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Book Reviews

William A. Ross and W. Edward Glenny, eds. *The T&T Clark Handbook of Septuagint Research*. New York: T&T Clark, 2021. xxv + 486 pp. Hardback. ISBN 978-0567680259. $175.00

In recent years, there has been an increase in tools for studying the Septuagint (LXX). Students have access to journal articles, introductions, lexicons, grammars, concordances, translations, and editions in both diplomatic and critical formats. Moreover, computer programs like Accordance and Logos make these tools accessible digitally and provide users the opportunity to conduct research in record time. Now, thanks to William Ross and Edward Glenny, students, experts, and those whose fields interact with the LXX have a tool that acquaints them with the current state of research on the LXX's origins, language, text, reception, and theology (p. 3). The editors of this handbook have a twofold goal: to provide students with an overview of the current state of several relevant sub-disciplines and to equip students to conduct their own research in this field (pp. 3, 5). Overall, they achieve these goals in an accessible single volume.

Ross and Glenny divide the book into six sections. The first deals with the topic of the LXX's origins and surveys sub-disciplines such as the translators' social context (pp. 9–20) and their translation technique (pp. 21–33). Second, the topic of the LXX's language is discussed. In this section, disciplines such as phonology (pp. 37–62), discourse analysis (pp. 79–92), and Greek style (pp. 93–107) are surveyed. Third, issues related to the text of the LXX are investigated. Here readers find discussions on the important topics of the LXX's respective relationships with the text of the Greek versions (pp. 123–34), the Hebrew Bible (pp. 135–48), Qumran (pp. 149–60), the Hexapla (pp. 191–206), and the biblical canon (pp. 207–28) to name just a few. The fourth topic is reception. Articles range chronologically from the translation's reception in Second Temple Judaism (pp. 231–42) to early modern Europe (pp. 299–309). Fifth, the editors include several articles on the theology, translation, and commentaries of the LXX. They then conclude with a survey of the literature (pp. 381–96).

Several details make this handbook an outstanding contribution to the field. First, there is no comparable resource in LXX studies. Several introductions have been published recently, as well as two book-by-

book surveys, but no other work surveys current research in the field's many important sub-disciplines (p. xii). Such information may be accessed from various journal articles, presentations, introductions, and book chapters, but Ross and Glenny have compiled it for their readers in a single volume.

Second, this work is accessible. For example, the editors include a glossary of relevant terms for the study of the LXX (pp. 397–406). This feature is especially helpful since the vocabulary of LXX scholarship is often precise and technical. Readers will turn to it often, not only when reading the articles in this handbook, but also when reading across the sub-disciplines of the entire field.

Third, the work is concise. Most of the chapters average ten to twenty pages. Moreover, they have a limited number of footnotes, and sources are often referenced as in-text citations. Overall, each author has provided a concise introduction to his or her sub-discipline.

Fourth, the inclusion of chapters on two contemporary commentaries is a welcome addition. Robert Hiebert provides an overview of the Society of Biblical Literature Commentary on the Septuagint (SBLCS [pp. 345–62]), while Stanley Porter provides a defense and overview of the approach adopted by the Brill Septuagint Commentary Series (SEPT [pp. 363–77]). These commentaries take different approaches. The SBLCS is based on a critically restored text, while the SEPT series is based on a diplomatic text, using Vaticanus, Sinaiticus, or Alexandrinus. Providing the reader with independent discussions of these commentaries is helpful, given the differences between them.

Perhaps one drawback to the handbook, unless it is outside its scope, is the absence of a discussion of the manuscripts themselves. Students reading from facsimiles or digitized manuscripts have a plethora of questions on paragraphing, marginal notes, paleography, and corrections. Including a chapter on the current state of research on these topics would have been an added strength. Similarly, the survey of literature contains a section on textual editions and software programs, but nowhere lists digitized manuscripts. It would have been helpful to know where to find LXX manuscripts digitized on the internet.

In any event, the editors have provided readers with an overview of the current state of research of several sub-disciplines of the Septuagint in a single accessible and concise volume. They and the authors are to be commended for accomplishing this important task.

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Jason A. Staples. *The Idea of Israel in Second Temple Judaism: A New Theory of People, Exile, and Israelite Identity*. Cambridge: Cambridge University Press, 2021. xxii + 426 pp. Hardback. ISBN 978-1108842860. $29.50.

In his preface to *The Idea of Israel,* Jason Staples reports that this book is the fruit of twenty years of research, beginning in a master's course, later serving as the first part of a dissertation, and then reaching its final form after several years of polishing. In our context, where publishing more and sooner is so often incentivized, the author's choice to give this project the time it deserved is richly rewarded by a level of thoroughness, significance, and clarity to which religious and theological scholarship is simply not accustomed.

In sum, Staples argues that there is a clear distinction between the terms "Jew" (*Ioudaios*) and "Israelite" in the Second Temple Period. While the term *Ioudaios* refers to those descended from the southern kingdom of Judah, "Israel" refers historically to all the people from the twelve tribes of Israel. Eschatologically, it also refers to that same twelve-tribe community, which will be regathered from exile as promised by the prophets of the Old Testament. The Jews, therefore, are a subset of the Israelites, but not wholly constitutive of Israel.

After the introduction, the book is divided into three major parts. Part 1 consists of two chapters, the first of which draws the problem into clearer focus by demonstrating that the dominant scholarly view about the distinction of "Jew" and "Israelite" in this period, is not only incorrect, but also anti-semitic. This view holds that "Israelite" is the term preferred by those included in the community, while "Jew" is a pejorative term used by outsiders. Staples shows how little evidence has been marshaled for this view, and that its originator, Karl G. Kuhn, was a passionate Nazi, who was known to lecture on rabbinic texts while wearing an SA uniform and an *Ehrendolch* (honorary Nazi dagger). By demolishing this widely-held view Staples is then free to propose the view sketched above, based on Josephus (esp. *Ant.* 7.102–3; 11.173). The next chapter investigates the data concerning the Samaritans—a community who claim to be Israelites but not Jews, which is good evidence for Staples's thesis.

With the definition of Jew and Israel determined, in Part 2, the author shows how the roots of these terms are used in the Hebrew Bible. In Chapter 3, he focuses on the narrative materials of Deuteronomy, the Former Prophets, and Chronicles to demonstrate that while the Hebrew Bible was collected and shaped by Jews (that is, descendants of Judah) and for Jews, they consistently construct "a

biblical Israel larger than the Jews alone" (p. 89). He argues that each of these texts places the reader within a "liminal space" in the story of judgment, exile, and restoration, in which one is meant to look forward to the day when the Israel which used to exist will be fully restored. Chapter 4 continues with an eschatological reading of the Latter Prophets before Chapter 5 shows that according to Ezra-Nehemiah, Daniel, 1 Enoch, and 2 Maccabees, the historical return from Babylon narrated in Ezra-Nehemiah was not regarded as the promised restoration of the Torah and Prophets. In contrast, 1 Maccabees differs from these other texts by propagandistically asserting that the Hasmonean (Jewish) state is "Israel," which activates the eschatological hopes included in the term.

Part 3, over half of the book, is devoted to showing that the distinction of Jew/Israelite, along with the restoration eschatology implicit in the difference, holds throughout the Second Temple period. Chapter 6 argues that the exile was in fact regarded negatively by Jews of this period (even by those authors, such as Josephus and Philo, who had landed in places of privilege in the Diaspora). Chapters 7, 8, and 9 trace this theme through Josephus, Philo, and the Dead Sea Scrolls respectively. Chapter 10 is devoted to analysis of other narrative texts of the period such as Tobit and Jubilees, and Chapter 11 examines the remaining apocalyptic and eschatological texts, which is followed by a final Chapter 12 of summary and conclusion.

The ground covered in this book could have been overwhelming were it not for the author's excellent organization and clarity of writing. Although thoroughly rigorous and technical, the writing is accessible and even entertaining, aided by numerous apt illustrations (e.g., the book of Judith's imaginative reversal of past tragedy is akin to a Quentin Tarantino movie). Furthermore, *The Idea of Israel in Second Temple Judaism* is convincing and significant: it will affect everyone working in this field for decades and will likely be cited as a watershed moment for the topic. Finally, as a good academic work should, it constantly stimulates new questions for the reader, especially regarding its relevance for New Testament studies, which Staples mentions only in passing. For those interested in biblical studies, history, or theology, this book is an important read.

