# Book Reviews

**Bryan M. LITFIN.** ***Early Christian Martyr Stories: An Evangelical Introduction with New Translations.*** **Grand Rapids: Baker, 2014. 180 pp. $19.99.**

This book by Litfin on early Christian martyrdom reflects the interest increasingly shared by evangelicals in all things patristic. Specifically, between an "Introduction" (1-17) and "Epilogue" (173-175), the volume is a collection of primary sources, each accompanied by a brief introduction and explanatory footnotes. The sources are arranged into thirteen chapters, beginning with the account of the Maccabean martyrs from 2 Macc 6–7 and concluding with a sermon from Augustine commemorating Perpetua and Felicitas.

The purpose of the book is twofold. First, "It is supposed to be a work of historical scholarship" (2). That is, the author offers a "professor's expertise to [his] readers" (2), who must be, though it goes unsaid, novices to the field. One should not expect from this volume any new contributions to the field of history, but rather an introduction to the topic of martyrdom in early Christianity, as the subtitle suggests. The second purpose of the book is "to inspire Christian readers to greater faithfulness," which was also the aim of the primary sources themselves (2). This concern is clear from the beginning of the Introduction, which illustrates the relevance of this material with an example of Christian martyrdom in 2002. Litfin goes on to encourage readers to "try to let your emotions flow" (17) as they work through the readings.

The Introduction sets the context of Christian persecution in the Roman Empire and includes a discussion of the cult of the martyrs. The Epilogue includes four final thoughts on the meaning of the martyrs, which focus on the martyrs as moral examples for the church. The real substance of Litfin's contribution comes in the introductions and especially the footnotes to each primary source. They are informative and provide a sort of running commentary on the readings. The theological themes of martyrdom that one would hope to find described in the Introduction or Epilogue are presented more inductively in the selections themselves and in the footnotes.

The primary texts presented in this volume are said to be "newly translated in an easy-to-read style" (2), though it is never specified which original-language editions were used or which English translations (if any) were consulted. In most cases, the translations serve beginning students well. Two points deserve mention. One noticeable feature is that, aside from one reference at the beginning of each selection, the texts have no section numbers. Perhaps they are more readable without the interruption of numbered paragraphs and verses throughout, but this also means that they are a little more difficult to compare with other translations and original texts.

Another feature is the occasional oddity of translation. For example, ἀδελφοί is translated variously as "brothers" (72) and "brethren" (74) in the same document; the latter is likely less appealing to the modern reader. At other times, North American colloquialism could distract the serious reader (and really date the translation), as, for example, when δειλιάω (to act cowardly) is translated as "chicken out" (57). On another occasion, the translation and

notes could be misleading. In his initial discussion of the emperor cult, Litfin speaks of "the emperor's genius (or in Greek, his 'demon')" (8). In the selection from *Martyrdom of Polycarp* (chapters IX and X), his translation speaks of the "divine spirit" of Caesar and of Caesar's "demon" (59-60). An explanatory footnote again observes that "the Latin concept of the *genius* was associated with the Greek word *daimon*, which is the biblical word for 'demon'" (59 n. 12). It is true that these concepts were associated, but, based on these explanations, one would justifiably assume that the word behind the translation is *daimon*. But it is not so. Rather, τύχη is the word in all of the above instances. Notwithstanding the conceptual links, to translate τύχη as "demon" is puzzling both in its Greco-Roman and in the modern American contexts. Thus, a translation reflecting the actual word and a note explaining the link between Fortune and the genius of Caesar would be more appropriate than what is presented.

The few weaknesses of the book would not be noticed or questioned by most undergraduates, who seem to be the primary audience. Those weaknesses are outweighed by the strength of the compilation and the predominantly fine commentary. This book is an effective way to expose students to some of the most fascinating writings of the early church.

KEITH D. STANGLIN
Associate Professor of Historical Theology
Austin Graduate School of Theology

**Elizabeth C. PARSONS. *The Greatest Work in the World: Education as a Mission of Early Twentieth-Century Churches of Christ.* Eugene, OR: Wipf & Stock, 2015. 279 pp. $32.00.**

In the fall of 1909, young Lloyd Cline Sears and his father arrived in Cordell, Oklahoma, to meet and talk with R. C. Bell and B. F. Rhodes, teachers in Cordell Christian College, where young Sears began his college education and career. Moving to Cordell changed his life, since Cline soon fell deeply in love with Pattie Hathaway ("Pataway") Armstrong, daughter of President John Nelson and Woodson (Harding) Armstrong, whom he married in 1917. His intimate ties to this premier family of educators among Churches of Christ and his increasing commitment to Christian higher education eventually led Sears to teaching and administration in Harper and Harding Colleges. Yet until the end of his life Sears continued to wonder why his father had brought him to "Armstrong's school," since the family read and admired Daniel Sommer, editor of the *Octographic Review*, who, in the words of Sears, "had been waging a bitter and relentless fight against Christian schools," which he considered "unscriptural" and academically inferior.

The book collects letters exchanged between Pataway and Cline from 1915 to 1921, augmented by related family and educational correspondence. Cline's continuing undergraduate education during the summer school periods of 1915 and 1916 at the University of Oklahoma and graduate work in English at the University of Kansas (1920–1921) occasion most of the letters, edited by Parsons, a granddaughter of the correspondents. The editor provides a substantive introduction to the religiosity and educational philosophy of the Harding-Armstrong tradition, based on relevant secondary literature. A detailed, annotated index of persons mentioned in the correspondence, a bibliography, and general index con-

clude the volume, which also features several historical photographs, a Foreword by Richard T. Hughes and an Afterword by Larry Long.

Higher education had emerged as a vital value in the Stone-Campbell Movement ever since Alexander Campbell established Bethany College in today's West Virginia. It corresponded to the rational approach of Thomas and Alexander Campbell's Restorationism. The Nashville Bible School under the leadership of David Lipscomb and James Alexander Harding continued the educational emphasis, only heightened by an "apocalyptic" piety that sought to prepare Christians for a life in the world, yet—as citizens of the kingdom—not of this world but in service to God and their fellow human beings.

Among the religious expectations passed on to young people educated in these Bible Colleges, which sought to shape individuals rather than train ministers, was Harding's "trust" theory, which he also shared with George Müller, cofounder of the Plymouth Brethren. Young people and all Christians were challenged to be totally committed and utterly reliant on God's guidance and providence. Here also Harding drew a sharp dividing line between the kingdom of this world and that of Christ.

This ethos and piety of the kingdom, which the Harding and Armstrong families and their fellow teachers conveyed to their students in the intimate and protected environs of a number of successive educational institutions (Nashville Bible School, Potter Bible College, Western Bible and Literary College, Cordell Christian College, Harper College, and Harding College) pervades the extended conversation between Pataway and Cline. World War One imposed a new urgency on the anti-war mentality of Cordell students and teachers, and Cline clashed with the World War One patriotism he encountered in state institutions. Armstrong and his teachers refused to sanction Christian participation in human conflict in 1918, which led to the closing of the school.

These letters, sometimes mundane and domestic, also testify to ingrained racism, dated gender expectations, and moral and cultural alienation. Yet the honesty and naiveté of the writers is ever fresh and winsome, while their persistent educational optimism and quest for academic credibility give two people in love with each other a wider common purpose in life than their human affection.

All students of the Stone-Campbell Movement, and people interested in Christian education and contemporary evangelicalism, will benefit from reading this book. It opens an enlightening window on a vital American religious tradition as it encountered numerous ethical and institutional challenges at the beginning of the twentieth century, which it faced with educational commitments and a countercultural religiosity.

Hans Rollmann
Professor of Religious Studies
Memorial University of Newfoundland

**Elaine A. ROBINSON. *Exploring Theology*. Foundations for Learning. Minneapolis, MN: Fortress, 2014. 145 pp. $19.00.**

This series "is intended for individuals who are considering attending seminary or are in the beginning stages of their graduate theological experience. These easily accessible works offer brief introductions to both contemporary and historical theological voices, as well as helpful advice regarding how to read, write, and practice ministry through a theological lens.

In this specific volume, Robinson argues that the study and practice of theology exists as an essential task for all Christians. Although the brevity of the book makes the summative style difficult, Robinson's work gives an incisive and succinct overview of the people and topics that are delved into at the beginning of graduate theological education.

Robinson begins her project by building the foundations of what theology is and how it has developed. By tracing the historical development of the word "theology," as well as the academic discipline, theology is shown to be both an individual reflection and a communal discourse. This is first done by briefly highlighting distinct thinkers and movements from the patristic, medieval, Reformation, and modern eras. Not only does this section quickly introduce the reader to the names and main ideas of history's most famous theologians, but it also works to show how theological discourse ultimately has the capacity to mold itself into Christian doctrine.

After briefly walking the reader through the more renowned aspects of historical theology, Robinson begins to focus on how the task of theology is done. This is first completed by investigating the limits of language within the theological task. By articulating the various restrictions our language places on describing the Divine, the reader is able to see that the use of metaphor is actually the only means we have to speak of God. Robinson is quick to note that although allegorical language is all we have, even the most neutral and inclusive language has the capacity to "box" God into metaphors that work well only in the context of a particular time, place, and culture.

Once the limits of language have been established, the book shifts its attention to the criteria and norms of theological method. In this section, Robinson cleverly asks questions as a way of allowing the reader to come up with their own framework for doing theology. Upon what basis should we evaluate theological proposals? Who gets to decide what is true? The reader is never handed an easy answer to these types of questions. Instead, they are charged with creating answers from their own context. It is in this practice where we see one of the true accomplishments of this book. Elaine Robinson is not setting out to give the reader her answers to theological questions, but rather is giving them the tools they need to learn how to ask the right questions.

Discourse on theological method transitions seamlessly to discussions about hermeneutics and interpretation. Robinson establishes that because the Bible is a communal book, theological interpretations should be accountable to the larger community. Showing that it is inevitable that different communities will allow the scriptural interpretation to speak to the lives of its hearers in their own unique particularity. It is here that the reader is introduced to more specific lenses and standards of theological interpretation. Throughout this exposition of hermeneutics, Robinson frequently encourages the reader to think of their denomination as its own interpretive community. This not only creates space for the new seminarian to think through the theological commitments of their own church tradition, but also illustrates the way individual theology lends itself to becoming larger doctrinal stances.

This personal reflection culminates in Robinson's final chapter, where she asks the reader to think through the core tenets of their beliefs. By beginning with the Apostle's Creed, and then focusing more specifically on the members of the Trinity, Robinson reemphasizes the initial claim that the work of theology is a vital task for all Christians. This section also speaks to the different interpretations of sin, differentiating between negative ramifications of our individual choices, and larger systemic sin.

This volume exists to reach a very specific audience. Being concise makes it inappropriate for a typical theological classroom setting, but that is not the goal of the project. Its strengths rest in its ability to introduce a person entering into graduate studies to a wide range of topics that they will have the opportunity to further investigate. Readers are pushed into asking questions for further exploration, and teaching them to be deliberate in examining their beliefs.

J. Tyler Campbell
University of Waterloo (Conrad Grebel University College)

**Daniel L. MIGLIORE. *Faith Seeking Understanding: An Introduction to Christian Theology*, 3rd ed. Grand Rapids: Eerdmans, 2014. 503 pp. $30.00.**

Twenty-three years after its initial publication, Migliore's introduction to theology has entered its third edition. While well known as a Karl Barth scholar, Migliore's book also includes an ecumenical concern and interaction with historic Christian figures (especially Augustine and Calvin) as well as critical engagement with post-colonial, liberationist, feminist, and scientific voices. He not only emphasizes Christian thought, but also witness, service, and "public theology" (x–xi).

Migliore argues that "every theology must be *critical* reflection on the beliefs and practices of the faith community out of which it arises" (xi). Since theology is "faith seeking understanding," theologians should not pretend that faith has "arrived at its goal" (xi). Despite the provisional nature of the theological task, Migliore follows Barth by arguing that theology's critical reflection does have a criterion: "the gospel of Jesus Christ, the incarnate, crucified, and risen Word of God" (xii). Theology is also undertaken in connection with the church, and while it may stem from a particular stream or streams of the Christian tradition (Reformed and mainline in his case), "Christian theology is necessarily 'catholic' in scope and 'evangelical' in substance or it is not Christian theology at all" (xii).

Migliore affirms a "liberative," rather than coercive, understanding of Scripture's authority (as well as in other types of authority). The Bible, much like John the Baptist in Grunewald's painting, points toward Christ and Triune God's creative, providential, and "world-transforming activity" (54). God freely created a good creation and humanity to be in communion with God and others. Due to the alienation that results from sin, Jesus Christ—Messiah of Israel, Lord, and Savior—was graciously incarnate, crucified, and resurrected in order that he may minister to the poor and reconcile the world to God (2 Cor 5:19).

Migliore argues within his Christology, "*Every understanding and confession of Jesus Christ grows out of a particular situation and in the first place speaks to the particular needs and hope of that situation*" (173). Due to this perspective, Migliore devotes significant space to the manifold witness of the NT and patristic sources, as well as how people view Jesus in various minority and nonwestern perspectives.

Migliore also calls Christians to increasing recognition of the Holy Spirit's role within God's creative and salvific work, as well as the Christian life. The Triune God desires a covenantal communion with creatures, and thus forms the church as a community "called to God's service in the world" (260). God has provided practices (preaching and sacraments) "by which God calls, strengthens, and commissions the church for its mission in the world" (306). God has called all Christians to service in the church, but also called some to ordained

leadership. The church ministers in hopeful anticipation of "the consummation of God's purposes for all creation" (347).

Migliore also includes a chapter on "the finality of Christ" and religious pluralism, which surveys a variety of perspectives on whether salvation is possible for people of other faiths. Migliore closes the chapter by giving particular attention to the relationship of Christians to Jews and Muslims. The section on Islam is a new addition to the third edition.

The most unique and interesting section of Migliore's work comes in the appendices. Within this section, Migliore includes four imagined dialogues on natural theology (between Karl Barth, Paul Tillich, Karl Rahner, and "Ecumenist"); the resurrection (Rudolf Bultmann, Barth, "Pannenbergian," and "Moltmannian"); political theology (Barth, Reinhold Niebuhr, "Liberationist," and "Feminist"); and new to the third edition, atheism (Barth and Frederick Nietzsche). He also concludes each chapter with a list of suggested readings (expanded for the third edition) and the back of the book includes an extensive glossary of theological terms (also expanded for this edition), as well as indices of persons and subjects and Scripture references.

While correctly arguing that God's attributes must be understood in the light of revelation, Migliore unfortunately follows much of twentieth-century theology (e.g., Jenson, Moltmann, Pannenberg) by questioning or denying some traditional divine attributes—such as impassibility—as incompatible with the biblical narrative and to a proper understanding of justice. More recently, various theologians (e.g., David Bently Hart, Ron Highfield, D. Stephen Long) have conversely argued that the traditional attributes are consonant with and stem from the biblical picture of God and make better sense of divine justice. Migliore also at times gives too great an emphasis upon "rethinking" the Christian theological tradition.

Despite the book's weaknesses, this volume can serve as a primary or secondary text for an introductory theology class at the seminary level and is an indispensable part of a scholar's or pastor's library.

Shaun C. Brown
PhD Student
Wycliffe College, University of Toronto

**Thomas R. SCHREINER. *Faith Alone: The Doctrine of Justification. What the Reformers Taught . . . and Why It Still Matters.* Grand Rapids: Zondervan, 2015. 288 pp. $19.99.**

Scholars working in the area of justification studies know Schreiner as one of the ablest defenders of the traditional Protestant view of the Pauline doctrine of justification by faith. Thus he is a logical and compelling choice to represent the classic view of *sola fide* as part of Zondervan Publishing's tribute to the five hundredth anniversary of the Protestant Reformation. Sympathetic readers (like me) will find that this volume does not disappoint. It can and should be used in classrooms and with church groups sorely in need of hearing the liberating gospel of justification by grace through faith alone.

