the Eighteen Benedictions three times a day, but one could pray a shortened summary (which Instone-Brewer calls an abstract). He suggests that the Lord’s Prayer is an abstract of the Eighteen (55, 115). Also, the author dates the hand-washing controversy between the schools of Shammai and Hillel to pre-70 (a 1 rating), thus establishing that the argument in Mark 7 could indeed have an early date (85-86). This is a very helpful resource, but at times one could question the author’s translations. In the tractate Demai (doubtfully tithed produce), the author wants to translate the expression *‘am ha-aretz* as the “impious” (170, 176). Both H. Danby and J. Neusner preferred in their translations simply to transliterate the term because it can in different contexts take on somewhat different meanings. It is sometimes a religious term (not scrupulous in tithing), sometimes a social term (poor peasant), and even at times a term of snobbery (idiot). Perhaps Danby and Neusner have the best translation philosophy here: do not translate the term at all.

Further, the author states that this volume will contain all traditions which can be dated with a confidence level of 1-8 and “a few which have a level of 9 or 10 if they are of particular interest” (40). My wish would have been to see all of his suggested pre-70 traditions, no matter what level of confidence he assigned to them. He could then have allowed the reader to make up his or her own mind as to the “interest” of the materials.

These are certainly small criticisms. The overall work is truly helpful. When the six volumes are complete, they could be as influential on NT studies in the English speaking world as Strack-Billerbeck has been in Germany.

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Frank THIELMAN. *Theology of the New Testament: A Canonical and Synthetic Approach.* Grand Rapids: Zondervan, 2005. 798 pp. \$34.99.

Thielman, professor of NT at Beeson Divinity School, writes that his purpose is to provide a theological orientation to the NT and to demonstrate its theological unity, despite the uniqueness of each document therein (9). The subtitle of the volume concisely defines his approach: “We will attempt to honor the theological diversity of the NT by describing the theological emphases of each of its twenty-seven texts . . . [w]e will also attempt to honor the theological connections between the different texts by summarizing them, both in groups with similar historical and literary characteristics . . . and . . . a concluding theological overview” (42).

Chapter one briefly surveys the history of scholarship of NT theology, emphasizing two poles of thought: a history of theology approach and a canonical approach. Thielman’s work stands somewhere between the two (9), agreeing with the concerns of Gabler, Wrede, Räsänen, that historical questions are important, while stressing that the canonical value for the historical church is crucial. This is the focus of Thielman’s approach.

The volume deals with each document in a “roughly chronological approach” (10), though for Thielman this means the content, not when the documents were authored. There are three sections: the Gospels and Acts, the Pauline letters, and non-Pauline letters and Revelation. Within each section a chapter is devoted to each book. Each of the three sections has an introductory and concluding chapter with summary of common themes and emphases. The volume closes with a chapter that attempts to draw attention to the theological unity of the NT as a whole (basically focused on the Messiahship of Jesus and eschatology). While one could pose worthy arguments against this arrangement, any arrangement has strengths and weaknesses. The decision to place the Gospels first may be an indication of Thielman’s “canon within a canon,” though he rejects this concept (35-37).

Thielman’s preface elucidates his purpose and methodology well. The volume follows this plan structurally and logically. Some of the treatments of individual scholars and their works in Chapter 1 are too brief, unless the reader has done prior study. The chapters on each book of the NT are well written, though primary texts are rarely cited (Thielman suggests the reader have an open Bible at hand). These chapters rarely address issues of authorship, provenance, and genre, which is unfortunate, but this may have made the volume unwieldy.

The major strength of this work is that it addresses both individual theologies and theme of each document, then also attempts to show the unity and diversity among them, both in groups and in the NT as a whole. This avoids, at least in part, “shoehorning” that results from only approaching the unity issue.

The introduction to the volume interacts with other scholars, but the rest of the volume does little of this. Missing are some crucial references to major scholars and works in contemporary debates. As an introduction, the uninitiated reader will come away with little sense of the approaches that concern postmodernism, non-canonical approaches, or the so-called “new perspective” in Pauline studies.

Ministers with a previous reading background in NT theology will probably find this volume an interesting read and a helpful reference. Its best use would be

in a college or seminary setting, though supplementary readings in the background and history of NT theology, modern issues and debates, and critical issues would be necessary. The structure, writing style, and content are all well suited for student use. The seriousness with which Thielman addresses both the individual theologies of each document and the unity of the NT make this volume a welcome and useful option for a classroom text.

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Rodolphe KASSER, Marvin MEYER, and Gregor WURST, eds. *The Gospel of Judas*. Washington, DC: National Geographic Society, 2006. 185 pp. \$22.00.

