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Book Reviews

Holger Gzella. *A Cultural History of Aramaic: From the Beginnings to the Advent of Islam*. Handbook of Oriental Studies. Section 1 The Near and Middle East 111. Leiden/Boston: Brill, 2015. xvi + 451 pp. Hardback. ISBN 978-9004285095. $214.00.

Aramaic is a gem, hidden in plain sight. Its written accounts span more than three thousand years—the longest duration of any world language still spoken today. These texts are significant for the world's monotheistic religions—including Judaism, Christianity, and Islam—consisting of sacred histories, biblical commentaries, pious stories, biblical translations, theological apologies, and even holy writ (major portions of Daniel and Ezra as well as *ipsissima verba* of Jesus and early Apostolic teaching). And yet, in many ways, the depths of its riches have not been revealed. Texts representing considerable segments of time, place, and dialect still remain unexplored and untranslated. Innumerable works are unknown to modern Western scholars, often languishing as hidden treasure in libraries and monastery collections around the world. What's more, a general cultural history of this antiquarian language had not been written until the publication of the present work. For this reason, Gzella is due appreciation for his desire to facilitate "the informed use of Aramaic" for "interested non-specialists" (p. xi).

The volume begins with a brief survey of Aramaic research, an assessment of Aramaic within Northwest Semitic, and an abbreviated outline of the author's general linguistic method. The descriptions of various Aramaic dialects follow chronologically from the earliest Syrian language to the multiple Eastern and Western varieties evidenced from northern Africa to Iran and end with Classical Syriac.

Readers would do well to note the helpful discussion of the outmoded terminology of "Chaldaean" and "Syriac" (p. 4). The former designation used to refer to Targumic and Biblical Aramaic texts written in the so-called Aramaic square script; the latter described the Aramaic dialect of the Christian polity located in Syria, originally centered in Edessa, represented by distinctive cursive scripts (*estrangela*, *serṭo*). Whereas script and region can play a role in designating language variance (see S. Sanders, *The Invention of Hebrew*, Champaign, IL: UI Press, 2009), Gzella provides a more thorough nuancing of Aramaic varieties using established methods of dialectology, comparative linguistics, and geo-political situatedness, but he also deviates from the widely-repeated model of Fitzmyer.

Gzella outlines three features of Northwest Semitic vis-à-vis Aramaic (for a general criticism of the exclusive use of shared innovation for genealogical classification, see L. Kogen, *Genealogical Classification of Semitic: The Lexical Isoglosses*, Berlin: De Gruyter, 2015): (1) phonological shift of initial **w* to **y*, (2) bisyllabic plural base **qVtal* with external endings for singular pattern **qVtl* nouns, and (3) the assimilation of **n* in contact (p. 19). It should be noted, following J. Huehnergard ("Northwest Semitic Languages," pp. III:408–22, in *Encyclopedia of Arabic Languages and Linguistics*, K. Versteegh ed., Leiden: Brill, 2007), that the internal plural pattern is found in non-Northwest Semitic languages (Akkadian, Ethiopic, modern South Arabian, and Arabic). The suggested innovation is the *obligatory* double marking of these forms with plural suffixes (Heb. *mələkim* "kings" < **malakīma*). Concerning the assimilation of syllable ending **n*, Akkadian (*atta* "you" [m.s.] < **ʔanta*; *iddin* "he gave" < **ʔindin*; etc.) attests this phonological feature (albeit with exceptions that likely exhibit historical spellings). Additional shared isoglosses commonly discussed, but not mentioned in the present work, include the metathesis of the infixed-*t* of the verbal stems with initial sibilant roots (e.g., Heb. *yištakkəḥu* "they were forgotten" [< √*ŠKḤ*]; Ug. *yštảl* "he repeatedly demands" [< √*ŠẢL*]; Syr. *eštqel* "it was taken" [< √*ŠQL*]), and the assimilation of the initial consonant *l* with √*LQḤ* (e.g., Heb. *yiqqaḥ* "he takes;" Ug./OA. *yqḥ* "he takes"). In sum, Gzella acknowledges that what is unique to Aramaic continues to evade clear explanation since "only [a] few specific linguistic traits can be posited for the entire chronological and geographical range" (p. 17). Further, an evolutional, essentialist model (wherein all variations emerge linearly from one pure progenitor through discrete changes) is proffered ("the Aramaic languages would originally derive from one common ancestor," p. 18) in spite of the recognition that at the earliest period there is multilinguistic diversity.

While certainly a desideratum, such a work requires a range of comments and is not without its detractions. First, most readers will find the grammatical descriptions tedious and belabored. For a cultural history, the book reads a lot more like a linguistic history—focusing on comparative and historical grammar to the exclusion of other cultural isoglosses. And yet, Gzella rightly describes studying language as "a tool for exploring a culture" which "sets the standards for more practical objectives" (p. xi). Second, Gzella following Beyer (as usual) claims unequivocally that unstressed short vowels are not lost until the middle of the third century C.E. (p. 42), the *terminus ante quem* of S. Kaufman ("On Vowel Reduction in Aramaic," *JAOS* 104 [1984]: 87–95), with slight supporting evidence. Third, the suggestion that vowel letters (i.e., *matres lectionis*) were an Ara-

maic innovation (p. 59) may be supported by the Tell Fekheriyan inscription. An analogy to the non-linear letters of the extended Ugaritic writing system (å,ỉ,ů) provides an intriguing (but unmentioned) parallel, especially in light of the connection between their usage in primarily foreign words (see P. Bordreuil and D. Pardee, *A Manual of Ugaritic* (Winona Lake, IN: Eisenbrauns, 2009), 23). Fourth, Gzella demurs over the widely held position that the "short prefix" verbal forms (i.e., **yiqtulØ* of the "*waw*-consecutive imperfect") derive from a common source in Aramaic and Canaanite (p. 83). Fifth, the sections on contact between languages (particularly, pp. 119–24, 336–42, and 388–90) suffer from not engaging the expansive field of contact linguistics (for bibliography and a better example of methodological engagement, see A. Butts, *Language Change in the Wake of Empire: Syriac in Its Greco-Roman Context* [Winona Lake, IN: Eisenbrauns, 2016]). Finally, concerning the Galilean dialect of Aramaic, purportedly spoken by Jesus, Gzella warns of over specification, because "there is practically no comparative material from the first-century C.E. Galilee" (p. 237).

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André Villeneuve. *Nuptial Symbolism in Second Temple Writings, the New Testament and Rabbinic Literature: Divine Marriage at Key Moments of Salvation History*. Ancient Judaism and Early Christianity 92. Leiden/Boston: Brill, 2016. xii + 489 pp. Hardback. ISBN: 978-9004316034. $210.00.

In the Scriptures, prophets such as Hosea, Jeremiah, Ezekiel, and Isaiah employ nuptial images to describe the covenant relationship between God and Israel. They apply the metaphor of marriage in connection with Israel's Exodus experience but they also connect nuptial symbolism with the Temple in terms of harlotry and with Edenic traditions in Genesis 1–2 as the perfect archetype of divine-human love. In wisdom literature, the nuptial imagery is echoed in the female personification of wisdom, pushing the metaphor into novel theological territory.

The volume under review is a systematic treatment and thorough investigation of the nuptial symbolism as found in various biblical and extra-biblical traditions. Using an approach both synchronic (textual, intertextual, and narrative analysis) and diachronic (tracing the development of common themes in various sources across a long period of time), the goal of the study is to examine the meaning of the marriage metaphor against its Jewish background and as it threads through the important moments in the history of salvation. The study thus attempts to provide a

historical dimension to and sketch of the literary background and growth of Jewish ideas from Second Temple Literature before the composition of the New Testament.

According to Villeneuve, there are four key periods of salvation history in which the divine-human union, understood as a nuptial covenant, takes place. The first is the primeval and idyllic state of love between God and Israel that was later lost (creation and the Garden of Eden). The second is its restoration by a single salvific event described as "marriage" (Exodus and Mount Sinai). The third is the extension of this marital event into time through cultic worship and liturgical action in the Temple (the Temple on Mount Sinai). Lastly, there is the expectation of the future fulfilment and consummation of the union between God and his people at the end of time (eschatological end of times). The notion of *kedusha* or of sacred space and time undergirds the understanding of the covenant between God and Israel in terms of a nuptial union.

The core of the work looks at how the New Testament appropriates and employs the nuptial imagery in its understanding of the marriage between Christ and the Church. As significant framework, Villeneuve explores the use and understanding of nuptial symbolism in Sirach 24 (chapter 2), the allegorical writings of Philo of Alexandria on the cherubim (chapter 3), various pseudepigraphical compositions (chapter 5), and rabbinic literature (chapter 6) as they relate to the identified moments of salvation history.