Schreiner leads the reader on a historical, biblical, and theological tour, beginning with key figures of the past, proceeding to relevant scriptural texts, and concluding with contemporary challenges. Schreiner reminds us upfront that the tour will be not only academic but personal, answering the question: how can a person stand in the eschatological judgment

before the Holy One of Israel? One begins the tour knowing that he or she is in the hands of an expert guide.

The first stop is church history, beginning with the patristic period and running through the Reformers to Edwards and Wesley. Schreiner notes striking fundamental agreement between Luther and Calvin on justification, including the imputation of an extrinsic righteousness, in contrast to Augustine who construed justification more in terms of the believer's own sanctification. He thinks the troublesome Edwards, rightly understood, ultimately fits within this Reformation perspective. The vacillating Wesley is more problematic for Schreiner, who admits that Wesley's concern for personal holiness made him appear inconsistent at times. Nevertheless, Wesley did emphatically state his belief in the imputation of Christ's righteousness, and this disclosure in my opinion goes a long way to combat the notion that justification remains the sole prerogative of Reformed theology.

Of particular interest is Schreiner's discussion of the patristic era. Schreiner argues that the fathers, while not always fully understanding or explicating the doctrine of justification, nevertheless are consistent with Paul's theology of *sola fide*. Particularly striking are two texts, one from the late first century and the other from the second:

> "And so we, having been called through his will in Christ Jesus, are not justified through ourselves or through our wisdom or understanding or piety or works, which we have done in holiness of heart, but through faith, by which the almighty God justified all who have existed from the beginning . . . ." (*1 Clem.* 32:3-4).

> "O the sweet exchange, O the incomprehensible work of God, O the unexpected blessings, that the sinfulness of many should be hidden in one righteous man, while the righteousness of one should justify many sinners!" (*Diogn.* 9:5).

The absence of *controversy* possesses explanatory power for Schreiner. We simply should not expect the patristic writers to have had the precision of the later Reformers whose own historical context compelled them to think through the soteriological questions in greater depth and with greater clarity. Thus, Schreiner asserts that "we must assess the question of justification in light of the *entirety* of church history and of the intensive debates and discussions that have arisen" (24, italics mine).

The second stop is biblical. Justification is not a peripheral topic in Paul, nor does it occur only in polemical contexts. Schreiner covers all the important exegetical issues, including the meaning of the "righteousness of God," "works of the law," and the "faith in/of Jesus Christ," arguing against new perspective advocates that justification is essentially forensic and eschatological, involving the imputation of Christ's righteousness rather than the believer's own inherent transformation. Against N.T. Wright in particular, Schreiner posits that present justification is a declaration in advance of God's positive verdict on that final day and hence is fundamentally a matter of soteriology, not ecclesiology. To his credit, Schreiner recognizes the important sociological implications of justification while avoiding the perils of Wright's reductionism. Schreiner further argues that justification carries with it the necessity of good works, but as the *fruits* of justification, not its *basis*. Stone-Campbell readers steeped in the priority of obedience are liable to find this corrective nothing short of liberating. At the same time, Schreiner tends to apply this *ordo salutis* across the board, even when dealing with more problematic non-Pauline texts. (Here I think we must allow for a bit more creative tension in the biblical witness.) Nevertheless, Schreiner offers brief, nontechnical,

and overall compelling analyses of most if not all of the pertinent texts with a decided lack of polemical flair. Even scholars who disagree with Schreiner will appreciate the fair and even-handed way he goes about his task.

The last stop on the tour answers contemporary challenges to the traditional understanding of justification. Schreiner interacts with the new Roman Catholic Catechism, noting that little has changed since the formulations of Trent. Schreiner also observes various ecumenical attempts at bridging the Catholic-Protestant divide, including evangelical attempts, which have characteristically suffered from interpretive ambiguity or theological compromise. Interestingly, Schreiner uses this opportunity to interface with Francis Beckwith, the past President of the Evangelical Theological Society whose re-conversion to Rome in 2007 shocked the evangelical world. At the same time, Schreiner's real focus is on another evangelical—N.T. Wright, particularly Wright's rejection of the imputation of Christ's righteousness. Schreiner expresses appreciation for Wright's many contributions but finds it necessary to correct Wright for the sake of pastoral ministry and the mission of the church.

Schreiner leaves his readers with one concluding thought, worth the price of the book. Why is Christ our only righteousness? Because human sin infects even the best of human beings. Even after we are Christians, we find ourselves plagued by anger, bitterness, lust, and human pride—hardly warranting God's acquittal. Schreiner applies this insight to his own academic context:

> "I have worked in churches and Christian institutions of higher learning all my life. What a privilege and joy it has been. My colleagues and students have been a joy to work with, and when I hear stories of the difficulty others have had in their working environment, I give praise to God for the colleagues and students with whom I work. Still, it hasn't been paradise on earth. There is gossip, insensitivity, ambition to get to the top, intellectual pride, and political maneuvering. My interaction with some of the finest Christians I have ever known convinces me of justification by faith alone" (264).

David Lertis Matson
Professor of Biblical Studies
Hope International University

**Thomas R. SCHREINER. *Faith Alone: The Doctrine of Justification. What the Reformers Taught . . . and Why It Still Matters.* 5 Solas Series. Grand Rapids: Zondervan, 2015. 288 pp. $19.99.**

Series editor Matthew Barrett asks: "What doctrines could be more foundational to what it means to be an evangelical Protestant than the five *solas* (or *solae*) of the Reformation? In my experience, however, many in evangelical churches today have never heard [of them]." (9). In the first book published in this series, Schreiner's goal is to demonstrate that justification by faith alone (not works) is rooted in church history (part 1) and rooted in Scripture (part 2) and makes sense in light of Christian experience and history despite contemporary challenges to this teaching (part 3).

The historical tour (part 10 begins with a typical Protestant definition of justification as being right before God. He argues from a forensic perspective that believers are declared

righteous and imputed with Christ's righteousness (25-26). Schreiner then quickly surveys early church fathers before slowing down with the Reformers, Luther and Calvin, along with the reactions of the Council of Trent, then moves to the further Reformed discussion of John Owen and Francis Turretin (who offer mature articulations of the doctrine in disagreement with Richard Baxter), before concluding with Jonathan Edwards and John Wesley (who both ultimately affirmed "faith alone" and imputed righteousness). As a "historical survey," Schreiner has certainly highlighted important historical figures that led to the Protestant emphasis upon the doctrine, yet the amount of time spent on those advocating this view may appear as special pleading by ignoring other important and influential thinkers (Zwingli, Aquinas, Anselm, for example). The nature of this survey may make this book useful for undergraduate students or pastors who are looking for a historical introduction to this subject, and Schreiner should be praised for wanting to introduce some historical perspective, but advanced students will be left wanting more.

In part 2, the "Biblical and Theological Tour," Schreiner carefully moves through the key components of this doctrine: discussing sin, then two chapters on faith, then seven chapters on justification/righteousness. In this section, Schreiner offers a brief and balanced defense for the "works of the law" meaning the "deeds or actions mandated in the Sinai covenant" while allowing the New Perspective some contribution to our understanding of Paul rejecting "boundary markers." His chapter on faith helpfully divides his discussion among the Synoptics, John, Acts, and Paul. Further, he spends a whole chapter dialoguing with the faith of/in Christ debate. He then argues that justification, while not Paul's *central* doctrine, is "crucial since it interlocks with so many important Christian doctrines" (135), and he specifically engages Douglas Campbell's rereading of this issue. In these chapters, he tackles other issues including the OT background of righteousness, the eschatological nature of righteousness, the forensic nature of righteousness, the debates surrounding the meaning of "righteousness of God," defending imputed righteousness, and the role of works. This section is probably the strength of this book, and will serve well the pastor or student seeking to have a richer understanding of these doctrines.

In part 3, Schreiner addresses some current dialogue partners—the Catholic church today (investigating the new Catholic Catechism, the Joint Declaration on Justification between Lutherans and Catholics, and Evangelicals and Catholics Together), the president of ETS Frank Beckwith's conversion from evangelicalism to Catholicism, N.T. Wright's controversial work on justification, and the "New Perspective." This section helps highlight some of the current issues. Those who hold to views similar to Schreiner will find these sections helpful (particularly after reading his exegetical work in part 2), while those in disagreement will be unlikely to be persuaded. However, his book is full of useful footnotes that will allow readers to engage more in depth about the various positions. On the whole, this book is easily accessible (Greek and Hebrew terms are transliterated), and it is not bogged down with excessive citations. This book achieves the aim of the series by offering Protestant evangelical students and pastors a moderately in-depth introduction to this topic (without drowning).

Carl Toney
Chair, Graduate Ministry Program
Hope International University

**John Panteleimon MANOUSSAKIS. *For the Unity of All: Contributions to the Theological Dialogue between East and West.* Eugene, OR: Cascade, 2015. 122 pp. $15.00.**

Although this brief foray into ecumenical theology is staged as a dialogue between Catholics and Orthodox, there is much to commend to a reader of any denominational persuasion who is interested in the unity of the church. John Panteleimon Manoussakis is well-positioned to engage in such debates, as he is an Orthodox priest who teaches at a Catholic university. What is distinctive about this volume is not, however, the interaction between Orthodox and Catholic theological positions; rather, what is notable is the philosophical skill with which these issues are posed.

In fact, Manoussakis opens his introduction by theorizing about the importance of philosophy for ecumenical dialogue. The persuasive clarity of thought that philosophy aims to fund can generate fresh reconciliations of stale debates (xvii). Thus we find Manoussakis—in the most heated section of the book—arguing for the legitimacy of Petrine primacy from the principle of ontological precedence: although the Orthodox church emphasizes its conciliar basis, a council of bishops must be called by one who stands above the bishops, just as the body of a particular church cannot exist without a bishop as its visible head (30-31).

The argument for this sort of ontological precedence runs as follows: (a) for the one body of Christ to exist as one, diversity must be brought into unity; (b) diversity can only be brought into unity by a hierarchical structure that draws the many into one (23); (c) ultimately, the one that draws together the diverse body of the church must be a person (32).

The last point is what Manoussakis wishes to emphasize. Unity cannot be established or maintained by a council, because such a group remains abstract and impersonal. Conciliar union is hamstrung in an ethereal collectivity without a person as its concrete representative. Unity must be embodied, for abstract unity is not unity at all. This truth (that unity is achieved through a person) goes all the way back to the Trinity itself, where it is the person of the Father—not the generic divine substance—that guarantees the unity of the triune Godhead (33-35).

Through philosophical argument, Manoussakis pushes his fellow Orthodox brethren to see the need for the primacy of Peter. Precisely because it is a rigorous philosophical argument, it is tempting to say that if one follows all the steps of Manoussakis's logic, the problem of Petrine primacy ceases to be a theoretical point of contention between Orthodox and Catholic: both should hold to its necessity. Manoussakis acknowledges that putting such theoretical agreement into practice will still be difficult. Turning from pure to practical reason, he advocates a much more feasible unity under Ecumenical Patriarch Bartholomew, who then—as the church's one voice—would be able to lead the Orthodox church toward a recognition of Petrine primacy.

Manoussakis takes the same philosophically rigorous approach to a number of different contentious East-West issues in the remainder of the text: Mary's immaculate conception (5-14), the *filioque* (15-20), the character of divine theophanies (51-68), and the relation between the will and grace (69-91). In all, we see the same philosophical tendency to reduce issues to their most basic commitments, often revealing a harmony between East and West that is not readily apparent on the surface. The treatment of divine theophanies is particularly notable for its expert utilization of phenomenological method, a field of which Manoussakis has already demonstrated a mastery in his previous text, *God after Metaphysics*:

each divine theophany is shown to reveal not so much the *what* of God as the *how* of the divine Trinitarian persons, all of whom are indicated in each divine appearance (64-66).

Alongside bringing philosophy into ecumenical dialogue, Manoussakis promises to engage sympathetically the different *theological styles* of East and West in order to show how stylistic differences may be reconciled without evacuating the substance of either tradition, which is in many cases essentially the same (2). This promise is not carried through; attention to philosophical matters predominates. This is to be lamented as the idea seems a productive one. At any rate, theological style is an issue that merits greater consideration than it currently receives. At the very least, Manoussakis provokes readers to reflect on the place of theological style in ecumenical dialogue.

These debates may not seem to have much relevance outside Catholic and Orthodox circles. Yet Manoussakis's use of philosophy is a model for anyone who would like to contribute to ecumenical dialogue. Paradoxically, it is when the most basic theological positions are displayed that ecumenical reconciliation is most near: such is the ultimate lesson of Manoussakis's philosophical contribution to contemporary ecclesial dialogue.

Thomas J. Millay
PhD Student
Baylor University

**Ellen F. DAVIS. *Biblical Prophecy: Perspectives for Christian Theology, Discipleship, and Ministry.* Interpretation. Louisville, KY: Westminster John Knox, 2014. 283 pp. $40.00.**

Davis offers a unique look at the prophetic literature of the Christian Bible. She surveys theological contributions of prophetic texts from both the OT and NT with the goal of informing the theological understanding of the church. Considering the large corpus of material to cover, Davis surveys common themes in prophetic literature rather than systematically working through the entire corpus of biblical texts. The reader may notice that the books of Obadiah, Nahum, Habakkuk, Zephaniah, and Haggai are never cited, and Isaiah, Jeremiah, Hosea, and Amos are favored.

Davis opens with a chapter on the prophetic perspective, which consists of 1) concreteness of prophetic expression, 2) demand for integrity in interpersonal and creational communities, 3) participation in the suffering of God and world, 4) friendship with God, and 5) witness to those that do not worship Israel's God (7). Chapter 2 examines the cost and reward of the prophetic calling. Davis focuses on Abraham and Moses and what they contribute to the God-prophet relationship before turning to Moses, Miriam, and Jonah and failures in the prophetic role. Chapter 3 surveys the life and ministry of Elijah mainly through the lens of wholeness of life and then compares the ministries of Elijah and Jesus. Chapter 4 proposes six prophetic views on creation and the created order. Chapter 5 surveys prophetic critiques of economic policy and practice. Chapter 6 looks at the ministry of Jeremiah, focusing on the conflict and pain in his ministry. Chapter 7 surveys four texts that deal with the difficulties of discerning God's revelation. Chapter 8 is a treatment of Matthew's use of Isaiah, especially in the Sermon on the Mount and the Lord's Prayer. The book closes with a brief look at the similarities and differences between views of prophecy and prophets in Christianity and Islam.

Davis states that after the introductory chapter on the prophetic perspective subsequent chapters may be read in order or as stand-alone chapters. However, the introduction is very brief and does not offer a rationale for why these specific topics were addressed and why others were not. With six chapters on themes, two chapters on prophetic books, one chapter on Islam, and no conclusion, this results in the book being somewhat disjointed and it reads like a collection of essays.

Treating prophecy in both the Hebrew Bible and the NT is a difficult task, and it seems as if the author should have addressed the difference between these texts and the prophetic phenomenon as it spanned this period of time. The absence of a discussion of prophecy in the broader ANE and the treatment of prophecy in the Hebrew Bible and the NT as virtually the same blurs the distinction between prophecy as a cultural phenomenon and a theological reading of Scripture.