Lost for 1600 years, the discovery of the newly published Gospel of Judas has been hailed as spectacular and shocking. In AD 180, Irenaeus (*Haer.* 1.31.1) mentions a Gospel of Judas; evidently this document has now been found, restored, and translated. While several volumes have recently appeared on the Gospel of Judas, (*The Secrets of Judas: The Story of the Misunderstood Disciple and His Lost Gospel* by James M. Robinson [Harper San Francisco, 2006], and *The Lost Gospel: The Quest for the Gospel of Judas Iscariot* by Herbert Krosney and Bart D. Ehrman [National Geographic, 2006]), only this volume contains a translation of and commentary on the Coptic original, with additional commentary by Ehrman.

The work consists of an introduction by Meyer (1-16) and a translation of the Gospel of Judas by Kasser, Meyer, and Wurst with assistance from François Gaudard (17-45). The translation of the Gospel is divided into three scenes. In the first scene, Jesus finds the disciples offering a prayer of thanksgiving, and he laughs at them, ridiculing their mistaken worship of an inferior god and their inability to know him. Judas, however, knows the true identity and divine origin of Jesus. In the second scene, Jesus appears to the disciples again, and they ask him to interpret a vision of 12 wicked priests making sacrifices at the altar. Jesus identifies the wicked priests as the disciples themselves. In the third scene, Judas tells Jesus a vision he has in which the disciples stone him, and Jesus explains that Judas is to be rejected but transcend the Twelve, standing beyond them as “the thirteenth” disciple (*Gos. Jud.* 46). Jesus reveals to Judas secret knowledge about cosmology and Judas’s special mission, “for you will sacrifice the man that clothes me” (*Gos. Jud.* 56). The Gospel ends with Judas receiving some money and handing Jesus over.

Following the translation of the text is commentary presented in four chapters. In “The Story of Codex Tchacos and the Gospel of Judas” (47-76), Kasser chronicles the discovery of the manuscript in 1978, the failed attempt to negotiate its purchase in 1983, the deterioration of the manuscript while stored in a safe-deposit box until 2000, the acquisition of the manuscript by Frieda Tchacos Nussberger (hence its name Codex Tchacos), and the restoration of the manuscript by Florence Darbre and Wurst. In “Christianity Turned on Its Head: The Alternative Vision of the

Gospel of Judas” (77-120), Ehrman compares the portrayal of Judas in the Gospel of Judas with that in the four Gospels in the NT and describes the unusual theological views of the Gospel of Judas, reading the text against the backdrop of other gnostic writings discovered at Nag Hammadi in 1945. In “Irenaeus of Lyon and the Gospel of Judas” (121-135), Wurst discusses the possibility that the Gospel of Judas found in Codex Tchacos is indeed the Gospel mentioned by Irenaeus, bishop of Lyons, and suggests accordingly that this demonstrates the existence of a particular version of Sethian Gnosticism found in the gospel by the mid-second century. In “Judas and the Gnostic Connection” (137-169), Meyer discusses the Sethian gnostic features of the text, including its complex cosmology and its exaltation of Seth, son of Adam and Eve, as an angelic ruler embodied in Christ (*Gos. Jud.* 52).

This volume is significant in that it provides the first translation of the Gospel of Judas and an accessible commentary on it. The lasting value of the work edited by Kasser, Meyer, and Wurst, however, likely resides with the significance of the Gospel of Judas for the study of early Christianity. In spite of assertions to the contrary, the discovery of the Gospel of Judas probably does not rival that of the Dead Sea Scrolls or even the Nag Hammadi Codices, nor does it contribute much to our knowledge of the historical Judas or, for that matter, the historical Jesus. It belongs among those so-called Gospels that demonstrate a diversity of perspectives in early Christianity and with other intriguing representations that counter the condemnation of Judas (see Kim Paffenroth, *Judas: Images of the Lost Disciple* [Westminster John Knox, 2001] 59-177). The Gospel of Judas asserts that Judas knowingly hands Jesus over at Jesus’ request. Thus, Judas’s “betrayal” is understood as an act of obedience from Jesus’ beloved disciple.

CLAY ALAN HAM

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Helen K. BOND. *Caiaphas: Friend of Rome and Judge of Jesus?* Louisville, KY: Westminster John Knox, 2004. 220 pp. \$24.95.

Caiaphas has garnered much attention in Christian history for sentencing Jesus to execution, attention that has been entirely negative. Helen Bond, Senior Lecturer at the University of Edinburgh, seeks here to enlighten biblical scholars that Caiaphas was hardly the villain the Gospel writers portray. Bond has done extensive research on the life and work of Pontius Pilate and has proven herself a quite credible historian, particularly in the area of Jesus’ trial(s).