The treatment of the New Testament begins by arguing that the various expressions and transformation of the metaphor of marriage, as applied to Christ and his Church in the Gospels of Matthew and John, 1 and 2 Corinthians, Ephesians, and the Book of Revelation, grew organically from its Jewish origins. Villeneuve then proceeds to examine closely the various manifestations and transmutations of the nuptial image in the aforementioned texts. In Matthew, there is a noticeable stress on the eschatological dimension of the wedding feast. Among the Gospels, John is the most consistent, or sustained, in employing the nuptial theology, portraying Jesus as the Bridegroom and the community of believers as the bride. John views this marriage as a new creation achieved at the crucifixion. The new temple is not only in the raised body of Jesus but also in the community of disciples who experience the mystical union in the sacraments of Baptism and Eucharist. In his Corinthian correspondences, Paul uses nuptial allusions to develop a theology of the body of the Christian as the temple of the Holy Spirit. In Ephesians, the mystical marriage is immediate with the church already one flesh with Christ. Paul's use of the nuptial symbolism in his letters is mystagogical, ecclesial, and anthropological. The final text, the Apocalypse of John, is a portrait of the future

fulfilment of the perfection and holiness of the bride, describing the ultimate consummation of the marriage between Christ and his church in the heavenly temple.

After mapping the nuptial motifs from many sources and their connection to the key moments of salvation history, the final chapter weaves the various threads together as they apply to the New Testament understanding of the relationship between Christ and the Church. Christ is typologically related to Gen 1–3 as the new Adam who reverses Adam's disobedience. His Paschal Mystery is viewed as the single redemptive event or the new Exodus that restores the lost relationship and covenant with God. In his saving sacrifice for his spouse, Christ establishes a new nuptial covenant. The love of Christ for his Church is actualized ecclesially in the church and mystically in the soul of the believer. Christ's Paschal Mystery is extended through time sacramentally and liturgically in baptism and in the Eucharist. This mystical union is not only a present reality but also looks forward to its definitive consummation when Eden is restored and access to the Tree of Life is reopened.

This work is an important contribution to biblical theology and deserves wide notice. Villeneuve successfully shows the intrinsic and organic connection of Old Testament nuptial symbolism to that of the New Testament. In so doing, he manages to model how to approach the problematic relationship between the Old and the New Testaments in a way that is fresh, balanced, and theologically sound.

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David P. Moessner. *Luke the Historian of Israel's Legacy, Theologian of Israel's Christ: A New Reading of the Gospel Acts of Luke*. Beihefte Zur Zeitschrift Für Die Neutestamentliche Wissenschaft: Volume 182. Berlin/Boston: De Gruyter, 2016. xi + 373 pp. Hardback. ISBN 978-3110255393. $111.05.

This book is a collection of twelve of David Paul Moessner's published essays on Luke-Acts. Its subject is the interpretation of Luke-Acts in light of Hellenistic and biblical historiography in order to discover how Luke designed his two-volume work to be read together as a comprehensive whole. The essays range in date from the late 1980s to the present. But they now comprise a tightly packed treatise by means of the author's addition of useful frames and a five-part sequence. The conclusion renders the logical sequence of the overall argument.

A brief introduction notes how Acts is often separated from Luke's Gospel. The two volumes are rarely read in accordance with the "–dash"

that putatively conjoins them. Yet Luke appears to invite readers to comprehend his two volumes together. So one must ask why Luke is not interpreted accordingly.

To answer this, Moessner alternates between examining Old Testament analogues as well as ancient Hellenistic authors who wrote multivolume works as Luke did. Since the latter left us not only their works but also their explanations of narratological principles and arrangement designs, their intentions and execution can illumine Luke's. Moessner's thesis is that ancient analogues are often more useful for uncovering Luke's native historiographical poetics than modern methods.

Part I discusses the issue of genre. For Moessner, both volumes are *historia*, even Luke's Gospel. A classical *bios* is for the purpose of revealing the essence of the subject's character as illustrated by characteristic deeds and discourse. But Luke also tells of an entire movement that Jesus spearheads. Moreover, this movement is itself the culmination of the longstanding plan of God. So while Luke's Gospel focuses on Jesus, it is *more than* a biography of him. The existence of a second volume solidifies the case. One might say Luke-Acts is *historia* in the way a "biography" of Dr. Martin Luther King Jr. can also be a history of the Civil Rights movement.[1]

Part II deals with two key terms in Luke's Preface. Moessner shows that *parakoloutheo* ("follow closely") means Luke is more than just a careful researcher; he is also a long devotee of the movement who is intimately familiar with it from the inside. In the second chapter, *kathexes* ("in order") refers to an event's most salient sequences that help audiences come to the right conclusions. When Peter re-tells the Cornelius episode "in order," Luke's sense of the term's implications is evident. The proper order clarifies and convinces.

In part III, Moessner finds explanatory models in Aristotle, Polybius, Diodorus Siculus, and Dionysius of Halicarnassus to hone in on Luke's own poetics. The Hellenistic schemes for representing historical sequence, divine causation, and concurrent arrangement become analogues to how Luke presents his historical case to his audience. Luke need not have directly studied his forbears to be found doing as they do.

Part IV explores large-level OT narrative typologies: Jesus is the last and greatest of the persecuted prophets, and he is like but greater than David, the suffering righteous king. The parallels between Christ, Peter, Stephen, and Paul then move these same patterns forward into Acts,

[1] This example comes from Joel Marcus, but it is suggestive of what Moessner is driving at (Joel Marcus, *Mark 1–8: A New Translation with Introduction and Commentary* [New York: Doubleday, 2000], 66).

where Christ is still the story line, albeit inscribed in the cruciform lives of his followers. Taken together, all these large multi-level patterns indicate that Luke's theology of the cross is worked through the entirety of Luke's narrative, which in turn resonates comprehensively with preexisting cruciform patterns throughout the OT. Therefore, the notion that Luke has a weak theology of the cross is a mistaken consequence of expecting compact enthymemes of atonement theology, whereas Luke's theology is more often the net effect of his large-scale narrative arrangement in light of the long-developing plan of God throughout Scripture. On this recurring point, Moessner is unassailable.

Part V takes up the important issue of whether Israel is "written off" or redefined. Moessner's answer is "neither." Israel remains as it ever was. Paul's quote of Isaiah 6 in Acts 28 is not meant to "write off" the Jews, as Haenchen believes, but to characterize Israel's and YHWH's covenantal confrontations for what they have always been. Israel's mixed response is both characteristic and expected. It is incorporated into God's ongoing plan. Indeed, a suffering Messiah only makes sense as a response to Israel's covenantal history. Moessner's final essay (in German) takes issue with Conzelmann's Bultmannesque charge that Luke has "historicized" the kerygma and muted its eschatological call to decision by moving toward a concept of *Heilsgeschichte.* On this, Moessner sides with Cullman over Conzelmann: it is found already in Paul and is not a novelty introduced by Luke.

Moessner's gift for organization is much appreciated, for his project is ambitious and his prose is sometimes overwrought. It is wise to read the conclusion as an orienting summary. The complexity and occasional oddity of Moessner's prose represent his attempt to capture the multifaceted connections across Luke's entire narrative. Moessner is to be commended for the effort. One might charge him with under-representing the Spirit's role in favor of his emphasis on the continuity of Christ across both volumes. As a positive, his execution neglects neither Luke's biblical nor Hellenistic milieux. This is no easy task. And his attempt to reconstruct a native narratology with which to read Luke is a useful corrective to the oblique renderings of both Redaction and Rhetorical Criticism. Moessner, for all has efforts, has left the impression that this project has just barely began. But he has convinced the reader that it should indeed begin.

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J. P. Davies. *Paul Among the Apocalypses? An Evaluation of the 'Apocalyptic Paul' in the Context of Jewish and Christian Apocalyptic Literature*. Library of New Testament Studies 562, ed. Chris Keith. New York: Bloomsbury, 2016. xiv + 219 pp. Hardback. ISBN 978-0567667281. $122.00.

Paul Among the Apocalypses (*PATA*) is a "lightly-edited revision" of J. P. Davies's doctoral dissertation under Grant Macaskill at the University of St Andrews (p. xi). Davies (Tutor in New Testament at Trinity College, Bristol, UK) concedes that much of his work overlaps N. T. Wright's recent volume, *Paul and His Recent Interpreters: Some Contemporary Debates* (Minneapolis: Augsburg Fortress, 2015) but contends that *PATA* has "at least three important distinctives": (1) it "provides detailed exegesis of the relevant Jewish and Christian apocalypses"; (2) it engages important contributions by scholars not adequately covered by Wright; and (3) it approaches the issues from multiple angles whereas Wright's discussion is more narrowly focused on "apocalyptic versus salvation history" (pp. 2–3).