Keeping these observations in mind, *Biblical Prophecy* provides an excellent resource for ongoing theological reflection on prophecy and its implications for modern Christians. The final chapter on the views of prophecy in Islam and Christianity, while rather short, is perhaps the most valuable contribution of this book. Davis co-taught a course on Christians and Muslims reading Scripture together, and she offers reflections on this course and specifically how these two faiths approach issues in the prophets. Chapter 6, on creation and ecology, was also very insightful and is a welcome addition to the ongoing discussion of creation-care and its theological mandate.

J. Blair Wilgus
Associate Professor of Biblical Studies
Hope International University

**Shanell T. SMITH. *The Woman Babylon and the Marks of Empire: Reading Revelation with a Postcolonial Womanist Hermeneutics of Ambiveilence.* Minneapolis, MN: Fortress, 2014. 192 pp. $49.00.**

This volume, Smith's PhD dissertation reworked for publication, requires the unraveling of a labyrinth of terms from the cover page. For those unfamiliar with the terms postcolonial, womanist, or ambive*il*ence, Smith begins her four-chapter book with introductory definitions before tracing the history of select terms, such as womanist, more in-depth in chapter one. As each term takes the reader deeper into and farther along her hermeneutical spectrum, scrutiny of these early sections is advantageous.

Initially, Smith traces the history of postcolonial hermeneutics as arising from African American liberation theology, defining it as a reading which critically analyzes "empire, imperialism, colonialism, and other related phenomena. . ." (9). Since, in her view, liberation theology has privileged the male over female, she concludes that John is not, as male liberationists suppose, ". . . a voice of and for the oppressed . . ." but rather a proponent of "imperialistic and patriarchal ideology" (9). Smith argues these previous readings fail to address the spiritual and social reality of black women in the continental United States" (20), whereby black women are faced with the "double jeopardy" of racism and sexism (21), thus necessitating a womanist hermeneutic, that is, one that begins "with black women's experience" (19).

Most significantly, Smith coins a new term for her combination of postcolonial and womanist sensibilities, a hermeneutics of ambive*il*ence. She derives the term from Bu Bois'

"notion of the veil" (11), and Bhabha's "category of colonial ambivalence" (11). The metaphoric veil is the forced perceptions of "white America or black men" that prevents black women from "seeing themselves as they truly are" (11), and the ambivalence is the "simultaneous attraction to and repulsion from a particular object or person. . ." (11-12).

Chapter two includes a diapason of Smith's interpretive foundations, historically encompassing African American and feminist thought. She includes a brief, historical survey of African American interpretations of Revelation (93).

By far the shortest, chapter three briefly outlines Smith's views on the authorship, date, social setting, and occasion of Revelation. She concludes the author is an itinerate prophet named John, not the apostle (106-107), that he wrote during a Domitianic date (110), and that he encouraged opposition to and radical separation from Roman society and the imperial cult (116).

The final chapter delves into how Smith experiences the primary metaphor of Revelation 18, the woman Babylon. She wrestles with the metaphoric presentation of woman and city, especially with the destruction of the woman and its implications for violence against women. She concludes the woman is a brothel slave and an empress/imperial city, and thus both a participant in and victim of imperial structures. Smith states that she is herself both a participant in and victim of an imperialist society and therefore is both drawn to and repulsed by the woman Babylon.

Smith's book is scholarly, evidencing vast research in her field as well as exegetical competence. Her fresh, creative, synthesized hermeneutic is likely to gain significant attention. It is also an emotional text, inserting galvanizing, personal experience and reflection. Internal summaries render the book quite coherent.

The tone of the book lacks concinnity in places, perhaps due to its highly individualized approach (esp. 125-129). While advocating she can only speak for herself (125-129), and rightly addressing racism and oppression, those who do not embrace her particular sociological and political assumptions of race and gender may perceive broad racial and gender caricatures. Additionally, there is little acknowledgement of evil and righteousness, and when discussing the metaphors of Babylon/woman/imperialism, a thorough examination of their relationship to the metanarrative and other gendered metaphors, particularly to the bridegroom and the dragon/Satan, is absent. This is aggravated by the deficiency of a strenuous linguistic theory of metaphor and its constraints on meaning, as well as Greek exegesis beyond semantics.

Graduates, post-graduates, and professors will find the work useful. Those with a high view of Christian scripture and those practicing historical-critical exegesis will find fault.

Fred Hansen
Assistant Professor of Biblical Studies
TCMI Institute

**James K.A. SMITH. *Who's Afraid of Relativism? Community, Contingency, and Creaturehood.* Grand Rapids: Baker, 2014. 192 pp. $20.00.**

This thin volume is part of the ongoing series "The Church and Postmodern Culture." The authors of this series believe that the radical changes brought about in philosophy and culture by the complex turn to postmodern modes of discourse are not something that the

church should lament or fear. Rather, they hold that aspects of postmodern thought can actually help the church recover something authentically Christian which had been lost to a too rationalistic vision of the gospel. Other books in the series have considered deconstruction, globalization, and postmodern hermeneutics, as well as other areas where Christian discourse and postmodern thought intersect. Each volume is addressed to committed and thinking Christians who are seeking to learn and engage with postmodern thought.

In the introduction to this book, Smith answers the question posed by the title, who is afraid of relativism? Conservative Christians are. "Relativist" is a scare-word for many in the Christian world, not unlike the way "liberal" has functioned in the past. It is a label reserved for those who supposedly undermine the truth of the gospel by advocating a *laissez faire* approach to belief and practice—"Well, that may be true for you; but it's not true for me." On this account, relativism is the abandonment of reason and the embracing of an absurd chaos of plurality. Thus, it is not surprising that relativism has its fair share of critics coming from Christian circles. Smith chooses the analytical philosopher Alvin Plantiga and the sociologist Christian Smith as examples of well-meaning Christians who dismiss relativism as fundamentally antagonistic to the Christian faith.

Beginning with those who attack the dreaded relativism prepares Smith to sketch out an alternative depiction of relativism. Smith demonstrates that acknowledging truth to be relative is not the same as denying that it is indeed true; it is an acknowledgment that no created human person has access to a God's-eye view of the world. To say that truth depends upon where you stand is not a denial of God's universal authority and activity in creating and sustaining all life. It is but a simple admission that we can only know and experience the truth of God as finite, limited creatures in community with one another. In this way Smith demonstrates throughout the book that the fear of relativism so prevalent in conservative Christian communities is often simply a fear of embracing our own limits as created beings. The failed Enlightenment project to find an absolutely secure and objective foundation for all human knowledge is nothing other than the search for a new philosophical tower of Babel, the quest for a stability creatures were never meant to have.

This book will be helpful for those who desire to learn more about postmodern philosophy from a Christian perspective. Smith provides succinct introductions to the thought of Richard Rorty, Ludwig Wittgenstein, and Robert Brandom, illustrating their thought with appeals to contemporary films and music. Smith has the enviable ability to challenge in a disarming way unexamined and sloppy patterns of thought. For this reason, I think this would be an ideal book for use in an undergraduate course on philosophy or hermeneutics from a Christian perspective. It is a welcome addition to a fine series.

Stephen Lawson
PhD Student
Saint Louis University

**Kevin J. VANHOOZER and Owen STRACHAN. *The Pastor as Public Theologian: Reclaiming a Lost Vision.* Grand Rapids: Baker, 2015. 240 pp. $19.99.**

What is a pastor? For Vanhoozer and Strachan, the answer seems obvious: a pastor is one who shepherds a flock. Yet, for many of today's pastors and churches, they argue, the answer is substantially more elusive, constantly shifting in an effort to remain relevant to culture and

congregation. As a result, a case of identity crisis has crept into a vocation now populated by would-be generalists trying to minister among the people of God, while being shaped by metaphors siphoned from a secular culture—metaphors like CEO, therapist, and political agitator. These images of what a pastor should be, while not inherently unhelpful (after all, the needs of today's world are many and varied), have led to a lack of consensus regarding what pastors have to offer that the many specialists they attempt to emulate do not. They have led, too, to a slow divorce between the "practical ministries" (the day-in, day-out clerical tasks) and theological studies, which many pastors have left to the academic elite.

The solution to this crisis, the authors propose, is a reclaiming of the theological framework for pastoral work and of a unique role for those who serve as ministers of the gospel: pastor-theologians. As the name suggests, Vanhoozer and Strachan envision a pastorate made up of organic intellectuals who articulate and embody the gospel for the building up of the church, helping to shape its narrative as a people called to witness to God's Word and work in the midst of a secular culture, "a public spire in the public square" (184). In this sense, pastor-theologians can trace the history of their office from the pages of the OT (from the ministries of priests, kings, and prophets), to the work of Christ and the apostles in the NT, and through the long history of the church. From them, today's pastors can rediscover and revitalize the pastor-theologian model in service of the church.

For the most part, the authors make their case for pastor-theologians to clergy and the laity who hire them with clarity and concision. The chapters outlining the ancestry of the pastor-theologian will feel overlong to anyone familiar with the biblical metanarrative and the major movements of church history, but bearing in mind that this volume addresses a broad audience, even those sections feel necessary to their overall aim. Perhaps the only aspect of the book that disappoints is its misleading title. Readers looking for a discussion of the interplay between church and culture—how leaders in the former can directly speak and embody gospel truth to the latter—should look elsewhere. From the authors' perspective, a pastor-theologian interacts with the community by shaping the narratives of a congregation through preaching, liturgy, communion, pastoral visitation, and other activities associated with traditional ministry positions. Readers involved in less traditional ministry roles or in search of new ways to directly engage with their communities will find few relevant applications here.

However, those complaints are minor. Vanhoozer and Strachan's plainspoken tone as well as their balance between establishing a biblical/historical foundation for the pastor-theologian model and offering practical applications for those involved in pastoral ministry, make it an easy book to recommend for those working in a traditional ministry setting or serving on a congregational committee to hire pastoral ministry staff. They even include a few brief excursuses at the end of each chapter written by working pastor-theologians who can attest to the applicability and importance of the material for those in similar positions. Additionally, this would make an excellent textbook for a college or seminary course on congregational ministry, or even for a capstone course, provided that students are invited to think beyond the narrow scope of the applications the authors have offered.

Brandon Waite
Associate Minister
Grandview Christian Church, Johnson City, Tennessee

**David T. OLSON. *Developing Your Leadership Style: The Power of Chemistry, Strategy and Spirituality.* Downers Grove, IL: InterVarsity, 2014. 207 pp. $16.00.**

John Quincy Adams once wrote, "If your actions inspire others to dream more, learn more, do more and become more, you are a leader." How do you define leadership? That question has been discussed for ages; many answers have been drawn from as many perspectives. There are those who look to the qualities or skills that the leader should possess. For many the focus is the leadership style. The interest is evidenced by my simple search of "books: leadership styles" on Amazon.com that yielded 37,824 results. Interestingly, this volume, by Olson, was the third offering.

In terms of his credentials, Olson has over twenty years of leadership within the Evangelical Covenant Church and is currently the director of the American Church Research Project. Additionally, he is a regional director of church planting for the Evangelical Covenant Church. His experience includes serving as a pastor and church planter, as well as supervising churches in Minnesota, Wisconsin, Florida, and California. His previous book, *The American Church in Crisis*, provided groundbreaking research (based on a national database of over 200,000 churches) demonstrating that the population growth rate in the United States far outpaces that of the church. The title exposes his conclusion.

Olson begins this book with the oft quoted phrase of Charles Dickens, "It was the best of times, it was the worst of times. . . ." Once again he strongly opines, "The American Church is in crisis, and Christian leaders must face this crisis head-on." He continues with a question worthy of consideration, "How can we learn to lead wisely in an increasingly post-Christian, postmodern and multiethnic world? (10) His own assessment of church leadership is rather dismal: "Most Christian leaders are so influenced by the thought patterns of secular leadership that they cannot hear the new and radical message of Jesus regarding Christian leadership" (23).

This volume has as a stated goal "to present a simple yet robust model for Christian leadership [that will give you as a leader] . . . clarity as to how God has created you and how you can become the leader God has intended you to be." He makes two observations from his years of experience: first, that "Leadership strength is the slowest growing quality in the life of a Christian leader" and, second, that "the younger leaders are, the stronger they believe themselves to be; the more experience leaders gain, the more they become aware of how much more they need to learn" (10)

The model of leadership he develops utilizes a three-legged stool. Olson states that the model "is based on how Jesus taught, led and ministered, and on how he trained his disciples to lead and minister" (13). His scriptural foundation is found in the Great Commandment (Mark 12:29-31) and the Great Commission (Matthew 28:19-20). The three legs that determine/support leadership are spirituality (spiritual depth), which embraces all that it means to love God; chemistry (relational health), which has as its focus what it means to love people; and strategy (ministry fruitfulness), where the main emphasis is on how one loves the world and seeks to fulfill the mission of God in the world.

Leadership is determined on the basis of one's strengths, and the author provides an on-line assessment tool. The assessment tool asks one to respond to a set of questions that suggest which leg of the stool is dominant (chief strength) and which are the more subservient. There are different assessments depending on one's leadership role or point of service in the church or Christian community. Though this first set of assessments is free, there is a fee for those who desire to go deeper and utilize the on-line assessments for building a leadership team.

This is one of the greatest weaknesses of the book. Though the book is an easy read and helpful in many ways, more than once you are left with the impression that the real desire is to get you to invest more in the "program." In fact, his role as a consultant might be directly accountable for a style of writing that lends toward this self-promotion—that somehow his vast experience has resulted in a tool that will solve the church and church leadership crisis.

In terms of strengths, the discussion surrounding the delineation of the six leadership styles provides an excellent tool for reflection. Those styles are the sacred leader, relational leader, inspirational leader, building leader, mission leader, and imaginative leader. In the third section of the book, Olson outlines the six leadership styles, offering definitions of the styles and providing suggestions as to how one might strengthen the weaker "legs."

The discussion moves from the styles to the ways in which his model interacts with spiritual gifts, personality inventories, and leadership "intelligences." He devotes one chapter to each, beginning with the correlation that exists between his styles and the five leadership gifts in Eph 4:11-12 (Ch. 17: "The Six Styles and Spiritual Gifts.") In Chapters 18 to 20 he deals with the personality inventories, the "deep needs" of each leadership style, and the "intelligences" that each leadership style seems to "possess."

There is no question that the perspective of the book is evangelical. However, though there are several references to scripture, they are not really germane to the work. For example, it is only in a somewhat generic manner that he uses the Great Commandment and the Great Commission early in the book as the basis for the three legs of the stool. The book would benefit from an introductory discussion or even the development of the biblical basis for a particular leadership style or even a theology of leadership ministry.

What is the unique value of this book? Having done post-graduate work in the area of church/parachurch leadership, I find myself constantly searching for the "answer" as to how to develop leaders for specific ministries and how to develop my own leadership gifts. In addition to the reading that was required, many additional hours have been spent researching and reading the research projects of graduate students. While this book does not provide the final answer, there is much to commend about the six styles (and the basic on-line assessment). These can be very profitable for reflection by the earnest reader.

Chauncey A. Lattimer
Preaching/Teaching Elder
Martinton & Darrow Church of Christ, Martinton, Illinois

**G.K. BEALE and Mitchell KIM. *God Dwells among Us: Expanding Eden to the Ends of the Earth.* Downers Grove, IL: InterVarsity, 2014. 215 pp. $17.00.**

In 2004, InterVarsity published Beale's *The Temple and the Church's Mission*. Ten years later, IVP published this volume, in which Beale and Kim together put hands and feet on the theological principles explored in Beale's earlier volume. The current volume follows much the same structure as Beale's original work but is significantly condensed and has a more pastoral perspective that focuses on spiritual growth and on incorporating the implications of worship and the presence of God among his people.