Bond delivers the package in two distinct stages. Part One articulates her conclusions regarding the Caiaphas of history. Bond attempts to thread what little information exists into a credible picture of what certainly constituted his life as a high priest in second-temple Judaism. Bond draws sensible conclusions from what is at times scant evidence. The primary sources regarding the life of Caiaphas are limited to the Gospels and Josephus. She has incorporated information from Philo and other Jewish sources, but these provide information regarding the nature of the

high priesthood and its functions, not primarily on the life of Caiaphas directly. Bond is left, then, with little choice but to infer what *certainly must have been* the case for Caiaphas in the first century. This makes the volume a tremendous resource on second-temple Jewish culture and the daily and seasonal cultic responsibilities of the high priest in the first century.

Part two centers on the portrayal of Caiaphas in the Gospels. Bond contends that the Gospel writers were too harsh on Caiaphas and found him an easy scapegoat for the atrocities that befell Jesus in Jerusalem. Each of the Gospel writers, according to Bond, struggled to explain how the Messiah could be rejected by the Jewish leadership, and in a post-AD 70 climate (characterized by high Jewish-Christian animosity), found the premiere of Judaism a natural scapegoat for Jesus' death. Part Two of her work is focused less on the historical data regarding Caiaphas's high priesthood and his exchange with Jesus and more on theological interpretation of the Gospels' portrayal of Caiaphas as a literary villain within the narrative flow of each Gospel. In the end, "the historical accuracy of the trial narratives in the Gospels is highly questionable" (17).

This is the major weakness in Bond's work: her methodology in assigning uneven weight to the primary sources. Besides the Gospels, Bond lists as her sources Josephus, Philo, the later Jewish texts (*Mishnah*, *Tosefta*, and *Talmud*), and some recent archaeological evidence (18-22). Her discussion of the so-called Caiaphas ossuary reveals nothing of his life or ministry. Philo and the Jewish oral traditions are used to gather data regarding the kind of life and ministry an affluent first-century Jew might have lived had he become high priest but contain no specifics about Caiaphas himself. Left with direct evidence from only Josephus and the Gospels, Bond gives considerable weight to the testimony of Josephus and casts serious doubt on the credibility of the Gospels regarding the trial of Jesus. She boldly asserts that the Gospels are theologically biased against Judaism in the aftermath of Jerusalem's razing at the hands of Titus, mandating that we "be *very* cautious about accepting their presentations as straightforward historical data" (21). This statement appears immediately following a long section on Josephus's credibility as an historian, in which she freely admits that he, like the Gospel writers, worked from oral tradition and his own recollection of past events, and that we should treat his conclusions "with a certain amount of healthy suspicion" (18-19). Josephus is also writing in the aftermath of Jerusalem's destruction, and to treat his work as historically accurate over against the four Gospels represents a major flaw in Bond's methodology.

Apart from these limitations, Bond has succeeded in synthesizing what little we can know of the life of Joseph Caiaphas. She draws sensible conclusions from what little historical data we have regarding the high priest and his ministry. Part One of this text is an impressive introduction to daily life in second-temple Judaism. Part Two, read with a critical eye, also offers some fascinating conclusions about the presentation of Caiaphas in the Gospels.

LES HARDIN

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Chrys C. CARAGOUNIS. *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission*. Wissenschaftliche Untersuchungen zum Neuen Testament 167. Tübingen: Mohr Siebeck, 2004. 732 pp. \$170.00.

Greek is not a dead language to Chrys Caragounis. The central thesis of this volume is that the Greek language is an organic, living unity from the time of the linear B tablets to the present day, and that this fact has been neglected to the detriment of NT scholarship. To understand the language of the NT properly, he insists, one must be familiar with the language as a whole, a familiarity he demonstrates throughout the volume.

Caragounis is uniquely qualified to undertake this study. He is a patriotic Greek expatriate and an internationally recognized NT scholar. He is professor of NT in Lund, Sweden, and has contributed to evangelical works such as *The Dictionary of New Testament Backgrounds* (InterVarsity Press, 2000), as well as writing for international journals and publishing houses. The western world became reacquainted with the Greek language through the tutelage of Greeks who fled their homeland after the fall of Constantinople. A central underlying theme of the volume is that the study of Greek took a false turn when Erasmus introduced an artificial “un-Greek” pronunciation.

The logical point of departure is the year 1528, when Desiderius Erasmus introduced the pronunciation that bears his name. This unfortunate event led to the division of the Greek language into ancient and later Greek. In this way, the unity of the language was lost and scholarship became unaware of the continuity that exists between ancient and modern Greek.

An entire chapter (chapter 6) is devoted to explaining and refuting “the error of Erasmus.” Caragounis presents ample evidence from inscriptions supporting his conviction that many of the phonetic values found in modern Greek (or “historic Greek pronunciation”) were present from the fifth through third centuries BC to today. Although the emphasis throughout the volume is more on continuity (especially with reference to pronunciation) than change, he does acknowledge natural, gradual changes in the language.