The purpose of *PATA* is to "evaluate the 'apocalyptic Paul' movement through an examination of its major theological moves in the light of the Jewish apocalypses *1 Enoch*, *4 Ezra*, *2 Baruch* and the Christian book Revelation" (p. 1). Davies's overarching thesis is that the "apocalyptic Paul" movement is fraught with problematic false dichotomies that "screen out what Paul's apostolic thought affirms" (p. 1).

In chapter one, Davies takes his readers on a "helicopter tour" of the "apocalyptic Paul" movement from Schweitzer to Campbell. From this list, Davies selects J. Louis Martyn, Martinus de Boer, Beverly Gaventa, and Douglas A. Campbell as his interlocutors. Chapters two through five adopt a fivefold format: introduction, apparent dichotomies, survey of Jewish apocalypses, survey of Revelation, and implications; as well as trace four interrelated themes: epistemology, eschatology, cosmology, and soteriology. Chapter six (conclusions) summarizes the various dichotomies addressed. The thesis within each chapter is essentially the same: Davies's interlocutors set forth false/strict dichotomies that are unsupported in the apocalyptic literature and Paul's letters.

In terms of strengths, this work is lucid and well-written, and Davies argues his thesis well. Davies's approach in summarizing opposing views is balanced and charitable. Chapter one serves as a beneficial introduction to the "apocalyptic Paul" discussion. Chapter three was particularly well-argued—especially Davies's treatment of Revelation, which serves as a helpful corrective to Martyn's "what time is it?" approach to eschatology (pp. 102–5). Martyn sees Paul writing during God's irruptive "invasion" and commencement of cosmic warfare of liberation "from the powers of

the present evil age" (*Galatians: A New Translation with Introduction and Commentary* [New Haven: Yale University Press, 2010], 104–5). However, Davies notes God's continued presence throughout salvation history—it is not merely a "punctiliar" invasion. Thus, for Davies, a better question would be "how long?" (p. 101; cf. Dan 8:13; 12:6; Rev 6:10).

Nevertheless, Davies's work is not without weaknesses. It appears that Davies overstates his case at times. For example, Davies claims that his work, in comparison to Wright, "expands and deepens" the discussion of "apocalyptic Paul" (p. 3). While Davies does discuss a few scholars (e.g., Beverly Gaventa) in more detail, Wright offers a far more robust survey of the "apocalyptic Paul" movement (eighty-three pages) than does Davies (thirty-eight pages). Additionally, Davies appears to have overstated Martyn's influence on Campbell (p. 21). In *The Deliverance of God: An Apocalyptic Rereading of Justification in Paul* (Grand Rapids: Eerdmans, 2009), 846, Campbell distances himself from Martyn and does not describe himself as being as highly influenced by Martyn as Davies suggests. Moreover, in his list of "towering interpretive figures of Paul," Campbell lists Leander Keck, who is curiously absent from the pages of *PATA* (p. 218). Has Davies "silenced the choir" somewhat regarding the major voices within "apocalyptic Paul" discussions? Lastly, Davies's argument would have been strengthened had he engaged more (and earlier) sources.

In sum, Davies makes contributions in at least four areas: (1) he traces the flow of thought within the "apocalyptic Paul" movement; (2) he helpfully explains the complexities behind defining the "slippery" terms "apocalyptic" and "cosmology"; (3) he illuminates and corrects many of the false dichotomies apparent within this movement; and (4) he fills a lacuna in Pauline studies by reading Paul against the backdrop of select Jewish and Christian apocalypses. However, Davies appears to have missed an opportunity to critique the enterprise of an "apocalyptic Paul" *in toto* in his desire to investigate only those selective (and rather late) sources addressed by his interlocutors (p. 36). Hence, relatively little soil is plowed in a truly pioneering way.

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Cynthia Long Westfall. *Paul and Gender: Reclaiming the Apostle's Vision for Men and Women in Christ*. Grand Rapids: Baker Academic, 2016. xix + 348 pp. Paperback. ISBN 978-0801097942. $32.99.

Cynthia Long Westfall is Assistant Professor of New Testament at McMaster Divinity College. Her book *Paul and Gender* attempts to offer a consistent Pauline theology of gender based upon Paul's life and letters as

well as the first-century cultural milieu. Westfall examines Paul's understanding of both men and women. The book contains nine chapters dealing with a wide range of issues that are relevant for Paul's theology of gender. The first two chapters deal with Greco-Roman cultural views of gender, the next six deal with theological motifs, and the last chapter is an exegetical analysis of 1 Tim 2:11–15.

In chapter one, Westfall argues that veiling in the first century was not a symbol of a wife's submission to her husband but a symbol of "honor, status, and protection" (p. 42). Rather than subjugating women, Westfall argues that Paul advocated women veiling in church to create equality among the various social classes of women. In chapter two, Westfall argues that Paul made some stereotypical masculine and feminine behaviors normative for all Christians (p. 59). In Greco-Roman culture it was shameful to assign feminine behavior to men (or vice-versa), but Paul advocated that men serve their wives (a feminine stereotype) and that women engage in spiritual warfare (a masculine stereotype). Rather than fulfilling cultural paradigms, men and women are to gain their identity from Christ.

Chapter three makes the claim that Adam's headship has to do with the fact that Eve was taken from Adam's body. Nevertheless, since all men are born of women, men and women are interdependent (pp. 104–5). Chapter four examines Paul's understanding of the Genesis account found in 1 Tim 2:11–15. Westfall argues that deception is not a characteristic of women only, but of all humanity. Yet, Adam's rebellion or Eve's deception do not define men or women who have been freed from the power of the Fall by the work of Christ (pp. 140–41). Chapter five makes the argument that in Paul's writings believers' identities correspond with their eschatological destinies and, therefore, to make a distinction between male and female roles is an attempt to control the Spirit's calling and gifting (p. 176). In chapter six, Westfall demonstrates how Paul's theology of the body stands in contrast to the view(s) of the body presented by Greco-Roman philosophers (p. 204). Furthermore, she demonstrates that Christian views about male and female bodies have been misconstrued by scholars who have been unduly influenced by Greco-Roman philosophy as well as their own perspectives (p. 180). In chapter seven, Westfall makes a case that one's calling is given by the Spirit and determined by experience. Due to the priesthood of believers every Christian has equal opportunity to serve the church (p. 242). She also argues that churches that refuse to receive women in every position of leadership are guilty of resisting the Spirit. Chapter eight makes the claim that a non-hierarchical leadership structure, the authority of women in households

(where churches met), and the titles ascribed to women in the NT, indicate that Paul did not restrict leadership on the basis of gender (p. 277).

Finally, in chapter nine, Westfall examines 1 Tim 2:11–15 and argues that the text advocates gender equality in church leadership. First, Westfall argues that because 1 Timothy is a personal letter, missing background data is needed to understand its content (pp. 282–85). Second, Westfall postulates that women at Ephesus were responsible for promoting heresies, some of which had to do with childbirth. Westfall furthermore argues that rather than prohibiting women from speaking or leading in the church, the setting of 1 Tim 2:11–15 is the household and that men are to instruct their wives at home because many women in the first century were not accustomed to traditional learning environments (pp. 311–12).

One of the greatest benefits of Westfall's work is its excellent investigation of Greco-Roman views on gender. Westfall's portrayal of first-century attitudes toward women demonstrates how counter-cultural Paul's views on women in the church were. While gender in the church will continue to be debated, it is evident that Paul was counter-cultural and progressive by first-century standards. However, while Westfall's study has a number of strengths it is not without its weaknesses. In general, the book reads like a collection of essays on various gender issues rather than a coherent and cohesive Pauline theology of gender. There is a significant amount of repetition of material and argument throughout the book without much synthesis.

Beyond the general organization of the book, the primary weakness appears to be lack of evidence for certain claims. While one must read between the lines in order to reconstruct much of the background of Paul's letters, sometimes Westfall suggests possibilities and makes her case upon a conjecture. For example, regarding Paul's instructions for women to learn quietly in 1 Tim 2:12, Westfall postulates that the injunction could have been due (1) to women's noisiness while serving food, (2) their enjoyment of socializing, (3) the social dynamics of small groups, (4) lack of education, or (5) lack of classroom socialization (pp. 239–40). Yet she does not adequately dialogue with the traditionalist understanding of the text at this point. Moreover, in some cases, Westfall makes claims on the basis of sociological trends that greatly post-date the composition of 1 Timothy (e.g., veiling in Islam, pp. 28, 33). Nevertheless, *Paul and Gender* is an informative read and should be consulted by those who wish to grapple with 1 Tim 2:11–15, 1 Cor 11:2–16, or 1 Cor 14:34–35.