In keeping with *The Temple and the Church's Mission*, the current volume walks through the meaning of temple in Scripture from Genesis to Revelation. The authors survey the meaning of temple throughout the OT, focusing specifically on the ramifications of God's

presence in Eden, the altars of the patriarchs, the tabernacle, and the prophecies of restoration after exile. Having set the stage for the biblical concept of *temple*, Beale and Kim continue into the NT, examining the Gospels to reveal what it means to describe Jesus as the New Temple, the letters to discover the role of the church as God's living Temple today (and of believers as priests within the ever-expanding domain of God's presence), and finally look at the new heavens and new earth of Revelation 21–22 in terms of Temple fulfilled. Each touch point reveals how God's presence with his people is at the heart of his plan for creation and salvation, and how worship drives the experience of God's presence, the enacting of mission, and the healing of God's creation from the wounds of the Fall.

The theologically intense material is wisely interspersed with anecdotal analogies and practical applications that bring the esoteric principles to life within a modern context. A summary chapter toward the end of the volume wraps the biblical survey and its results into a neat package that enables the reader to catch a glimpse of how these overarching themes wind all through Scripture, and what that means in our concept of God's purposes for his creation and church today. The final chapter challenges the reader toward an appropriate response of sacrificial mission, noting that worship within the presence of God both equips and motivates the believer to fulfill God's mission of expanding his Temple throughout all creation.

For those who have read Beale's original work, this volume will be a refreshing and very readable review of his intense and fantastic exploration of temple and worship in Scripture. For those unfamiliar with Beale's work, the current volume will prove a more challenging yet highly rewarding overview of these themes and their implications in the life of the church. The emphasis of these authors on looking first to Scripture to define and shape their concept of God's purpose and—by implication—their own purpose will find a familiar echo in readers from a Stone-Campbell background; both Stone and Campbell believed strongly that biblical themes and language should lay first claim in shaping a believer's view of reality.

The practical focus of this volume, combined with its readability and length (just over 150 pages), make the volume an excellent addition to a pastor's shelf. Quite frankly, it is a perfect fit for anyone who is interested in a deeper understanding of the themes of Scripture toward not simply knowing the text better, but living it better. The volume would also be well-suited for any involved in discipleship ministry, both professionally and personally (though probably not as an introductory experience for new believers). Both undergraduate and graduate students would benefit from reading Beale and Kim's work as an introduction to the biblical themes, though lower-level undergraduate students may not fully grasp the content and its implications. Overall, this well-written, readable volume is highly recommended.

Judith A. Odor
PhD Student
Asbury Theological Seminary

**Rowan WILLIAMS. *Being Christian: Baptism, Bible, Eucharist, Prayer*. Grand Rapids: Eerdmans, 2014. 92 pp. $10.00.**

"This is what theology should be: so simple a child can understand it!" These well-intentioned words accompanied a post that appeared on my Facebook not too long ago. They were

sent from a fellow church member who has done some commendable men's ministry in our church but who obviously gets a bit annoyed with dense theological discourse. The post featured a young child's question on a fairly profound theological question and a response that was indeed, very understandable, not because of its simplistic nature but rather its profound depth. While I suspect that my friend assumed that the theologian was not one of us rather "stuffy" types, the disarming brilliance of the piece pointed to a scholar of exceptional skill. Not surprisingly, the author was the former Archbishop of Canterbury, Rowan Williams, who has made a career offering remarkably "simple" expositions on deep theological topics. His recent 2014 offering on the essentials of Christianity, this volume is but another Williams' gourmet meal offered in the surroundings of a neighborhood pub or diner. It is the kind of "simple," tasty food that my friend, Tim, readily enjoys, and yet leaves me, the scholar, with a full theological stomach. I guess that is what a good theologian should do.

This short volume is written for the novice and the teacher, as well as for the unbeliever and those who have committed themselves to Christ and his Church. Its four chapters (based on Holy Week "talks" given by Williams in the Canterbury Cathedral), offer profound theological insights about the essence of Christianity as witnessed in the four distinctly Christian practices enumerated in the title. In contrast to the fuzziness of many American versions of the "Christian life," this volume articulates a "sacrament-shaped" journey that is anything but ritualistic. Let me briefly comment upon two of these chapters.

Stone-Campbell adherents will naturally be drawn to the volume's opening chapter on baptism. Not surprisingly, he begins his discussion with Jesus' baptism and its correlation to that of the Christian, but in a theological way that goes far beyond some of our tradition's "patternism;" i.e., be immersed because Jesus was immersed. Drawing on the Eastern Christian tradition, Williams notes that in its signature iconography, "you will see Jesus up to his neck in the water, while below, sitting under the waves, are the river gods of the old world, representing that chaos that is being overcome. So from very early on baptism is drawing itself a set of very powerful symbols. Water and rebirth: rebirth as a son or daughter of God, as Jesus himself is a son; chaos moving into order as the wind God blows upon it" (3). Yet baptism is more than an initial rite of the Christian life; it is an identification with the earthly *ministry* of Jesus "'in the depths': the depths of human needs, including the depths of our own selves in their need—but also in the depths of God's love; in the depths where the Spirit is re-creating and refreshing human life as God meant it to be" (5). One other theological gem in this chapter should be noted in reference to our baptism's association with that of Jesus; i.e., our identification with his threefold offices of prophet, priest, and king (12). In his disarming simplicity, Williams observes, "The baptized person . . . as we grow into his life and humanity these three ways come to characterize us as well. The life of the baptized is a life of prophecy and priesthood and royalty" (12). Thus, baptism's efficacy is to be *lived* and seen in the New Community's Christ-like questioning of the status quo, bridge-building, and commitment to justice and equality, especially for those on the margins (12-17). What a *catechesis* this could be for those who are contemplating this initial step of Christian discipleship, not to mention the many who have already stepped into the baptistery unaware of the magnitude of this decision. Lest Williams be perceived as an unrealistic idealist, the bishop offers these encouraging—and prescriptive—words: "So if, as a baptized person, you still sin—don't panic! Remember the depths of God's love still surround you. . . . Rather, it is as though you are deliberately ignoring the depths all around

you, and not letting the reality of the world's need and the reality of God's love come through. So, what you need to do is to take the shutters down again, and you will find that every prayer of penitence that you pray is a taking-down of the shutters and letting the baptismal depths well up around and within you again" (17-18).

In similar profundity, Williams provides memorable if not altogether brilliant insights on the nature of the Lord's Supper ("Holy Communion changes the way we see things as well as people . . . as we learn to see our neighbor as God's guest," 51), and prayer, in which he invokes the reflections of three early Christian writers (Origen, Gregory of Nyssa, and John Cassian) on the Lord's Prayer (64-81). On this latter "practice," in particular, the author allows the voices of the *Eastern* Church's past to correct the all-too-prevalent *Western* notions of prayer; i.e., "to persuade God to be nice to us or to get God interested in us" (80). Contra our contemporary self-absorption, prayer is about God's work in us, living justly in the world, and fidelity (80-81).

I have left Williams' second chapter, "Bible" for my concluding comments. For many in the Stone-Campbell community, the author's observations about the Bible are a most welcome respite from arid discourses on the fine points of exegesis or apologetic arguments for scriptural inerrancy. In his characteristic perceptiveness, Williams reminds us "text-oriented" types "that for the huge majority of Christians throughout the centuries, as well as for many today, the Bible is a book *heard* more than read" (21). While in no way denying the importance of studying the written word, the author calls our attention to Christianity's noble audible tradition: listening for God, learning the Bible, and then declaring that message to its unbelieving audience (22-23). This premise, then, brings some of Williams' most creative—and controversial statements in the entire book. For example, the bishop uses the parables of Jesus as an analogy for how to approach all of Scripture: "The Bible is, you might say, God telling us a parable or a whole sequence of parables. God is saying, 'This is how people heard me, saw me, responded to me; this is the gift I gave them; this is the response they made. . . . Where are you in this?'" (27). In many ways, these words offer a refreshing hermeneutical corrective to a pedantic historical-grammatical approach. On the other hand, this *storying* methodology tends to be a bit dismissive of issues like biblical historicity. In commenting on the historicity of Daniel, Williams writes, "Rather than get hung up on historical details, we need to keep coming back to the question, 'What does God want to tell us?'" (32). I can think of a good number of my colleagues who would take *exception to these words. Yet, while Williams cautions against "an obsession with historical matters,*" he also chastises those who have a "cavalier attitude to history" (33). The Bible's narrative can never simply be reduced to a "good story" (33). Moreover, he would argue that the NT's historicity is "of crucial importance," due to its composition by people who were eyewitnesses to the events (33). This "different character" of NT history-writing (from the Old) should not be neglected in any serious discussion of biblical historicity. Most importantly for the author, the perplexing ambiguities of the OT find their resolution in Jesus Christ: "As Christians read the Bible, the story converges on Jesus" (35). No doubt, Williams realizes the complicated nature of this hermeneutical enterprise: "It is not as if you can produce once and for all a Christ-centred reading of the Bible that tells you exactly how to relate all the different bits to the centre" (35). But given Jesus' own reading of the OT on the Damascus Road (Luke 24:27), this is precisely what makes the Jewish Scriptures, "Christian." Needless to say, this chapter provides all kinds of fare for discussion.

In short (no pun intended), this volume is that unusual kind of theological book that invites—and *delights*—both the lay person and the scholar. It is for my local church friend, Tim, and my theologian friend, Chris (already both Rowan Williams' fans). And it is for all of us "in between"—a poignant reminder that good theology can be popularly accessible without sacrificing depth.

Robert C. Kurka
Professor of Theology and Church in Culture
Lincoln Christian University

**Andreas J. KOSTENBERGER, and Darrell BOCK with Josh D. CHATRAW. *Truth in a Culture of Doubt: Engaging Skeptical Challenges to the Bible.* Nashville, TN: Broadman & Holman, 2014. 224 pp. $19.99.**

A significant opponent of the church, doctrine, and biblical scholars in the 21st century is a man who goes by the name of Bart Ehrman. Ehrman is a scholar (PhD, Princeton, 1985) who has become known for his attacks on the validity of faith in the 21st century and the authority of Scripture, among other significant issues. His arguments against nearly every facet of Christianity are the focus of this volume, and the authors take one issue at a time and develop a thoughtful, detailed, and sometimes bordering on trite response to five of the most significant issues.

These issues, all noted in the form of a question, include (in order): Is God immoral because he allows suffering, is the Bible full of irresolvable contradictions, are the biblical manuscripts corrupt, were there many Christianities, and are many NT documents forged? Each chapter focuses around one format: a short introduction to Ehrman's thoughts on the issue of the chapter, attending to a number (anywhere from 3-6) of issues that are key to Ehrman's perspective on the issue of the chapter in a claim-counterclaim style, and ending with a set of discussion questions to help the reader move outside of the content of the chapter.

The content of each chapter is very thoughtful and well-written, but it is nothing new to the study of apologetics. Contradictions in logic, basic arguments for the authority of Scripture, and fallacies abounding are at the core of the authors' responses to Ehrman, and, unfortunately, end up being cliché and repetitive from any basic apologetics primer. If you've ever read a book on apologetics or faith and reason, then there will be nothing new for you in this volume, unless you have a desire to know more about Ehrman and his writings.

The most significant problem with this book is that it is noted that Ehrman has a part in proffering each of the issues discussed, but that "[t]his book is not so much about him but about the positions he represents as the best known, public-square spokesperson for skepticism and the Christian faith." (xii) This collection of apologies for the Christian faith would be beneficial for anyone going into academia who will undoubtedly come across those who hold to one, or all, of these positions, but the tone of the book would have been much better received if the authors would have simply stated that this book is a response to Ehrman, first, and the by-product of the time and energy put into this book might be useful in combating those who espouse a type of these positions, second.

The desire to separate Ehrman from his beliefs causes one to be a bit confused after reading the preface and introduction, which focuses around Ehrman's journey from a funda-

mentalist Christian to a full-blown skeptic, then reads on about Ehrman in every single chapter throughout the book. Not everyone who has a problem with evil and the existence of God, for example, will provide the same arguments as Ehrman, but to pigeonhole yourself in the same way that the authors do makes it an uphill battle to say that this book is not about Ehrman but anyone who espouses his beliefs. The setup of this volume seems to be a faux study in apologetics that turns out to be a straightforward reply to Ehrman. In the end, this convolutes the overall message(s) of the book as opposed to having a clear subject and point of contention.

This volume is a wonderful beginner's guide to several important apologetics issues of the 21st century, and a good primer to Bart Ehrman and his work without needing to slog through all of Ehrman's works. In the end, the authors have solid points of argumentation for their views, in opposition to Ehrman, that will be beneficial for any student of the Bible getting into the study of apologetics, and the discussion questions at the end of every chapter alone are worth the $19.99 price tag. It is debatable if the arguments put forth in this book would be effective against Ehrman or any person holding to his specific worldview, but what is clear is that the authors' desire is for the reader to see "that the case for the Bible and Christian faith is altogether much more convincing than the case for skepticism" regardless of who the skeptic is, or what they believe. (179)

Michael Fightmaster
Biblical and Theological Studies Faculty
Covenant Christian High School

**Fouad MASRI. *Connecting with Muslims: A Guide to Communicating Effectively.* Downers Grove, IL: InterVarsity, 2014. 176 pp. $15.00.**

This is the second book by Masri dealing with interactions between Christians and Muslims. A native of the troubled land of Lebanon, he was caught between the hate-filled conflict of Muslim, Israeli, and Christian communities of the Middle East, himself being from a Christian home. Hate and disgust was a part of his life until the death of a friend through collateral action caused him to realize that hate was not the answer—only Christ could bring healing and peace to war-torn hearts. From that experience he has been dedicated to helping his fellow Christians to understand the world of Islam and through better understanding to reach them for Christ. He has also founded the Crescent Project which is a Christian organization dedicated to the conversion of Muslims throughout the world and training fellow Christians for the same.

Perhaps the best advice Masri has for the Christian who wants to interact with Muslims is to read the Qur'an. In almost all cases the Muslim will be quite impressed with anyone who has taken the time to read their Holy Book. It will open many doors to further discussions about both the different and similar perspectives with Christianity.

The book is divided into two parts. The first deals with basic NT texts dealing with evangelism with a special emphasis on developing an awareness of Muslims in your vicinity. Rather than being influenced negatively through often biased contemporary media, Masri challenges you to engage Muslims with the love of Christ as you interact with them in your everyday life. He notes that the Christian need not be hesitant to engage the Muslim due to ignorance of Islam, if the follower of Jesus will prepare at least a "working

understanding" of Islam—which he provides. After all, it is not the understanding of Islam that will convert the Muslim but the power of the Holy Spirit through a meaningful presentation of the gospel, which of course is not dependent on the rhetorical skill of the Christian. However, one must also learn the Word well enough to "give a reason for the hope that is within you."

Part 2 deals more practically from the perspective of the Muslim, that is, how does the common Muslim view Christians and what are their basic objections to Christianity. Masri categorizes these objections under seven questions: What do you think of Muhammad? Hasn't the Injeel [NT] been corrupted? Who is Jesus, the Son of Mary? Who actually died on the cross? Don't Christians worship three Gods? and Why did Jesus have to be sacrificed? He encourages fellow Christians to prepare simple but meaningful responses to these questions because they will inevitably become the primary areas of discussion as a dialog between Christians and Muslims proceeds. For each question the author provides a brief background and explanation of why it figures prominently in the mind of the Muslim. He then outlines practical responses to each that draws in part from the Qur'an and then effectively relates it to the Injeel (Arab word for NT), explaining how and why the Muslims typically answer the question the way they do, what legitimacy their understanding may have in regard to Christian teaching and then shows how the NT answers the question and where Islamic theology is inadequate and/or inaccurate.

