STR 12.1 (Spring 2021): 129–59

Book Reviews

John Barton. *A History of the Bible: The Story of the World's Most Influential Book*. New York: Viking Press, 2019. xxii + 613 pp. Hardback. ISBN 978-0525428770. $20.00.

John Barton is the Oriel and Laing Emeritus Professor of the Interpretation of Holy Scripture at Oxford University in England. He is an established Old Testament theologian, interpreter, and Hebrew textual critic and is best known for his works *Reading the Old Testament* and *Holy Writings, Sacred Texts*.

His book, *A History of the Bible*, seeks to "tell the story of the Bible from its remote beginnings in folklore and myth to its reception and interpretation in the present day. It describes the Bible's genesis, transmission, and dissemination, and shows how it has been read and used from antiquity to the present" (p. 1). Given this statement, the first two parts of the book focus on the content and history contained within the Old and New Testaments, respectively. These parts also include the history of how each biblical book came into being.

Part 3 of this work focuses on the Bible as a text and covers how it moved from esteemed writings to revered Scripture. The final portion of the book is devoted to how Jews and Christians have read the Old Testament throughout history, and how Christians have read the New Testament. The primary audience of this book, though not explicitly stated, would be introductory level students. Most of the content of the book should already be known to scholars in biblical studies.

The work in its entirety is an excellent introduction to the study of the Bible. Any reader completing this volume will be aware of most of the major issues related to biblical studies. The breadth of the work, from historical, textual, and theological perspectives, makes it an invaluable source for beginners. Perhaps the greatest strength of this book is Barton's inclusion of reading traditions alongside the biblical material. This is not normally covered in a survey of Old or New Testaments.

Despite these positives, the book provides incomplete data for some claims. Two examples will suffice to illustrate this—one major and one minor. The first item relates to the establishment of the New Testament (especially the Gospels) as Scripture on par with the Old Testament. Barton turns to Irenaeus as the major source for his conclusions on this. He states, "But for our present purposes a much more interesting fact about

Irenaeus' treatment of the Gospels is that he does not regard them as Scripture, as he does the Old Testament, but as historical sources for the life and teaching of Jesus" (p. 241). He goes on to suggest that the Gospels record Jesus's sayings, which for Irenaeus is authoritative, but they are not Scripture.

Barton is not a patristics scholar and his analysis of Irenaeus is incomplete. First, it appears he is relying primarily on secondary literature in his approach to Irenaeus. He references the standard passages of Irenaeus that other scholars cite (i.e., *Haer.* 1.8.1; 1.10.1; 3.1.1; 3.4.1). The secondary literature, however, largely ignores *Haer.* 4.32.1 where Irenaeus argues that there are two testaments that are authored by God. To demonstrate this, Irenaeus, after quoting from Gen 1:3, says, "as we read in the Gospel, 'All things were made by Him; and without him was nothing made'" (John 1:3). He then goes on to quote Paul and refers to all these quotations as Scripture. It is difficult from reading this paragraph to conclude that the Gospels (and even the writings of Paul) are not seen on par with the Old Testament. Note too, that the quotation from John 1:3 comes from John's theological comments about the Word. It does not come from Jesus's life and teaching, which would be contrary to what Barton suggests in his book.

The second, minor issue, is where Barton discusses the various orders of the ancient Jewish canon lists. The Talmud lists the order of the major prophets as Jeremiah, Ezekiel, and Isaiah. Barton states, "There is no known manuscript that actually follows the Talmudic order" (p. 234). However, there are two manuscripts, available online, that follow the order listed in the Talmud: one from Toledo, Spain dated 1280,[1] and the *Cervera* manuscript, which is from the fourteenth century.[2] Another manuscript, *B. 31 inf.*, which is found in the *Fontes Ambrosiani*, also mentions this ordering.[3] Unfortunately, similar statements occur throughout the text with no evidential backing. When referencing manuscript evidence, such absolute statements give a false impression of the textual history of the canon.

These problems aside, Barton's work is an easily accessible introduction to the Bible. Students who read it will gain a good overview of issues

[1] "Hebrew Bible 1280," *World Digital Library*, 1280, https://www.wdl.org/en/item/17841/.

[2] "Cervera Bible," *World Digital Library*, 1391, https://www.wdl.org/en/item/14158/.

[3] *Fontes Ambrosiani in Lucem Editi Cura Et Studio Bybliothecae Ambrosianae Moderante Iohanne Galbiati*, vol. 5 of *Codices Hebraici Bybliothecae Ambrosianae* (Florence: Leonem S. Olschki Bibliopolam, 1929), 4.

related to this crucial field of study.

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Benjamin J. Noonan. *Advances in the Study of Biblical Hebrew and Aramaic: New Insights for Reading the Old Testament.* Grand Rapids: Zondervan, 2020. 336 pp. Paperback. ISBN 978-0310596011. $38.99.

Zondervan Publishing has produced a significant array of Hebrew language resources including an introductory grammar by Pratico and Van Pelt (now in its third edition), vocabulary cards and guides, a *Graded Reader*, a guide to Hebrew discourse analysis, and other learning helps. In this new book by Benjamin Noonan, they have published a unique work that aims at "providing an accessible introduction to the world of Biblical Hebrew and Biblical Aramaic scholarship" (p. 279).

Noonan earned a PhD from Hebrew Union College and is Associate Professor of Old Testament and Hebrew at Columbia International University. He has written *Non-Semitic Loanwords in the Hebrew Bible: A Lexicon of Language Contact* and has co-edited (with Hélène Dallaire and Jennifer E. Noonan) *Where Shall Wisdom Be Found?: A Grammatical Tribute to Professor Stephen A. Kaufman*.

In the book reviewed here, Noonan seeks to survey the field of Hebrew and Aramaic language studies, and he regularly reminds readers of the applicability of his subject to exegesis. As I read this work though, my conception of its audience grew: Obviously, the information Noonan provides will be helpful to teachers of Hebrew and Aramaic and to students of those subjects. However, why wouldn't a pastor or Bible teacher want to know the state of the study of the Old Testament languages? Teaching the Bible well requires translating well. But translating well requires an understanding of the way languages work. Noonan helps us make progress in that understanding.

As an example, he offers a chapter on linguistics. That discipline can be complex, with its own technical vocabulary. Noonan defines terms and introduces the field, thereby helping readers to grow in "linguistic sensitivity" (p. 29). Discourse analysis also has specialized vocabulary and multiple approaches, and Noonan defines this discipline, surveys a variety of views, and shows its relevance to exegesis. In addition, the Hebrew verbal system and word order have been discussed widely in recent decades. Exactly what is being written, and what is the evidence for the various views? Noonan helps the reader by addressing those questions.

Anyone who uses commentaries on Old Testament books knows that

the date of a book's authorship is always an issue addressed by commentators and relevant to exposition. One criterion used to date the writing of an ancient document is the language used in that document. Is the language "late" or "early"? In the past, a common assumption has been that the presence of Aramaisms and Persian loan words means that a text should be dated late. More recent scholars, however, have been demonstrating that the issue of dating a text is more complex than once thought. By reviewing recent discussions, Noonan teaches readers the importance of considering realities such as dialectical variation, grammaticalization, the linguistic range of individual authors, and consistency of distribution of linguistic features, to name a few.

Noonan's final chapter is titled "Teaching and Learning the Languages of the Hebrew Bible." The chapter addresses recent developments in pedagogy, so non-teachers may think this chapter is not applicable to them. However, portions of this chapter may deliver some of the most helpful information in the book. Here the author provides references to numerous resources for beginning and continuing the study of Hebrew and Aramaic, including books and helpful online sites. What resources are available, and how are they different from one another? Readers will find answers to such questions here.

A strength of Noonan's work is his effort to supply explanatory illustrations from the Hebrew Bible and other sources. He also provides numerous resources for further study in multiple fields related to the study of Hebrew. A weakness is that footnotes do not include the dates of those resources. This is likely the publisher's decision, and it is mystifying in a work with a major purpose of showing the development of a discipline through time. Beyond this weakness, however, Noonan has fulfilled his goal, providing "a better understanding of what the key issues are in Hebrew and Aramaic scholarship and why they matter" (p. 25).

Advances in the Study of Biblical Hebrew and Aramaic will serve as an excellent resource and should be used broadly. It will be helpful to Hebrew scholars and to every expositor of the Old Testament.

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Pamela Barmash, ed. *The Oxford Handbook of Biblical Law.* New York: Oxford University Press, 2019. 595 pp. Hardback. ISBN 978-0199392667. $150.00.