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Paul Hinlicky. *Divine Simplicity: Christ the Crisis of Metaphysics*. Grand Rapids: Baker Academic, 2016. 256 pp. Hardcover. ISBN 978-0801048999. $35.00.

According to Paul Hinlicky, Tise Professor of Lutheran Studies at Roanoke College, biblical monotheism does not imply that there is one, simple, divine substance. Rather, God is a divine community of persons united in love. Hinlicky argues that the strong simplicity thesis—that God is numerically one, indivisible, and self-identical—is a derivation of a faulty natural theology. Natural theology starts in the wrong place—by postulating a perfect being or First Cause—and ends up with a being that is only known through negative theologizing and describable through analogy. Hinlicky argues that we should conceive of simplicity in a weaker sense. Divine simplicity should be taken as a methodological rule that begins with positive revelation, particularly the incarnation, and only *qualifies* revelation with apophatic (negative) insight. Instead of beginning with reasoning *to* a First Cause, we should begin with revelation *from* God. In doing so we should conclude that God is a social community of persons whose unity is fully realized in the eschaton.

Hinlicky makes three general arguments for his conclusion. First, he blames the corruption of the self-revelation of God on theologians who have imbibed the assumptions of Hellenistic philosophy. Accordingly, theologians have succumbed to a naturalistic methodology that insists on using reason to ascend to a concept of divine essence, an ultimate, simple being. Such a view has some plausibility due to the intuition that God is utterly transcendent. However, it flies in the face of the biblical account of the persons of the Trinity—Father, Son, and Holy Spirit. Hinlicky traces the origins of perfect being theology and Thomistic metaphysics to the philosophical heritage of the Greeks to explain the cause of the mistake. In doing so he hopes to weaken confidence in strong simplicity.

Second, Hinlicky argues that holding to a strong doctrine of divine simplicity leads to intolerable consequences. If we begin by stating positively what we can know about God only from what we know about nature, then we end up with agnosticism about the nature of God himself. Furthermore, if we posit God's nature as simple in the strong sense, then we end up with modalism and Nestorianism. Crucially, for Hinlicky, the strong version of simplicity is incompatible with the doctrine of the incarnation.

Third, Hinlicky argues that if God is simple in the strong sense, then God is strictly indescribable. The answer, according to Aquinas, was that God is only describable analogically. However, the problem with analogy is that it can only tell us *that* God is, not *what* he is. Yet this runs against

the clear assumption of revelation—to tell us something positive about God. Hinlicky infers from this that the strong simplicity doctrine is false. Hinlicky defends the view proposed by Duns Scotus. According to Scotus, we can speak univocally about God and his attributes. Accordingly, Hinlicky argues that both creation and creator fall under the same concepts, only differing qualitatively.

In *Divine Simplicity* Hinlicky raises clear objections to the strong version of divine simplicity: the doctrine downplays Scripture, appears to conflict with the doctrine of the Trinity, and entails a somewhat skeptical set of beliefs about our ability to know and describe God. Hinlicky enlivens the discussion by enlisting multiple theological voices to make his point, including an interesting exegesis of some Muslim scholarship. The strongest argument Hinlicky makes is that the strong view of divine simplicity is incompatible with the historical events relayed to us in Scripture.

The weakest argument Hinlicky makes against strong divine simplicity is his genealogical argument against natural theology. He attempts to show that since the source of the strong version of divine simplicity is Hellenistic philosophy and not biblical revelation, we should be suspicious of any import we allow it within our theology. In other words, the plausibility of the doctrine is directly related to the assumptions of a philosophical or theological method that is no longer assumed. It is not clear that this kind of argument succeeds, at least on its own. Knowing the source of one's views does not entail that they are false, even if the assumptions that went along with that source are no longer widely accepted. One would need a supplementary argument to demonstrate that the relevant views of Hellenistic philosophy are unsound.

In any event, *Divine Simplicity* serves as a good example of a theologian's objection to natural theology, rooted in the intuitive idea that the theological task begins with revelation and not with reason. Hinlicky's central opposition to the strong view of divine simplicity is not merely the doctrine itself, but the theological method by which one derives all doctrines. It is not clear, however, that *all* forms of natural theology begin in this way, nor is it clear that revelation itself opposes the use of our reason. As a result, the book does not always achieve its aim. In part, this is due to a somewhat polemical tone. But it may also be due to an inattention to positive arguments for some forms of natural theology.

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Oliver D. Crisp. *The Word Enfleshed: Exploring the Person and Work of Christ.* Grand Rapids: Baker Academic, 2016. xviii + 190 pp. Paperback. ISBN: 978-0801098093. $17.52.

Oliver Crisp continues his magnificent contribution to the field of Christology with *The Word Enfleshed.* Crisp's book is an exercise in systematic theology from the vantage point of analytic theology. The main aim of this work is to "provide a 'joined-up' account of the person and work of Christ" (p. xi). The author explains that a "joined-up" account strives not to separate the person and work of Christ, but treats the atonement as a culminating moment of a work that involves eternity, incarnation, and death.

The first chapter deals with eternal generation. This classical doctrine differentiates the Second Person of the Trinity from the First Person. After dealing with a few historical challenges to the doctrine, Crisp argues why the Eternal Generation of the Son should be upheld in three points: (1) It is implied in Scripture; (2) It was canonized in the Church creeds; (3) It preserves the individuation of the persons in the Godhead.

The second chapter, "Christ without flesh," considers Robert Jenson's Christology of the *Logos asarkos* (or the non-existence of such). Although Jenson qualifies some of his earlier Christological work, when he equates Christ with the *Logos,* Crisp argues that he may end up rejecting divine simplicity and impassibility, because Christ has a body and a soul. Bodies are composite substances; therefore, an equation of *Logos* and Christ may pose composition in God. This discussion is carried on into the third chapter, where Crisp deals with models of the incarnation and God's incorporeality.

In the fourth chapter, Crisp gives a provocative account of the image of God. Here, he raises a few objections to the substantive and relational accounts and proposes a deeper Christological version of the image of God in man. For Crisp, man is in that image, because every man has in himself the possibility to be hypostatically united to a divine person. Following this description, in the fifth chapter, Crisp construes his desiderata for models of the hypostatic union. Building upon a Chalcedonian axiom (Christ has one of whatever goes with the person, and two of whatever goes with the natures) Crisp prefers a concrete—against an abstract—account of the incarnation, in which the dissimilarities of the natures are given attention.

The sixth chapter is a discussion of "Compositional Christology." Here Crisp defends a three-part composition of the incarnation—the second person of the Godhead and a human nature composed of a body and a soul. Although Crisp has good reasons for his defense of a three-part

composition, he admits some problems. For example, it is hard to see how the strategy of reduplication or the *communicatio idiomatum* (interaction of human and divine properties) can be more than just verbal predications.

In chapters seven and eight Crisp constructs a union account of the atonement. After surveying some theories of the atonement, Crisp provides a critique. His main worry is that the classical Penal Substitution Theory may lead to some sort of legal fiction. Then Crisp argues for a Realist version of union. In this version, humanity and post-lapsarian Adam are all part of this one metaphysical entity called fallen humanity. Since guilt cannot be transferred, the only way that Christ can *really* bear the sins of redeemed humanity is by uniting himself to them.

Although Crisp is a premier theologian in our era, what is not clear is his construction of union and atonement. What does Crisp buy when he rejects the imputation of Adam's sin? It seems he needs to deal more deeply with exegetical works from Rom 5 and 1 Cor 15. Simply rejecting the transference of guilt in philosophical presuppositions may not do justice to the biblical account.

In any event, *The Word Enfleshed* is a great contribution. Crisp's account of the incarnation here rehearses some of his earliest work. Perhaps the most constructive element is his fourth chapter, in which he deals with the image of God from the point of view of the hypostatic union. Most accounts of the image of God are usually wary of metaphysical starting points. However, I predict that Crisp's provocative chapter will have to be addressed from now on.

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David L. Allen. *The Extent of the Atonement: A Historical and Critical Review.* Nashville: B&H Academic, 2016. ix + 820 pp. Hardback. ISBN 978–1433643927. $59.99.

David Allen, who serves at Southwestern Baptist Theological Seminary as the Dean of the School of Preaching, intends this work to "demonstrate historically, and then biblically and theologically, why universal atonement is a more excellent way" than formulations that argue for limited atonement (p. xviii). He defines universal atonement as "Christ's satisfaction on the cross for the sins of all humanity" (p. xviii). He contends it is superior not only because of its frequent attestation in the Christian tradition but also because of its scriptural warrant and his conviction that it best preserves the well-meant gospel offer.