To give a brief example of Masri's suggested response to a question, in this case "Who Jesus Is," he notes that the Qur'an states that Jesus was virgin born, performed miracles and was most likely resurrected from the dead, none of which was attributed to Muhammad. Jesus is mentioned some 90 times in the Qur'an—much more often than Muhammad. In a sense, Jesus was the greatest of the Prophets because of these things but he was not the last Prophet, which implies that his message was corrupted by his followers, and thus it was necessary for a later and last Prophet to be sent. However, according to the Qur'an, despite being the greatest Prophet, he was not the Son of God nor was he divine. Often the initial response from a Muslim on hearing or reading that Jesus was God's Son implies sexual relations between God and Mary. Thus the Christian must clarify that even though Jesus was Mary's son and fully human, it was through the power of God (Holy Spirit) that this unique combination of the human and divine form came into being, not through human sexual relations. Jesus was fully God and fully man by the power of God. Inviting them to read Phil 2:5-11 or John 1:1-18 would be good to do at this point. The author offers of course much more than this on this question, but this gives you a picture of how he proceeds.

For many Christians who want to reach out to their Muslim neighbors, much of the material for the Islamic perspective will be quite unfamiliar. Masri's book would be an excellent source for helpful information about Islam as well as a practical guide in how to use that material effectively in conversations with Muslims. Since there will only be an increased interaction between Christians and Muslims in our world, it would be good for all Christians to prepare themselves for opportunities to engage their Muslim neighbors in meaningful dialog about our faith. Masri's book would be the place to start.

Calvin (Wes) Harrison
Professor of Bible and Humanities
Ohio Valley University

**D. A. CARSON et al., eds. *NIV Zondervan Study Bible*. Grand Rapids: Zondervan, 2015. 2880 pp. $49.99.**

An ever-growing number of options populates the study Bible section of Christian bookstores. In 2015, one major addition was this volume (not the same as Zondervan's still-in-print *NIV Study Bible*). A less cumbersome and more helpful title would be the *Evangelical Theology Study Bible* or the *Biblical Theology Study Bible*—for that is what it is. The book begins, "The *NIV Zondervan Study Bible* is an all new study Bible built on the truth of Scripture and centering on 'biblical theology'—the ways in which many important themes work their way through Scripture and come to a focus in Jesus Christ" (v, see also xxiii).

A five-member Executive Editorial Team is led by evangelical doyen Carson. The book jacket describes a team of "contributors from a wide range of evangelical denominations and perspectives." Note that this "wide range" comment does not similarly claim diversity of gender or ethnicity. Only three of the sixty-seven contributors are women, and the number of non-white and/or non-Western contributors is similarly small.

I have ready access to about ten study Bibles. This new publication is the longest of them (and not because of a large font). It is, for example, 350 pages longer than the *NIV Study Bible* (2880 vs. 2530). It is longer even than study Bibles that contain the deuterocanonical books (compare, for example, the *New Oxford Annotated Bible* at 2346 pages).

Throughout the study Bible are an impressive number of charts (eighty-one), illustrations (fourteen), and content-related maps (ninety-four), as well as numerous photographs (e.g., eight in Genesis, nine in Matthew). The back matter consists primarily of twenty-eight articles which average two pages in length and focus on biblical theology (rather than, for example, history and historical-critical method). This focus is sometimes explicit ("The Bible and Theology," "A Biblical-Theological Overview of the Bible") and sometimes thematic ("Creation," "Sin," "Covenant," "Justice," "Shalom"). The emphasis on biblical theology appears also in the book and corpus introductions, which typically have a section with a subtitle such as, "The Pentateuch from a Biblical Theology Perspective" (14-16) or "Theology of the Psalms" (975-976). The book ends with fourteen maps and a gazetteer, which are essentially identical to those in the 2011 *NIV Study Bible*, though the 2011 maps are printed in brighter colors and are slightly larger. These two Zondervan publications also share an identical and extensive concordance.

A brief survey of a few important topics will be helpful.

Creation: The introduction to Genesis, under the subheading "Genesis and Science," states, "The contemporary reader of Genesis should strive to read the text as it was originally intended to be read by the ancient reader. . . . This requires care and knowledge of the purpose for which Moses (*sic*) wrote the text. We should exercise care to read the Bible in a manner that remains sensitive to the literary clues and nuances that the writer intended" (20). Later, the note at Gen 1:1 offers a comment on בָּרָא (*bara*, "created") in line with the study Bible's emphasis on theology: "God is the subject of this verb every time it appears in the Bible (Gen 1:21, 27; 2:3-4). This is something that only God does. Although creation out of nothing is implicit in Gen 1, for more complete statements see Isa 45:7-18; Rom 11:36; Col 1:16-17."

Calvinism: The notes on Romans give recognition to Arminian views, but lean toward Calvinism. See, for example, the note on 8:3 which states that Jesus "was not guilty of sin 'in Adam' as we are." Notice the quotation marks around "in Adam," even though Adam is

not mentioned in this context and the phrase "in Adam" does not appear in Romans (cf. 1 Cor 15:22). In contrast, the notes curiously omit any comment on "predestined" at Rom 8:29-30 (though there is a substantive note on predestination at Eph 1:4, and the note on John 6:44 plainly teaches, "The Father gives select individuals the desire and ability to come to Christ . . .").

Women: Notes on Genesis 1–3 and Gal 3:28 lean toward an egalitarian view. Notes on 1 Tim 2–3 lean toward a complementarian view. Notes on other key texts (Rom 16:7; 1 Cor 11 & 14; Eph 5; Col 3; 1 Pet 3) are more or less balanced in this regard.

Eschatology: The introduction to Daniel states that the prophecies in Daniel look "beyond the near future to events of the end times" (1689), but also cautions that "The book does not intend to give information that would allow readers to predict the time period when Jesus will return at the end of the age" (1689). The introduction to Revelation offers a noncommittal description of the standard interpretive approaches and millennial views, noting that, "Amid these many interpretive approaches, Revelation's central message is clear: God sovereignly rules history and will complete his plans to judge and save through Jesus, the slain Lamb and returning King" (2584). Notes on the Olivet Discourse are similarly noncommittal, though at Mark 13 they lean toward a first-century context and at Matthew 24 toward an eschatological context. Moving to Thessalonians, the comment on ἀπάντησις (*apantēsis*, "meeting") in 1 Thess 4:17 says, "Paul's word choice . . . implies that the church, once it has been 'raptured' to Christ in the air, escorts him to earth" (note the quotation marks on "raptured"). The comment on 2 Thess 2:3 says the "man of lawlessness . . . is typically identified with the antichrist," an unfortunate equation in my opinion.

In closing, this volume is a sizeable and high quality study Bible and an excellent option among many choices, especially for evangelicals. It has two considerable strengths. The first, described above, is its emphasis on biblical theology. The second, mentioned here for the first time, is that its purchase comes with an access code to an online version of this volume which can be searched and personalized (see www.NIVZSB.com). Though not entirely unique (compare the *ESV Study Bible*), this is a rare and especially useful option.

Jeff Miller
Professor of Bible
Milligan College

**Christopher B. HAYS. *Hidden Riches: A Sourcebook for the Comparative Study of the Hebrew Bible and the Ancient Near East.* Louisville, KY: Westminster John Knox, 2014. 425 pp. $45.00.**

"When the reader is faced with the fact that biblical stories and ancient fables share certain characteristics and features," writes Hays, "temptations crowd in: some try to ignore the commonalities in an attempt to affirm the uniqueness and historical truth of the Bible; others reject the idea that the Bible contains any historical data at all. . . . A moderate position is both more accurate and more difficult to stake out" (118). But how does one find this middle ground? In this volume Hays seeks to provide a starting point for answering that question, at least where the Hebrew Bible is concerned.

The opening chapter lays out the rationale for the book: why is comparative analysis important to the goals Hays has in mind for the book, and then makes clear the intended

audience (particularly undergraduates and graduate students, readers who are informed about critical study of the Bible but are not yet specialists). Hays also makes it clear that this volume is meant to be an introductory text rather than an exhaustive anthology (like the magisterial *Context of Scripture*[1]). Hays sacrifices scope for careful analysis and description, whereas other anthologies sacrifice description and analysis for scope.

Chapter 2 provides the reader with a brief, though helpful, overview of comparative analysis of the Bible. The strength of this chapter is not only in the survey of major comparative approaches, but also Hays's careful analysis of these approaches.

Hays divides the rest of the book up roughly according to the traditional divisions of the Hebrew Bible. Chapters 3–9 cover comparative issues relating to the Pentateuch (Genesis-Deuteronomy), chapters 10–13 cover the Former Prophets (Joshua, Judges, Samuel, and Kings), chapters 14–19 the Latter Prophets (Isaiah, Jeremiah, Ezekiel, and Hosea-Malachi [the Minor Prophets]), and chapters 20–27 the Writings (Psalms, Proverbs, and Job).

Each chapter follows a nearly identical pattern. First, Hays gives the readings from the Bible and the ANE sources. Sometimes the biblical text is included (in the case of the flood narratives it is included to allow Hays to highlight different redactional layers), though there is always a selection from the Bible listed. And second, he elaborates on the comparative analysis. Sometimes this is accompanied by short analysis of the ANE sources before getting to the actual comparative work, as in the case of the chapter on creation accounts. Each chapter concludes with very helpful reflection questions for stimulating discussion and a short bibliography suggesting further reading. Footnotes are kept to a minimum, and those that do appear are for the benefit of instructors or others with advanced knowledge. This volume is not a sustained analysis. Instead, each chapter largely stands alone as a brief comparative analysis which is meant to serve as an introduction to comparative work on that particular form of literature.

My one major criticism is one that Hays himself has already identified: iconography plays too small a role in this volume (9). The short section of images that Hays provides (xvii-xxv) do not accompany the relevant texts. Medium affects interpretation. Hays gives a physical description of texts and artifacts, but reading that the Laws of Hammurabi appear as a "cuneiform text on black basalt stela, 2.25m high × 65 cm high," (121) is not the same as seeing the stela in the shape of an index finger with a relief on the "fingernail" of Hammurabi receiving the laws from the sun-god Shemesh. However, a reader can easily overcome this deficiency using Google image search.

This criticism aside, in writing this volume, Hays has produced an excellent introductory text to comparative research about the Hebrew Bible. It is an ideal text for use in any classroom, from an undergraduate introduction to the Hebrew Bible at a secular university to a book-specific class at a denominational seminary. Christopher Hays is to be commended for producing a book that is of manageable size as well as highly informative.

Justin James King
Indiana University-Purdue University, Indianapolis

[1] William Hallo and K. Lawson Younger, Jr., eds. *Context of Scripture* (Leiden: Brill, 2003).

**James K. HOFFMEIER, Gordon J. WENHAM, and Kenton SPARKS. *Genesis: History, Fiction, or Neither?* Grand Rapids: Zondervan, 2015. 176 pp. $16.99.**

Zondervan's Counterpoints series brings together scholars with different theological positions to address a topic. Each contributor presents their position and the other contributors respond to it. Over thirty volumes make up the series, and this volume joins two other Counterpoints volumes that address issues in Genesis: *Three Views on Creation and Evolution* (1999) and *Four Views on the Historical Adam* (2013).

In the present volume, Hoffmeier argues that Genesis presents real events that happened in history. Gordon Wenham argues that Genesis is "proto-history"; historical events lie behind the accounts in Scripture, though these accounts may be slightly embellished. Kenton Sparks argues that the authors of Genesis adapted and adopted ancient genres and narratives to tell theological truths, and are not historical. Each article has its own strengths and weaknesses both in position as well as in presentation. These are highlighted satisfactorily in the responses offered by the other contributors and can be ignored in this review. Instead, what remains will highlight some of the strengths and weaknesses of the volume rather than a summary of its contents.

Each Counterpoints volume varies in the number of contributors and the format of the chapters. One strength of this volume is that contributors were asked to directly address the same three texts in Genesis: the Nephilim in Gen 6:1-4, Noah and the Ark in Genesis 6–9, and the Tower of Babel in Genesis 11. Other Counterpoints volumes have allowed contributors to choose texts that best support their position, meaning at times contributors almost talk past one another. Responding to the same biblical texts in this volume allows the reader to clearly see how the contributors' approaches to the text are similar or different.

While one might expect a book like this to address the historicity of the creation accounts in Genesis, perhaps because two previous volumes in the series have addressed issues relating to creation, the present volume did not specifically address this issue, though each contributor did make at least passing comments about Genesis 1–2.

One strength of this series is that not only does it present different approaches to a topic but also scholars write from their own perspective and then respond to the positions of the other contributors. Herein lies one of the weaknesses of this particular volume. Kenton Sparks offered detailed responses to both Hoffmeier and Wenham, clearly identifying the differences between his position and theirs as well as highlighting what he sees as problems in their position. Sadly, Wenham and Hoffmeier offer very little response to one another. Hoffmeier mainly highlights how he agrees with Wenham's approach and he effectively makes no real distinction between their two positions. Wenham makes a slight distinction between his view of proto-history and Hoffmeier's strict historical approach, but his response is focused much more on reading Genesis as a literary whole than on identifying differences between his position and that of Hoffmeier.

This volume is very accessible and is appropriate for those interested in beginning study of Genesis, though some understanding of basic issues in Pentateuchal study will certainly help evaluate the claims made, especially those of Sparks and the responses to his chapter. The book seems especially suited for upper division college courses.

J. Blair Wilgus
Associate Professor of Biblical Studies
Hope International University

**Walter BRUEGGEMANN. *From Whom No Secrets Are Hid: Introducing the Psalms.* Louisville, KY: Westminster John Knox, 2014. 194 pp. $30.00.**

While hardly Brueggemann's first book on the Psalms, this one does have some unique contributions for those familiar with his previous works on the subject. His thoughts first published in the article, "Psalms and the Life of Faith: A Suggested Typology of Function" (included as an appendix), continued in *The Message of the Psalms: A Theological Commentary*, and flavoring all his other works on the Psalms are present here, however, not explicitly. Where the Psalms were previously described as statements of Orientation, Disorientation, and New or Re-Orientation, here they are not, but are just below the surface. The focus of this book is the use of all of the Psalms in the contemporary life of the church, not merely the comforting ones.

A new contribution to the study of the Psalms in this book is the use of two words describing the work of the Psalms both in past and contemporary contexts: disclosure and reperformance. Brent Strawn, editor of the book, pens an essay introducing the disclosing nature of the Psalms. Strawn highlights the act of secret sharing as therapeutic and sacred. He sees the Psalms as a place where all secrets, ancient and contemporary, are unveiled to other believers and most importantly before God "from whom they cannot be hidden" (xxii).

Ancient and contemporary engagements with the Psalms are described as occasions for reperformance. As believers experience the highs and lows of human existence, the Psalms help by lending words needed to engage in "*dialogic covenantalism*," bringing praise and lament to the God who is always there (1). But this reperformance is hindered because of the limited exposure many Christians and churches have to the Psalms due to discomfort with the "counter-world" they portray. This counter-world is the world imagined as it should be, subversive to our own (calling to mind the author's *The Prophetic Imagination*). For example, a short but insightful chapter describes the subversive transformation of Canaanite traditions by Yahwistic reperformance.

The typical psalmic genres, each described as an opportunity for disclosure and reperformance, are discussed as the chapters unfold: hymns of praise, enthronement psalms, songs of Zion, laments, imprecatory psalms and language, penitential psalms, wisdom psalms, historical psalms, and thanksgiving psalms. A few chapters devoted to exploring specific psalms are included; the work done on Psalm 104 is particularly fascinating. However, the orienting material in these genre chapters is quite short. If being used as a course textbook, an additional textbook laying out definitions, forms, and so forth would be needed. While orienting material may be abbreviated, the genre and thematic exploration of specific psalms in these chapters are of the caliber one would expect from the author: keen to details, theologically adept, and giving attention to both ancient and contemporary contexts—interrogating previous interpretations and applications.