Over the last several decades Oxford University Press has produced numerous handbooks, encyclopedias, and guidebooks on various aca-

demic and popular subjects. The purpose of handbooks like this one, edited by Pamela Barmash, is to provide a state-of-the-art analysis of important fields of study. The field of biblical law is wide ranging, much discussed, hermeneutically challenging, and theologically crucial for all who take the Bible seriously. Thus, this volume will be a valuable guide for many readers.

The handbook is arranged into six parts and thirty-three chapters, each chapter addressing a different issue relevant to the study of biblical law. The subjects are broad and significant. For example, what are the similarities between the legal codes in the Pentateuch and those in the legal corpuses of other ancient Near Eastern cultures? What is the origin and meaning of such similarities? How does biblical law relate to social justice, and what is the meaning of the Pentateuch's ritual and purity laws? Authors in this handbook also examine well-explored but still relevant questions like the origin of the Pentateuch's present form and the relationship between the Law and the prophets. The discovery of ancient Near Eastern covenants over the last few centuries has led to the examination of those covenants and comparisons with biblical covenants. This volume supplies an exploration of that question and an update on recent research.

In the concluding section, Part 6, the authors offer analyses of the relationship between biblical law and later rabbinic law and Christianity. Christians will be especially interested in chapters examining the way Jesus interpreted the law, the apostle Paul and the covenant, and social justice in early Christianity. Also, what texts are normative for Jews: the Pentateuch or rabbinic law, and if the latter what texts are most authoritative? Anyone interested in religious studies would benefit from chapters addressing such subjects in the final section.

To produce this volume, Barmash assembled a team of expert writers who are widely published in their respective disciplines. They demonstrate the maturity of their thought by their approaches to their respective subjects. Barmash selected a few scholars who could also be described as theologically conservative. The authors interact with a wide range of scholarly literature, which results in two benefits. First, readers can see perspectives on each subject differing from those of the authors. Second, readers are exposed to multiple major resources related to each topic. One hallmark of this volume is the extent to which it provides references to resources for further study. Scholars will recognize many of the volumes and will likely discover even more. Beginning readers interested in more introductory books on the various topics could also benefit from this book by using its extensive bibliographies to find resources most appropriate for them. An exception here is the essay by James Crenshaw, who

does not interact with recent scholarship in his essay on "Law in the Wisdom Tradition."

One issue faced by those who study biblical law is the extent to which civil laws were actually enforced in Israelite society and the extent to which ritual laws were followed in Israelite worship. The laws require certain behaviors, but biblical narratives contain sparse information about the enactment of the laws. Scholars in this volume explore that question but are appropriately careful to stay within the boundaries of what can be known from the evidence.

At some points, the depth of the essays is limited by the scope of this project. For example, in the essay titled "Women, Children, Slaves, and Foreigners," only three to four pages are devoted to each of those subjects, surely because of page count parameters. Also, most of the authors assume the standard source-critical model of the authorship of the Pentateuch, so at times they attempt to trace the development of laws from one source to another. Early source critics also dated the Law later than the writing prophets. However, in the essay on "The Law and the Prophets" Stephen Cook refreshingly argues that the Law preceded the prophets, though he does not date it to the time of Moses.

The Oxford Handbook of Biblical Law will serve as a valuable resource for anyone studying the meaning and application of Pentateuchal laws. The breadth of this handbook is unmatched, so it can provide both information and direction for further study.

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Heinrich von Siebenthal. *Ancient Greek Grammar for the Study of the New Testament*. Oxford: Peter Lang, 2019. 740 pp. Hardback. ISBN 978-1789975888. $67.95.

Ancient Greek Grammar for the Study of the New Testament (*AGG*) is a new reference grammar based on the revised edition of Heinrich von Siebenthal's German work, *Griechische Grammatik zum Neuen Testament* (Giessen: Brunnen; Basel: Immanuel, 2011). It was written with the goal of providing an accurate and accessible reference tool for the study of the NT that combines the best of both traditional and linguistic approaches. While much of it is a direct translation from the 2011 German edition, it has been revised and updated for an English-speaking audience.

The book is organized logically from smallest to largest text structures (phonology and orthography, morphology, syntax, and "textgrammar"). The first part introduces the phonology and orthography of ancient Greek. A version of Erasmian pronunciation is recommended, though

Classical, Modern, and a reconstructed first-century pronunciation are also listed. Von Siebenthal focuses on historic phonological changes and their impact on the spelling of Greek words. The second part is on morphology, which begins with an excellent introduction to word structures and covers the morphology of each of the various word classes.

The third and longest part is on syntax. The first section (the longest part of the entire book at about 250 pp.) addresses the syntax of individual sentence elements (the article, nouns, verbs, etc.). The second section discusses how individual constituents come together to form whole sentences. The third section is a description of sentence and clause types (e.g., independent versus dependent clauses, conditional sentences, etc.). A brief concluding section addresses stylistic and rhetorical features.

The fourth part of the book deals with "textgrammar" and focuses on ancient Greek language use above the sentence level. Von Siebenthal calls his approach to textgrammar an "integrated text model." He focuses on textual coherence as it relates to text structure, which he views as two-sided: there is a "grammatical side" (i.e., syntax) and a "content side" (i.e., semantics) with the "functional sentence perspective" (i.e., pragmatics) serving as a bridge between the two.

It is noteworthy that deponency among Greek verbs is presumed and only addressed in a passing comment. A footnote acknowledging the debate surrounding deponency with a bibliography for follow-up would have been helpful at this point. Regarding verbal aspect, the author recognizes three aspects (durative, aorist, and resultative) and one tense (future; cf. p. 89). He distinguishes between the future tense as non-aspectual (p. 334) and the aorist aspect as "unspecified" (p. 310), a distinction that not all will find persuasive. His overall approach is very helpful though as he encourages readers to consider both lexical meaning and contextual factors when interpreting verbal aspect (p. 317).

Three features set this book apart from other reference grammars. First, *AGG* is written from a linguistic perspective, which adds to the level of rigor and makes it unique among reference grammars. The beauty of this book is that it manages to remain accessible to its intended audience, which consists of exegetes and NT students rather than linguists. Second, it is based on ancient Greek in general and not specifically on NT Koine Greek (though it is written with the study of the NT in mind). Third, while many of the older reference grammars address phonology, morphology, and syntax, *AGG* adds the level of textgrammar, which is an essential level of textual analysis. In addition, the phonology and morphology sections are more clearly explained and illustrated than some older reference grammars such as BDF or A. T. Robertson.

The greatest drawback with this volume is the formatting. Among

other things, the combination of extensive outlining, a completely left-justified text (no paragraph indentations or indented sections at all), and variously sized fonts makes reading laborious. In addition, the outline numbers are placed within the paragraphs they introduce and are only separated from the text by one space, which makes them difficult to pick out when glancing at a page. (It is noteworthy that the German edition is just as complex in terms of content but better formatted to accentuate the structure.)

Despite this complaint, the distinctive features of this book make it an important contribution. The grammatical observations are thoroughly illustrated from the Greek NT and other literature (with English translations). Though not free from linguistic terminology and jargon, it is accessible to non-specialists and represents a good introduction to the linguistic study of Greek. Finally, since the author draws on the best of both traditional and linguistic approaches, *AGG* is securely grounded in its description of ancient Greek and avoids falling prey to idiosyncratic approaches and fads. I highly recommend this volume and expect it to be a standard reference work for years to come.

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E. Ray Clendenen. *Jesus's Opening Week: A Deep Exegesis of John 1:1–2:11*. Eugene, OR: Wipf & Stock, 2019. xiii + 175 pp. Paperback. ISBN: 978-1532675072. $20.00

E. Ray Clendenen's *Jesus's Opening Week* is a delightful commentary on John 1:1–2:11. Clendenen is the senior editor of Bibles and reference books for Lifeway Christian Resources in Nashville and is a former professor of Hebrew and Old Testament. He previously served as general editor of the New American Commentary and authors the volume on Malachi. In *Jesus's Opening Week*, he draws upon Peter Leithart's method from *Deep Exegesis: The Mystery of Reading Scripture* to discover the *sensus plenior* and to identify crucial elements for discovering the meaning of the text (p. xiii). Clendenen's work is a formidable commentary that is useful in multiple settings, but he primarily writes for "those who are called to minister the gospel of Christ to a hurting world" (p. xii). However, the pastoral focus, which includes numerous examples of application, does not completely overshadow his technical analysis of passages.