Discussions about the atonement are often fraught with difficulty because of confused terminology. Allen correctly distinguishes between the intent, extent, and application of the atonement. His argument focuses primarily on the atonement's extent; in his framing, the critical issue is not whether there was a particular intention for the atonement. It is rather the need to answer the question, "For whose sins was Christ punished?" This almost singular focus on the atonement's extent allows Allen to place several diverse theological traditions together. He writes, "One of the main purposes of this work is to demonstrate the unity between moderate Calvinists, Arminians, and non-Calvinists" on the issue of the atonement's universal extent (p. xviii).

With an exhaustive historical survey, Allen attempts to present universal atonement as the majority position of the Christian church. In his reading, Augustine, Thomas Aquinas, John Calvin, John Davenant, Moïse Amyraut, and Andrew Fuller all held to universal atonement in that they maintained Christ truly died for all people. While he admits that these figures sought in differing ways to limit the intent of the atonement, Allen categorizes them in the manner that he does because of their perceived willingness to speak of the atonement's universal extent.

Allen contrasts this position with perspectives that he believes unhelpfully limit the extent of the atonement. Though John Owen could argue for a universal sufficiency because of Christ's intrinsic worth, in Allen's judgment this understanding of sufficiency—what Allen considers intrinsic sufficiency—is too hypothetical because of Owen's strong focus on how God's covenantal design shaped the atonement's intent. For Allen, intrinsic sufficiency is inconsistent with the free offer of the gospel.

Allen's readers will make their own assessments about his interpretations of certain theologians and his assertion that the intrinsic sufficiency position cannot cohere with a free gospel offer. Most helpful to note here is the fact that Allen does adequately document the strong witness for positions other than strict limited atonement within the church's history. For example, he rightly highlights the British delegation at the Synod of Dort, a contingent of theologians who do not receive sufficient attention.

His narrow focus on the atonement's extent, however, can cause him to misinterpret theologians with whom he disagrees. Often, Allen does not adequately detail how his opponents' understandings of the intent of the atonement shaped their descriptions of its extent. To cite one example, Allen frequently warns against Owen's thought, but when he finally exposits Owen's theology, he devotes relatively few pages to the matter. Much of that material is not Allen interacting directly with Owen's work; instead it is Allen's summation of Richard Baxter's criticisms of Owen

and a paraphrase of a ThM thesis by Neil Chambers. Although Allen rejects Owen's doctrine of the *pactum salutis* (covenant of redemption), he provides little information about the sophisticated way in which the *pactum salutis* shaped Owen's understanding of the atonement's intent. This fact causes Allen to revive Richard Baxter's largely discredited allegation that Owen held to eternal justification. Moreover, because Allen relies on Baxter, when he describes Owen's commercialism he does not sufficiently document how debates over Grotius formed Owen's convictions. Tim Cooper, a Baxter scholar who is not sympathetic to Owen's understanding of the atonement, has documented that Baxter misunderstood Owen's description of the *solutio eiusdem* (identical satisfaction). Allen appears to follow Baxter's errors when he assesses Owen's commercialism. Allen could have avoided these mistakes if he had approached Owen's works more directly. Had he done so, he could have explored exactly how Owen arrived at his conclusions concerning the atonement's intent before he critiqued Owen's statements regarding its extent.

Still, *The Extent of the Atonement* is a passionate defense of universal atonement that merits attention. Allen's exhaustive research on the diversity of opinion regarding the atonement within both the Reformed tradition and Baptist life is helpful. He can on occasion interpret his theological opponents inaccurately. These inaccuracies are unfortunate, but one can commend Allen for his extensive exploration and valuable contribution.

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Larry W. Hurtado. *Destroyer of the Gods: Early Christian Distinctiveness in the Roman World*. Waco: Baylor University Press, 2016. xiv + 290 pp. Hardback. ISBN 978-1481304733. $30.00.

Written from the perspective that the distinctiveness of Christianity is often overlooked by modern society, Larry Hurtado's *Destroyer of the Gods* attempts to "highlight some major features of early Christianity that made it distinctive, noteworthy, and even peculiar in the ancient Greek and Roman setting" (pp. 5–6). Hurtado, of course, is well-prepared for this task, having written several scholarly works in the fields of New Testament and Christian origins. Many of the subjects explored by Hurtado over the last several years are examined afresh in this volume in a format that readers will find accessible and engaging. The book is divided into five chapters, each of which explores a particular facet of the Christian faith that set it apart from other religious practices and belief systems during the Greco-Roman period.

The first chapter, "Early Christians and Christianity in the Eyes of Non-Christians," explores what might be known of the early Christian movement from notable non-Christian figures such as Pliny the Younger, Galen, Marcus Aurelius, Lucian, and Celsus. As Hurtado reveals, Christianity was frequently opposed by Jews as well as Gentiles, though typically for different reasons. Jews often rejected the claims Christians made relating to the nature and mission of Jesus, while Greeks and Romans often struggled to acquire a well-informed understanding of the specific beliefs and practices of the Christian faith. He further observes that Greeks and Romans frequently regarded Christianity as a greater threat than Judaism given that it was not limited to a particular ethnicity and because its adherents were known for their zeal in confronting expressions of idolatry. The chapter is similar in many respects to Robert Wilken's work, *The Christians as the Romans Saw Them* (New Haven: Yale University Press, 2003).

The second chapter, "A New Kind of Faith," provides a helpful overview of the concept of religion in the ancient world. As Hurtado effectively demonstrates, the Greco-Roman world was profoundly religious. "From the lowest to the highest spheres in society," he writes, "all aspects of life were presumed to have connections with divinities of various kinds" (p. 47). Christianity, therefore, was not the target of opposition because it was a religion as such, but because it was monotheistic and inherently incompatible with the worship of other deities. As Hurtado emphasizes, the practice of following one particular faith at the exclusion of all others was uncommon in the Greco-Roman world outside of Judaism.

Chapter Three, "A Different Identity," concludes that with relatively few exceptions (e.g., the emperor cult, the mystery cults, and certain philosophical traditions) a distinction between religion and ethnicity was rarely apparent in the Greco-Roman world. Christianity, on the other hand, was distinct given its transethnic and transcultural appeal as well as the expectation it placed upon its followers to abstain from the worship of other gods. These observations lead Hurtado to conclude that "Christianity was the only new religious movement of the Roman era that demanded this exclusive loyalty to one deity, thereby defining all other cults of the time as rivals" (p. 86).

The fourth chapter, "A 'Bookish' Religion," discusses several of the topics addressed in Hurtado's prior work, *Early Christian Artifacts* (Grand Rapids: Eerdmans, 2006). The emphasis on the study of Scripture and the production and reproduction of Christian writings, Hurtado concludes, was unusual in the Roman era outside of Jewish circles. In addition to discussing the influence of Jewish practices such as the public reading of

Scripture, the chapter provides a brief introduction to the world of first-century book production. Several peculiarities relating to the literary habits of early Christians are noted such as the early Christian predilection for the codex and the emergence of *Nomina Sacra* (sacred names) in the copies of biblical writings.

The final chapter, "A New Way to Live," demonstrates that Christians from all walks of life were commonly admonished to maintain a lifestyle that was in many respects distinct in the Roman world. Rather than a mere conglomeration of theological or philosophical beliefs, "Christianity represented a distinctive kind of social effort to reshape behavior" (p. 172). To illustrate the distinctiveness of Christian morality, Hurtado provides a helpful discussion of practices commonly condoned in Roman society such as child exposure and the gladiatorial games and also considers the distinct views Christians maintained with regard to sexual ethics and marriage.

In sum, *Destroyer of the Gods* is an intriguing and wide-ranging examination of several key features of Christianity that distinguished it from the various religious beliefs and practices common in Greco-Roman society. Hurtado convincingly demonstrates that Christianity was in many respects an innovative and distinct faith, a thesis that challenges the persuasion of the history of religions school that Christianity was heavily influenced by various beliefs and practices that were prevalent during the first and second centuries. While some readers may conclude that certain subjects could have been addressed more exhaustively, the depth with which Hurtado discusses the subject matter is appropriate for those with a limited background in the study of early Christianity. Given its effectiveness in introducing readers to the distinct aspects of the Christian faith, the volume would serve as a valuable supplementary text for undergraduate or graduate courses in either New Testament or Church History.

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Mark R. Teasdale. *Evangelism for Non-Evangelists: Sharing the Gospel Authentically*. Downers Grove: IVP Academic, 2016. 143 pp. Paperback. ISBN 978-0830351669. $20.00.