An interesting section of the volume is a series of exegetical studies illustrating the value of a historical approach. For example, marshalling evidence from pre- and post-NT usage, Caragounis argues that ἡ παρθένον (*hē parthenon*) in 1 Cor 7 means neither “virgin daughter” nor “fiancée” but “virginal status,” i.e. male virginity. Appealing to the usage of modern Greek waiters, he explains that ἔφθασεν (*ephthasen*) in Matt 12:28 (=Luke 11:20), referring to the Kingdom of God, means “will be right here,” rather than “has arrived.” The text supports imminent rather than realized eschatology. In a study of John 15:1-7, he argues that Jesus is the vineyard and his followers are the vines (rather than vine and branches).

Caragounis is vigorous in challenging many cherished assumptions of NT scholarship, but is generally not mean spirited. He begins the section on “Time and Aspect” gently enough but becomes relentless in his opposition to Stanley Porter’s bizarre thesis that Greek verb tenses do not indicate time, but only aspect. Cara-

gounis argues that from Homer to the present, all Greeks have recognized both time and aspect in Greek verbs, and that Porter can only evade this fact by ignoring both living users of the language and ancient grammarians as well. In further discussing verb tense, Caragounis returns to fairly traditional descriptions: the aspect of the aorist, for example, is “punctiliar,” while that of the imperfect is “durative.”

One assumption challenged by Caragounis is the value of the nonliterary papyri for understanding the language of the NT. He regards these documents as mostly the product of illiterate barbarians; far more valuable is the living history of the language as used by native speakers, including Byzantine authors and modern speakers.

He also questions the value of the earliest NT papyri, contending that they were written by “semiliterate barbarians,” as indicated by the frequent spelling errors. Caragounis illustrates these in meticulous tables, including “A Conspectus of P⁶⁶.” In the Gospel of John, this manuscript contains 155 instances of “I” for “EI” and 139 cases of the reverse. Iota is in fact frequently confused with Y, OI, and H, as well. These represent what Metzger and others call “itacism,” but what Caragounis calls “the historic pronunciation.” Caragounis laments the fact that standard critical editions (including the current project *Novum Testamentum Graecum: editio critica maior*) omit readings of a purely orthographic nature, thereby giving a false impression of the nature of the manuscripts.

The chapter on “The Acoustic Dimension in Communication” presents a valuable contribution to the appreciation of rhetorical features in the NT. He compares Paul’s writings with the advice of Dionysios of Halicarnassus, and concludes that Paul often does measure up to the canons of pleasing style. Caragounis further argues that the pleasing sounds of good Greek composition can better be appreciated when the language is heard in the softer, more soothing “historic Greek pronunciation.” For example, pronouncing beta as ‘v’ rather than ‘b’ (and likewise delta as a continuant sound) results in a smoother flow of sound.

This volume is an important resource for the questions and challenges it raises, and for the abundant resources it provides (in the form of tables and texts quoted in full from all phases of the language), even if Caragounis is occasionally extreme in some of his assertions. At times he recognizes the gradual development of the language in the area of pronunciation, while at other times he seems to imply that all Greeks, from the Mycenaeans to Homer to Plato to Paul pronounced the language exactly as an educated Greek would pronounce it today. One puzzling instance of this is the claim that all Greek vowels from Mycenaean times on are “isochronous;” that is, there is no quantitative distinction between long and short vowels, with the exception that the stressed syllable is slightly prolonged. This view holds interesting ramifications for Greek poetry, a genre Caragounis investigates next. However, his analysis is interesting but incoherent in light of his belief in “isochronous” vowels.

Caragounis has presented enough evidence on the pronunciation of Greek to convince me that Paul’s pronunciation of Greek was likely much closer to that used by native Greeks today than to that used in textbooks of NT Greek. Caragounis testifies that he taught the Erasmian pronunciation for 20 years before switching to

the “historic Greek pronunciation,” and that the transition was easy for him and beneficial to his students. His plea for a return to the “historic pronunciation” represents a clash between linguistic nationalism and a colonial attitude toward the language. Whether his campaign will be successful remains to be seen. As a minimum, it would be helpful to introduce students to the importance of the spoken word in the composition of NT texts and to the influence of pronunciation on textual criticism.

His insistence that NT scholars would benefit from reading scholarly literature written by Greeks is also worth consideration. The volume is dedicated to Hatzidakis, whom Caragounis considers the greatest historian of the Greek language and possibly the greatest linguist of all times. The bibliography includes 28 items published in Greek (under the Greek spelling of his name, and, for those who do not read Greek, one in German and one in French).

Professors of Greek or NT will find this volume a valuable and stimulating resource; it would also provide a good framework for a graduate seminar in advanced Greek.

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Larry W. HURTADO. *How on Earth Did Jesus Become a God? Historical Questions about Earliest Devotion to Jesus.* Grand Rapids: Eerdmans, 2005. 234 pp. \$20.00.