Clendenen's approach is what separates *Jesus's Opening Week* from other commentaries on the Gospel of John. He explores parallels and comparisons between Jesus's "passion week" (John 12:1–20:23) and Je-

sus's "opening week" (John 1:1–2:11). He suggests, "From the perspective of post-resurrection Christians … Jesus's opening week is bursting with excitement. Nothing in our daily lives can touch the tremendous significance of the beginning of the earthly work of the Son of God, the Savior of the world" (p. 11). One example of this is found in his evaluation of Jesus's first sign of turning water into wine. That sign pointed ahead to the cross, with the wine suggestive of the Last Supper, strengthened by Jesus's response to Mary that his hour has not yet come.

Clendenen draws heavily upon his expertise in Hebrew and the Old Testament. He examines every passage through the lens of the Old Testament background which informs both the original readers and the current author. For example, he carefully analyzes every aspect of the brief interaction between Nathaniel and Jesus in John 1:47–51. He observes that Nathaniel being found "under the fig tree" reminds John's readers of several Old Testament passages that describe the promised renewal and blessing for remnant Israel (p. 93). He further examines the Old Testament background of Nathaniel responding with the messianic titles "Son of God" and "King of Israel." Another example is Clendenen's examination of Jesus asking two of John's disciples, "What are you looking for?" He compares this question to the many references to seeking the Lord in the Old Testament while calling attention to the significance of "seeking" in John's Gospel (pp. 71–74).

Clendenen's approach, both examining the parallels between Jesus's opening week and his passion week and examining the Old Testament background, challenges the complacency that may stem from familiarity with the opening chapters of John's Gospel. He provides an example of how Christians can read Scripture with a sharp awareness of the broader context of all Scripture. He also challenges those who preach and teach Scripture to both increase awareness of the Old Testament background of the New Testament and to lead others to appreciate the intricate connection between the two testaments.

Clendenen is careful and cautious in his analysis, but his pursuit of thoroughness sometimes leaves complex typology underdeveloped due to space limitations. For example, he connects Jesus turning water into wine at the wedding in Cana to God turning the water of the Nile River into blood in Exod 7:20–21. His analysis relies on a connection between blood and water in the Old Testament that may be a valid typological connection but requires more analysis than was possible in this present work.

Regarding structure, the commentary portion is divided into three main sections: Prologue (1:1–18); Introductions (1:19–51); and Day Seven: Jesus's First Sign (2:1–11). Each chapter addresses its content sufficiently, but the third section is disproportionately long compared to the

other two. The abundant content covering John 2:1–11 conflicts with Clendenen's stated goal of providing a tool for those called to gospel ministry. He seems intent upon examining these verses as a jeweler examines a gem from every possible angle. The time spent reflects that he places high value on these verses, but many in gospel ministry may find the abundance of content so unwieldy that the usefulness of this chapter is limited.

Nevertheless, *Jesus's Opening Week* is a valuable resource to have on hand in order to prepare a sermon or lecture series on John's Gospel. Despite Clendenen's narrow focus on the first sixty-two verses of the book, he writes with awareness of the full scope of John's Gospel. He is not writing a technical commentary, but his insight and analysis of John's opening verses through the lens of the Old Testament lends itself to modest use as a technical source. Ultimately, Clendenen succeeds admirably in furnishing a useful aid for pastors, theologians, seminary students, and anyone interested in studying the Gospel of John.

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John Behr. *John the Theologian and His Paschal Gospel: A Prologue to Theology*. New York: Oxford University Press, 2019. 416 pp. Hardcover. ISBN 978-0198837534. $120.00.

Good theological writing not only sheds fresh light on the unchanging faith of the Church but also conveys the power of spiritual significance. In his latest work, Fr. John Behr, Distinguished Professor of Patristics at St. Vladimir's Seminary, follows this method with success. The book unveils a kaleidoscopic sampling of academic disciplines to deliver a feast of Johannine scholarship. As Behr surveys the authorship, content, and theological implications of John's Gospel, he creatively brings his readers to the center of faith—Christ's Passion according to the Scriptures—that they too might take up the cross and follow. Behr's "Prologue to Theology" provides a multidisciplinary, sometimes radical, always richly textured account of the Gospel of John, giving special attention to Christ's death for the life of the world.

Part 1 of the book makes a historical case that John the Elder, not the Apostle, wrote the biblical text. While admitting the author's identity remains "a fertile enigma" (p. 77), Behr marshals second-century sources, along with modern scholarly insights, to bolster his conclusion. The evidence Behr amasses is tenuous, however, compared to the Gospel's own testimony. For instance, the disciple whom Jesus loved, the Gospel's author (John 21:24), "leans on Jesus' breast" at the Last Supper (13:25). This honor surely belonged to one of the Twelve. Moreover, unless John the

Elder was also a fisherman—which, from Behr's portrayal of him as a member of the priestly class, seems unlikely—then the Gospel presents this fishing disciple "whom Jesus loved" (21:7) to be Zebedee's son, the Apostle himself.

After a chapter outlining an "apocalyptic" reading of the Gospel, one that "pivots upon the cross" to unveil the mystery of God (p. 110), Part 2 begins Behr's exegetical foray into the Gospel's theological subtleties. For example, the "descent" of Christ's life-giving flesh and blood in John 6, and the command to physically "chew" his flesh, requires eucharistic communicants to share in his Passion—his "ascent" of the cross—so that they too may be raised up (pp. 155–56). Behr here deftly accents the radical physicality of authentic discipleship while foregrounding the inseverable unity of the paschal event, Christ's death and resurrection. Those who follow the Son of Man by embodying the "exaltation" of the cross typify true humanity, displaying the paradoxical principle of life in Christ: the way up is the way down (p. 233).

Behr rounds out Part 2 with a chapter on John's Prologue. He boldly asserts this passage is a paschal hymn, a poetic summary of the Gospel's theme (i.e., Christ's Passion), and not a statement about a "pre-incarnate Word." Behr rejects the latter notion by arguing that the Incarnation ought not be thought of, in Rowan Williams's words, as "an episode in the biography of the Word." Rather, as Part 3 demonstrates through a phenomenology of "flesh," Behr envisions the Incarnation as the Word becoming flesh through the Passion itself, a flesh that reveals God and is received as life-giving Eucharist by those who participate in the *pathos* of Jesus (pp. 321–22).

There is much to commend in Behr's account, especially his emphasis on Christ's Passion and the call to Christian participation therein. His repeated denial of the Son's "preexistence," however, is unfortunate. Behr assumes a version of "classical theism" in which there exists no temporal point at which the Word becomes Jesus, thus leaving no distinction between the Son of God prior to and after the Incarnation (p. 248). Although Behr insists that, in the main, early Christian theology upholds his thesis, the patristic luminary St. John of Damascus stands as a salient counterexample.

For the Damascene, there is indeed something "new," from God's side, about the Incarnation. The hypostatic union brings real though indefinable novelty to the life of God, referred to as the "new theandric activity" of Christ (*De fide orthodoxa* 3.19). The God-Man's two natures, each with its own proper will and energies, interpenetrate one another to form a new theandric effect. The Word now wills and acts in both a divine *and* a human way. But did he always? If one posits the eternality of the

Incarnation, based on the assumption that God's life lacks successive "episodes," then the same eternality would apply to creation *in toto*. Behr veers close to this doctrinal precipice.

With its rich combination of disciplines, scholars in varied fields would profit from reading *John the Theologian*. The volume makes substantial contributions to New Testament studies, and those with serious interest in John's Gospel should attend, especially to Behr's account of the Prologue as paschal hymn. Systematic theologians will no doubt find intriguing fodder concerning the relation of God's essential nature to the Incarnation. Philosophers as well could glean phenomenological insights, set within the motif of Behr's project. The book thus serves as a powerful and—with several caveats—exemplary meditation on Christ's Passion. In as much as the work "pivots upon the cross," more academic theologians should take up and follow Behr's way.

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Katja Kujanpää. *The Rhetorical Functions of Scriptural Quotations in Romans: Paul's Argumentation by Quotations*. Supplements to Novum Testamentum 172. Boston: Brill, 2019. viii + 374 pp. Hardback. ISBN 978–9004381292. $174.00.

The Rhetorical Functions of Scriptural Quotations in Romans seeks to investigate how Paul used Old Testament quotations in his letter to Rome rather than how Paul read and interpreted them. Katja Kujanpää maintains that Paul composed the letter to the Romans to "persuade" the Roman audience, and to accomplish this goal, Paul used OT quotations "to articulate his views, to anchor them in scriptures, to increase the credibility of his argumentation, and to underline his authority as a scriptural interpreter" (p. 1).