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Andreas J. Köstenberger. *1–2 Timothy and Titus*. Evangelical Biblical Theology Commentary. Bellingham, WA: Lexham Press, 2021. xxviii + 605 pp. Hardback. ISBN 978-1683594314. $49.99.

This volume is part of the Evangelical Biblical Theology Commentary series recently launched by Lexham Academic, written by one of the series editors. It is important to know, however, that it was previously published in the now defunct B&H series Biblical Theology for Christian Proclamation. This information is not included in the publisher's preface. The series is outstanding though, and I am grateful that Lexham Press has taken over its publication. But to avoid unintentional duplication, readers need to be aware that the first three volumes (this one, David Peterson on *Romans*, and Thomas Schreiner on *Hebrews*) were previously published by B&H. That being noted, I highly recommend the series as a whole, and this volume by Andreas Köstenberger in particular, as a valuable contribution to academics and pastors alike.

The first 54 pages provide a thorough introduction to the New Testament books concerned. Köstenberger designates them as the Letters to Timothy and Titus (LTT), partly as a corrective to the traditional, but potentially misleading, Pastoral Epistles title. He rightly notes that the recipients were not elders or office holders in the early church. Instead, they functioned as Paul's representatives in his place, and the content of these letters was intended for the churches as well (p. 1).

Köstenberger provides a thorough defense of the authenticity of these letters as genuinely Pauline, interacting with relevant scholarship. Over half of the content of this section consists of footnotes, engaging scholarly arguments on this important issue, and guiding the reader for further research. This is followed by a discussion of the historical context for the writing of these letters, helpfully presenting in several charts the textual data for identifying false teachings and aligning this data with Paul's specific refutations thereof (pp. 34–35, 37–39).

The second section of this work is a verse-by-verse commentary on each letter, beginning with a discussion of the purpose and occasion, the opponents, and the structure of each letter. Köstenberger's commentary, as to be expected by those familiar with his exegetical work, is careful, thorough, and extensively engages relevant scholarship. The format makes the commentary accessible, while allowing the reader to explore a variety of exegetical issues, providing valuable bibliographic sources for further research.

A unique feature of the commentary section, reflecting the biblical theological purpose of this series, is how Köstenberger frames the discussion of each portion of the text. He begins each discussion with a

section entitled "Relation to Surrounding Context," helpfully connecting the passage to what has preceded and what follows it in the text, a feature too often neglected by interpreters and preachers. He ends the discussion of each portion with a section labeled "Bridge" which includes both practical insights on the text and a connection to parallel content throughout the canon of Scripture.

If this work ended here, it would be a worthy addition to anyone's interpretive library on these letters. But what sets this commentary apart and makes it uniquely valuable is the final portion of the work, a 188-page section entitled Biblical and Theological Themes. Köstenberger discusses a variety of categories in Paul's LTT and shows how he contributes to the overall biblical teaching on each. Under the heading "Mission," the author explores Paul's understanding of his own mission, the mission of Timothy and Titus as his delegates, and the mission of the church. Under "Teaching," he examines the various terms for teaching in the letters, then focuses on Paul's use of Scripture. His third category is very broad, "God, Christ, the Holy Spirit, and Salvation," giving almost as much space to his discussion of the latter, "Salvation," as to the first three combined. His next section is a lengthy discussion of the "Church," covering the roles of various groups within the church and its leadership. His final two categories are "The Christian Life" and "The Last Days."

At the end of the biblical and theological themes section, Köstenberger looks at the place of these letters within the whole canon of Scripture, highlighting interesting Old Testament parallels. These include the promise to Abraham and Paul's Gentile mission, suffering in the Psalms and Paul, the Moses to Joshua leadership succession and Paul's relationship with Timothy, and Adam and Eve and the role of women in the church. He concludes by discussing the LTT's place in the New Testament among Paul's other letters, alongside the narrative of the early church in Acts, and among the non-Pauline letters.

Köstenberger's contribution to the Evangelical Biblical Theology Commentary is an excellent resource for academics, students, and pastors. It avoids the error of many technical commentaries that fail to apply the text adequately or connect it to the grand narrative of Scripture. It also avoids the mistake of many popular commentaries which give limited attention to important exegetical issues for the sake of getting quickly to a practical application for contemporary believers. This commentary commendably fills a void in the library of any serious interpreter of Paul's letters to Timothy and Titus.

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Jovan Stanojević. *Orthodox New Testament Textual Scholarship: Antoniades, Lectionaries, and the Catholic Epistles*. Texts and Studies (Third Series) 26. Piscataway NJ: Gorgias Press, 2021. xvii + 207 pp. Hardback. ISBN 978-1463242671. $114.95.

Since 1904, the Greek Orthodox Church has utilized the Antoniades edition as its basic Greek New Testament text, despite its known deficiencies. Jovan Stanojević, a Serbian Orthodox auxiliary bishop and associate at the Institute of Septuagint and Biblical Text Research, states that "Antoniades' edition cannot be justified as a distinctively Orthodox edition, which suggests that the Orthodox Church needs another edition" (p. 176). He thus offers suggestions towards establishing a superior textual standard for Orthodox ecclesiastical purposes.

In contrast to modern critical editions (NA/UBS) that represent a predominantly Alexandrian eclectic mixture of various readings, the Antoniades text, despite its deficiencies, represents a *general* Byzantine type of text, even if not that of the dominant Byzantine majority reflected among Greek continuous-text manuscripts or lectionaries. As Stanojević demonstrates, the Antoniades text is itself an eclectic mixture of Byzantine readings taken from those sources. Various Orthodox writers have thus addressed the need to remedy this deficiency by replacing Antoniades with a text more reflective of the Byzantine manuscript consensus to better serve liturgical practice and scholarly study.

However, the Byzantine editions published during the past forty years (e.g., HF, RP, Pickering) remain unacceptable to the Orthodox, even though these texts are superior to that of Antoniades. As Stanojević summarizes, "Foreign textual critics would never be able to offer to the Orthodox Church the proper ecclesiastical text; the Orthodox edition should be prepared by Orthodox scholars according to purely Orthodox criteria of Church tradition" (p. 44). Further, Ioannes Karavidopoulos (one of the UBS editors!) argues "for the superiority of the ecclesiastical text, based upon the presupposed non-historicity of the critical text as an eclectic text not witnessed by manuscript tradition in contrast to the historicity of the Byzantine ecclesiastical text" (p. 48; cf. also Konstantinos Nikolakopoulos, p. 50).

Nevertheless, Stanojević's key (and repeated!) objection to the Antoniades edition is that it was not "distinctively independent" from the printed Textus Receptus editions previously utilized by the Orthodox Church (pp. 6, 21). His claim, however, is overstated since Antoniades noted "about 2,000 readings and 1,400 passages" (p. 185) that differed from *any* printed TR edition. Although Eberhard Nestle claimed that "despite the 2,000 differences … Antoniades' edition does not differ

significantly from the *Textus Receptus"* (p. 58), from this perspective, *all* Byzantine-related editions would fall under the same condemnation. Stanojević's key objection is therefore more a straw man that would surely lead to rejection by the very Orthodox he desires to assist: The "solutions" are worse than the problem. His assumption (p. 175) is that the Orthodox might willingly abandon the Antoniades standard edition and then replace it with a text resembling the critical CBGM-based *Ausgangstext*—but not with anything representing a Byzantine-based edition. In fact, Stanojević expressly proposes: "In cases in which [the] original or earliest variant readings are not ambiguous … the earliest reading should be adopted" (p. 177).

Numerous tables are provided to support his proposals; these furnish data for the advanced scholar and generally point toward a critical text conclusion. In addition, Stanojević discusses 12 variant units in the General Epistles that affect meaning (pp. 154–67), primarily accepting the critical text. Table 8 (pp. 77–84), perhaps the most important, identifies the manuscripts Antoniades used for his edition.

Unfortunately, some terms in the tables are not defined—the reader apparently is expected to know these. In addition, the numerous secondary readings printed in smaller type in the Antoniades edition receive too little emphasis. Further, the spuriousness of the Johannine Comma appears in *both* smaller type *and* italics, but this is not mentioned. Although Acts 8:37 is sporadically mentioned in relation to Antoniades' use of GA 1739, its actual variants are never discussed. The Scripture index also is deficient (e.g., a variant reading at Acts 10:6 is mentioned several times [pp. 20, 39, 89] but is absent from the index).