Hurtado’s most recent publication is strongly reminiscent of his groundbreaking *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Eerdmans, 2003), reviewed in *SCJ* 8.1 (Spring, 2005). While the author himself acknowledges the similarity of material, any overlap should not be construed as mere repetition. Instead, Hurtado has provided an in-depth look into the christology evidenced by the devotional practices of the early church. In doing so, he manages to engage troublesome questions and provide coherent, compelling answers in a volume that is less technical and, thus, more accessible to Christians seeking intelligent dialogue and answers relevant to issues concerning Christianity today.

The first half of the volume introduces the issues and questions pertinent to Hurtado’s topic, laying the ground for the more complex material and conclusions presented later. In fact, these first chapters (chapters 1–4) were adapted from a series of lectures Hurtado presented during the Deichmann Annual Lecture Series at Ben-Gurion University, Israel, in 2004. As such, the material is deliberately presented with a wider audience in mind. Chapters 5–8 are a series of articles published in various journals in the years leading up to his larger volume, *Lord Jesus Christ*. They contain many of the same themes and some duplicated content from the first few chapters, but, instead of feeling repetitive, the sense of déjà vu actually serves to contextualize the more complex material in these chapters. It helps the reader internalize the material, enabling one to interact more deeply with new content.

The crux of the matter is contained in the title. How was it *in history* that Jesus became revered as deity and divine by early Christians? Hurtado very wisely avoids the question of whether such reverence is legitimate, knowing that to do so would require a different volume. Instead, he focuses on the historical fact of the early Christians' reverence for Jesus, seeking to determine how such a phenomenon took place.

Hurtado begins his journey by examining the various ways in which this devotion has been explained, including the popular “evolutionary” theory, which posits that Christians were actually slow to ascribe reverence to Jesus but that, once they did, they wrote or rewrote histories to explain and substantiate their doctrinal claims. Hurtado, however, approaches the matter from a different perspective. Instead of searching for theological reasons or evidence for evolution, he observes records, both in the NT and in secular sources, of a high level of practical devotion ascribed to Jesus. This could be evidenced in hymns, in prayers, in community practices (like the Eucharist or baptism), or in prophecy or community eschatology. Based on these actions, Hurtado concludes that the catalyst for this early devotion was nothing other than a community-wide conviction that God himself desired that Jesus be so revered. This is Hurtado's thesis, and the remainder of the volume is dedicated toward explaining and supporting his conclusion.

Along the way, he encounters and discusses various questions challenging his thesis and introduces unique material informing and supporting his perspective. For example, one of the most significant detracting claims is that it is impossible that monotheistic Second-Temple Jews would have ever worshipped another being alongside God. Regardless of our current understanding of the Trinity, worship and devotion directed to anyone but God alone would have smacked intolerably of paganism. Hurtado resolves this issue by noting that: (1) the Jewish Christian affirmation of Jesus always took place within their reaffirmed commitment to God, (2) they evidenced an understanding that the person of Jesus actually furthered the unity of God, (3) they believed their devotion and reverence of Jesus actually glorified God, and (4) Jesus' glory is derived from God (51-52). In this way, early Christians incorporated Jesus into their view of God based on a conviction that God desired such devotion. Hurtado calls this view of God a “binitarian monotheism” (48), a precursor to the trinitarian monotheism that incorporates the Holy Spirit. Hurtado's solution is insightful, especially given that he has chosen to use not doctrinal passages or statements of belief, but records of practice instead. As he very compellingly points out, practice is the surest proof of belief.

Coming at the same problem from another angle, Hurtado notes the extreme opposition by the Jews garnered by Jesus and, later, the early church. His perceptive analysis of first-century Judaism demonstrates that, given the variety of Jewish sects and historical precedent, almost nothing but a perceived threat to their understanding of God would produce such violent and sweeping persecution as the church received. In other words, the Jewish persecution actually serves to support very early devotion to Jesus as God, as no other belief held by the church could elicit such a strong response. Again, Hurtado has limited himself to the evidence of

actions and come up with surprisingly strong support for his view: support that is difficult to debunk since it is not a question of creative author interpretation or redaction.

Hurtado proves time and again that it is not necessary to remain within the lines of text—be it exposition or narrative—to support a historical, or even theological conclusion. He has produced compelling support for his thesis in the actions and practice of the early church and her detractors. His dissection and analyses of early hymns and the language of the Gospels also demonstrate the power of incidental speech to reveal devotional practice and personal belief. Hurtado's arguments are cogent and thoughtful, and this most recent volume is a significant addition to the questions of early christology, and a worthy follow-up to his earlier work, *Lord Jesus Christ*. Pastors, students, and anyone interested in this field—especially those intimidated by the highly technical nature of *Lord Jesus Christ*—will find his arguments an excellent addition to, or framework for, their understanding of early devotion to Jesus.