To offer a text-critical and rhetorical analysis of every OT quotation in Romans (fifty-one citations), Kujanpää utilizes two modern literary theories in her analyses of Paul's quotations—Demonstration Theory (pp. 24–25) and the Proteus Principle (pp. 26–27). In applying the two theories to Paul's OT quotations in Romans, she attempts to demonstrate that the popular approaches of Richard Hays, J. Ross Wagner, and Brian Abasciano do not provide satisfactory explanations of Paul's use of the OT in Romans.

After the introductory chapter, Kujanpää presents her understanding of the fifty-one OT quotations in the next seven chapters. Each of Chapters 2–7 focuses on a catena or connected chain of quotations that form an argumentative paragraph: 3:1–20 (Chapter 2); 4:1–25 (Chapter 3); 9:6–

29 (Chapter 4); 9:30–10:21 (Chapter 5); 11:1–36 (Chapter 6); and 14:1–15:21 (Chapter 7). Chapter 8 deals with the remaining individual quotations (1:17; 2:24; 7:7 and 13:9; 8:36; 12:19–20). Each of these chapters consists of four main sections. First, the author examines how Paul forms the preceding argumentation and introduces the quotation. Second, Kujanpää treats the questions concerning the accuracy of Paul's quotation in light of the original wording of the OT reference. Third, she discusses points of continuity and discontinuity between the original literary context of a given quote and its new context in Romans. Fourth, Kujanpää describes the functions of a given quotation in Paul's argumentation. Each chapter ends with a conclusion that synthesizes the main findings in the body. In the ninth and concluding chapter, the author amalgamates the preceding findings and proposes three major propositions: First, Paul uses OT quotations in a variety of ways. Second, Paul actively controls the meanings of OT quotations. Third, "when tracing Paul's intention, the interpretive hints he offers should be given priority over the original literary context of the quotations" (p. 341).

The Rhetorical Functions is a ground-breaking and thought-provoking monograph that achieves its research objectives with several strengths. First, the scope of its research is impressive. Kujanpää identifies fifty-one direct OT quotations in Romans and analyzes each one with considerable depth of research. Second, she offers a thorough and fair analysis of the original text, the quoted reference, its textual traditions, and its rhetorical functions. Third, the author makes a new contribution to Pauline studies and LXX textual criticism. She challenges the scholarly consensus that Rom 11:35 is based on Job 41:11 by presenting a number of manuscripts that contain Isa 40:14, which have the exact wording of Rom 11:35 (pp. 257–60).

Nevertheless, this fair work is not without weaknesses. Perhaps its most significant shortcoming is Kujanpää's frequent overstatements of the difference between the meaning of the original reference and that of Paul's quotation in Romans. For example, in analyzing Rom 9:13, which cites Mal 1:2–3 [LXX] (cf. Gen 25:23), she avers that Paul deliberately ignores the original context of Gen 25 and Mal 1 to get his point across (pp. 95–97). She says that, while the point of the original texts is God's choice of Israel over other nations, Paul's point in Rom 9 is God's sovereignty. Yet, for the present reviewer, the two points are highly compatible. Contrary to her judgment, God's choice of Israel over other nations clearly demonstrates God's sovereignty, and that is precisely what Paul intends to stress in Rom 9:13 by citing Mal 1:2–3. Similar overstatements concern Rom 11:4 and 1 Kgs 19:18 (pp. 224–25) and Rom 11:9–10 and

Ps 69:22–23 (p. 274). Most significantly, because of her tendency to distance the meaning of Paul's quotation from that of the original reference, in her discussion of Rom 10:13 (pp. 168–71), Kujanpää completely ignores the theological significance of Jesus being called "the Lord" (cf. Joel 2:32). In the original context of Joel 2, "the Lord" refers to Yahweh of the OT. For interpreting these references, Richard Hays's metalepsis is more applicable than Kujanpää's.

Despite the shortcomings, *The Rhetorical Functions* is a wonderful resource for those who want to examine the relationship between the OT and Romans. Though one may disagree with some of Kujanpää's conclusions, her insights into various LXX traditions, NT textual criticism, and detailed analyses of Paul's quotations are certainly beneficial for anyone attempting to plumb the depths of "the greatest letter ever written."

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Matthew Y. Emerson. *"He Descended to the Dead": An Evangelical Theology of Holy Saturday*. Downers Grove, IL: IVP Academic, 2019. ix + 251 pp. Paperback. ISBN 978-0830852581. $30.00.

Both the Apostles' and Athanasian Creeds contain the phrase "He descended to the dead." What does the phrase mean? Can a good evangelical confess it? Some have said "no," calling for its excision (Wayne Grudem, "He did Not Descend into Hell: A Plea for Following Scripture Instead of the Apostles' Creed," *JETS* 34.1 [1991]: 103–13). Evangelical theologian Michael Bird has written, "I think it is probably fair to say that there is no line in the creed more misunderstood and more neglected than this one. It is the poor cousin of the christological doctrines" (*What Christians Believe* [Grand Rapids: Zondervan, 2016], 143). In *"He Descended to the Dead,"* Matthew Emerson, Dean of the Hobbs College and an Associate Professor of Religion at Oklahoma Baptist University, addresses this situation, seeking to "recapture a doctrine neglected in many evangelical circles today—Christ's descent to the dead—via biblical, historical, dogmatic, and practical reflection" (p. 17; cf. p. xiii).

"He Descended to the Dead" is a work in systematic, theological doctrinal retrieval. The author synthesizes evidence from the fields of biblical, historical, dogmatic/confessional, and practical theology to make his argument. Emerson's central claim is that "Christ's descent … is part of what Christ experiences for us in the incarnation. Death, both the moment of dying and the state of being dead, is a universal human experience, and Christ experiences it with us and for us" (p. 57; see p. 99 for a full summary of the doctrine).

The book is divided into three parts which form a coherent progression and argument for its thesis. In Part 1, Emerson clarifies the derivative authority of creeds, locating the project within the evangelical, Protestant tradition (Chapter 1; p. 3). He articulates the biblical and historical foundations of the doctrine, exposing straw man, common criticisms in the process (e.g., that it means Christ suffered in hell or implies a post-mortem second chance; Chapters 2–3).

In Part 2 (Chapters 4–9), Emerson works through the dogmatic implications of the doctrine of Christ's descent for the Trinity, Creation, Christological Anthropology, Salvation, Ecclesiology, and Eschatology. This section is the longest in the book and the one in which he signals he is making his most unique contribution (p. 18). In Part 3 (Chapter 10), Emerson briefly considers the "pastoral and practical" implications of the descent for hermeneutics, liturgy, missions, and pastoral care.

Three strengths and a potential area for strengthening are worth noting. First, the author's defense of the descent occasions thoughtful reflection upon theological method. In response to the objection that the descent is based merely upon one or two biblical passages (i.e., 1 Pet 3:18–22; 4:6), Emerson offers a cumulative case response that appeals not only to particular texts but also to biblical-theological "patterns" (pp. 11–12; 53). The methodological discussion of the early chapters and examples across the book will (helpfully) push readers who have been overly shaped by a mere proof-texting approach.

Second, the work achieves an evangelical doctrinal construction through historical doctrinal retrieval. For example, even as he argues his (biblical-historical) case against evangelical detractors, Emerson maintains critical distance from versions both Roman (purgatory and salvation of "virtuous pagans"; pp. 88–89) and Eastern Orthodox (universalistic tendencies including Christ emptying hell of all its occupants; pp. 82–86, 171–85). The author ably manages both fronts of this polemical conflict and, in the process, offers a positive evangelical account of the doctrine.

Finally, though Emerson does fine work in the biblical and historical sections (Part 1), the dogmatic reflections of Part 2 offer the book's most unique and stimulating content. The discussions of the Trinity (Chapter 4; inseparable operations), Creation (Chapter 5; burial and cosmology), Christological Anthropology (Chapter 6; holistic dualism), and soteriology (Chapter 7; unlimited vs. limited descent) stand out, but the section as a whole is interesting and ripe with insights.

As to the area for strengthening, within the stages of Christ's work, the Spirit's involvement is often well formed from the virgin conception up until the cross and then picks up in the resurrection. However, his role at the cross and subsequently in the descent is frequently underdeveloped.

For this reason, I would have liked Emerson to have engaged this issue directly. Nonetheless, a gap here in no way undermines the value of what he does provide.