Evangelism is a word that awakens deep feelings inside church members, ranging from awkwardness to anger to anticipation. Everyone has an image of what evangelism is, but what should *authentic* evangelism be? Mark Teasdale suggests an evangelism-as-navigation metaphor to introduce and equip his readers for evangelism, even if they do not consider themselves evangelists. Teasdale's years of wrestling with evangelism as

both a student and seminary professor make his insights into the practice of evangelism valuable.

Teasdale claims that evangelism is more than cookie-cutter prescripted techniques and argues for "the need to approach evangelism authentically" (p. 4). To do so, he describes a formula of four interconnected areas for readers to consider: "starting point + theological reflection + contextual awareness = creative practice" (p. 8). He is unsatisfied with stereotyped evangelists and canned evangelism and discusses how evangelism is colored by modernity, post-modernity, and fundamentalism.

Teasdale's formula for authentic evangelism suggests practical steps for readers with the hope that they will be emboldened to build creative evangelistic practices. He begins by asking the questions, "Why do we choose to remain Christian?" and "What is the good that we believe God wants to accomplish?" (p. 31). Teasdale points out that many modern evangelism techniques start too small. Christians overcome this shortcoming, by "ground[ing] our starting point in the character and activity of God" (p. 40). Second, Teasdale encourages readers to set aside time for theological reflection by answering core questions about God and thinking through interpretation and various sources for interpretation. Here, Teasdale interacts with Rick Richardson's seven models of evangelism, stating that understanding these various models can "help us appreciate the evangelistic power of one another's perspectives" (p. 61). Third, Teasdale exhorts readers to examine their context, recognizing that both they and the one they are speaking with are shaped by individual, cultural, societal, and community factors (pp. 66–71). Interacting with Lamin Sanneh's translatability and Andy Crouch's methods to relate to culture, Teasdale applauds creativity in contextualization. Finally, the product of these three evangelistic steps leads to creative practice that is both authentic and timely—to believers and to those with whom they share.

Teasdale's formula reminds readers that evangelism should come from an overflow of one's relationship with God. Instead of canned responses and guilt-laden evangelistic endeavors, Teasdale beckons readers to return to the starting point—who God is—and move forward from there. To prepare for evangelism, Christians should seek to understand the God they serve and theologically reflect on him and his goodness. Evangelism, Teasdale attests, is not for the nonbeliever only, but also for the spiritual growth of both the individual believer and the local church.

While Teasdale's book is an important contribution to the field, it should be read with caution. Teasdale's main weakness is his reluctance to give precise definitions and draw clear lines. He defines evangelism as "a bias toward the good news" (p. 5). His definition is lacking not only because he omits the vital word-emphasized aspects of evangelism but,

more importantly, because he fails to define the very essence of the gospel. In doing so, he leaves definitions of soteriology and redemption ambiguous. Furthermore, he stifles the very theological reflection that is crucial to authentic evangelism. As church history attests, deep theological reflection often leads to hard boundaries and precise definitions.

Finally, Teasdale's book, while encouraging Christians to share the gospel, can also give them the excuse not to. By broadening his definition of evangelism, he lauds multiple models such as mercy acts, power demonstrations, and countercultural living. While these can be part of evangelistic encounters, they are in no way an entire gospel and, in fact, can be done by nonbelievers. Later, Teasdale states, "The Christian who embodies the good news of God creates a situation in which people can live into that goodness. As they do this, God can draw them to Jesus Christ through other evangelists in the Christian community" (p. 116). In other words, Christians can participate in safer methods of evangelism while waiting for other evangelists to finish the work. This idea assumes other evangelists will follow, but what if they never come?

In sum, Teasdale's book should be read cautiously by anyone interested in starting or growing in evangelism. His formula for navigating authentic evangelism is basic and memorable and has the ability, if followed, to revolutionize one's faith and evangelistic zeal, caveats notwithstanding. Within each step of the formula, Teasdale offers a wealth of knowledge and tries to help his readers understand themselves, their preconceived notions, their own theology, and the context around them in order to build an authentic evangelism.

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John Flett. *Apostolicity: The Ecumenical Question in World Christian Perspective*. Downers Grove: IVP Academic, 2016. 392 pp. Paperback. ISBN 978-0830850952. $40.00.

Apostolicity by John Flett is one of five volumes that make up IVP Academic's new series, *Missiological Engagements*. The series is being produced to present interdisciplinary conversations concerning historical, theological, and practical topics related to Christian missions at the beginning of the twenty-first century. According to the book jacket, "Missiological Engagements reflects cutting-edge trends, research and innovations in the field that will be relevant to theorists and practitioners in churches, academic domains, mission organizations and NGOs, among other arenas."

In this book, John Flett addresses pressing questions regarding the unity of the church. Concerning the four-fold designation of the church

as One, Holy, Catholic, and Apostolic, Flett concentrates his research on the church's apostolicity. Throughout the text, he seeks to establish firm ground between two opposing interpretations of the apostolic nature of the church, namely its need to cultivate orthodoxy, and its missionary advance into different cultures. Flett's concern is that, historically, the concept of apostolicity has developed with reference to the western church. Worship styles, church government, and even the succession of the Episcopate has been discussed and defined without regard for the reality of world Christianity.

Flett opens the book by showing the need for a more holistic understanding of apostolicity, one that embraces the missionary advancement of the church and does not neglect the pluriformity of the world Christian movement. He follows this with a chapter that explores the significance of the schism between the Catholic and Protestant branches of the church. In this second chapter he demonstrates that the binary division created by the Reformation took place as an attempt to set the identity of "the Church." The related debates rested on questions of doctrine, structure, and successions. Though there have been attempts at unity, these issues remain important features in the discussion about apostolicity and the apostolic nature of the church. Confusion continues because the traditional use of the concept rests on continuity rather than advancement.

The remainder of the book is an exploration through various ecumenical councils and the relevant debates and discussions as related to the unity of the church worldwide. At each point, Flett shows how western churches have failed to appreciate the church in the majority world and, therefore, have been unable to embrace a genuine vision for church unity. At some points, the discussion is quite uncomfortable for those of us who are part of the historically powerful Christian church. However, this discomfort is necessary if movement is to happen. Flett includes quotes and discussion from majority world church leaders as a way of expressing the struggle and highlighting the need for a different definition.

Flett concludes by observing that the most acceptable, and useful, understanding of apostolicity is found in the history of world Christianity rather than in the church's established structures and symbols. He observes that in the New Testament the apostle is "one whose ground and calling is Jesus Christ" (p. 291). The mission of the church and the church's missionary movement is the history of the work of the resurrected Christ as empowered by the Holy Spirit. The church's apostolicity is realized as the community of Christ advances.

This interpretation is different from the traditional understanding of the term. This expansion is Flett's contribution to the discipline of missi-

ology. He has shown that the church's identity, rather than being threatened, is validated by the plurality of form demonstrated through world Christianity. Christ is one, and the church as his body must express itself diversely. This is true because the church has been given a mission to the nations.

In many respects, Flett's book is a theological exploration of the topic Roland Allen began over a century ago. Allen's concern was that the controlling nature of western traditions hindered the advancement of the church in mission areas. Flett has similar worries, but his desire is that rather than removing barriers to advancement, the western church should embrace world Christianity as the real and legitimate expression of the faith. Any other position, he claims, falls woefully short of the missionary vision presented in the NT. As such, it is a welcome contribution.

This book is the product of Flett's *Habilitationsschrift* (Post-Doctoral thesis) at the Kirchliche Hochschule in Wuppertal/Bethel in Germany. As such, the material requires significant previous knowledge of the subjects discussed. This limits the contribution of this work to those familiar with the field. However, the biggest problem with the book is not its complexity but its lack of clarity and concision. The argument and readability (and in the end, the helpfulness) of this book would benefit if greater attention had been paid to readability of the text.

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William A. Dyrness. *Insider Jesus: Theological Reflections on New Christian Movements*. Downers Grove: IVP Academic, 2016. ix + 164 pp. Paperback. ISBN 978-0830851553. $20.00.

William A. Dyrness's *Insider Jesus* considers a recent phenomenon in global Christianity—so-called emergent and insider movements. As Dyrness portrays them (albeit without any personal experience of insider groups), they feature people who "have set off with Christ on a journey of discovery" (p. vii) but "necessarily reflect their widely different, indigenous religious traditions" and even "resist the forms of Christianity they have inherited" (p. viii). He thus calls for in-depth theological reflection on such movements, centered on the question, "What might God be doing and intending in this new global religious world?" (p. viii).