While the scholarly Orthodox community likely will not care, I doubt Stanojević's proposals will gain support among the general Orthodox population since his suggested improvements undermine their textual preferences. So why does Stanojević think they would accept his proposals? Apparently because "in the Orthodox Theological Schools" the NA/UBS critical editions "are now widely accepted" (p. 40). However, this confuses the *scholarly* community with those who comprise and serve the Orthodox *churches*.

Actually, Stanojević's case represents a postmodern concept which he terms "originality and pragmatism" (p. 156), arguing, "There are no universal principles for an objective interpretation and evaluation of textual differences" since this "always depends on the observer and their [*sic*] overall purpose." Moreover, "While we should not doubt that the original form of the text is indispensable … changes are sometimes necessary to make the texts meet the needs of users in different contexts" (pp. 153–54). This echoes David Parker's view that we create the "texts

we need to create," where the "original" text falls by the wayside. Stanojević further suggests that any Byzantine readings utilized "for the sake of better understanding and more effective reception" should "be adopted with an indication that those variant readings are secondary" (p. 176).

In sum, acceptance of his proposals is highly dubious, because (as Stanojević acknowledges), the Orthodox population "regards the Byzantine or ecclesiastical text as an ideal" (p. 6). As Markos Siotes observes,

> The ecclesiastical text is witnessed by the majority of majuscule manuscripts, almost all minuscules, all versions since the third century, and the Greek Fathers from the end of the fourth century onward …. The core of that type derives from the end of the second century and it represents essentially the original text … [while] the editors of critical editions introduced their own changes and corrections according to their own judgments. (p. 44)

Despite the wealth of data presented in this volume, it is unlikely that Stanojević's proposals will make headway among those very Orthodox he is attempting to reach.

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Matthew Barrett. *Simply Trinity: The Unmanipulated Father, Son, and Spirit*. Grand Rapids: Baker, 2021. 364 pp. Paperback. ISBN 978-1540900074. $24.99

Current trends in Systematic Theology present contours in the relationship of Father, Son, and Spirit that are not in step with the orthodox Trinity of the Great Tradition (see Bruce Ware's *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*, 2005, Chapter 2, and Wayne Grudem's *Systematic Theology: An Introduction to Biblical Doctrine*, 2d. ed., 2020, p. 292). In *Simply Trinity*, Matthew Barrett, Associate Professor of Christian Theology at Midwestern Baptist Theological Seminary, is on a mission back in time to retrieve "the Son who is both distinct and equal to the Father because he is begotten from the Father's essence" (p. 44).

The first three chapters of the book (Part 1) introduce the problem we face in the current milieu of Trinity exposition. Modern scholarship has "*manipulated* the Trinity of the Bible, our Trinity, beyond recognition." In fact, "We are the victims" of a real "Trinity drift" (pp. 70–71). Barrett asserts there are three culprits to blame. First, the trend in liberalism places priority on ethics and values, which depreciates the doctrine

of the Trinity and appreciates a Trinity that contributes to the moral advancement of society. Next, modernism has endeavored to fit the Trinity into current social programs. Finally, God's activity in history explains who he is, so there is no need for dogma that only complicates our understanding of the Trinity. The product is a Trinity made in the image of man.

The balance of the book (Part 2) is dedicated to Barrett's two-part defense of the way back to confessing the *unmanipulated* Father, Son, and Spirit. The first and most fundamental position of his defense is the divine attribute, simplicity. Theologically, a simple God has one divine essence that is not divisible or composed of parts. The simple nature of God allows him to be three persons and at the same time protected from the heresies of Sabellianism (modalism), subordinationism, and tritheism (pp. 57–60). In contrast, the social Trinity is in real danger of falling into any of these.

Barrett's second source of defense is, "*we need help*" (p. 35). The Christian doctrine of the Trinity is built on the concurrent affirmation that there is only one God, and that this God exists eternally in three persons—Father, Son, and Spirit. These three are equal in divinity and possess the same essence. According to Barrett, the Bible is our final *infallible* authority where the Trinity is revealed. Still, *we need help* from the Great Tradition and the Nicene Creed to assemble the orthodox doctrine correctly. Barrett defines the Great Tradition as "those great church fathers who battled with heretics and even put their lives on the line to ensure the church remained faithful to the Scriptures" (p. 35). The Great Tradition is deeply grounded in the Scriptures and maintains the Nicene Creed as a ministerial authority.

Confessing simplicity and relying on help from the Great Tradition led the church to three phrases that define the orthodox Trinity of the Bible. Barrett describes them as "strange but essential." They are modes of subsistence (existence), eternal relations of origin, and personal properties (p. 59). Together, these three allow the church to maintain the existence of one God while simultaneously defining the distinction of the three persons without fear of heresy.

Three strengths can be noted in Barrett's effort, along with one area for improvement. First, this work provides the evangelical church with a concrete connection between the orthodox Trinity and the gospel. In Chapter 8 the soteriological weight of the Son, in Jesus, is cast on eternal generation as explained by the three "strange but essential" statements above. Through the subsistence of the divine essence in the Son, the incarnation retains the ability to give life to the lost.

Second, Barrett firmly separates the orthodox Trinity from a social

Trinity and from Eternal Functional Subordination (EFS). In Chapter 8, he takes aim at the supporters of EFS, charging them with creating "a society of hierarchy" inside the immanent Trinity (pp. 217–18). Division and hierarchy in the relationship of Father, Son, and Spirit, opens the door to doubt the saving ability of the incarnation.

Third, the presentation of the Trinity is a technical process driven by technical terminology. Barrett's work is a resource the average church attendant and seminary student can utilize and understand. The parts and chapters of *Simply Trinity* are well organized and build on one another. Text boxes are offered throughout the book for clear and succinct definitions of complex terms and concepts, and the back matter includes a glossary for the benefit of any level of study.

To conclude, one improvement might be made. In the discussion on Inseparable Operations (Chapter 10), Barrett presents the value of "communion with the Trinity in the Christian life" (p. 313). While it may be outside the book's scope, adding a concrete application of the orthodox position to pastoral ministry and discipleship would benefit the church. In any event, *Simply Trinity* is a helpful resource for the evangelical church and for the retrieval of the orthodox Trinity. Overall, this book is recommended for a broad level of study.

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Gregg R. Allison. *Embodied: Living as Whole People in a Fractured World.* Grand Rapids: Baker, 2021. 272 pp. Paperback. ISBN 978-1540900053. $19.99.

Gregg R. Allison, Professor of Christian Theology at The Southern Baptist Theological Seminary, writes *Embodied* as a manifesto against a contemporary cultural obsession with "physical appearance" and the heretical teaching of Gnosticism (pp. 23–29). These cultural mentalities seem to be infiltrating the church—if they have not been there all along. Allison has spent over two decades writing about the embodied state of human beings (cf. pp. 14–15). However, his latest work seeks to develop "a theology of human embodiment," together with all that this implies (p. 17). When he uses the term "embodiment," he means that human beings are bodily creatures that physically engage their surroundings (p. 16).

The author's work can be broken down into two interrelated categories, a (biblical) theology of the body and ethical reflections concerning the body. Allison begins by providing a brief exegesis of the creation

account. He articulates not only the goodness and image bearing nature of embodied human beings but also the blessings humans experience in this form (pp. 30–36, 151–54). Furthermore, he reviews human embodiment through the lenses of creation, Christology, and eschatology to identify the goodness of the body after creation, the redemption of the body through Christ, and the hope of a resurrected body when Christ returns (pp. 23–40, 115–26, 249–62). His biblical evaluation of the body asseverates that the body exists as a visible representation of the *imago Dei*.

Allison's theology of the body propels him to consider the moral implications of human embodiment (i.e., sexuality, community, sanctification, suffering, worship, clothing, self-discipline, and death, pp. 41–60, 61–86, 87–114, 127–48, 149–248). For example, he argues that a proper theology of the body remains foundational for understanding the morality of cosmetic and plastic surgery, which he questions (p. 231). The author rightly asserts that a biblical view of the body effects a positive resolution to the myriad of ethical issues associated with how one ought to treat or view one's own body and the bodies of other people.