Overall, Emerson's contribution is significant. Whether one agrees or disagrees with the author's argument, responsible work in evangelical systematics will need to reckon with this monograph for the foreseeable future. Further, the pastoral insights offered across the book—especially the reflections on the ordinances (Chapter 8), grief counseling (Chapter 9), and liturgy (Chapter 10; among others)—will edify a wide variety of readers. Emerson achieves his stated goal: "to show the biblical and historical warrant for the descent so that, in turn, we can see how vital this doctrine is for the confession and ministry of the church" (p. xiii). As such, *"He Descended to the Dead"* is warmly recommended for scholars, pastors, and informed laity who find themselves wary of the long-confessed, oft-misunderstood doctrine of Christ's descent.

Jonathan D. Watson
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Ian A. McFarland. *The Word Made Flesh: A Theology of the Incarnation.* Louisville: Westminster John Knox, 2019. x + 250 pp. Paperback. ISBN 978-0664262976. $26.99.

Making sense of the Incarnation is no easy task. Church history records various attempts, some successful, some providing cautionary tales for Christian posterity. In his recent work, Ian McFarland—the Robert W. Woodruff Chair of Theology at Emory University—bravely accepts this challenge. His thesis is bold and succinct: "to know God *rightly*, one must look at Christ's humanity *only*" (p. 6). In this way, McFarland gives the Incarnation's epistemological purpose center stage. This manner of knowing God is summed up by Martin Luther: "Whoever wishes to deliberate or speculate soundly about God should disregard absolutely everything except the humanity of Christ" (p. 14). With this rule, McFarland's logic finds its guiding light. The historical flesh of Jesus the Nazarene forms the criterion of *all* claims regarding who God is.

McFarland's reasoning revolves around the Christological teaching of the Council of Chalcedon (AD 451). He suggests a "Chalcedonianism without reserve," meaning that full weight should be given not only to Christ's deity but also (and especially) to his human nature. A robust Chalcedonian Christology insists "that because Jesus of Nazareth is the Word made flesh, God is fully present and truly known in Jesus' humanity" (p. 213). This principle—that the flesh of Christ forms the locus of God's presence and revelation—undergirds all three sections of the book.

McFarland first discusses God's nature and creative work (Chapters 1–2) before properly addressing the person of Jesus Christ (Chapters 3–5) and, finally, showing the implications of this Christological approach for both Christ and the Church (Chapters 6–7).

One strength of the work is its unified argument. Diverse themes are all fused to the silver thread running throughout—the personal presence of the Word united to and "seen" in Jesus's humanity. This strength, however, weakens the project when McFarland introduces his doctrine of divine simplicity, for this idea colors his subsequent claims about Christ. McFarland subscribes to a radical, absolute variety of simplicity, as found in Thomas Aquinas. Thomistic simplicity denies all real distinctions in God, so that God's essence is identified not only with his existence (p. 75), but also with his attributes, will, power, intelligence, etc. Indeed, there is no distinction between what God is and what God does (pp. 38–41).

The upshot of this teaching is manifold. First, it precludes a doctrine McFarland seeks to promote: the essence-energies distinction in God (p. 91). He rightly affirms (1) that God's *essence* is unapproachable, and (2) that God interacts with creatures by means of his personal *energies/activities*. However, no such real distinction is possible in the Thomistic schema, for everything in God is identical with the divine essence. Thus, God's energies are taken as *created* realities (see p. 65, where the *logoi* of Maximus the Confessor are misconstrued as "nondivine forms") rather than uncreated activities which provide direct experience of God's life (p. 72). Within McFarland's paradigm, it seems one can never truly encounter God, for God, in every respect identical with His *unapproachable* essence, acts in the world only through created means (p. 209). People therefore remain aloof from real involvement in divine life.

Scripture, however, envisions Christians as coworkers with God, as partakers of the divine nature (1 Cor 3:9; 2 Pet 1:4). McFarland asserts that the hypostatic union bridges the ontological divide between Creator and creature. Yet he denies a vital aspect of that union, namely, that the Word's divinity "shines through" the assumed humanity (p. 216). The glory of Christ's divine nature—best understood as God's *uncreated* activity—not only shone at the Transfiguration, but also has been clearly perceptible "since the creation of the world" (Rom 1:20), apprehended by the "pure in heart" who truly "see God" (Matt 5:8).

McFarland's doctrine of simplicity further complicates when he denies the Incarnation represents "an event … in the life of the Word" (p. 84). Likewise, the Word's pre-existence is rejected: "the Word simply *is* Jesus" (p. 85). These assumptions wrongly suppose that God cannot act in new ways, within time and space, and remain transcendent. Yet if God cannot act with some novelty, then both Jesus's created humanity and creation in

general must exist eternally. Moreover, McFarland states that Christ's resurrection, ascension, and parousia ought not be conceived "as a sequence of distinct events" (p. 160). Rather, the risen life of Jesus exists outside time and space: He lives as God lives, "not in doing *particular* things … but doing *all* things" (pp. 179–80). The mistaken assumption, again, that God cannot exercise distinct acts results in an odd view of Jesus and of mankind's final participation in his risen life.

McFarland's singular focus on Christ's historical humanity for divine knowledge, coupled with his doctrine of God, unfortunately leaves wanting a full vision of the Incarnation. Although a stimulating study and a worthy dialogue partner in contemporary Christological conversation, *The Word Made Flesh* should be read with caution. Perhaps only those with a firm grasp of historical theology, fully aware of the Church's dogmatic declarations, should take up and ponder this erudite but imperfect attempt to explicate the heart of the gospel.

Owen Kelly
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W. Matthews Grant. *Free Will and God's Universal Causality*. London: Bloomsbury Academic, 2019. 248 pages. Hardback. ISBN 978-1350082908. $114.00.

Free Will and God's Universal Causality is a significant and novel contribution to the philosophical and theological literature on divine providence, in particular the interaction between human and divine agency. The book is clearly written, exceptionally argued, and truly innovative in many ways. Unfortunately, a review of this length will inevitably fail to do justice to the subtlety, thoroughness, and novelty of the work.

Matthews Grant's primary thesis is to demonstrate that, despite near universal claim to the contrary in contemporary debates, a libertarian view of human freedom (roughly, the view that humans are free if and only if they are the ultimate, originating cause of their actions and have the ability to choose otherwise, all prior conditions remaining the same) is entirely compatible with the claim that God is the universal cause of all that is distinct from God, including the free actions of creatures. Grant calls the latter thesis "Divine Universal Causality," DUC for short.

Let us call Grant's primary thesis, the compatibility of libertarian freedom and DUC, "The Compatibility Claim." It is commonly thought by friend and foe of DUC alike, that DUC demands the rejection of human libertarian freedom insofar as it straightforwardly entails what is known as Theological Determinism, the view that God's action or decree is *both* explanatorily prior to and logically sufficient for the occurrence of each

and every creaturely action. The primary contribution of Grant's book is to challenge the alleged entailment from DUC to Theological Determinism.

While The Compatibility Claim may be novel with respect to contemporary theology and philosophy of religion, Grant points out that his proposal traces its roots to the medieval theological tradition, most notably in the account of human-divine action articulated and defended by Thomas Aquinas. Hence, Grant's book is devoted to (1) filling out and defending the specific theological and metaphysical details of his "dual sources" account of human and divine agency (Chapters 1–5), (2) responding to the most prominent philosophical and theological objections to DUC from the standpoint of the dual sources account (Chapter 6, "Does God Cause Sin?," and Chapter 7, "The Problem of Moral Evil"), and (3) comparing and contrasting the dual sources account with competing models (Open Theism, Theological Determinism, Molinism) regarding specific theological doctrines such as divine providence, grace, and predestination (Chapter 8).

At the heart of Grant's project to defend The Compatibility Claim is a view of human and divine agency he calls the "dual sources" account. According to the dual sources account, *both* God and human agents are the ultimate causes of creaturely actions; all human actions, including free human actions, have two ultimate causal sources, human and divine. Since God is the universal originating and sustaining cause of all creaturely reality *per se* (DUC), the free actions of creatures are no exception on the dual sources account. Chapter 3 provides a thorough defense of the claim that DUC does not entail divine occasionalism and thus render human agency superfluous.