In principle, this is an entirely valid theological question. However, one would expect Dyrness, a self-proclaimed evangelical Protestant (p. 113), to do at least two things as he answers it—to base his theological reflections solidly on the overwhelming thrust of Scripture, and to consider the possibility that insider movements might be something other

than the work of God. Unfortunately, he does neither. He does *use* Scripture—selectively—as he writes off any attempt to find a text's original meaning as "an artifact of the last two hundred years of Western history" (p. 24). He also acknowledges—but effectively dismisses—approaches that would balk at giving insider movements unqualified support or see them as merely temporary (pp. 138–39). However, he shows his true colors when his question on what God *might* be doing, becomes a call for "concerted prayer and support for the new things God *is* doing around the world" (p. ix, emphasis added).

In fact, his claim about the work of God (in insider movements) leads him to *insist* (his term, p. 143) that, "At his deepest being and self, God hears the call of the Minaret, Temple chants, Buddhist prayers as human aspirations for relationship with the divine. The Christian message is that Jesus is the human face of God welcoming all true religious aspirations" (cited approvingly from Kang-San Tan's "Beyond Demonising Religions: A Biblical Framework for Interfaith Relations in Asia" in *Church and Society in Asia Today* 15 [December 2012]: 192). In other words, a culture's religions have life-giving properties (even if they are not salvific [p. 114]—whatever that means when a text's original meaning is excluded), not least because "the perennial human search for God animates culture" (p. 39). So, while Dyrness acknowledges the need for the Spirit's renewal, he argues that it happens in tandem with cultural renewal. Consequently, "the renewal that God intends will be a regeneration of . . . [the] logic and structure" of a culture, *as expressed in its religions*" (p. 43).

This understanding, then, drives his "theological reflections." It allows him to turn from the traditional "creation—fall—redemption" model. In its place, he inserts "creation—disobedience—re-creation, with a new opportunity for all the nations to obey God's summons" (p. 34). What this means is Adam and Eve's sin is removed from its central role (though it is acknowledged—as a disruption), repentance as such is nowhere to be seen, and Christ's work turns out to have "brought the whole created order to a new place where the goods of culture (and religion) are given fresh valuation" (p. 34).

Valuing a culture's religions, of course, has implications for missions. It thus becomes a rather short step to his conclusion that, "Witness for us surely must be centrally one of solidarity, encouragement, and prayer" (p. 149). Conspicuous by its absence here (or anywhere in the book) is the Apostle Paul's bold witness to King Agrippa, that the Gentiles should "turn from darkness to light and from the power of Satan to God" (Acts 26:18) and that Jews and Gentiles "should repent and turn to God, performing deeds in keeping with their repentance" (Acts 26:20, ESV). Nu-

ances aside then, Christian witness for Dyrness is not challenge, but affirmation.

As a missiologist, I am acutely aware of the complexities of different cultures (detailed by Dyrness) where we seek to make disciples. One cannot barge into another culture with poorly-considered western (as opposed to biblical) presuppositions and habits and act as if we know it all and have nothing to learn. And to be fair, this is where Dyrness has useful insights, such as "the way [unbiblical] racist attitudes have dogged the development of Christian worship in America" (p. 125), or, in contrast, how leaders of an independent Christian movement in Kenya, impelled by a Scripture translation in their own language, rejected "not only the practices of witchcraft and sorcery but also Western ways of dressing and eating" (p. 76). In fact he captures a key truth in this regard when he notes that faithfulness "to Christ will surely sooner or later put us out of step with our own culture" (p. 148).

However, in all honesty, the radical nature of the gospel—and Scripture—is not the thrust of the book. And it does not help to assert that nothing he says "should be understood to undermine the authority of Scripture" (p. 122) when significant omissions and disturbing theological reflections effectively negate what it says. Sadly then, whoever Dyrness's insider Jesus is, he bears little resemblance to the Jesus of Scripture.

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Jayson Georges and Mark D. Baker. *Ministering In Honor-Shame Cultures: Biblical Foundations and Practical Essentials.* Downers Grove: InterVarsity, 2016. 291 pp. Paperback. 978-0830851461. $24.00.

In this work, Jayson Georges and Mark Baker provide anthropological concepts of honor-shame cultures coupled with illustrative stories, but the stories make it distinctive. The book begins with captivating accounts reflecting honor-shame issues and a survey of contents. In broad terms, the contents are divided into three sections: Cultural Anthropology, Biblical Theology, and Practical Ministry. Each chapter within these sections concludes with discussion questions.

In the Cultural Anthropology section, Georges and Baker acknowledge that all cultures have concepts of both guilt and shame, but the authors use "honor-shame culture" to refer "to a context where the honor-shame dynamic is dominant" (p. 35). To clarify what this means, "honor is a person's worth in society" (p. 40), whereas "shame means other people think lowly of you and do not want to be with you" (p. 42). Common honor-shame expressions are identified as patronage, indirect

communication, event focus, purity, social roles, and hospitality, but the uniqueness of the discussion is that each of these is offered with positive interpretations, in contrast with the negative interpretations of guilt-based cultures. The section concludes with an analysis of the five phases that a person will probably go through when encountering honor-shame cultures: unknown, positive, negative, critical, and balanced. The authors contend, "The ideal posture is one of balance, noting the positive *and* the negative aspects of honor-shame cultures" (p. 63).

The Biblical Theology section starts with the Old Testament. The authors warn the reader not to simply think of honor-shame as an "exegetical tool" but rather to see that "honor and shame are foundational realities in God's mission and salvation that flow through the entire Bible" (p. 67). The authors boldly state, "Ultimately the story of the Bible is about God's honor and God's face, not just ours" (p. 67). The authors maintain that biblical theology must address honor-shame because the biblical cultures revolved around these understandings—even if the actual words were not used, the concepts were present. The authors provide honor-shame understandings of key biblical doctrines that in Western cultures are normally seen only from a guilt-based perspective. Also, in rapid fire succession, they highlight Old Testament stories and familiar verses to reflect the honor-shame understanding that was present. Adam and Eve were guilty before God but they also were ashamed before God. The story of Ruth is highlighted to reflect the issues of honor-shame. When Nathan confronted David, guilt over sin was present, but also God was dishonored, while David was shamed before God and Nathan. The authors conclude that "any Christian theology of sin devoid of the theme of shame is clearly sub-biblical" (p. 73).

Georges and Baker deal with Jesus in the final chapter of the Biblical Theology section. For instance, Jesus' healing of lepers removed the shame associated with the dreaded disease. They expand the story of the Prodigal Son by focusing on the Prodigal Family, with explanations dealing with honor-shame themes that were implicit even if not explicitly stated in the Bible. The chapter concludes with an examination of the atonement from the perspective of honor-shame cultures. The authors anticipate objections and state that "to articulate the atonement in honor-shame terms does not imply that other articulations are wrong" (p. 107). However, the concept of "sin is an illegitimate claim to honor that dishonors God and shames ourselves" (p. 110).

The final section deals with Practical Ministry and is the longest portion of the book. The six chapters focus on spirituality, relationships, evangelism, conversion, ethics, and community. Each chapter frames the subject by way of explaining the nuances from an honor-shame cultural

perspective through various stories and applications. For example, when dealing with spirituality, the authors begin by discussing western shame in general and then in the church. The futility of learning a new language produces shame. A spiritual leader experiences shame by feeling inadequate. "Shame is often Satan's scheme to deactivate God's people from mission by getting them to feel unqualified and unworthy of the calling" (p. 124). There is nevertheless a healthy sense of shame that should produce humility and confession of sin. In contrast, shame could destroy spirituality, but "the promises and love of God obliterate misplaced shame" (p. 126). Finally, after working through the other five practical ministry expressions, the authors deal with community and come to a rather abrupt conclusion, praying that "this book provides you with helpful trail makers to guide you on the path of mission in honor-shame contexts" (p. 245).

In conclusion, Georges and Baker provide three excellent appendices, namely Key Scriptures on Honor-Shame; Biblical Stories Addressing Honor-Shame; and Recommended Resources. An extensive name and subject index is provided, as well as a Scripture index.

I do not think the reader will agree with all of the biblical interpretations and applications, but I do believe the reader will grow in an understanding of biblical culture as well as contemporary cultures which have honor-shame predominantly in their focus. And that understanding should produce more sensitive cross-cultural workers and strategies.

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Thomas Pink. *Self-Determination: The Ethics of Action*. New York: Oxford University Press, 2016. xi + 298 pp. Hardback. ISBN 978-0199272754. $70.00.

Self-Determination and *Normativity* (forthcoming) comprise Pink's two-volume work on the significance of action for ethics. Focusing on the psychology of human action and how those actions relate to responsibility, *Self-Determination* argues that responsibility does not depend on some ability to do otherwise but on our power to control, or to self-determine, our actions.