The organization of each chapter contributes to the book's purpose, which is to refute Gnostic heresy and vanity. Allison's methodological approach provides the "topic, big idea, and application," followed by a "For the Curious" section for those readers who want a "deeper dive into the topic" under discussion (pp. 18–19). This makes the contents of this book not only accessible to a wide-ranging audience, but also strengthens the author's arguments about human embodiment.

While the book excels in providing a biblical theology and ethic, two areas of weakness deserve mention. First, Allison's overall structure would have been strengthened had he divided his work into two separate sections, biblical theology, and biblical ethics. The first could have majored on creation, Christology, and the resurrected body, which are foundational to the ethical norms he presents about the body. To put it another way, a theological structure prior to the ethical discussion would have allowed his audience to understand how his theological convictions drive his ethics on how humans ought to treat their bodies.

Second, Allison argues that discoveries in neuroscience prove his dualistic view of human beings. In a footnote, he affirms "some type of dualism and rejects all forms of monism" (p. 16). However, while he states that body and soul are interconnected, he doesn't acknowledge that the neurosciences have also been used to promote Christian physicalism. It would have helped to note the incidence of recent debates between Christian physicalists and those who hold to a dualistic view of human nature. At a minimum, he could have informed the reader that

some scholars are utilizing neuroscience to argue against dualistic interpretations.

Despite these critiques, Allison's work is commendable. He rightly addresses the pragmatic Gnosticism that has infiltrated the church, namely an elevation of the immaterial soul over the material. His work is timely, not only for theologians, but also as a rebuttal to the pluralistic and secular philosophies of contemporary culture. While some might be tempted to critique an apparent overemphasis on the body, this would be a mistake. The author correctly places his theology of the body into a broader understanding of biblical anthropology. Thus, Gregg R. Allison's *Embodied* is highly recommended for those who would like to develop a more biblical understanding of human embodiment and its implications for Christian living.

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Andrew T. Walker. *Liberty for All: Defending Everyone's Religious Freedom in a Pluralistic Age*. Grand Rapids: Brazos, 2021. 272 pp. Paperback. ISBN 978-1587434495. $19.99.

Religious freedom has been a fundamental principle for Baptists throughout their history. They have associated several distinctive teachings with the doctrine of religious freedom, including soul freedom and soul competency, Christ's lordship over the conscience and the church, separation of church and state, and the freedom of the church in a free state. The historic Baptist confessions of faith express these beliefs, and Baptists celebrate forebearers like Thomas Helwys, John Bunyan, Roger Williams, Isaac Backus, and John Leland, who contributed to the legacy of religious freedom both through their suffering of persecution and their defense of religious freedom.

With his book *Liberty for All*, Andrew T. Walker, a Christian ethics professor at The Southern Baptist Theological Seminary, joins the long line of Baptist defenders of religious freedom. His work, however, is more than a defense, for he presents a framework for understanding the doctrine that is intended to appeal broadly to Baptist and non-Baptist Christians, as well as to non-Christians. Although the framework he offers is composed of three key theological elements—eschatology, anthropology, and missiology—these elements afford him places to tie a wide range of related theological components into the structure. Ultimately, Walker seeks to offer a public theology of religious liberty (i.e., a theology of religious freedom done for the public that consciously addresses issues of concern in the public square). This aim reflects his experience serving at several institutions engaged in public policy work, including the Southern Baptist Convention's Ethics & Religious Liberty Commission.

The book begins with an introduction that briefly explores the importance of religious liberty to the issues of authority, adoration, and authenticity in the Christian life. Chapter 1 then presents religious freedom as a pillar of Christian social ethics, offers a definition of religious liberty, and identifies the book's central concern, which is connecting religious freedom to its biblical and theological grounding. From these introductory matters, Walker proceeds into an extended discussion of the three theological elements, and this discussion constitutes the body of his work.

In Chapters 2 and 3, Walker focuses on authority as he explores eschatology (the kingdom of God) as an essential foundation of his framework. According to Walker, eschatology teaches that Jesus Christ is the king with ultimate authority over all, that civil government has limited and penultimate authority, that government's authority extends to temporal matters and the common good (but not to the soul or the conscience), that civil government is accountable to God under the moral order he established, and that the church (also of limited authority) has a mission that pertains to spiritual matters and the eternal good. Accordingly, the doctrine of religious freedom is predicated upon a recognition that God's authority has priority and sets limits on civil government authority. Additionally, religious freedom is a temporal doctrine for this present, secular age, which is marked by a plurality of religious beliefs and conflicting ideas. In the light of Christ's kingdom, Christians understand God to providentially sustain this present social order, accept contestability of beliefs and ideas as a mark of this period, hope for conversion as the church carries out its mission, and patiently wait for the coming judgment when God's rule is finally established.

After addressing authority, Walker turns in Chapters 4 and 5 to anthropology (the image of God). He seeks to provide an anthropological account of religious freedom founded upon the image of God. He begins by exploring some of the principal interpretations of the image of God, and he then highlights the issues of personhood and moral agency and links the capacities of human reason, freedom, and conscience to moral responsibility to God. He asserts that humanity's unique divine image-bearing nature is foundational to understanding religious freedom as a human right. Social institutions must honor this right, he contends, so that human individuals may, as rational, moral, and religious beings, worship God and live lives authentically in accordance with the truths

they believe have a claim on them.

In Chapters 6 and 7, Walker discusses missiology (the mission of God). He presents religious liberty as an interim social ethic stemming from God's common grace, a penultimate right safeguarding the pursuit of God, a temporal good for advancing God's glory and enlarging Christ's kingdom, a missiological ethic facilitating the church's mission of freely proclaiming the gospel and making disciples, and a means and a tool for accomplishing God's mission of salvation. Because of her confidence in the gospel, the church desires neither the coercive power of the state nor the privilege of official approval to accomplish her mission. Walker also expresses hope that the moral faculties of the image of God and the moral content of the natural law (both manifestations of common grace) will promote the common good and produce a moral ecology of liberty and contestability that yields social tranquility and stability.

The book ends with a series of concluding chapters. The conclusion highlights social benefits of religious freedom. The epilogue offers reflections on the relationship between liberal democracy and religious liberty. The appendix presents an autobiographical account of how religious freedom led Walker to a Baptist ecclesiology, with its emphasis on individual assent to faith, regenerate church membership, and the church's institutional distinctiveness from other social structures.

All in all, Walker's thought-provoking book deserves a wide readership. Readers will appreciate the insights he draws from a wide range of theological and philosophical writers from the distant past (e.g., Tertullian and Augustine), the recent past (e.g., Baptist Carl F.H. Henry and Methodist J. Philip Wogaman), and the present (e.g., Baptists Russell D. Moore and Jonathan Leeman, Presbyterian David VanDrunen, Anglican Oliver O'Donovan, and Roman Catholics John Finnis and Robert P. George). Readers will be enriched by his extended treatment of the doctrine of religious freedom that offers a sturdy theological framework and a social ethic for our pluralistic age.

Michael J. DeBoer
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David Bentley Hart. *Roland in Moonlight*. Brooklyn, NY: Angelico Press, 2021. 386 pp. Paperback. ISBN 978-1621386933. $24.95.

The music of modern theology seldom breaks with well-worn strains. In his latest work, David Bentley Hart sings a rare and different tune. *Roland in Moonlight* takes readers on a genre-bending journey into the mind of Hart, his Great Uncle Aloysius, and especially his dog, Roland. These three fictionalized characters each disclose a facet of Hart's inner world. His philosophical proclivities, religious intuitions, and even physical and emotional pathos, all come to light in what amounts to a memoir and a manifesto.

The key ideas of the text emerge during dreamlike dialogues between Hart and Roland. In these sessions, Roland elegantly reveals his views on consciousness, the unified web of all reality, and the utter enchantment of the latter by the former. Hart humbly sits at Roland's feet, sipping the wellspring of canine sagacity. Readers of the book are rewarded with an intimate spiritual chronicle, featuring rich reflections on mind, metaphysics, and mysticism, conveyed through the medium of Hart's refined literary style.

Among the many topics explored, the main theme appears to be philosophy of mind and, specifically, the question of consciousness. Through the medium of Roland's unflinching expertise, Hart plots the points of a historical genealogy, noting that philosophers and theologians since the early modern period have increasingly locked themselves inside a purely mechanistic paradigm of nature. The upshot of this approach is the choice between two unfortunate options concerning the relation of mind and materiality (pp. 140–42).