JUDITH ODOR

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Craig L. BLOMBERG. *Contagious Holiness: Jesus' Meals with Sinners*. New Studies in Biblical Theology 19. Downers Grove, IL: InterVarsity, 2005. 216 pp. \$20.00.

This volume is Blomberg's second contribution to the New Studies in Biblical Theology series, edited by Donald A. Carson. Blomberg's *Neither Poverty nor Riches* (NSBT 5, InterVarsity, 1999) has a well-deserved reputation, and the present volume will not disappoint.

The author examines all the Gospel traditions of Jesus' table fellowship with "sinners." After an opening chapter in which he argues that Jesus' practice of the open table readily meets the standard critical criteria for authenticity, he offers a chapter surveying OT meal customs, followed by one surveying the traditions reflected in the Apocrypha and Pseudepigrapha, at Qumran, and in the Greco-Roman world. In this connection, he argues against Dennis Smith's contention that Jewish people had widely adopted the symposium model of dining by Jesus' time (21-22), a theme that recurs throughout the volume.

The Gospel evidence appears in two chapters, one dealing with material not unique to Luke and the other with Lukan material. Here Blomberg finds a fairly consistent picture of Jesus' historical practice of dining with people who were sinners not only because of ritual impurity but also because of moral failure (133). He rejects E.P. Sanders' claim that Jesus fellowshiped with sinners without calling them to repentance (122; cf. 25-26). Instead, Blomberg finds a call to repentance at least implicit in Jesus' contacts with his dining partners. A final chapter includes a summary and some useful applications for today's world. The volume also contains an extensive bibliography, indexes of authors both modern and ancient, and a Scripture index.

The volume's main theme is encapsulated in its title. According to Blomberg, Jesus believed that holiness would rub off on the unclean more than the other way around (102-103, 167). In my opinion, Blomberg makes his case, leaving little for a reviewer to criticize. In fact, only two points come to mind. First, Blomberg shows such charity toward his opponents that it sometimes requires careful reading to discover if and how he disagrees with them; and second, his description of one or two of Jesus' meals with sinners causes him to stretch his definition of "sinner" a bit (e.g., 159).

But these are quibbling criticisms. Blomberg has produced a useful study that will advance our understanding of both ancient meal traditions and Jesus' practice of the open table. It is a fine volume, well worth reading.

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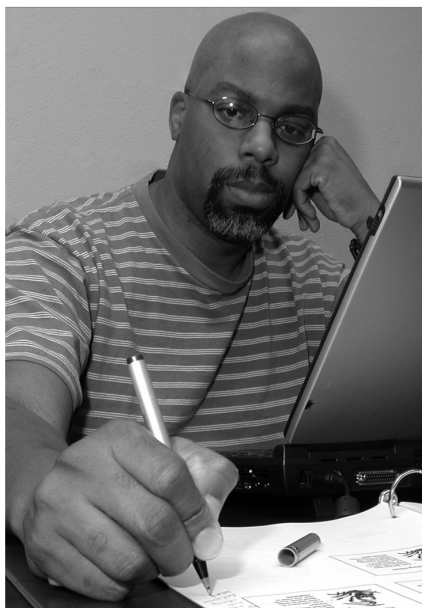
Craig G. BARTHOLOMEW, Joel B. GREEN, and Anthony C. THISELTON, eds. *Reading Luke: Interpretation, Reflection, Formation*. Scripture and Hermeneutics Series, vol. 6. Grand Rapids: Zondervan, 2005. 484 pp. \$39.99.

The Scripture and Hermeneutics Seminar is an annual consultation of scholars that first met in 1999. Its purpose is to promote the reading of the Bible as Scripture in order to hear God speaking to us through it. Each year a volume is produced based upon the consultation. This volume is the sixth of a projected eight volumes.

This is the only volume of the series that focuses on a particular portion of Scripture. The theme of the volume is to use Luke–Acts to show how one might “engage the Scriptures for *interpretation, reflection, and formation*,” ultimately “to tune our ears to the voice of God” (449). It is a worthy goal, although many of the contributions do not contain any elements that seem to distinguish them as specifically listening for God's voice (for example, Marshall's and Nolland's articles, which are nonetheless quite useful).

Most of the contributions in the volume are from well-known scholars on Luke–Acts or the Gospels, or from apparent members of the Seminar who have contributed to other volumes in the series. The volume is framed by excellent introductory and concluding essays by editors Anthony Thiselton and Joel Green, respectively. Thiselton sets the essays within the framework of the history of Luke–Acts scholarship. Green proposes some general guidelines for reading Scripture as God's word.

The remainder of the volume is divided into four sections. The first contains articles defining Luke–Acts by Joel Green, David Wenham, and David Moessner. There is also a response to Wenham by Scott Spencer. Green uses Luke's interpretation of Israel's Scriptures as a guideline for our own biblical hermeneutics. Wenham's article approaches a standard introduction of authorship, purpose, and date. Moessner connects Luke to ancient rhetoric.