As stated previously, this book is written with the life of the church in mind. It would be a terrific resource for the pastor preaching through the Psalms, hoping to expose his or her congregation to both disquieting and comforting Psalms. Brueggemann does not smooth over the rough passages but helps the reader to relate to them and take up the work of disclosure and reperformance in their own lives and in the life of the church.

Kelly D. Dagley
Associate Professor of Biblical Studies
Hope International University

**J. Ross WAGNER. *Reading the Sealed Book: Old Greek Isaiah and the Problem of Septuagint Hermeneutics.* Waco, TX: Baylor University Press, 2014. 308 pp. $49.95.**

Wagner makes a significant contribution to the burgeoning field of Septuagint studies with a concentration on translation hermeneutics. This volume includes five chapters of different lengths with a helpful bibliography as well as indexes of ancient sources and modern authors. The book is well written and skillfully argued.

Wagner offers a close textual-linguistic analysis of a single chapter of Old Greek Isaiah, the opening vision in Isaiah 1. He seeks (1) to describe the constitutive character of the translation "including its prospective function in the target culture" and (2) "to model an approach to interpreting OG Isaiah that befits its character as a translated text" (35). He seeks to contribute to larger debates about the model of translation evident in the text and the question of the "actualizing" tendency of prophecies in OG Isaiah. Wagner draws upon Descriptive Translation Studies as articulated by Gideon Toury and implemented in Cameron Boyd-Taylor's *Reading between the Lines: The Interlinear Paradigm for Septuagint Studies.* Descriptive Translation Studies analyzes translation as an event of three dimensions within a target culture: function, process, and product. Norms and expectations of translation vary across time and place yielding a shifting sense of what constitutes an "acceptable" translation. Wagner builds upon Boyd-Taylor's case for understanding the Septuagint broadly within the "interlinear paradigm," marked by isomorphism, morphosyntactical correspondence, quantitative fidelity, and serial fidelity in translation. He also employs Umberto Eco's theory of semiotics, Global Semantic Universe, as a broader theory of interpretation.

Wagner moves through each passage meticulously, placing Hebrew and Greek texts in parallel on the page followed by punctilious analysis of translation decisions, large or small. He gives attention to a range of linguistic, textual, and literary features in the translated text. His observations are accurate, astute, and insightful. Wagner consistently notes rhetorical figures in the Greek text, amassing a body of evidence toward the question of the assessment of "textual acceptability." For example, he notes, "Paronomasia is a recurring feature in Isaiah's opening vision, particularly in the Greek version" (231). He playfully and adeptly intersperses rhetorical flourishes of his own: "confronts the hearer with a cacophony of 'ê' sounds" (139) and "rapid-fire burst of plosives arrests the audience's attention" (150). As a contribution to the debate about the model of translation evident in OG Isaiah, Wagner offers a negative finding, "What we have not found, however, is compelling evidence to suggest that the Greek translator sought to 'actualize' OG Isaiah 1 for his audience by encoding his translation with specific references to contemporary historical events" (233). He locates the Hellenistic synagogue as the likely location of origin for OG Isaiah and documents the translator's attempt to resolve ambiguities in the text. For example, the translator reconfigures 1:22b into "your tavern keepers mix the wine with water." Wagner also documents efforts to craft the character of the divine in ways conducive to a Hellenistic audience.

Cumulatively, Wagner's book is a success and will hopefully serve as the vanguard of other similar studies. Readers who are new to the field should also now note the second edition of *Invitation to the Septuagint,* by Karen H. Jobes and Moisés Silva (2015) for the *status quaestionis* of Septuagint studies.

Trevor W. Thompson
PhD Student
The University of Chicago

**Seán FREYNE. *The Jesus Movement and Its Expansion: Meaning and Mission*. Grand Rapids: Eerdmans, 2014. 383 pp. $35.00.**

This volume is the final book in Freyne's long career of studying ancient Galilee and its relationship to the historical Jesus. Completed shortly before Freyne's death, this book is the product of a lifetime of research of the early Jesus movement within its Galilean context. This book is unique among Freyne's other works, however, because it expands that research into the apostolic period, sub-apostolic period, and well into the second century.

The first three chapters are worth the price of the book. Chapter one questions the epithet "Galilee of the Gentiles," arguing that Jews in Galilee and Jerusalem "availed themselves of the opportunities that were on offer within the larger context while resisting any easy assimilation to that culture, especially its religion" (47). Chapter two explores the turmoil that existed in the first century when there was a strong Roman presence in Galilee. Chapter three addresses the overlooked issue of economics in Palestine. The flourishing economy in the pre-Maccabean state required Hellenization which was challenged in the Maccabean revolt, after which the Hasmoneans themselves became Hellenized. Freyne argues that Jesus had "a principled avoidance" (129) of Sepphoris and Tiberias based on the absence of any reference to these cities in the NT. However, why did Jesus not have "a principled avoidance" when he visited Caesarea Philippi? Nonetheless, Freyne is cautious in using economics to make decisive claims on the historical Jesus because circumstances "vary from place to place and from period to period" (131). These three chapters lay the historical foundation for the rest of the book but they are filled with the insights of Freyne's vast knowledge of Galilee.

Chapter four situates Jesus' ministry and movement within the several other Jewish movements of the period, distinguishing it from others because "its leader eschewed violence and preached love of enemies, seeking to engage through a symbolic rather than a military campaign with the Romans and the native elites" (184). The next three chapters treat the mission of the Jesus movement as it expanded into the Greco-Roman world. Chapter 5 addresses the Jesus movement in Jerusalem and Samaria, providing a fascinating look at James. Chapter 6 explores possible sayings sources, particularly the *Gospel of Thomas* and Q. Chapter 7 then discusses the Gospels of Mark and Matthew. The final chapter reaches into the second century of the Jesus movement, examining Christian relationships with Romans and Jews outside their ranks and their relationships to heresies within their ranks. The book ends with an epilogue that ties his conclusions together and offers a list of books for further reading.

This volume is a major contribution to the study of the early history of the Jesus movement. It demonstrates Freyne's expertise, accuracy, and accessibility. While Freyne's target audience was academics and interested lay people (2), the depth of detail in this book will make it a challenging read for those uninitiated in academic biblical studies. I recommend this book for graduate students who are researching the historical Jesus or specifically Jesus' Jewish context.

Matthew Crowe
PhD Student
Faulkner University

**Paul N. ANDERSON. *From Crisis to Christ: A Contextual Introduction to the New Testament.* Nashville, TN: Abingdon, 2014. 389 pp. $39.99.**

A quick survey of religious publishers reveals that nearly all of them offer one or more publications in the category of "New Testament Introduction." Anderson (professor of biblical and Quaker studies and director of the George Fox University Congregational Discernment Project at George Fox University in Newberg, Oregon) attempts to offer a unique contribution to this category by writing an introduction that he claims in the Forward involves three "distinctive features." First, he calls for a reading of NT texts in the light of pertinent contexts and crises. Second, he considers traditional views in the light of critical analyses. Third, he claims to utilize new paradigms which offer "plausible ways forward in addressing some of the most perplexing of the New Testament's riddles" (xiii). Each chapter first outlines the historical crises and contexts that are most relevant to each of the NT books being discussed. Second, each chapter highlights literary features of the text that seem most characteristic of the particular book being studied. Third, each chapter illuminates particular aspects of the theological message of each book. Finally, the end of each chapter has a brief section aimed to assist the reader to "engage the text personally and existentially" (xiii).

Individuals who are looking for a book that introduces the NT writings into their respective historical/cultural environment will appreciate Anderson's book. In this manner the book is almost more of a NT survey book rather than an "introduction" book. Most NT Introduction books have a heavy emphasis upon critical matters such as authorship, date, and purpose. Anderson's position is stated on such matters but there is not much discussion about how that position was reached. There is a stronger focus upon the context and content of the NT books rather than traditional issues discussed in relation to writing (authorship, date, purpose).

A quick summary of some of Anderson's conclusions about authorship and dating of NT books includes: Mark being written before AD 70 with Luke and Matthew written in the AD 70/80s (19); John the apostle is not the author of the fourth Gospel (24); Luke was aware of the fourth Gospel (92); authorship of Matthew is not apostolic authorship because the writing is too close to Mark (103); affirms Pauline authorship for the contested writings (180, cf. 276); suggests Priscilla as the author of Hebrews (294); John the disciple is the author of the fourth Gospel, John the Elder is the author of the epistles and the second edition of the fourth Gospel (296); Petrine authorship is affirmed for both epistles (331).

Some of the more notable interpretive conclusions of Anderson include: John 20:30 is an allusion to Mark's Gospel (155); egalitarian conclusions on the roles of men and women are affirmed (230); as expected given his Quaker identification, Romans 13:1-7 is interpreted in a manner consistent with pacifism (237); 2 Corinthians is a compilation of three separate Pauline letters (248); there is a distinction between elders and bishops (286).

The strength of the book (the discussion of context and historical/cultural issues) also was a disappointing weakness for some sections. Anderson never does identify a "crisis" for Acts (184). The "crisis" related to 2 Corinthians only garners two paragraphs from Anderson (247). The books of Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians are dealt with in only fifteen pages (259-275). The book could have been more evenly balanced in the discussion of the NT books. Of the twenty-seven books that make up the NT, Anderson devoted half of his book to five of the NT books (Gospels and Acts). The last 200 pages of his book focus on the remaining twenty-two books of the NT.

For this reviewer the most disappointing aspects of this book were twofold. First, there are some factual statements made that are highly questionable or just plain wrong. Anderson states on page 2 that all the books of the NT were written by Jewish believers. There is some minor disagreement about Luke and whether he might have been Jewish. The overwhelming majority of biblical scholarship says that Luke was a Gentile or a non-Jewish Semite. An inaccurate factual statement made by Anderson is that Nero killed Christians in the Roman Colosseum (56). Nero died in AD 68. Construction on the colosseum did not begin until AD 70 and it wasn't opened until AD 80.

The other disappointing aspect of the book, that really is a matter of preference on my part, is that there was no discussion on the "New Perspective" of Paul. No book covers everything that could be said. In my mind, however, the topic of Paul and his relationship to the issue of Jewish law deserves to be addressed in a NT introduction book.

The reading level is suitable for a wide audience. The book is quite readable being free of technical jargon. Footnotes are either nonexistent in chapters or kept to a minimum. If someone is comfortable with the "moderate" conclusions of some of the issues taken by Anderson this book will be a welcomed resource. If someone prefers a more traditional/conservative position on critical issues related to authorship and dating then other resources should be used.

Kevin W. Larsen
Vice President for Academic Affairs
Professor of New Testament
Mid-Atlantic Christian University

**Samuel L. ADAMS. *Social and Economic Life in Second Temple Judea.* Louisville, KY: Westminster John Knox, 2014. 268 pp. $35.00.**

At just barely over 200 pages, this volume packs a world of culture and context into just five bite-sized chapters. Though one may complain that Adams has failed to provide a completely thorough analysis of all that comprised social and economic life in first-century Palestine, he in fact admirably succeeds in providing an introductory-level text that offers far more than an introduction yet weighs far less than a doorstop. All in all, it is an informative and rewarding synthesis of textual and material sources that places the reader squarely in the midst of the socio-economic complexities of Second Temple Judea.

Adams breaks these complexities into five major factors: family life and marriage, women and children, work and financial exchanges, taxation and the role of the state, and the ethics of wealth and poverty. Each chapter is thoroughly researched and grounded primarily in the textual sources, both biblical (OT) and extra-canonical, including Second Temple and Greco-Roman literature, rabbinic texts, and fragmentary sources from Egypt and Palestine. Material sources are interwoven with these texts, demonstrating real-life applications of written conventions (both supporting and offering a look at a diversity of practice that may not be communicated by the available texts).

Each chapter also provides a conclusion summarizing the questions, issues, conclusions, and implications given in more detail within the chapter itself. These conclusions are helpful additions that invite the researcher to scan the material quickly in order to identify more efficiently which chapters should be read in more depth for a given research project. The indices

Adams provides are also thorough and quite useful in identifying which sections would be most applicable toward a given research question. It should be said, however, that the volume as a whole provides an excellent analysis of real-life tensions, pressures, and attitudes that prevailed in Second Temple Judaism and is worth a complete read even while the format of the volume clearly caters to the researcher.

The strength of Adams's work is the balance he strikes between information and accessibility. For the lay person or undergraduate student, however, the volume will be a slow read and certainly better read in multiple sittings: both the arguments and research are presented as concisely as possible, making the volume as a whole densely packed with information that will require some time to fully integrate into one's picture of first-century Palestine. Scholars and graduate students will find the material presented fascinating and full of implications for interpreting the biblical texts (especially the Gospels). This volume will remain a well-appreciated resource on my shelves for the foreseeable future.

The Stone-Campbell Movement's strong tradition of using the grammatical-historical approach in exegeting and interpreting the biblical text makes Adams' work here especially applicable, as he provides so much of the historical-cultural context in such an accessible package. In short, Adams provides a remarkably thorough yet accessible tool to enable the reader to understand more fully the historical context of the culture and text we study, thus influencing how we understand the text as an artifact of that context yet also a product of divine inspiration.

Judith A. Odor
PhD Student
Asbury Theological Seminary

**Chris KEITH. *Jesus against the Scribal Elite: The Origins of the Conflict.* Grand Rapids: Baker, 2014. 188 pp. $24.00.**

In this volume, Keith presents a cogent argument concerning the catalyst for Jesus' tensions with assorted teachers within Israel's traditions (the scribal elite). He contends that within an honor/shame culture, Jesus presented himself as a learned teacher in action, scriptural interpretation, and proclamation. Jesus, however, compared to established teachers of the day, was an illiterate Galilean peasant teacher. Being out of synch with the established channels, the scribal elite challenged Jesus for speaking out, teaching, and attempting to lead the common people. Debate and challenge ensued, and Jesus was surprisingly effective in maintaining his position as an authoritative teacher, only further fueling scribal teachers to counter Jesus through confrontation and political intervention.

In the first chapter, Keith situates Jesus among teachers of the day. He describes the Judean scribal teachers who are connected to authoritative groups (Pharisees, Sadducees, and the high-priestly ruling structure) that will eventually conflict with Jesus. Keith expertly gives the elements of scribal literacy and authority and notes that scribes undergirded the work of authoritative group figures (the scribal elite) who themselves ostensibly had varying scribal abilities. Chapter two examines how Jesus fits the context of scribal literacy and authority given the record and reading of the four canonical Gospels. Keith makes a cogent argument that Mark and Matthew portray Jesus as a nonscribal (illiterate) teacher who acted with scribal authority, and the "theological tendency" of Luke was to portray Jesus as an

authoritative teacher with elements of scribal literacy (a shift in portrayal). The Gospel of John is more or less neutral.

Chapter three sets out a review of historical studies for a reader who needs an orientation. Keith contrasts the framework of those who work with "criteria" (often referred to as the "new" or "second" quest) with his historical framework incorporating "social memory." Chapter four presents the issue of Mark having the more historically plausible portrayal of Jesus as a nonliterate teacher who nonetheless presented himself with the social conventions of his scribal-literate counterparts. Thus we can have a description of Jesus as "scribal-illiterate." Keith argues that it is more plausible that the traditioning process moved from the portrayal of Jesus as "scribal-illiterate" (Mark) to "scribal-literate" (Luke) than vice-versa. Yet, Jesus' presentation of himself as a teacher in concrete social situations (synagogue, temple, debate, or teaching to crowds with a criticism of the other teachers) would have invited scrutiny about his scribal status (or lack thereof), his authority, and credibility. Jesus claimed (via action, not declaration) the social role of a scribal literate teacher without the credentials of literate/scribal training. Chapter 5 returns to examine main tenets of the content of the teaching in question.