The first option seeks to salvage soul by means of Cartesian dualism; the second conjectures a physicalist account of soul, emerging spontaneously from the clockwork of mechanistic causality. According to Hart, these options forsake the more venerable premodern sensibility in which mind and matter exist by means of, and *as*, an ontological participation in their divine source and end (pp. 150–53). Hart espouses the classical view of nature, and this allows him to navigate the Scylla and Charybdis of late modern philosophies of mind.

Hart posits the presence of a universal mind attending every and all material reality (p. 222). Lying open to a deeper life, creation swarms with enchantment. Woodland spirits, mostly hidden from the eyes of Hart, are manifest clearly to Roland (p. 11). By intentionally attending to reality, moreover, rational consciousness (of dogs, of humans, etc.) shares in creation's passage from potency to act. Put more simply, classical metaphysics reveal an ever-relevant anthropology: God creates human beings to act as his co-creators in the world (pp. 265–66).

Hart is also an unabashed syncretist. He revels in the metaphysical and mystical confluence of various religious traditions. On several occasions, Roland levels the accusation that Hart is really a Hindu. Although Hart rejects the title, he does so humorously and half-heartedly, clearly suggesting a sympathetic attitude. Roland himself is elaborately portrayed as a Buddhist bodhisattva (pp. 209–12). Likewise, Uncle Aloysius

affectionately embodies the full-bore pagan practitioner, righteously reacting—mainly through his quite exquisite poetry—against the mechanistic materialism of modernity (pp. 53–55).

These characterizations imply that Hart aims to give allegiance to Truth alone, rather than to any particular religious tradition. This pluralistic approach is common among academic philosophers of religion, but some traditionalist believers could be put off. Readers should know that Hart brooks no exclusivity in his evaluation of religious and dogmatic truth claims. Indeed, his treatment of imperial Christendom—excepting "Christianity in its most original forms" (p. 185)—is mainly critical (p. 269).

Unfortunately, the book's political aspect leaves a distasteful flavor. Hart dedicates several pages to lambasting Donald Trump, both his public policy and his personal character, in what amounts to a vitriolic paroxysm (pp. 228–31). Perhaps Trump merits this load of brimstone; perhaps not. As an avowed pacifist, Hart perhaps could have directed his critiques more in a mode of restorative justice rather than the tongue lashing of retributive reproach.

Yet the moral of this story is that Roland is remarkably bright. His conversations with Hart are radiant with insight and punctuated with humor. In all but a few respects, *Roland in Moonlight* offers a potent elixir, served up for a culture that generally doubts the underlying spiritual fundament (i.e., consciousness) of all nature. This truly may be the book's most stimulating thesis, namely, that a panpsychist approach best solves the problem of consciousness and best characterizes the mystery of all reality.

Panpsychism deems that "mind is the ever more eminent fullness in which all things live and move and are" (p. 185). The world's substance shines with soul. Even amid its "purulence and waste and dissolution and ceaseless decay," an "evanescent flicker of enchantment inveigles and beguiles us" (p. 191). This reviewer certainly stands mesmerized. Philosophers of mind and of religion, as well as all "mystical" theologians, are strongly encouraged to join Hart on this narrative journey of rigorous logic, visionary wisdom, poetic imagination, and luminous spiritual epiphany.

Owen Kelly
Wake Forest, North Carolina

Dale C. Allison, Jr. *The Resurrection of Jesus: Apologetics, Polemics, History*. Edinburgh: T&T Clark, 2021. 416 pp. Hardback. ISBN 978-0567697578. $150.00.

Dale Allison serves as the Richard Dearborn Professor of New Testament at Princeton Theological Seminary and has authored more than twenty books. In this detailed study, he engages in what he claims is a historical and critical investigation of Jesus's resurrection, considering different possibilities for understanding the event and its extenuating circumstances.

The book is divided into four parts. The first ("Setting the Stage," chapters 1–2) serves as an extended introduction to the issue and distinguishes Allison's approach. The second ("Historical and Critical Studies," chapters 3–8) analyzes the content of the biblical texts themselves. The third ("Thinking with Parallels," chapters 9–14) discusses historical and psychological issues related to resurrection beyond Scripture. The fourth ("Analysis and Reflections," chapters 15–18) critiques arguments for and against Jesus's resurrection, including a conclusion and overview.

The first chapter begins with a discussion of the way scholars usually write about Jesus's resurrection, adding the hope that Allison's contribution will function as middle ground. He defines this effort as "an exercise in the limits of historical criticism" (p. 3). In fact, he admits that some will be frustrated because of his unwillingness to offer "a candid, crystal clear answer" on many issues related to the resurrection, classifying his convictions as "idiosyncratic" (p. 4). He then discusses how beliefs about the resurrection changed throughout history in Chapter 2, organizing views on the topic into nine categories.

The second part begins with Allison considering the place of the resurrection in biblical passages often classified as early creeds, moving from there to the earliest Pauline texts. He then explores the accounts of Jesus's post-resurrection appearances, assessing possible explanations. While he grants credence to critical views, he does argue for the trustworthiness of some aspects of the appearance narratives, like Jesus's appearance to Mary. His detail is exhaustive and his sources plenteous. However, he complains that the scriptural sources for Jesus's appearances are "laconic" and suffer from a "dearth of detail," making him "unable to determine what particulars in this or that episode preserve historical memories" (p. 92).

Chapters 5 and 6 examine details surrounding the empty tomb. In both chapters Allison covers the gamut of scholarly perspectives, beginning with the more skeptical. He then reviews external sources sur-

rounding crucifixion deaths and burial practices, making a case for the basic historicity of the events relayed in Mark 15:42–46. Afterward, he expands on theoretical explanations for how the events surrounding Jesus's resurrection could have happened, noting problems like the lack of Pauline references to Jesus's tomb being empty. While he offers detailed arguments on the presence of women at Jesus's tomb and suggests that accounts of Jesus's appearance are incomprehensible without an empty tomb, he denies the veracity of other details, like the angelic appearances.

The second part concludes with chapters 7 and 8, the former dedicated to the extraordinary passage in Matthew 27:51–53 about tombs opening at Jesus's resurrection and people experiencing visitations. After a literature review, Allison classifies this as a "haggadic tale" (p. 170) that was preserved and historicized, but ultimately is legendary. Chapter 8 concludes with an exploration of a theory associated with Rudolf Pesch, suggesting that Jesus's disciples embraced an Old Testament-inspired idea of a dying and rising prophet and applied it to Jesus.

The third part begins with a discussion of apparitions in Chapter 9, with Allison surveying sources on experiences with the dead to nuance early Christians' experiences of Jesus. His tenth chapter engages with the idea of visions, with a perusal of visionary experiences from various eras which notes similarities and differences with the New Testament. Chapter 11 has an interesting discussion on the psychology of bereavement, and how understanding this might illumine the disciples' post-crucifixion experience. Chapter 12 includes a unique assessment of claims made by non-Christians about resurrection, as in some Tibetan traditions, noting legendary aspects as well as elements similar to the accounts of Jesus. The thirteenth chapter explores the idea of post-New Testament testimonies of those who have claimed to see Jesus. Lastly, Chapter 14 engages with the claims of those purporting to have seen the Virgin Mary, exploring how the possibility of such occurrences could help or hurt the credibility of the scriptural episodes.

In the fourth part, Allison examines what he sees as ineffectual apologetic arguments in favor of the resurrection, elaborating on six. Then, in Chapter 16, he evaluates more skeptical arguments against the resurrection. In Chapter 17, he consolidates his conclusions, expressing some confidence that he can reconstruct a historical outline from the biblical testimony. Although conservative evangelicals would typically reject his conclusion that the Gospels have both legends and "some genuine experiences" (p. 337), the current reviewer found this chapter the most helpful. However, the study closes with a capitulation to uncertainty: "the purely historical evidence is not, on my view, so good as to make

disbelief unreasonable, and it is not so bad as to make faith untenable" (p. 353).

Allison's work is commendable in many respects. Its strength is its treatment of sources, along with the author's respect for a range of positions. While his conclusions go beyond a conservative evangelical consensus, he is mostly fair to different viewpoints. Even so, many of his arguments fail simply because of his immovable resignation to agnosticism: His few conclusions are so saturated in tenuousness it seems he prefers to conclude nothing. The book may have been improved with a section on methodology, where he articulated precisely what criteria are necessary for evidence to be credible. Unfortunately, his agnosticism detracts from his work, even when his discussions are excellent. Allison remains a formidable scholar though, and while his book opens the interpretive door far wider than many will accept, it certainly deserves to be read.