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The second section contains articles by Howard Marshall, John Nolland, and Michael Goheen that seem to be linked only by not belonging to the other sections. Stephen Wright responds to Nolland. Marshall's article is a helpful inquiry into how literally one should take some of the political or military language in Luke 1–2 or the apocalyptic and eschatological language in Luke 17 and 21. Nolland interprets the Prodigal Son parable. Goheen advocates a missional hermeneutic for reading Luke.

In the third group, each essay focuses on a theme in Luke's work. Max Turner writes on pneumatology, Scott Hahn on ecclesiology, Charles Scobie on "the journey motif," and Craig Bartholomew and Robby Holt write on prayer. Turner's article on the Spirit is an excellent overview. Bartholomew and Holt's articles on prayer are particularly exemplary with respect to the volume's emphasis on reading Luke as God's word to us. It calls for prayer as an important component of Christian hermeneutics.

The final section contains articles on reception history and theory. François Bovon writes on "The Reception and Use of the Gospel of Luke in the Second Century" and Andrew Gregory, who has written a dissertation on the topic, responds. Heidi Hornik and Mikeal Parsons contribute a treatment of two paintings of Lukan scenes, one by Leonardo and the other by Caravaggio. Their chapter is part of a three-volume project they are publishing on art that illuminates Luke.

This final section of the volume will be of interest primarily to scholars, but the other sections would be useful in the college or seminary classroom and even for the minister. The volume also has useful Scripture, name, and subject indices.

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Colin G. KRUSE. *John*. TNTC. Grand Rapids: Eerdmans, 2003. 395 pp. \$16.00.

The Tyndale New Testament Commentary series has long been a standard for affordable, entry-level commentaries written for lay use. The aim of the original series was to help the reader understand the meaning of the text without going deeply into the technical issues that make up scholarly debate. While it did not ignore these issues, it only addressed them when necessary and then briefly. Eventually, however, enough change takes place within the academy that even a series like this must be updated to reflect those changes. This, according to the general preface of the series, was the impetus for revising and updating the whole series. While the original purpose for the series remains the same, the content has been updated to reflect advances in biblical scholarship.

Kruse's commentary on John certainly fulfills both the original aims of the series and need for revision and update. Those who have never used a commentary as a study aid will find this volume a useful initiation into this realm. The introduction touches on the critical issues of authorship, date, provenance, purpose, and

even recent trends in the interpretation of the Fourth Gospel, without going into what would be for beginners overwhelming detail. The information will probably satisfy the majority of those who are studying the Gospel of John in nonacademic environments, such as Sunday school classes, home Bible studies, or personal devotions. The positions presented are consistent with that of conservative, mainstream evangelicals and will not rock the foundations of the average Christian. Others may find the brief treatment of the issues a stimulant that whets their appetite for further investigation.

His comments on the text will prove helpful to the “general reader” without being burdensomely long or technical. For example, he introduces chapter one by providing a chiasmic structural description of the opening verses. Unfortunately, like most chiasms, certain elements appear to be forced into the structure. However, it provides the reader with an introduction of how the structure of the volume may be addressed and presented. His theological explanation of Jesus as the *logos*, the source of life, and the dichotomy of light and darkness provide a solid foundational understanding of the concepts. It is these types of simple (though not simplistic) and foundational explanations that characterize the volume as a whole. Certainly, it does not provide the final word on any particular issue, but then it was not meant to. Its value lies in the fulfillment of its purpose as an entry point into the discussion of these topics.

What is perhaps the greatest strength of the commentary are the “Additional Notes” scattered throughout. These address the specific exegetical, historical, and theological issues that probably led the reader to consult a commentary in the first place. Topics addressed in these sections include explanations of significant Greek words (such as *μονογενής*, *monogenēs* or *παράκλητος*, *paraklētos*), historical information that illuminates the text (such as the relationship between the Jews and Samaritans), theological implications of certain words or phrases (such as “son of man”), and other ideas or themes central to John’s Gospel.

The value of this commentary, and the series as a whole, is its accessibility to the students of the Bible who are in the beginning stages of their study. Those seeking in-depth engagement with critical and technical issues will have to look elsewhere. The content clearly assumes a readership that is simply looking for help understanding the Bible better in a primarily inspirational and devotional way. As an entry-level commentary, Kruse’s work serves well.

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Charles H. COSGROVE, Herold WEISS, and K.K. YEO. *Cross-Cultural Paul: Journeys to Others, Journeys to Ourselves.* Grand Rapids: Eerdmans, 2005. 293 pp. \$25.00.