The final chapter and postscript draw together the themes of Keith's inquiry and draw out a plausible scenario for the social roles and interaction of Jesus and the scribal elite authorities. Keith contrasts the scholarship on "controversy narratives" and suggests an important adjustment: the pericopes of conflict should not be viewed as a debate among equal parties (scribal elites vs. Jesus). Rather, in an honor/shame culture, the more powerful groups (scribal elite) confront Jesus to challenge his honor and bring him shame. The origin of the conflict between Jesus and the scribal elite were (1) the self-presentation of Jesus in local synagogues in the social role of a scribal-literate teacher, (2) the attempt to prove him an imposter by the religious authorities and their formally trained scribal-literate teachers, and (3) Jesus' retaliation to protect his honor and to shame the authorities. This conflict over teaching authority is prior to or alongside other issues such as miracles, exorcisms, teachings on the law, and christological issues.

Keith's book continues to give Stone-Campbell scholarship a place of influence in the important area of historical Jesus studies, and the engaging and difficult questions that cannot be ignored in Gospel studies about the traditioning process and authenticity issues. Keith limits his study to the role of Jesus as a teacher, and this provides one essential building block in an overall portrayal of Jesus. As we build upon Keith's work, we might ask: (1) given the core issue of contrast between Mark/Matthew's and Luke's portrayal of Jesus as teacher, how do we integrate Jesus' roles of teacher and prophet (another Lucan distinctive, but common to all four Gospels) together and measure their combined strength for drawing or initiating conflict with the authorities? (2) In constructing an interpretive model of social memory within a socio-historical perspective, how can we view more clearly the overt partnership of the scribal elite with the Roman empire (see now, Thatcher and Horsley, *John, Jesus, and the Renewal of Israel*)? And (3) when using the cultural anthropological honor/shame model to undergird our arguments, how can we be clear to recognize and elaborate that Jesus (and later, Paul) subverted the paradigm as much as, if not more than, they lived within it? This volume makes an original contribution, raises good questions, and pushes the discussion forward. Essential reading.

Rollin A. Ramsaran
Professor of New Testament, Dean
Emmanuel Christian Seminary at Milligan College

**William TABBERNEE, ed. *Early Christianity in Contexts: An Exploration across Cultures and Continents.* Grand Rapids: Baker, 2014. 640 pp. $42.99.**

This volume provides insights to both the title subject and its contributors. Like a museum exhibition, this book is shaped first, by what has been preserved and gathered from the past, and second, by the presuppositions and interpretive views of the director. While Tabbernee is an ordained minister in the Disciples of Christ, it is apparent in his embrace of the Bauer Thesis and a post-Apostolic development of some NT books that he does not hold that there is a basis for a restoration of the faith and practice of the Apostolic Church as traditionally sought in the Stone-Campbell Movement. Confessing Christians who hold to the divine inspiration of Scriptures (2 Tim 3:16) and the idea that the Christian Faith was, "once for all entrusted to the saints" (Jude 3) by the Apostles will find that the editor and his co-writers do not share this conviction (7).

Tabbernee and seventeen specialists survey the efforts of scholars in regional church history. Particularly important are the "exhibits" of archaeological sites and artifacts. Some of the writers, like Tabbernee who has exposed Montanist materials (270), have personally brought some of the things out of the ground and out of faded memory and into view. The authors establish that varied manifestations of Christianity appeared and were embraced in some regional contexts and they stand in contrast to manifestations embraced in others. This does not however establish that there never was an essential unity to the Christian Faith. Tabbernee's presentation will appeal to scholars interested in comparing their areas of specialization with other regions that range from Ireland in the West to China in the East. The book will also invigorate the interest of novices to the broad world of Christianity in Late Antiquity who will find that within seven centuries people identifying themselves as Christians were found from Germany in the North to Ethiopia in the South.

This volume evidences the writers' sincere effort at covering the scope of their assigned regions, and understanding variations, but it also shows the limits on their knowledge. Persons knowledgeable in Christian history of the Transjordan will observe that Peter Richardson in his coverage of the Roman Near East has only briefly addressed recent claims regarding alleged early Christian structures excavated at Rihab and Aqaba and never mentions the associated archaeological reports published by the Department of Antiquities of Jordan. While he does highlight the profusion of Byzantine era church buildings and mosaic-paved floors in the region and includes pictures from Umm ar-Rasas and the Mount Nebo monastery (50-54), Richardson never includes in the bibliography a single report from the lifetime of archaeological work conducted by Michele Piccirillo. Specialists will see such gaps in every region. If they can look past such omissions, however, they will find that the work fills voids in their own knowledge.

Institutions of higher education seeking to provide breadth of knowledge to their students and particularly those with Religion Departments should consider adding this as a reference work to their libraries. In seminaries and graduate courses in the history of Christianity where there are a small number of advanced students, the regions covered by this book could be assigned to individual students for analysis of their philosophical presuppositions, completeness and scholarship. Preachers may find illustrations and draw analogies between the contexts that existed in the past and their present context where there are competing worldviews and diverse denominational entrenchments. Like most great museum

exhibits with multiple galleries, this book will have to be visited several times for a reader to gain a full appreciation.

Robert W. Smith
Professor of History
Mid-Atlantic Christian University

**William D. MOUNCE. *Basics of Biblical Greek Video Lectures: A Complete Course for the Beginner (6 DVD set)*. Grand Rapids: Zondervan, 2013. 16:30:17 hours. $99.99.**

Since its first edition in 1993, Mounce's *Basics of Biblical Greek* (*BBG*) has become the most popular Koine Greek textbook currently in use: the volume's back cover boasts that over 200,000 students have been led through beginning Greek with *BBG*. Now in its third edition, *BBG* offers more features than ever before. The current review concerns not just the third edition of *BBG* but also the DVD course Mounce has recorded to accompany the textbook.

Some of the new additions to the third edition of the textbook include the "professor" character (something like a Greek version of the infamous Microsoft Clipit character) who offers overviews at the beginning of each chapter, halftime reviews (for longer chapters), interesting tidbits, advanced information, and pedagogical helps for the confused student. Each unit of chapters also closes with a two-page review of the preceding three or four chapters that is organized similarly to the overviews and reviews in those chapters. In addition, *BBG* provides an alternate track of chapters for those professors who prefer not to use Mounce's nouns-first approach and would rather introduce students to some basic nouns and verbs early in the semester.

The volume is organized into 36 lessons that stretch from tips on language learning through irregular verbs and "Odds 'n' Ends." For those unfamiliar with Mounce's approach, the course teaches nouns first, followed by pronouns and prepositions (those parts of speech dependent on their nouns). Though this may feel awkward to some professors, this sequencing reflects linguistic principles that Mounce has found helpful in teaching and learning Greek. In fact, *BBG* demonstrates a strongly linguistic approach throughout its lessons and exercises. The textbook also offers multiple indices: verb and noun charts, words by frequency (those occurring 50× or more in the NT), a lexicon of words occurring 10× or more in the NT that has *BBG* vocabulary in blue with *BBG* chapter numbers and categories from Mounce's *Morphology of Biblical Greek*, and finally a basic index for the textbook itself.

The pace of learning may seem slow at first, but Mounce's commitment to minimize the quantity of material that must be memorized means that as the student progresses, the pace picks up quite significantly: less memorization overall means that a faster pace is possible even through the verb paradigms that otherwise require significant pauses and reviews for students to fully memorize them. One of the newer features of the edition, though, is an added section in each chapter of advanced material for professors or students who desire greater challenge along the way.

Both the textbook and lectures are full of the tips and tricks to learning Greek that come from decades of teaching the language. Mounce certainly brings all of his pedagogical and pastoral expertise to bear, creating an atmosphere (in the textbook but even more so in the lectures) that is comfortable, personable, and that seeks to minimize intimidation while maintaining the challenge of Greek and the high standards of learning that are absolutely essential to building a

strong foundation in the language. His reverence for Scripture shines through both textbook and lectures clearly, and never more so than in his exegetical sections that are engineered to encourage and inspire students by giving them a small experience of hands-on Greek.

One of the strengths of *BBG* is that the learning and assistance do not stop with the textbook itself. Instead, a whole host of helps has already been deployed for the alert student. The DVDs are of excellent quality (both technical and pedagogical) and offer an invaluable glimpse into Mounce's thinking, rationale, and style—not to mention the benefit of his decades of experience teaching Greek. Mounce has also created a substantial website (teknia.com) geared solely toward providing extra tools, helps, challenges, and tips for students of Greek. In fact, the entire *BBG* system is available from Zondervan, including a workbook, vocabulary cards, and paradigm sheets—all of which are keyed to *BBG* and remain consistent in terminology, content, and layout.

This abundance of tools lends itself particularly well to the inverted classroom wherein students are responsible to read the text, watch the lecture, and do some of the workbook exercises, coming together in class time to recap, troubleshoot, and fine-tune with the professor. Thus students may engage the language directly under the supervision of the professor, thereby minimizing the inevitable language fog by having an immediate guide in hands-on experience. This is in fact the approach Mounce himself uses in his own classroom (Lecture 1).

The text and lectures are intended to meet a variety of needs. They are an excellent fit for a traditional first-year Greek college or seminary classroom as well as for an independent study, an online classroom, or for self-study. Students desiring to know the language in order to pursue an academic career in biblical studies will find themselves well-grounded for future study, while those seeking to learn Greek to enhance Bible study or use it in ministry will find themselves fully equipped for their purposes as well.

Its reverence for Scripture makes *BBG* particularly appealing for professors and students of Christian backgrounds, and most especially for those who value Scripture as inspired by God. In addition, Mounce's pastoral heart imbues both text and lectures with a strong sense of the practicality of God's word in ministry, not just in academia. Those preparing leaders for ministry would find *BBG* a close ally in their work, and Stone-Campbell adherents will find a kindred spirit in William Mounce.

Judith A. Odor
PhD Student
Asbury Theological Seminary

**Chrys C. CARAGOUNIS. *New Testament Language and Exegesis: A Diachronic Approach.* WUNT: 323. Ed. by Jörg Frey. Tübingen: Mohr Siebeck, 2014. 437 pp. €129.00.**

Caragounis is a professor of NT exegesis at Lund University. He has also been the chairperson of "The Greek of the New Testament" seminar of the *Studiorum Novi Testamenti Societas (SNTS)*, along with J. Voeltz, since 2002. He has written several books on NT Greek, most notably *The Son of Man: Vision and Interpretation.* WUNT: 38. Tübingen: Mohr Siebeck, 1986; and *Peter and the Rock.* WUNT: 58. Tübingen: Mohr Siebeck, 1990. He has edited volumes as well, the most notable being *Greek. A Language in Evolution, Essays in Honour of Antonios N. Jannaris,* edited by Chrys C. Caragounis, Hildesheim:

Georg Olms Verlag, 2010. Jannaris was a famous Greek grammarian who was devoted to diachronic study of the Greek language. The current volume is a sequel to the earlier volume published in the WUNT series, *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission*. WUNT: 167. Tübingen: Mohr Siebeck, 2004. The corrected edition of this 2004 title appeared in paperback using the same title, published by Baker Academic in 2006.

This volume offers results of new research since the publication of the earlier volume (2004, 2006). It illustrates areas of NT Greek that diverge from typical Greek, and shows these areas of divergence to be modernizations of the ancient language rather than grammatical errors on the part of the NT writers. This conclusion is reached by noting the direction of change in the Greek Language. This volume points out errors of exegesis that occur when the exegete is dependent upon a few examples of text near the time of the NT writings to determine the meaning of the text, as opposed to having a wide, diachronic understanding of the Greek language.

This volume is structured with a preface and an introduction, followed by nine chapters, and then an epilogue and various indices. The nine chapters are divided into three parts, called Part One, Part Two and Part Three. Part One contains five chapters and each one centers around a grammatical theme. These grammatical themes are morphology, the case system, pronouns, voice, and the tense system. Part Two has three chapters where the first two apply a diachronic analysis to grammatical elements that are undergoing change during the time of the NT writings, and the third chapter focuses upon 1 Thess 2:7, a single passage. Part Three has a single chapter devoted to the sublimity of literary composition. This chapter discusses issues around the literary quality of the NT composition.

Much as did the earlier volume, this volume connects studies involving the whole temporal spectrum of the Greek language to provide the reader with an understanding of various issues of the NT text, and aids in NT interpretation through this clarity. As in earlier works, this volume utilizes lexical knowledge of Byzantine or Neohellenic periods of the language to clarify the meaning of a word in the NT text. This volume illustrates best that scholars doing synchronic analysis without a framework secured by a diachronic awareness of the Greek language are bound to misunderstand the NT text at several junctures.

While this volume is best used as a supplemental text in a graduate-level Greek program, its value to anyone who studies Greek cannot be emphasized enough. Maintaining an awareness of the kinds of errors mentioned in this volume will serve to enhance commentaries, and prevent the indefensible interpretations sometimes made by exegetes. This volume and its predecessor together serve to remind the Greek scholar that in order to accurately interpret scripture, he or she must be aware of the broader picture of the Greek language.

James E. Sedlacek
PhD Student
University of Manchester, UK

**Wesley HILL. *Paul and the Trinity: Persons, Relations, and the Pauline Letters.* Grand Rapids: Eerdmans, 2015. 172 pp. $26.00.**

In this publication of his dissertation at Durham University under the supervision of Francis Watson and Lewis Ayres, Hill argues that Pauline interpreters should retrieve the

concept of "relational mutuality" from fourth-century Trinitarian thought as a "hermeneutical resource[]" for interpreting Paul's "God-talk" and that said concept best "enables" a sound exegesis; thus, the three Persons "mutually determin[e]" one another as one God per Pauline theology. Such an approach contrasts with the current majority approach of using a "vertical axis" with God at the pinnacle and then separately "plotting" the ontologies of Jesus and the Spirit on this axis, either at God's level or at some distance below God, resulting in a high or low Christology or Pneumatology.

Hill makes four primary arguments in support of his thesis. First, "God [is] who God is only in relation to Jesus," thereby evidencing a "web of relations" between God and Christ (i.e., Rom 4:24; 8:11; Gal 1:1). Second, "Jesus is who he is only in relation to God" (Phil 2:6-11; 1 Cor 8:6; 15:24-28). Third, responding to an alleged incompatibility of Jesus' "dependen[cy] on God" (i.e., "subordination") with Trinitarian ontology, Hill notes an "asymmetry" in the relationship, such asymmetry, per "redoublement," highlighting "their differing ways of relating to one another" while maintaining their oneness. Fourth, the Holy Spirit's "identity" is relationally conditioned by God and Jesus and vice versa, as when the Spirit raises Jesus for the Father (Rom 1:4; 8; 9–11; 1 Cor 12:3; 2 Cor 3:17; Gal 4:4-6).

Four strengths of the book are noted. First, echoing his Wheaton roots, Hill emphasizes the interrelationship of biblical studies and theology; that is, while moving naturally from exegesis to theology, he also moves from theology to exegesis. Second, he helpfully explains his exegetical methodology, noting that he employs "canons of 'critical' modes of exegesis" but uses Trinitarian notions as "exegetical prompts" to achieve exegetical results which may more adequately cover the operative passages and overcome more "tensions and difficulties" than, for example, the vertical axis notion. Thus, he successfully avoids the "danger" of eisegetical "projection" of fourth-century theology back into his reading of Paul. Third, Hill deftly summarizes the views of various Trinitarian theologians (Athanasius, Cappadocians, Augustine, Aquinas, Barth, Rahner, Gunton, Zizioulas) and interacts in detail with contemporary biblical scholars (Dunn, Bauckham, Hurtado, Watson, Fatehi). Fourth, original language enthusiasts will delight.