William Bowes
Edinburgh, Scotland

John Dickson. *Bullies and Saints: An Honest Look at the Good and Evil of Christian History*. Grand Rapids: Zondervan, 2021. xxiv + 328 pp. Hardback. ISBN 978-0310118360. $15.00.

As if covering 2,000 years of church history in less than 300 pages is not a tough enough task, purporting to offer "an honest look at the good and evil of Christian history" is bound to generate strong responses from some readers. Yet John Dickson gives himself to this task in *Bullies and Saints*. He does so having served as an Anglican minister (pp. xvii, 264), while he currently teaches New Testament and Church History at Ridley College in Australia.

On the surface, *Bullies and Saints* offers a history of Christianity with particular attention to the good and bad done in the name of Christ. However, beneath this focus lies a deeper goal, considering whether society would be better off without Christianity (p. xix). Dickson examines this question through a largely chronological retracing of specific elements in the history of Christianity, primarily its Western variant (p. xxiii). The book's overarching thesis, to which the author returns repeatedly, is that "Christ wrote a beautiful tune" in the moral commands he gave his followers. However, "the church has often performed [this tune] well" through its good deeds, but also "badly" through its atrocious behavior (p. xxiv).

Dickson opens his book with a protracted discussion of the Cru-

sades. He transitions in Chapter 3 to elucidating "two of Christ's most distinctive" teachings, love of enemies and the *Imago Dei*. In Chapter 4, he explains Jesus's teaching on self-judgment to encourage Christians to reflect critically on their history. Then, from Chapter 5 onward, the book progresses in a largely chronological fashion, beginning with persecution in the early church and ending with the social benefits of contemporary Christianity.

A few recurring themes deserve brief mention: (1) Christians committed many acts of violence. In addition to discussing the Crusades at length, Dickson highlights the lesser-known aggression of Ambrose of Milan, violence against Roman pagan religion, and compelled conversion of non-Christians. (2) Christians helped birth the concept of religious liberty, and generally (though inconsistently) promoted it. His writing contains substantial overlap with Robert Louis Wilken's work here. (3) Christians have brought about significant humanitarian benefits. Beginning in the patristic period, the author chronicles Christian efforts to build hospitals and care for those largely abandoned at the margins of society. Contrary to the perception of the "Dark Ages" as a period of decline, he highlights ways Christians proffered social good and preserved critical scholarly texts.

Dickson's work has much to commend it. *Bullies and Saints* is eminently readable. The prose is lucid and enjoyable. He is sympathetic to skeptics and frequently critical of both himself and Christian history. In fact, he writes in a way that an open-minded skeptic could appreciate. However, some readers will inevitably think his recounting of church history is too positive while others will regard it as too negative. Similarly, some readers will object that he covers a specific topic with too much or too little detail or does not cover another topic at all. This reviewer thinks that given the challenges of compressing so much history into so little space, the author provides a generally balanced and beneficial summary. To be fair, he offers more than a summary. While he rejects the term "apologist," the book rather clearly evinces an apologetical bent (p. xxii). He demonstrates that some keen non-Christian intellectuals have observed the culturally important role Christianity has played in bequeathing human rights and the salubrious part Christianity can play in helping a commonwealth thrive.

Despite these positives, several small errors occur through the book. For example, Dickson inaccurately speaks of the "Patriarch of Constantinople" as "the eastern equivalent of the Catholic Pope," even though the two positions are profoundly different on multiple levels (p. 199). Elsewhere, he holds up Augustine as opposing compelled conversion (and indeed Augustine, at times, wrote along these lines, p. 151). However, he omits a crucial fact: In writing against the Donatists, Augustine used the phrase "compel them to come in" from the Parable of the Wedding Feast to justify forced conversion, and many Christians would later turn to Augustine to defend this practice. Similarly, the author writes, "Luther certainly insisted that Christians should do good works, but the *logic* of doing the deeds was not clear" (p. 242, emphasis original). In fact, Luther provided a detailed logic for doing good deeds on multiple occasions in his corpus.

Nonetheless, *Bullies and Saints* succeeds in providing an honest (and readable) look at the good and bad in church history and is highly recommended.

Eric Beach
Oxford, England

Timothy Larsen, ed. *Every Leaf, Line, and Letter: Evangelicals and the Bible from the 1730s to the Present*. Downers Grove: IVP Academic, 2021. 316 pp. Paperback. ISBN 978-0830841752. $36.00.

For a generation, historian David Bebbington has argued that biblicism, understood as a high regard for the inspiration and authority of Scripture, is one of the defining features of evangelicalism. Few scholars would question this contention, at least in principle, though the proverbial devil is in the details. This collection of essays finds its genesis in a 2020 conference at Baylor University. At that meeting, and in this work, historians honor Bebbington's influence upon the field by taking a closer look at some of the details of evangelical biblicism.

The contributors to *Every Leaf, Line, and Letter* include a diverse group of former Bebbington students, some of his longtime peers, and colleagues from Baylor, where Bebbington was a distinguished visiting professor for many years, in addition to his full-time faculty appointment at the University of Stirling in Scotland. The chapters themselves are best understood as case studies that offer snippets that touch up both the geography of the English-speaking world and the centuries identified with modern evangelicalism.

If there is a recurring theme across most of the chapters, it is that a high view of Scripture has never entailed any single approach to biblical interpretation. Evangelical ministers during the American Revolution applied the biblical exodus to their own break from English rule. In that same century, evangelicals often embraced allegorical interpretation for the sake of spiritual formation, despite their alleged commitment to grammatical-historical interpretation. Leading eighteenth-century theo-

logians with similar views of biblical authority arrived at very different understandings of free will in human salvation precisely because of hermeneutical differences. Moving into the nineteenth century, American biblical literalism was reinforced through children's Sunday School, though even then that did not guarantee uniformity in biblicism among evangelical children as they became adults. In our current era of global evangelicalism, it is even more evident how much biblicism—as well as other evangelical distinctives—are influenced by contextualization.

A second recurring theme is that not all evangelicals have teased out biblical inspiration, authority, and truthfulness in quite the same way. Whereas most fundamentalists and many evangelicals have used words like *inerrancy* or *infallibility* to summarize their views, there have also been more progressive evangelical traditions that tried to maintain a high view of Scripture by accommodating the insights of historical criticism. In other cases, there were mystics and charismatics within the wider evangelical movement who affirmed biblicism in principle but in practice were more concerned with how the Spirit was moving outside of Scripture.

A final recurring theme is the reality that one's ethnicity and/or perspective on race also affects evangelical approaches to Scripture. While the nineteenth century seemed to be an era dominated by commonsense biblicism, believing slaves and their enslavers interpreted Scripture's teaching about masters and slaves in very different ways. In later generations, black evangelicals would often draw upon their biblicism to critique social injustices such as lynching from the Scriptures, even though white evangelicals rarely made this connection. However, white evangelicals were far more apt than black evangelicals to make a biblical case for American nationalism, in part because that case was closely tied to hermeneutical tendencies and patriotic traditions that reinforced white evangelical assumptions about both Christianity and American history.

As with any collection of essays, *Every Leaf, Line, and Letter* is uneven at points. There is little coherence other than the fact that all the contributors discuss evangelical views of Scripture. Furthermore, the chapter on the global evangelical mind seems like an odd fit, since it deals with Bebbington's wider thesis about evangelical identity and only partly touches upon biblicism. Nevertheless, this volume makes a helpful contribution to the history of evangelicalism. Historians will appreciate studies that demonstrate varied evangelical views on Scripture. Historically, there is no such thing as "the" evangelical understanding of Scripture. It is impossible to fully separate convictions about the Bible and its teachings from cultural considerations that shape those convictions, as this volume helps make clear.

Theologians and pastors will also benefit from greater awareness of evangelical theological diversity, though they may find this knowledge less than satisfying. What is true *descriptively* might be less than ideal *prescriptively*. As various evangelicals make a prescriptive case for their understandings, the very diversity of those cases will further evidence the themes this volume has highlighted so ably. This should not discourage theological reflection about Scripture and its interpretation, though hopefully it will add a degree of intellectual humility to that reflection.