One of the seminal documents in the modern study of Paul is Krister Stendahl’s magisterial essay, “The Apostle Paul and the Introspective Conscience of the West” (*Paul among Jews and Gentiles*, Fortress, 1976). With this essay, Stendahl was

among the first mainstream NT critics to recognize the effect that an interpreter's social and cultural locations have on the study of Paul.

Since Stendahl's study, interpreters have generally been more aware that what we see when reading texts is a combination of what the text brings to the process and what we as readers bring to the text (i.e., our assumptions and presuppositions and cultural values).

In this volume, Cosgrove, Weiss, and Yeo show how Paul's theology can be read from a variety of cultural perspectives. To this end, each author writes two chapters. In the first, he interprets a particular aspect of Paul's theology from his own cultural perspective (Cosgrove is a Caucasian American mainline protestant; Yeo is Chinese; Weiss is Argentine). In the second, he attempts to interpret a particular aspect of Paul's theology from a cultural perspective not his own (Cosgrove: African-American; Yeo: Native American; Weiss: Russian). The objective of this method is not only (or even primarily) to describe what Paul meant but also to highlight how each interpreter's personal location shapes the reading.

The Introduction consists of two main sections. In the first, the authors briefly survey the historical understanding of culture, which they define as "an integrated pattern of beliefs, practices, values, [and] institutions" (2). In the second section, each author shares a brief autobiography, in which he describes his own religious journey, taking care to highlight connections between his own experiences and his reading of Paul.

The chapters that follow offer each author's reading of an aspect of Paul's thought. These readings can be powerful and startling, particularly the autobiographical offerings. For example, in "Paul's Theological Ethic and the Chinese Morality of *Ren Ren*," Yeo describes the history of Christianity in China. In his reconstruction, missionaries to China succeeded or failed because of their willingness to be sensitive to Confucian culture, a process Yeo describes as "theological indigenization" (115). Missionaries who insisted that "to be Christian meant to be Western" had little lasting impact on China. Many aspects of Chinese culture, in particular the veneration of ancestors, are very foreign to Western worldviews, and yet too central to be easily set aside.

In the Confucian system, the duties that a child owes to his/her parents are "the root of all virtues" (138, quoting the *Xiao Jing*). These duties continue after the parent's death. Deceased ancestors are viewed as "mediating spirits between human beings and the supernatural." If the children of the deceased do not properly care for (feed and honor) the soul of the departed, then "that soul degenerates into . . . a ghost or demon. But if sacrifice and prayers are offered, the soul of the ancestor can be elevated" (139). Yeo asserts that Chinese Christians need to learn from Paul that these acts of duty toward parents "[do] not have the power to break sin's grip over humanity," but offers no further advice for how such a message could be conveyed (140).

In "Paul and American Individualism," Cosgrove uses Paul as a lens to critique the American mythos of self-reliance. He notes that some Pauline texts are used to support this stance (e.g., Phil 4:10-13; also 1 Thess 4:9-12 and 2 Thess 3:6-12,

which endorse work and rebuke the idle). Because these Horatio Alger-esque, rags-to-riches readings elevate the individual over the community, they are in fact misreadings which attempt to give biblical *imprimatur* to a selfish way of looking at and relating to the world. (This concern with how Paul is misread and misused by persons in power to further selfish ends is also central to Cosgrove's other chapter, "Paul and Peoplehood in African American Perspective.")

In "Paul's Journey to the River Platte," Herold Weiss reads Paul's view of God's sovereignty against the major worldviews of his native Argentina. He notes that Paul's confidence differs from both the triumphalistic determinism of the Argentine elite (in essence, a mentality of "We're better off because we're superior people") and the fatalism of the Argentine and Uruguayan underclass (as expressed in their epic poetry), in that Paul offers real hope to the oppressed. Paul achieves this by pointing to the reality beneath the surface of our world: in spite of appearances to the contrary, God through Jesus has made a new, transformed creation.

For interpreters and those interested in cross-cultural ministry, this volume can be a very helpful volume. Its value lies less in what it contains than in what it illustrates. This volume does not focus on how Paul *should* be read, although there is much food for thought along those lines. It rather focuses on how Paul *could* be read. It powerfully illustrates how interpreters can profit from awareness of the culture from which they come and to which they speak.

In Greek mythology, the goddess Athena sprang, mature and fully outfitted for battle, from the mind of her father Zeus. Christians whose religious traditions depend heavily on Common Sense Rationalism (including those of us in the Stone-Campbell Movement) sometimes seem to think that their faith, worldview, doctrines, etc., sprang directly from the mind of God (through the supposedly transparent medium of Scripture) in a similar fashion.

One of the first steps in the development of mature, self-aware faith is the realization that much of what we believe, we believe because of where we come from. When we think that our faith, our approach to the Bible, our answers to questions of God and reality, etc., simply *are* and should be self-evident to everyone, we are ethnocentric, naïve, and uncritical.

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