Yet the question immediately arises: How can Grant's dual sources account avoid collapsing into Theological Determinism? If God is the universal cause of all creaturely actions that come to pass, how could the actions of creatures be anything other than fixed, settled, or causally determined by God prior to their occurrence? The key, Grant argues, is to develop an account of divine agency in general—what he calls "the extrinsic model of divine agency"—where God's causally bringing about a creaturely act A "need not introduce any factor that 'determines' A—that is, any factor both prior to and logically sufficient for A" (p. 60). On Grant's extrinsic model of divine agency (following on the heels of Thomas Aquinas) God's causing some particular creaturely act A is simply God's standing in the extrinsic causal relation to A. God's causally bringing about A involves nothing more than God, A (the creaturely act in question), and the causal relation between God and A. Yet Grant argues, persuasively in my estimation, that none of the above items in the causal

story leading to A constitute factors that are both explanatorily prior to *and* logically sufficient for A (both of which are needed for A to be causally determined).

While God is, of course, causally prior to A, God *per se* is not logically sufficient for A (since it is logically possible for God to exist without A given God's aseity and independence of creation). What about God's reason for causing A, is it explanatorily prior to and logically sufficient for A? While God's reason for causing A may be prior to A, it is not logically sufficient for A, at least according to traditional theists who aim to uphold a robust conception of divine freedom where God could have refrained from causing A (even with the very same reason in place). That is, God's reason for A doesn't *necessitate* his bringing about A.

Grant rightly points out that if, as the Christian tradition has maintained, God is wholly metaphysically independent (*a se*), simple, and radically free and unconstrained, then divine causal activity cannot be modeled in a one-to-one fashion with creaturely causal activity. God's causal relations to creatures (as with all relations *ad extra*) are purely relational and involve no intrinsic foundation in God. God as he is in himself in the fullness of divine perfection, is intrinsically the same in a world where God causally interacts with creatures and in one in which he does not. To think otherwise entails the problematic view that some aspect of God's intrinsic being can be the way it is *in virtue of* creatures, which cuts against God's intrinsic completeness.

Ross D. Inman
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Andrew Davison. *Participation in God*: *A Study in Christian Doctrine and Metaphysics*. Cambridge: Cambridge University Press, 2019. xii + 423 pp. Hardback. ISBN: 978-1108483285. $99.99

The notion of participation in God has received renewed attention in the theological literature, notably in the work of Reformed theologian Hans Boersma (*Heavenly Participation*, *Seeing God*) and Eastern Orthodox theologian Alexander Schmemann (*For the Life of the World*). In his new book, *Participation in God: A Study in Christian Doctrine and Metaphysics*, Anglican theologian Andrew Davison, Starbridge Lecturer in Theology and Natural Sciences at the University of Cambridge, aims both to explore the historical roots (Christian and non-Christian) and to retrieve the biblical, theological, and metaphysical plausibility of a participatory ontology and theology.

Davison's primary lens, throughout the book, is a Thomistic one,

drawing heavily (though not exclusively) on the thought of Thomas Aquinas as "a clear master of the participatory perspective" (p. 7). The work is divided into four main parts (I: Participation and Causation; II: The Language of Participation and Language as Participation; III: Participation and the Theological Story; IV: Participation and the Shape of Human Life). For the sake of space, I will briefly unpack the participatory ontology that forms the framework of the book (Part I and Part II, Chapter 6) and explain and evaluate a particular application of the framework to divine and human agency (Part III, Chapter 9).

In Part I, Davison frames each of the five chapters in terms of the four Aristotelian causes (efficient, formal, material, and final) and provides a broadly classical account of how creation is *from* God (efficient cause), *through* God (formal cause), and *to* or *for* God (final cause), echoing the biblical refrain of Rom 11:36 (the exception being the material cause). Part I, together with Chapter 6, provides the metaphysical framework that undergirds the various applications of a participatory metaphysic to different theological topics. Such theological themes in the first part cover creation *ex nihilo* (Chapter 1); divine processions, Trinitarian creation and inseparable operations (Chapter 2); divine ideas and the similitude of creatures to God (Chapter 3); *imago Dei* (Chapter 3); and creational consummation and the beatific vision (Chapter 4). The author's careful attention to how a participatory theology and ontology has traditionally undergirded each of these doctrines is to be commended.

Part II of the book is devoted to thoughtful philosophical and theological exposition of the very notion of participation itself, as well as the idea that how we speak about God via analogy is predicated on a participatory framework. Chapter 6 "pops the hood" on participation (so to speak) and examines the precise details of participation in God. Davison makes the important preliminary distinction between two conceptions of participation, a "part of" and a "part in" approach. The "part of" approach, which Davison quickly jettisons for good theological reason, maintains that creatures become a part of the divine nature, or that the divine nature is partitioned out to creatures in some way. Here he cites Jürgen Moltmann's famous concept of "zimzum," or the making of space within the divine being for creation. In contrast to the "part of" approach, Davison recommends (following a detailed exposition of the development of Aquinas's own understanding of participation across his corpus) the "part in" understanding of participation in God. On this view, just as the light of the sun is not diminished by its illumination of the world, so too God is in no way diminished by his creatures participating in and receiving their creaturely existence and qualities from God.

Part III guides the reader through participation as it bears on Christology, human freedom, the nature of evil as privation, and human redemption. Of interest is an application of the participatory framework regarding the "non-competitive" account of the relationship between divine and human agency. Following Aquinas, Davison argues for a version of a much-neglected option in contemporary philosophy of religion and theology, that robust creaturely agency is entirely consistent with God's direct causal involvement in creaturely actions. On this story, God's causal agency and the creature's causal agency are not "part of the same causal story in the same way" (p. 228). In fact, God and creatures are not metaphysically commensurable beings that stand alongside one another in competition for the leading causal role in human action. Rather, since God immediately confers existence on every created thing, including creaturely powers and the exercising of those powers in action, creaturely actions exist and are what they are in virtue of the causal agency of God.

There is, however, one important misstep in the argument for the non-competitiveness of divine and creaturely causation. Davison seems to think that a participatory framework applied to divine and creaturely causation is in tension with a libertarian understanding of human freedom. Roughly, this is the view that humans are free if and only if they are the ultimate, originating cause of their actions and can choose otherwise, all prior conditions remaining the same. Yet W. Matthews Grant has recently argued in his excellent new book *Free Will and God's Universal Causality* (reviewed above) that universal divine causation (the thesis that God causes all creaturely being) is entirely compatible with creaturely freedom understood along the lines of libertarianism. As Grant has persuasively shown, one need not choose between a Thomistic, non-competitive model of divine and human agency and a libertarian view of human freedom.

Ross D. Inman
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Alexander J. D. Irving. *T. F. Torrance's Reconstruction of Natural Theology: Christ and Cognition*. Lanham, MD: Lexington Books, 2019. 248 pp. Hardback. ISBN: 978-1793600516. $95.00

T. F. Torrance is increasingly recognized as one of the most important theologians of the second half of the twentieth century. While his Trinitarian theology and interaction with the natural sciences are well acclaimed, it is Torrance's reconstruction of natural theology (NT) that Alister McGrath declares "one of his most significant achievements" (*Intellectual Biography* [Edinburgh: T&T Clark, 1999], 179). And it is within the

burgeoning conversation of secondary literature on this issue that Alexander J. D. Irving offers the latest full-length treatment.

Irving's work sets out to correct past missteps on the topic by first "situating (the present contribution) within Torrance's synthetic approach to cognition more generally" (p. 1). To this end, Part 1 delivers as promised. Here Irving helpfully establishes Torrance's reconstructed NT upon the proper foundation of his unitary (or non-dualist) understanding of reality and human knowledge as well as his strict adherence to objectivity in epistemology. Part 2, then, seeks to "provide a new analysis of Torrance's important innovation within theological method" (p. 1). For it is the unique methodology employed in Torrance's reconstruction of NT where Irving sees "one of the most creative and provocative elements of his vast theological contribution" (p. 1). Irving states in full:

> The power of Torrance's NT is in the inversion of the relation between the rational structure of theology and its material content. Instead of NT functioning as a preliminary foundation for our engagement with revealed theology in an autonomous and external fashion, Torrance's NT is in coordination with the actual knowledge of God through his self-revelation. Torrance described this new relationship by explaining that his NT has been brought within the body of positive knowledge of God. (p. 174)

In this way, Torrance's methodological inversion represents a "synthesis of natural theology and revealed theology" (p. 199) that reformulates NT into the "rational intra-structure of theology determined by the material content of God's revelation" (p. 226).