Nathan A. Finn
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Crawford Gribben. *Survival and Resistance in Evangelical America: Christian Reconstruction in the Pacific Northwest.* New York: Oxford University Press, 2021. 224 pp. Hardback. ISBN 978-0199370221. $29.95.

Evangelicalism has been defined broadly and narrowly, both in popular culture and the academy. However, as historians such as David Bebbington, Thomas Kidd, and Mark Noll describe and evaluate the identity of evangelicalism, more attention should be given to its specific expressions. Crawford Gribben, professor of history at Queen's University, Belfast, does just this in his recent work, *Survival and Resistance in Evangelical America: Christian Reconstruction in the Pacific Northwest*. Here he describes the arguments and complexities of religious ideas found in Christian Reconstruction, particularly as they emerged in Idaho, Montana, eastern Oregon, eastern Washington, and Wyoming from the latter half of the twentieth century.

Gribben begins by orienting the reader to Christian Reconstruction. The proponents he features share common convictions in the areas of Reformed Theology, theonomy, an optimistic view of the future through a postmillennial eschatology, and an increasing submission to Old Testament law in the political landscape. These conservative evangelicals have established and advanced their own subcultures in response to America's changing political and religious climates. As Gribben traces the movement's beginnings in the Pacific Northwest and its distinct expressions, he examines five major categories.

First, he surveys those engaged in the "American Redoubt," a migration movement to the Pacific Northwest. Such migrants, influenced by R.J. Rushdoony, Gary North, James Wesley Rawles, Douglas Wilson, and others, relocated due to "their concern to escape, resist, and ultimately survive an impending crisis in American politics and society" (p. 29). This pursuit comes with challenges though. They are faced with

communicating and clarifying their alternative to the modern experience in America, and some groups have fared better than others.

Second, Gribben examines Christian Reconstruction's eschatology. Those involved in the movement maintain a hopeful expectation of reconstruction while critiquing the current climate. Dispensational premillennialism may decrease evangelical political engagement due to its pessimism concerning social conditions, but postmillennialism tends to encourage political activism due to its optimistic view of the future. These Reconstructionists strategize how to renew culture, rather than plan revolution.

Third, Gribben describes Christian Reconstructionists' shared views of government. While various narratives have been developed on the decreasing influence of Christianity in American culture, Reconstructionists have persisted in advocating for limited government, the importance of Old Testament law, and the limits of politics for cultural change. The largest and most successful Reconstructionist communities, such as the one in Moscow, Idaho, have emphasized the importance of individual change through personal evangelism, over cultural change through political force. At the same time, those seeking to survive and resist have found themselves at the margins of society.

Fourth, Gribben shows how Christian Reconstructionists utilized education as a strategy for survival and resistance. Due to secularization, early Reconstructionists in the 1960s and 1970s began to advocate for distinctly Christian education, mainly through private schools and homeschooling. The first generation of Reconstructionists experienced some level of success here, while many of the second generations excelled, including the community in Moscow, Idaho. The author notes the success of Douglas Wilson and others, who first developed a private Christian school built around a classical education and a Christian worldview. Notably, Wilson established New Saint Andrews College, with its proven "institutional stamina" (p. 111). Through these educational endeavors, Reconstructionists have expanded their cultural influence.

Fifth, Gribben describes how Christian Reconstructionists have utilized the media for calling and equipping others to survive and resist. In the fight against the larger American culture, Reconstructionists sought to produce distinctly Christian media, primarily in print and online. Such Reconstructionists often separated themselves from traditional evangelical publishing houses by developing their own or publishing with large, secular publishers. From novels and how-to guides to videos on Amazon Prime, they developed a keen sense for explaining how to survive, resist, and reconstruct.

In this book, the author shows "that Christian Reconstruction is not dead anymore," despite the suggestions of Molly Worthen, Michael McVicar, and others (p. 139). Christian Reconstruction has many streams, and Gribben excels in maintaining distinctions between groups. Through personal interviews and engagement with primary sources, he offers fair portrayals of Christian Reconstructionists to exhibit their commonalities and complexities. He overturns accusations raised against them, such as racism and propensities toward violence, and redirects the reader to consider the central texts of the movement. Whether familiar or unacquainted with those involved in Christian Reconstruction in the Pacific Northwest, readers will be equipped and prepared to think carefully about the movement and the relationship between faith, politics, and culture. This book should also prove influential in the landscape of the history of early modern religion and evangelicalism.

Aaron Lumpkin
Richmond, Virginia

Chase R. Kuhn and Paul Grimmond, eds. *Theology Is for Preaching: Biblical Foundations, Method, and Practice.* Studies in Historical and Systematic Theology. Bellingham, WA: Lexham Press, 2021. 343 pp. Paperback. ISBN 978-1683594598. $29.99.

Chase R. Kuhn is the coordinator of the John Chapman Preaching Initiative and a lecturer in theology and ethics at Moore Theological College in Sydney, Australia. Paul Grimmond is dean of students and lecturer in ministry, also at Moore College. In *Theology Is for Preaching*, they attempt to address a specific lacuna within the practical theological discipline of preaching. Preachers typically recognize the importance of theology, but not many can articulate why or how it impacts the task of preaching (p. xix). The aim of the book is to lay the theological foundations for preaching so that readers will be faithful preachers (p. xx). It also seeks "to argue for the importance of systematic theology and to reflect on the significance of dogmatics for the preaching task" (p. 296).

The editors divide the book into five parts: Foundations, Methodology, Theology for Preaching, Preaching for Theology, and Theology Preached. Part 1 highlights some theological and exegetical foundations for preaching. Claire Smith's chapter explores Greek words used in conjunction with preaching in the New Testament. Scholars like C.H. Dodd have made much of the difference between words the New Testament authors use to describe the nature of preaching. Rather than highlighting the differences between teaching and preaching through word studies

on *didaskō* and *kērissō* though, Smith argues that no hard and fast distinction between these terms exists and that "the many and varied words used alert us to the richness and diversity of biblical preaching" (p. 49).

Part 2 focuses on various aspects of the methodology of preaching. Graham Beynon's chapter has much to commend, particularly as he presents the implications of the preacher as a personality (p. 189–93). Building his chapter around the person of the preacher, Beynon cites the oft-used statement of Phillips Brooks, "Preaching is truth through personality" (p. 179). Though many take the Brooks quote at face value, more preachers could benefit from reading Charles Fuller's *The Trouble with Truth through Personality: Phillips Brooks, Incarnation, and the Evangelical Boundaries of Preaching* (Wipf & Stock, 2010). What Brooks meant is less than clear, but Fuller's work helps evangelicals articulate faithfully the relationship between personality and preaching.

Part 3 of *Theology Is for Preaching* highlights important doctrines that have a direct bearing on how one conceives preaching. Peter Jensen's chapter is instructive for preachers who recognize the importance of biblical theology for their task. Jensen argues, "In recent days a misunderstanding of biblical theology has arisen," which results in preachers failing to acknowledge "the eschatological essence of the gospel" (p. 226). For Jensen, biblical theology properly applied results in a forward orientation to preaching that reminds the listener of heaven, hell, and the judgment to come.

Part 4 focuses on how the task of preaching makes use of theology. Jane Tooher offers a helpful chapter arguing that preachers must educate their congregations "to attend faithfully and humbly to God as he speaks" in the preaching event (p. 269). After highlighting humanity's listening problem from Gen 3 to Heb 3–4, Tooher diagnoses different types of sermon hearers and various reasons why people struggle to listen. She also provides several ways preachers can encourage and equip their churches to listen well. Part 5 then consists of sermons from two contributors.

The recursive nature of theology, hermeneutics, and preaching is a theme that connects many of the chapters. David Starling highlights how hermeneutics operates in these "recursive movements" between our previous understandings and present encounters with the Scriptures (p. 85). The editors argue the same relationship exists between the disciplines of theology and preaching. This emphasis corrects the image of theology as a mere foundation for preaching—or preaching as a mere product of biblical and theological study. The book also presents good examples of how systematic and biblical theology inform a theology of preaching. For example, Mark Thompson is careful to draw the distinction between God's internal communication (*relatio ad intra*) and his external operations (*opera ad extra*) to demonstrate its relevance for a theology of preaching (p. 19).