Chapters 1–4 explain how our actions are practical exercises of our general rationality. Some of these are self-determined, distinct from other rational states that are passive. The first four chapters also distinguish between the goal-directed elements of motivation and voluntariness in actions and argue that decisions and intentions are nonvoluntary actions. In chapter 5, Pink critiques Hobbes' voluntariness model of action, which

says that one does an action based on passive motivations determining that action. Chapters 6–8 are devoted to special problems associated with the concept of freedom. Here, Pink presents his important noncausal (i.e., not *efficiently* causal) view of freedom. The heart of the book is found in chapters 9–13, presenting Pink's practical reason-based model of action as an alternative to Hobbes' voluntariness model and scholastic volitionism. Of particular importance is his distinction between intentions, as nonvoluntary practical exercises of our reason, and voluntary actions, as practical exercises of reason made on the basis and as the object of our intentions. Pink then critiques event-causal and agent-causal theories of free will in chapter 14, arguing that both succumb to the randomness problem. Finally, in chapter 15 Pink argues that his practical reason-based model of action best explains phenomenologically our intuitions about self-determination, freedom, and responsibility.

The key strength of Pink's book is his analysis of Hobbes' voluntariness model of action, which treats all motivations as passive and voluntary actions as caused by those motivations. Because of this, the Hobbesian tradition has tended to believe that we do not have freedom (which Pink defines as the power to determine alternatives) and that freedom is irrelevant to responsibility. Responsibility is reduced to determining our own voluntary actions, which is fully compatible with our actions being caused by our passive motivations. (Readers interested in the history of theology might find Pink's brief treatment of Calvin as a progenitor of Hobbes' views on action intriguing.) Pink points out that the voluntariness model has been widely held since Hobbes' day. It is one embodiment of a larger ambition to give a naturalistically reductive account of freedom—by explaining freedom as a power found more widely in nature and not peculiar to human nature or agency.

It is difficult to say if Pink also means to critique the voluntariness model. It seems he wants readers to conclude from his analysis that freedom does in fact matter for responsibility. In many places, he treats freedom and self-determination as one and the same. Without freedom, we cannot self-determine our actions, thus entailing that we cannot be responsible for our actions. But Pink thinks that freedom and self-determination are technically distinct, which prevents us from concluding that the voluntariness model is problematic because it cannot explain how we are responsible.

Pink's argument utilizes a phenomenological approach to defend his practical reason-based model. Though some might take issue with this, the most significant drawback of the book does not concern his approach but his model of action. Pink's model is a version of noncausal libertarianism (despite the fact that Pink claims his view commits him to neither

compatibilism nor libertarianism). Noncausal libertarian theories generally are criticized for being unable to explain how we control our decisions, and Pink's model is unfortunately no exception. Pink is correct to distinguish between intentions and desires as different kinds of motivation; although both are nonvoluntary, desires are passively acquired whereas intentions are not. But his explanation of how nonvoluntary intentions and voluntary actions are related to one another is deeply problematic. Pink claims that these are two aspects of one intentional action (as opposed to two ontologically distinct actions): intentions are practical exercises of reason, and voluntary actions are practical exercises of reason made as the object of intention. I am not entirely sure what this means, but it seems that he wishes to say that an intention and its voluntary action comprise a single intentional action that is in some way both nonvoluntary and voluntary.

Given that Pink never clearly explains how intentions and voluntary actions are different except that the former is nonvoluntary and the latter is voluntary, we are left with a single intentional action that is both nonvoluntary and voluntary. This is tantamount to saying that intentional actions are those over which I lack control and over which I have control. Even if this is somehow not contradictory, it does not explain *how* it is that *I* control my actions. At another point in his argument, Pink differentiates between desires and intentions. Desires are felt as something coming from outside my will, whereas intentions are felt as coming from my will. That may be true, but this passive way of explaining my intentions does not explain *how* it is that *I* control my actions. Saying that my will does something to me does not explain how I bring about something. More could be said on this point, but the above suffices to show that Pink's model of action suffers from the same problem generally plaguing noncausal libertarian theories: they ultimately fail to explain how we control our actions.

Self-Determination is a book for those who are already familiar with most of the philosophical discussions in free will and action theory. Pink's analysis of Hobbes is enlightening, helping to explain the current philosophical climate on these subjects. Other libertarians will also find Pink's criticisms helpful in assessing their theories. Regrettably, however, the book does little to improve the appeal of noncausal libertarianism.

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Bob Cutillo. *Pursuing Health in an Anxious Age*. Wheaton: Crossway, 2016. 196 pp. Paperback. ISBN 978-1433551109. $17.99.

In April of 1969, Christian ethicist Paul Ramsey delivered a masterful analysis of modern medicine in Yale Divinity's Lyman-Beecher lectures that later scholars would mark as the beginning of bioethics. Identifying a dehumanizing bent to cutting-edge treatments and research, Ramsey beckoned physicians to affirm "the patient as person," and in the five decades since, the call has loomed large. Indeed, much of the history of bioethics may be read as a discourse on the problem of medical depersonalization, and this includes Christian physician Bob Cutillo's recent book, *Pursuing Health in an Anxious Age*.

Setting up his analysis, Cutillo identifies two issues of particular concern: "Why do we fragment a patient into pieces to give good medical care? And why do we segregate the rich and insured from the poor and uninsured to deliver good health care?" (p. 15). These concerns—patients fearful of a medicine that "forget[s] them as persons" and an "unjust health care system" that neglects the poor—both reflect, in Cutillo's judgment, a spiritually adrift culture. He thus proposes a "theological investigation" working from the ground of "orthodox Christian belief" (p. 16).

On substance, *Pursuing Health* has much to offer, beginning with its guiding premise that health is a gift from God to be nurtured and not mastered (p. 27). According to Cutillo's analysis in the book's first two chapters, much of what goes on in medicine today assumes the latter—"health control," he calls it, in service to a misguided presumption that "we can flourish on our own terms" (p. 34). Surveying recent treatments on medical ethics, one will find the charge sticks as appeals to human autonomy are commonplace and generally treated as decisive. Cutillo, however, will have none of it and instead points his reader to the facts of Creation with a call in Chapter 3 for medicine to embrace human contingency and dependence upon God.

In the book's second section, Cutillo echoes Ramsey as he laments a general failure of today's physician to treat "the patient as person." Medical "disembodiment," he contends, manifests in two principal ways. First, there is a "reductive clinical gaze" (Chapter 4) that reduces the patient to a particular body system, part, or function, and to the list we could add disease. Thus, one might hear in medical hallways reference to "the diabetic," "the Down's," or, perhaps most egregious, "the vegetable." Second, there is the "statistical gaze" (Chapter 5) that views patients as data points and then stigmatizes the "outliers." For Cutillo, statistics is not to be repudiated *en toto*, but instead, with every other tool physicians might employ, it is to be channeled within a "gospel gaze" (Chapter 6) that views

embodied life with its inherent limitations as "doubly good." That approach, he contends, flows from the Incarnation wherein God "chose to become like us and accept life in a human body" (p. 98).

While challenging the polar errors of euthanasia and medical vitalism (we extend life because we can), Ramsey keenly observed in his seminal lectures that either approach may follow when God is presumed irrelevant to ethics. Cutillo delivers a similar conclusion in his book's third section as he attributes the divergent programs of euthanasia and the grasp for immortality through biotechnology to disbelief in a God who is active in this world. "We live in the shadow [fear] of death," he writes, "because no one is acting for our good in the impersonal universe that we inhabit" (p. 120). In response, Cutillo points to the Resurrection (Chapter 8) and its message that "the path to life is through death" (p. 127). Living in the sure hope of life after death, there is no pressure, Cutillo rightly argues, to extract immortality or eternal happiness from this life.

In the book's final section, Cutillo proposes we "reimagin[e] the good of health," and as a first order of business, he raises the issue of justice in healthcare delivery. The problem, he asserts, is not a genuine scarcity of medical resources as many presume, but rather, it is an unjust distribution spurred by "self-absorption" that obscures our "shared vulnerability" (p. 140). The issue, most would agree, is complex, and with only one chapter to address it, Cutillo predictably delivers a thin analysis. The same is true of the next chapter that devotes thirteen pages to a discussion of faith and medicine in cooperation.

Across the pages of *Pursuing Health* though, Cutillo's promise to deliver a work of applied theology reflecting an orthodox faith bears true. The book is well-written, well-organized, well-edited, and largely free of jargon, thus presenting an easy read for a wide audience. Raising issues highly relevant to the current debate over healthcare and doing so with genuine empathy for patients, a commitment to biblical authority, and a preference for clarity over erudition, Cutillo offers a truly refreshing and useful contribution to the bioethical literature.

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