Torrance's contribution at this point, as Irving notes, is "also one of the least well understood" parts of his corpus (p. 1). That is because Torrance's proposal is "subversive in that it inverts the terms on which NT is considered to be natural" (p. 226). Ergo, what Torrance means by "natural theology" indicates the inverse, the exact opposite, of the traditional conception in two primary ways:

1. Not knowledge found by studying nature but pursuing knowledge of God "determined by reality such that it is in accordance with the nature of the object under inquiry" (p. 170).
2. Nor knowledge that is in us by nature, but exploring our own, human "rational structures from which revelation is cognized" by grace through the Spirit (p. 139).

And it is in these two coordinated emphases that Torrance both "journeyed through and *beyond* Karl Barth's fierce rejection of NT" (p. 141, emphasis added). More specifically, whereas Barth's conviction of grace

in revelation seemed to undercut personal agency, as Irving notes, Torrance "would not leave human rationality hanging in the air" (p. 180).

At this point Irving keenly identifies Torrance's elevation of the incarnation of Christ, and especially the hypostatic union, as the "normative framework for theological knowledge where the priority of divine grace and the integrity and actuality of human thought are held together" (p. 211). By comparison, however, Irving's coverage of Torrance's emphasis on the role of the Spirit in theological knowledge is noticeably light—a single page as opposed to seven for Christology. Irving, therefore, seems to rely more heavily on the import of Torrance's "nuanced attitude to logic, which valued the logical precision of symbolic logic" (p. 179; cf. Chapter 3; pp. 93–120). That unduly elevates Torrance's proposal of the temporary isolation of the rational structure of natural theology from revelation to achieve "sophistication and precision in its inferential systems" (p. 179). It appears this is also the driving force behind Irving's brief proposal of the "compatibility" between Torrance's program and the contemporary project of Analytic Theology (cf. pp. 216–18).

Torrance, however, repeatedly emphasizes the "epistemological relevance of the Spirit" so that true theological knowledge, according to Torrance, "happens only as in the Spirit the being and nature of God is brought to bear upon us so that we think under the compulsion of His Reality" (*God and Rationality* [London: Oxford University Press, 1971], 167). Indeed, as Irving himself notes, for Torrance the human side of knowledge is "only conducted in constant contact with God's self-revelation" (p. 198, cf. also p. 226). In addition, it seems Torrance is not so much advocating for *our* analytic refinement, but rather "the questioning and speaking of the Spirit" (*The Ground and Grammar of Theology* [Charlottesville, VA: The University Press of Virginia, 1980], 188). For it is by the Spirit that "divine revelation penetrates our inquiries, takes the initiative in questioning us, and so turns our questions upside down and inside out, reshaping them creatively under the impact of his eloquent Being" (*Ground and Grammar of Theology*, p. 154). A fuller expression of the epistemological relevance of the Spirit would not solve the tension in Torrance's own thought at this point, but it would safeguard against these undue emphases of temporarily bracketing human knowledge for autonomous analysis.

In sum, the present volume has much to be commended: it covers complex material with remarkable clarity, collates integrated subject matter with intuitive organization, and builds an argument with little repetition of material. Though points of application are debated, this project represents a very helpful analysis of an important piece of Torrance's program and the resources surrounding the conversation. In short, Irving's

work would be a helpful addition to any theological library, notwithstanding the high cost that often attends such a fine, scholarly monograph.

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Christine Helmer. *How Luther Became the Reformer*. Louisville: Westminster John Knox Press, 2019. xiii + 160 pp. Paperback. ISBN 978-0664262877. $20.24.

Christine Helmer is Professor of German and Religious Studies at Northwestern University. She is editor or coeditor of numerous books pertaining to Martin Luther, Friedrich Schleiermacher, and biblical theology. Recent works include *Theology and the End of Doctrine* (Westminster John Knox Press, 2014) and *The Trinity and Martin Luther* (Lexham Press, 2017).

In *How Luther Became the Reformer*, Helmer uses the work of Karl Holl (1866–1926) as her main example to argue that Luther Renaissance scholars wrongly "imposed upon him characteristics of a German modern that dovetailed with their own political interests" (p. 13). These early twentieth-century scholars wrote in the context of the devastation of World War I, the failure of the Weimar Republic, and an effort toward German nationalism and patriotism. For them, Luther represented the ideal modern German. Their incorrect view of Luther, she argues, also set the necessary groundwork for several deformities of modernity—namely, anti-Catholicism, anti-Judaism, and anti-Semitism—that also included "Lutheran theologians signing on to the National Socialist platform" and giving "allegiance to Hitler's regime" (pp. 11–12).

Chapters 1 through 5 focus primarily on Holl's reception of Luther's theology and the impact of this reception on those who followed Holl's view of Luther. After an introductory chapter that lays the groundwork for her argument, Chapter 2 concerns Luther's biographical description of his conversion, which is the basis of his doctrine of justification. With this information in hand, Helmer argues, Luther Renaissance scholars like Holl began to portray Luther "not as a systematic theologian … but as a religious virtuoso, whose novel … experience of God became foundational not only for his own theology, but also for the modern West" (p. 20).

In Chapter 3, "How Luther Became the Reformer," Helmer argues the work of theologians from the Luther Renaissance transitioned the perception of Luther as one reformer (lowercase) of medieval Catholicism among many to *the* Reformer (uppercase) of Catholicism (p. 60). In the former scenario, Luther is more like Saint Catherine of Siena (1347–80) or Hans Küng, the controversial Swiss priest. Here Luther is depicted as a "historical figure who drew on the Catholic theological and philosophical arguments of his time to propose reforms to the church of which he was a member" (p. 3). In the latter scenario, she argues, "Holl took Luther in a nationalist-German direction.… [Holl saw] Luther as Reformer of German society … [and] Holl's Luther will eventually sacrifice the self for the love of the fatherland" (pp. 61–62).

Chapter 4 examines "how Luther and 'modernity' are yoked together" (p. 15). Here, for Helmer, Holl's rendition of "a German Luther was more than the symbol of modern culture; he was its progenitor" (p. 73). In this way religion and modernity are linked and "tethered to Germany" (p. 77). Holl's account of Luther, Helmer argues, "became a theological tool legitimating the rise of German fascism" (p. 80). Then, in Chapter 5, she presents a test case—namely, Holl's rendition of Luther that links the Reformer to anti-Judaism that gave rise to murderous anti-Semitism (e.g., pp. 92–94).

In her last two chapters, Helmer lays out an alternative view of Luther (i.e., Luther as one of many Catholic reformers). She states, "The aim of this chapter [6] is to show how a revised story of Luther as Catholic reformer can be generative for a new assessment of modernity that might be more adequate for addressing the concerns of modernity's contradictions stipulated in previous chapters" (p. 16). In Chapter 7, her reconfigured Luther challenges the "usual triumphant narratives of modern Protestantism" (p. 16) and depicts Luther "primarily as a theologian—one steeped in late medieval Christianity, its theology, philosophy, and liturgy—rather than as a statesman" (p. 122).

Whether Luther historians agree with her depiction of the effect of Holl's Luther on modernity is questionable. Carter Lindberg, author of *The European Reformations Sourcebook*, remains unconvinced by her argument.[4] At a minimum, Helmer's work would find greater credibility had she engaged with Luther's untiring criticism of princes, or with thoughts by prominent Lutheran pastor Dietrich Bonhoeffer, who opposed Hitler and chafed at aspects of Luther's theology. Further, direct quotes of Luther are surprisingly sparse in *How Luther Became the Reformer*, an ingredient one would think essential toward the defense of her argument. Nonetheless, Helmer's contrast of Luther as Catholic reformer and theologian

[4] "Perhaps this is a useful study for those unfamiliar with Reformation studies and Luther research; however, scholars in these fields long ago moved on from what Helmer perceives as the dark side of the Luther Renaissance." Carter Lindberg, "Review of *How Luther Became the Reformer* by Christine Helmer," *Lutheran Quarterly* 33 (2019): 326.

causes her work to stand out amongst the plethora of other related publications that accompanied the 500th anniversary of Luther's ninety-five theses. For this reason alone, it commands an audience.

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Rhys S. Bezzant. *Edwards the Mentor*. New York: Oxford University Press, 2019. viii + 208 pp. Hardback. ISBN 978-0190221201. $74.00.

When scholars turn their gaze to Jonathan Edwards, they tend to emphasize a number of recurring themes: Edwards the theologian, Edwards the philosopher, Edwards the revivalist, Edwards the pastor. In the best studies, two or more of these themes intersect. This was the case with Rhys Bezzant's important 2013 monograph *Jonathan Edwards and the Church* (OUP), which offered the first book-length examination of Edwards's pastoral ecclesiology. In his most recent book, Bezzant focuses upon Edwards the mentor. The result is another richly textured study of a less-examined aspect of Edwards's life that touches on all the common themes mentioned above.