In sum, the authors add a valuable contribution with this work, narrowing the "ugly ditch" between theology and the practical discipline of preaching. While the book's format as an edited volume with various contributors does not allow for sustained development on any one topic, the structure presents the work's usefulness. At the same time, the editors could have aided the reader by including an explanation and rationale for each section of the book in the preface. In any event, it would function well as a text in a graduate or doctoral level seminar on hermeneutics or homiletics, designed to introduce students to the variety of ways theology and preaching intersect. The book is also accessible enough to encourage and strengthen pastors in their task of expounding the word of God for the people of God.

Jesse Welliver
McDonough, Georgia

David M. King. *Your Old Testament Sermon Needs to Get Saved: A Handbook for Preaching Christ from the Old Testament*. Chicago: Moody, 2021. 156 pp. Paperback. ISBN 978-0802423276. $15.99.

Preaching from the Old Testament has experienced a revival in the last fifty years. David M. King, a seasoned pastor at Concord Baptist Church in Chattanooga, TN, seeks to further the Christ-centered preaching discussion by giving readers "a practical handbook for preaching Christ from the Old Testament" (p. 11). King's book joins two other preaching works in the 9Marks series, *Preach: Theology Meets Practice* by Mark Dever and Greg Gilbert (2012) and *Expositional Preaching: How We Speak God's Word Today* by David Helm (2014), which uniquely champion the necessity of preaching the gospel in every sermon.

King notes that most literature on Christocentric preaching falls into one of three categories: (1) academic books tending toward the abstract, (2) general preaching books offering tips without a method, or (3) study books giving the fruit of Christ-centered hermeneutics but lacking an explanation of the necessary process. He says, "The need remains for a simple and practical guide for preaching Christ from the Old Testament" (p. 11). While his intended audience is the busy pastor, as well as Sunday School teacher and Bible Study leader, his aim is clear: "The heart of this handbook is practical methodology. I want to help pastors know *how* to preach Christ from the Old Testament" (p. 18).

To accomplish this task, King's book is divided into three parts with an introduction and conclusion. In his introduction, he seeks to convey a challenge he received from Sidney Greidanus, Graeme Goldsworthy, and Bryan Chapell, to whom he dedicates the book. That challenge is for each pastor who has not "yet perceived the Christocentric nature of the Old Testament" (p. 9). However, those who accept the challenge and preach from the OT must avoid two errors: First, failing to interpret and apply the OT in the light of Christ is sub-Christian. Second, carelessly applying a Christocentric hermeneutic that slights the Trinity, twists the Scriptures, or minimizes the Bible's imperatives, is sub-biblical (p. 10).

In Part 1, King answers a crucial question: "Why should I preach Christ from the OT?" Here he identifies a common problem in evangelical pulpits: "Too many preachers make little or no effort to understand the connection of the text to the person and work of Jesus. The text serves a utilitarian purpose rather than a Christological one. Simply put, these Old Testament sermons need to get saved" (p. 19). He offers an exegetical and theological solution to this problem. Exegetically, he advocates an approach like Dennis E. Johnson's in *Him We Proclaim* (2007): Interpretive cues are gleaned from how Jesus and the apostles interpreted the OT in a Christ-focused way. Then, theologically, King explains the concepts of progressive revelation, the new covenant, the canonical context, Christ's mediatorial role, and the goal of preaching—which is a congregation's maturity in Christ.

In Part 2, the author provides practical answers to the question, "How do I preach Christ from the OT?" He offers three simple steps for interpreting every OT text in the light of Christ: text, Christ, us (p. 49). In step one, the preacher selects a text and derives the main point. In step two, the preacher asks how the main point of the OT passage finds its fulfillment in Christ. Here King offers six ways to Christ: (1) prophetic promise, (2) ethical instruction, (3) fallen humanity, (4) typological revelation, (5) narrative progression, and (6) theological theme. Provocatively, he asks us to imagine Jesus reading the OT over our shoulders, interpreting the text in light of himself. Step three concludes the interpretive process by applying the Christ-informed text to the modern listener.

Part 3 then answers a final question: "What happens when I preach Christ from the OT?" Here King gives three problems to avoid, Christomonism (which excludes the Father and the Holy Spirit), moving too quickly from the text to Christ, and ignoring imperatives. However, with those warnings in place, he offers numerous benefits to enjoy.

The author's tone is pastoral, and he communicates well to those charged with shepherding God's flock. His candor and transparency

throughout the book are also commendable, especially his confession of his "sub-Christian" preaching during some of his early ministry. In sum, in the broader Christ-centered preaching discussion, there are a variety of advocates of Christocentric preaching, but with little uniformity in methodology. However, King contributes helpfully to the discussion by explaining *why* and *how* preachers should preach Christ from the OT. Paired with a book on expository preaching, this concise handbook would be a useful addition to an introductory preaching course or to a pastoral internship program. It is certainly designed to raise up much-needed Christ-centered expositors for the nurture of the Lord's body.

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Matthew D. Kim. *Preaching to People in Pain: How Suffering Can Shape Your Sermons and Connect with Your Congregation*. Grand Rapids: Baker Academic, 2021. xv + 223 pp. Paperback. ISBN 978-1540961297. $24.99.

In *Preaching to People in Pain*, Matthew Kim tackles a highly relevant and enduring topic—pain. He discusses the opportunities and challenges of preaching to people in pain as a preacher who feels pain himself. He does so with the sincerity and sensitivity of one who has endured, and intentionally contemplated, personal pain.

Part 1 is entitled "Naming the Pain." In the first chapter, Kim reflects upon the preacher's own pain. In the second chapter he turns the preacher's attention to the pain of his listeners. In the third chapter he introduces a plan for preparing sermons and preaching on pain. This process begins with deciding which passage the preacher will expound. Then he must discern what type of pain or suffering is revealed in the text. Next the preacher investigates how the Bible character, or the biblical author, deals with that pain. Then he asks how the pain in the text could relate to the pain of his listeners. He considers what this pain says about God and his allowance of pain. He explores how God helps us in our suffering. He asks how our preaching can show care and empathy. Finally, he considers how God might use suffering to transform his people and glorify his name.

Kim also offers seven principles for preaching on pain and suffering. First, the preacher must diagnose the source of the pain. Second, he must preach on pain when the text addresses it. Third, he must preach on pain when the occasion calls for it. Fourth, the preacher must help his listeners receive comfort from the triune God. Fifth, he must encourage his listen-

ers to comfort others in their pain. Sixth, he encourages his listeners to give thanks to God amidst their pain. Seventh, the preacher urges listeners to glorify God through their pain. He then suggests two reminders for the preacher: pain typically comes in waves, and one should "preach" among the people as well as formally from the pulpit.

Part 2 is entitled "Preaching on Pain." Here Kim highlights six categories of pain (in chapters 4 through 9): decisions, finances, health issues, losses, relationships, and sins. He includes sample sermons for each category, while discussion questions at the end of each chapter give readers an opportunity to reflect. These questions would also benefit a discussion group. Additionally, the appendix to the book presents a helpful "Worksheet for Understanding Pain," which the preacher can use during sermon preparation.

The inherent value of this book lies in its undeniable relevance—everyone hurts, and preachers dare not ignore their people's pain. Kim's method is thorough and thoughtful. He delivers on both theory (contemplating the reality and essence of pain among the congregation) and practice (sketching a clear path toward faithfully and effectively preaching on pain). Wonderfully, Kim has touched on a felt need that is real, biblical, and urgent.

However, two potential pitfalls await pastors who rightly and sincerely take his message to heart. One is the possibility of a preaching imbalance. The other is weak exposition. These pitfalls are especially noticeable for one who preaches a series of expository, consecutive sermons. Preaching through books of the Bible surely provides the healthiest nourishment for a congregation, while a consecutive series offers a robust and rounded diet of topics for application. The preacher must find the right balance: addressing pain enough, without focusing on it too often. This warning is pertinent if pain does not arise directly from the preaching text (which may occur while employing Kim's methods). Without doubt, pain must be addressed from the pulpit. Furthermore, the preacher should be specific and talk about actual pain dealt with directly or indirectly in the text. Nevertheless, the alert preacher must remain vigilant not to build topical sermons on pain when the text does not warrant it. If vigilance wanes here, weak exposition could result. As always, letting the text drive the message remains paramount.

Matthew Kim has blessed pastors (and students of preaching) with this book. *Preaching to People in Pain* is a most worthwhile read. It is an essential addition to bookshelves and bibliographies.

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