Two weaknesses are noted. First, though Hill focuses on using modern critical exegetical methods, one wonders if exegetes through the fourth century might have any valuable exegetical contributions to his project; only footnote 68 on page 159 seems to reference this issue. Second, while the exegesis is exemplary, one wonders what contribution discourse analysis might make.

Finally, this book is high-intermediate but accessible. Thus, the primary audience to benefit from this book will be NT scholars. A secondary audience will be theologians, for the exegetical undergirding of Trinitarianism. A tertiary audience will be seminary students.

But, ministers and church leaders associated with the Restoration Movement—who are comfortable with speaking of the Triune God per the relations between the three Persons and, thus, marvelously reflect the classical Christian creeds (i.e., Nicaea, Chalcedon)—can benefit as well. Indeed, unless they have studied the issues in academic contexts, they may wonder as to the fuss with low and high Christologies. This book, while exegetically dense, helpfully explains views in current academic Pauline discussions and derivatively in certain streams of Christianity and thereby prepares such leaders to engage exegetically and theo-

logically in Christian ecumenical discussions for the sake of a broader Christian unity and in discussions with parishioners on these issues.

Kelly R. Bailey
Gordon-Conwell Theological Seminary

**J. David STARK. *Sacred Texts and Paradigmatic Revolutions: The Hermeneutical Worlds of the Qumran Sectarian Manuscripts and the Letter to the Romans.* Jewish and Christian Texts Series: 16. New York: Bloomsbury, 2013. 239 pp. $120.00.**

The author's goal is to unravel the hermeneutics of the Yahad, Paul, and the Roman Christians and to contribute to the current discussion of Second Temple Jewish hermeneutics. Stark's method is an emic approach and a "thick description" of Second Temple Jewish reading culture. The thesis is that while the Yahad, Paul, and the Roman Christians read the same scriptures and shared hermeneutical commonalties, the agent of God to whose hermeneutical paradigm they subscribed was the distinguishing factor between the two groups.

In the first chapter, "Toward a Fresh Vantage Point," Stark proposes that scholarship is limited by *looking at* texts (i.e., with historical distance and through the scientific study of religion) and not *looking along* with them (i.e., with the presuppositions and beliefs of the authors, the status of biblical texts in the Second Temple period, and access to them) (1-2, 36-59). To correct this, Stark employs both methods and his modus operandi for parsing out uses of the OT are: (1) quotations, (2) paraphrases, (3) allusions, and (4) echoes and resonances. These are not hard and fast categories, but should be understood on a sliding scale (50).

In the second chapter, "The Righteous Teacher and the Hermeneutical World of the Yahadic Manuscripts," Stark concludes that the Teacher of Righteousness established "hermeneutical axioms" for the Yahad's reading of the Bible, which infiltrated the community's worldview and which fall into three categories: (1) the community's scriptures spoke directly to them, (2) they were in the last days, and (3) when the community obeyed the Teacher of Righteousness, Yahweh was pleased (113).

In the third chapter, "The Hermeneutical Roles of Jesus of Nazareth in the Letter to the Romans," Stark postulates that Jesus provided "hermeneutical axioms" for Paul and the Roman Christians, which also infiltrated their worldviews, and which also fall into three categories: (1) Jesus, the Father, and Yahweh, (2) Jesus and Israel's history, and (3) Jesus, scripture, and the Christian community (192-194). The purpose of these is to safeguard the use of the OT. If an interpretation contradicted these axioms, it was incorrect (194).

In his last chapter, "Conclusion," Stark proposes that the Yahad, Paul, and the Roman Christians read scripture in light of their beliefs in their agent of Yahweh, i.e., the Teacher of Righteousness or Jesus. Several similarities exist between the hermeneutical paradigms of both groups, which derive from the Second Temple milieu (196). These groups differed, however, with regard to what kind of faithfulness they thought Yahweh desired. The Yahad's faithfulness centered on the Torah, and Paul's and the Roman Christians' focused on an Abraham-like faithfulness toward Jesus, which was visible in the inclusion of Gentiles (197).

This book is well written and argued and it contains copious footnotes. The author downplays the complexity of issues related to the Scrolls, e.g., their relationship to Khirbet Qumran and the organization of the sect (see John J. Collins, *Beyond the Qumran Community* [Grand Rapids: Eerdmans, 2010], which the author does not cite). Moreover,

the thesis might have been better demonstrated had the author focused only on Paul and not on the Roman Christians. Notwithstanding, this study benefits any scholar working on early Jewish hermeneutics. Because the book presupposes knowledge of the Scrolls, it may not benefit the pastor or the classroom.

Clint Burnett
PhD Candidate
Boston College

**Peter H. DAVIDS. *A Theology of James, Peter, and Jude: Living in the Light of the Coming King.* Biblical Theology of the New Testament. Grand Rapids: Zondervan, 2014. 325 pp. $39.99.**

For some four decades, Davids has stood at the forefront of growing interest in and appreciation of the non-Johannine Catholic or General Epistles. This volume, a member of Zondervan's Biblical Theology of the New Testament series, represents a distillation of his work and that of other key figures in the aforementioned revived scholarly interest in James, the Petrine epistles, and Jude. It leads the reader toward a more balanced view of the NT theology by bringing to the fore the voices of three early leaders in the church who, since the time of Luther, have been discounted or ignored in Western Christianity at the expense of Paul (15-16).

The first chapter introduces the reader to Davids' primary approach and to common themes and issues related to the books. Here, he explains he will offer theological readings of the books informed by socio-rhetorical readings of their text (23), and he sets out his general conclusions regarding authorship which are further explained in those chapters devoted to the separate books: the complexity of Greek language employed and the use of Hebrew or Hellenistic literary and philosophical resources evidenced in each book point to writers possessing *progymnasmata* education or its equivalent. This level of education seems at odds with the attributed authors who each came from Galilean Jewish working class families. Nevertheless, to maintain close connections between the words of the text and the authors named within the books is plausible. The genesis of each book can be explained through a nondeceptive pseudonymity through which the words, thoughts, and purposes of the named author were preserved, organized, and faithfully represented by a literarily skilled "ghost-writer" or amanuensis.

Chapters 2–5 cover each book in succession, using a common format. At the head is a bibliography of key works on the book. The following sections provide for each book: 1) a survey of recent scholarship, 2) treatment of relevant introductory issues, 3) thematic commentary on the text, 4) summary of important themes, and 5) discussion of the relationship between the book and the remainder of Scripture.

Chapter 2 deftly demonstrates that placing James in opposition to Paul wrongly reads James and perhaps also Paul. Whereas Paul argues that works of the law are not the means of salvation, James argues that works of love are evidences of one's obedience to Christ (89-90). Moreover, James attributes to wisdom much of the sanctifying work that Paul attributes to the Spirit. Wisdom, like the Spirit, "is a divine gift that enables one to live the virtuous life" (77) and the "virtues of wisdom [found in the book of James] are similar to the fruit of the Spirit in Gal. 5:22-23" (76).

The "aliens and exiles" addressed in 1 Peter (1:1; 2:11) were Gentile Christians in Asia Minor who, after their conversions, found themselves accepted by neither Jews nor from their former Greco-Roman communities. The persecution referred to in the book alludes not to an official state persecution, but to a persecution that "appears to be local, without official sanction, but based on pagan prejudice against followers of Jesus" (118).

In that context, the author sought to reframe the existence of the readers from one of shame and suffering to one of privilege, based on being born into the family of God (128-131) and being appointed as God's priests and God's temple within the world (132-135). "*Now* in the present the believers are shamed for not doing that which from the perspective of the Jesus movement (and many Jews as well) was shameful, but *then* the Anointed One will show what is truly shameful and those doing it will have to answer for it" (149). Passages such as 1 Peter 2:20 show that although believers have received favor and honor from God, this "favor [*charis*, grace] is not *just* something given by God; it is *also* something human beings receive in response to their deeds—in particular, in response to suffering unrighteously or patiently enduring suffering for doing good (2:19-20)" (121, *emphasis added*).

Second Peter comprises an *aemulatio* (an adaptation and restatement of the words of another) of Jude written in an epideictic style, portraying the behavior of false teachers within the church as shameful or dishonorable in contrast to the honorable behavior the author advocated. These false teachers (2:1) should not be identified, as traditionally thought, as Gnostic, but rather as those influenced by Epicurean thought characterized by denial of a final judgment. The epistle uses language reminiscent of Stoic discussion to "[demonstrate] a translation of Christian virtue into the language of the Greco-Roman world" (248). Thus, much of the text of 2 Peter revolves around the concepts of honor and virtue. Moreover, Christian eschatology supports virtuous living (241). The faithful ones' virtue will be rewarded at the coming of the cosmic king Jesus who is never mentioned in 2 Peter without a title of rule (235-236, 247).

Jude is commonly thought to be targeted against false teachers. But those the author warns against are never called that. Rather they should be understood to be those within the community whose profession of the lordship of Jesus Christ had not translated into holy, ethical living congruent with that profession. Their behavior, though considered somewhat normal in Greco-Roman circles, was actually a "twisting of . . . divine favor and a rebellion against Jesus" (299). This Jesus will someday return as king to execute justice within his people, rewarding the faithful and punishing the unfaithful (v. 21).

Throughout, this volume offers thoughtful analysis to vexing issues raised by these biblical books. Davids pulls few punches in highlighting that the warnings about false teachers articulated in 2 Peter and Jude's concern about the "others" are not friendly to the concept of eternal security (240, 296). He asserts they reflect a sober realism in which "The 'beloved' are kept [Jude 1], but they must keep themselves [Jude 21]" (296). He offers easy-to-understand and well-thought-out analyses of difficult passages such as 1 Pet 3:18-21; 4:1; 2 Pet 1:4; 3:10; and Jude 8-10.

On the other hand, his discussion of the canonical significance of the biblical authors' use of Second Temple Jewish literature at times is overstated. His statement that Jude's use of 1 Enoch shows that something that did not "end up as part of the rule of faith may still be inspired writing" (294) ignores the distinction between what a biblical writer deemed to be true and what he deemed to be scripture, a distinction demonstrated by use of non-

canonical sources in OT canonical texts (Num 21:14; Josh 10:13; 2 Sam 1:18; 1 Kgs 14:19,29).

On the whole, instructors will struggle to find a superior textbook for upper-level college and seminary courses. Researchers will find here a superb starting point for compiling a bibliography and for orienting their study. Those teaching or preaching on these books will discover insightful coverage of the text in brief time. Those sections devoted to the theological themes of a book and to that book's contribution to Scripture will especially assist the preacher-teacher in developing the pericope in terms of the remainder of the book. This volume helps bring us within the listening distance to hear the long-neglected voices of James, Peter, and Jude.

Mark Hahlen
Chair, Bible Department; Professor of Bible
Dallas Christian College

## List of Books Reviewed in This Issue

Bryan M. Litfin, *Early Christian Martyr Stories: An Evangelical Introduction with New Translations* (Keith D. Stanglin, Austin Graduate School of Theology)

Elizabeth C. Parsons, *The Greatest Work in the World: Education as a Mission of Early Twentieth-Century Churches of Christ* (Hans Rollmann, Memorial University of Newfoundland)

Elaine A. Robinson, *Exploring Theology* (J. Tyler Campbell, University of Waterloo)

Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology* (Shaun C. Brown, Wycliffe College, University of Toronto)

Thomas R. Schreiner, *Faith Alone: The Doctrine of Justification. What the Reformers Taught . . . and Why It Still Matters* (David Lertis Matson, Hope International University)

Thomas R. Schreiner, *Faith Alone: The Doctrine of Justification. What the Reformers Taught . . . and Why It Still Matters* (Carl Toney, Hope International University)

John Panteleimon Manoussakis, *For the Unity of All: Contributions to the Theological Dialogue between East and West* (Thomas J. Millay, Baylor University)

Ellen F. Davis, *Biblical Prophecy: Perspectives for Christian Theology, Discipleship, and Ministry* (J. Blair Wilgus, Hope International University)

Shanell T. Smith, *The Woman Babylon and the Marks of Empire: Reading Revelation with a Postcolonial Womanist Hermeneutics of Ambiveilence* (Fred Hansen, TCMI Institute)

James K.A. Smith, *Who's Afraid of Relativism? Community, Contingency, and Creaturehood* (Stephen Lawson, Saint Louis University)

Kevin J. Vanhoozer and Owen Strachan. *The Pastor as Public Theologian: Reclaiming a Lost Vision* (Brandon Waite, Johnson City, Tennessee)

David T. Olson, *Developing Your Leadership Style: The Power of Chemistry, Strategy and Spirituality* (Chauncey A. Lattimer, Martinton, Illinois)

G.K. Beale and Mitchell Kim, *God Dwells among Us: Expanding Eden to the Ends of the Earth* (Judith A. Odor, Asbury Theological Seminary)

Rowan Williams, *Being Christian: Baptism, Bible, Eucharist, Prayer* (Lincoln Christian University)

Andreas J. Kostenberger and Darrell Bock with Josh D. Chatraw, *Truth in a Culture of Doubt: Engaging Skeptical Challenges to the Bible* (Michael Fightmaster, Covenant Christian High School)

Fouad Masri, *Connecting with Muslims: A Guide to Communicating Effectively* (Calvin (Wes) Harrison, Ohio Valley University)

D. A. Carson et al., eds., *NIV Zondervan Study Bible* (Jeff Miller, Milligan College)

Christopher B. Hays, *Hidden Riches: A Sourcebook for the Comparative Study of the Hebrew Bible and the Ancient Near East* (Justin James King, Indiana University-Purdue University, Indianapolis)

James K. Hoffmeier, Gordon J. Wenham, and Kenton Sparks, *Genesis: History, Fiction, or Neither?* (J. Blair Wilgus, Hope International University)

Walter Brueggemann, *From Whom No Secrets Are Hid: Introducing the Psalms* (Kelly D. Dagley, Hope International University)

J. Ross Wagner, *Reading the Sealed Book: Old Greek Isaiah and the Problem of Septuagint Hermeneutics* (Trevor W. Thompson, The University of Chicago)

Seán Freyne, *The Jesus Movement and Its Expansion: Meaning and Mission* (Matthew Crowe, Faulkner University)

Paul N. Anderson, *From Crisis to Christ: A Contextual Introduction to the New Testament* (Kevin W. Larsen, Mid-Atlantic Christian University)

Samuel L. Adams, *Social and Economic Life in Second Temple Judea* (Judith A. Odor, Asbury Theological Seminary)

Chris Keith, *Jesus against the Scribal Elite: The Origins of the Conflict* (Rollin A. Ramsaran, Emmanuel Christian Seminary at Milligan College)

William Tabbernee, ed., *Early Christianity in Contexts: An Exploration across Cultures and Continents* (Robert W. Smith, Mid-Atlantic Christian University

William D. Mounce, *Basics of Biblical Greek Video Lectures: A Complete Course for the Beginner* (Judith A. Odor, Asbury Theological Seminary)

Chrys C. Caragounis, *New Testament Language and Exegesis: A Diachronic Approach* (James E. Sedlacek, University of Manchester, UK)

Wesley Hill, *Paul and the Trinity: Persons, Relations, and the Pauline Letters* (Kelly R. Bailey, Gordon-Conwell Theological Seminary)

J. David Stark, *Sacred Texts and Paradigmatic Revolutions: The Hermeneutical Worlds of the Qumran Sectarian Manuscripts and the Letter to the Romans* (Clint Burnett, Boston College)

Peter H. Davids, *A Theology of James, Peter, and Jude: Living in the Light of the Coming King* (Mark Hahlen, Dallas Christian College)