Bezzant's straightforward argument is that mentoring was a key component of Edwards's pastoral theology and practice. Edwards inherited a number of medieval and Puritan notions about the nature of pastoral ministry, friendship, virtue, spiritual formation, and theological education. He integrated these themes with eighteenth-century concepts of human agency, affective anthropology, and institutional authority. In so doing, Edwards's vision for mentoring represented not only an early evangelical paradigm for discipleship and ministerial formation but a constructive critique of the Enlightenment tendency toward fragmentation and rationalism. This argument is laid out skillfully over three major chapters before Bezzant turns attention to Edwards's mentoring legacy among the New Divinity theologians whom he shaped and who further developed what scholars now consider the Edwardsean theological tradition.

As was common in his day, Edwards took under his wing numerous younger ministers who lived with him and studied theology and pastoral ministry in their post-college years. The most famous of these men were Joseph Bellamy and Samuel Hopkins, each of whom replicated his mentoring paradigm in their own ministries. Edwards also mentored parishioners, often through a combination of pastoral counseling and strategic correspondence, as well as young pastors who never formally studied with him, the most famous of whom was David Brainerd. Edwards's preaching ministry was respected in New England and his published writings were

seminal documents read throughout the transatlantic evangelical world. However, it was Edwards's mentoring ministry that transmitted his theology and ministerial priorities most directly to the rising generation of ministers who became the standard-bearers of the New Divinity movement.

Edwards was ever the theologian, and his vision of mentoring was thoroughly theological. In his interpretation of Edwards's theology, Bezzant follows the work of scholars such as Kyle Strobel and Oliver Crisp, who rightly argue that Edwards was driven by a creative combination of Reformed Orthodoxy, Puritan pastoral theology, and evangelical emphases that were coming together in the early eighteenth century. Edwards's theology was both robustly Trinitarian and warmly Christocentric, resulting in a spirituality that embraced a Reformed version of *theosis* and an evangelical adaptation of the medieval emphasis on imitating Christ. As he invested in those around him, he assumed they were naturally capable of making spiritually meaningful decisions. With the gracious intervention of the Holy Spirit, those decisions would result in conversion to Christ and ongoing growth in Christlikeness. Mentoring played a key role in the latter because it was a strategic means of sanctification, the final end of which was the experience of the beatific vision. For Edwards, mentoring was ultimately for the sake of spiritual maturity. Faithful pastoral ministry was but one important application of spiritual maturity for the young men whom Edwards took into his home and mentored.

Edwards as Mentor is an important work that fills a lacuna in Edwards Studies. As a work of historical theology, it will be widely read and appreciated by scholars of Edwards and eighteenth-century evangelicalism. Scholars of spirituality and spiritual formation will also benefit from this book. Edwards's spirituality has received increased attention from scholars in recent years. *Edwards as Mentor* sheds light upon an important component of Edwards's "applied spirituality" wherein his convictions intersected with his pastoral practice. Finally, as is so often the case with works about Edwards, ministers will resonate with the book, not least because it addresses a topic directly related to pastoral theology and practice. While Edwards was not exemplary in all aspects of his pastoral ministry, in this particular area he continues to "mentor" evangelical pastors through his legacy.

I want to close this review with a word about Bezzant's methodology. An ongoing debate among Christian historians is how to reconcile one's faith commitments with one's historical interpretation. It is refreshing to see an erudite work of historical scholarship written by a scholar who owns his evangelical faith within the book itself. Bezzant is open about how his own pastoral sensitivities led him to Edwards in general and the

topic of mentoring in particular. At various points in the monograph, Bezzant makes suggestions about what contemporary pastors can learn from Edwards. At the conclusion of the book, he devotes a brief coda to practical application. Bezzant demonstrates that Christian historians can write academic history that contributes to the field while also making overtly edifying application of that scholarship. I hope Oxford University Press publishes an affordable paperback edition of the book so it will be more accessible to pastors and other interested readers outside the scholarly guild.

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Tim Patrick and Andrew Reid. *The Whole Counsel of God: Why and How to Preach the Entire Bible*. Wheaton: Crossway, 2020. 256 pp. Paperback. ISBN 978-1433560071. $22.99.

In *The Whole Counsel of God*, Tim Patrick and Andrew Reid lament how preachers often neglect significant portions of Scripture. Therefore, they propose this challenge: "All vocational preachers should set themselves the goal of preaching through the entire Bible over a thirty-five-year period" (p. 81). By "entire Bible" they clarify: every book, every chapter, every verse.

In Part 1, they lay sturdy theological and canonical foundations for preaching (Chapters 1–2). Then they identify various preaching methods often used in today's churches (Chapter 3). The spectrum includes worshipping without preaching, "springboarding," book series preaching, preaching "overview series" and "highlight packages," topical preaching, and doctrinal-paradigm preaching. Without denouncing every facet of these options, the authors rightly argue that they foster unhealthy views of Scripture. These views include canons within the canon, narrow and imbalanced theologies, and a poor grasp of the overall narrative of the Bible.

Part 2 (Chapters 4–8) contains insight into *how* to preach the whole Bible. In Chapters 4 and 5, Patrick and Reid demonstrate the preaching value of biblical theology, systematic theology, and gospel theology. These three theological frameworks are distinct yet interrelated. Furthermore, they are all invaluable for preaching the whole counsel of God. In Chapter 6, they exhort preachers to plan long-term to exposit God's Word according to its six divisions: law, former prophets, latter prophets, writings, Gospels, and epistles/Revelation.

In Chapters 7 and 8, the authors tackle the tangible challenges of long-

term pulpit planning. They endorse *seriatum* preaching, whereby the preacher progresses sequentially through a book of the Bible. In their plan, however, the preacher does not necessarily walk through each book in one continuous series. He may preach (for example) a few weeks in an epistle, a few more weeks in a major prophet, then a few in a Gospel—eventually returning to finish his current epistle before preaching another epistle. Thus, he balances the six canonical divisions.

Detecting the inevitable tension between planning long-term and selecting preaching texts, Patrick and Reid suggest that a preacher work ahead to determine the natural preaching units for each book. They recommend identifying the "applyable unit of text." Texts of different sizes will warrant various sermon lengths. Also, it is important for the preacher to value and honor the repetition found within the Bible's parallel sections. Honoring repetition avoids the temptation to harmonize parallel texts. Instead, one preaches each text distinctly, trusting that its God-breathed design rewards unique exposition. Having identified the "applyable units of text," the preacher is then encouraged to plot these texts onto a calendar.

Chapters 7 and 8 contain the authors' most distinctive contribution. Their guidelines are sound. They are honest to admit this approach has natural shortcomings, and they also responsibly remind preachers to customize plans according to their unique contexts. Nevertheless, they provide examples of planning and text selecting for only one year in advance. Their thirty-five-year proposal might be better appreciated and utilized had they offered an example thirty-five-year draft. Also, many a preacher would wince at the thought of preaching each biblical text only once during his ministry.

In Part 3 (Chapters 9–12), Patrick and Reid discuss practical implications of their proposal. In Chapter 9, they encourage churches to emphasize the centrality of Scripture by integrating the sermon series with other facets of the church ministry, including the other elements of a church's worship gatherings, various church ministry programs, and efforts to engage the community. In Chapter 10, the authors remark on the need for a church's preaching team to remain theologically aligned. Also, they offer a helpful discussion on potential disruptions to the preaching agenda. The need to balance the disciplined preaching diet with flexibility reinforces the value of solid planning and record-keeping. In Chapter 11, they accurately identify personal implications for the pastor, including growing in one's personal Bible study and prayerfulness, gaining familiarity with the different biblical genres, and committing to a long-term pastoral ministry. In Chapter 12, they encourage the preacher to instruct intentionally and patiently his people to know and love God's Word. Also, they defend

their approach of *seriatum* preaching as effective for all congregations. Finally, they admonish the preacher to focus on the people God has put under his care. God sovereignly places each preacher. Therefore, he must be faithful to feed *his* flock.

The Whole Counsel of God sounds a timely call and presents an inspiring challenge. Today's preachers need continual exhortation to preach all of Scripture as God's Word to God's people. Patrick and Reid have contributed a work that will sharpen every preacher and student of preaching. They offer theological, homiletical, and practical substance in their discussions. This book comes highly recommended!

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