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Book Reviews

D. A. Carson, ed. *The Enduring Authority of the Scriptures*. Grand Rapids: Eerdmans, 2016. xvi + 1,256 pp. Hardback. ISBN 978-0802865762. $65.00.

The Enduring Authority of the Christian Scriptures (TEACS) is the third volume in a sort of informal trilogy that began in 1983 with the publication of *Scripture and Truth*, and continued in 1986 with *Hermeneutics, Authority, and Canon* (both volumes edited by D. A. Carson and John D. Woodbridge and published by Zondervan). After thirty-one years, and a host of new issues concerning hermeneutics and the authority of Scripture, it was time for a fresh evangelical contribution to the discussion—hence, *TEACS*. Having authored or edited some fifty books, Carson (research professor of New Testament at Trinity Evangelical Divinity School and president of The Gospel Coalition) is well-qualified to edit such an anthology that brings together thirty-five essays from thirty-seven of the brightest minds within evangelical scholarship.

The purpose of *TEACS* is to offer evangelicals a comprehensive, go-to resource that not only addresses the nature and authority of Scripture in a scholarly, yet approachable manner but goes after "the jugular" of the most popular attacks on the authority of Scripture (see e.g., Carson's helpful "Summarizing FAQs," in Chapter 36). Carson notes the importance of both the formal (authority of Scripture) and material (right understanding of the gospel) principles in evangelicalism. *TEACS* focuses on the formal principle (p. xv) yet reveals how inextricably linked both of these principles are—that the church should never be bifurcated from Scripture into a sort of cold, spiritless "Bible of the academy," which Carson traces back to the seventeenth-century writings of Johann Michaelis and the "social and political goals" of "progressive conservative Enlightenment interests" (p. 4).[1]

Structurally, *TEACS* is divided into seven sections (Introduction, Historical Topics, Biblical and Theological Topics, Philosophical and Epistemological Topics, Comparative Religions Topics, Thinking Holistically,

[1] See also the helpful essay by R. Yarbrough, "Bye-bye Bible? Progress Report on the Death of Scripture," *Them* 39.3 (2014): 415–27, which Carson uses as a lens to survey the landscape of the debate.

and Frequently Asked Questions) covering a wide spectrum of topics (history, biblical theology, canon, inerrancy, philosophy, comparative religions, etc.) and provides useful indices for ancient and modern names, subjects, and Scripture references. Given the book's title, the Biblical and Theological Topics section is highlighted in *TEACS*. This section consists of fourteen essays and occupies nearly a third of the book.

As with any anthology, some essays are stronger than others. *TEACS* is no different. While space prohibits an adequate list of all the strengths and weaknesses within *TEACS*, perhaps a few will suffice to summarize. In terms of strengths, Carson's literary review (Chapter 1) and FAQs (Chapter 36) are alone worth the price of *TEACS*. These chapters not only orient readers to the discussion but offer a quick reference guide to the fountainheads and subsequent streams of debate. Additionally, Chapter 36 anticipates many of the questions that concerned congregants may have regarding the trustworthiness of their Bibles, and *TEACS* equips pastors/teachers to answer these (and other) important questions. Perhaps the biggest weakness in this project is its format. The size of this book is daunting and could seem overwhelming and cost-prohibitive to busy pastors and seminary students—precluding its usefulness and justifiability for seminary classrooms. Instead of one, massive "catch-all" resource, which contains essays that may not be quite as useful to certain pastors/students as others (e.g., the Comparative Religions Topics section), perhaps a series of smaller, discipline-specific, and less costly volumes would have improved its focus, usability, and readership. Only time will tell.

In sum, Carson's anthology serves as an important step forward in the evangelical response to debates surrounding the authority of Scripture. This book engages many of the pervasive arguments attempting to undermine the authority of Scripture and enables pastors, students, and teachers alike to have a more fully orbed understanding of the debates and issues involved. While not perfect, as no book is, this anthology is a timely addition in the age Charles Taylor has so adroitly described as the "Age of Authenticity"[2]—an age in which "self-cultivation" is key and the experiential is elevated to a place of primary importance. In such an age, authority—especially the authority of Scripture—is not only devalued but is to be eschewed *a priori*. With the cacophony of competing voices in the church today—all attempting to have the final say on the issues of hermeneutics and the authority of Scripture—*TEACS* issues a clarion call

[2] Charles Taylor, *A Secular Age* (Cambridge, MA; London: Harvard University Press, 2007), 473–79, 508.

for evangelicals that could hardly be more recommended and needed.

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John Piper. *A Peculiar Glory*. Wheaton: Crossway, 2016. 302 pp. Hardback. 978-1433552632. $24.99.

Most defenses of the authority of Scripture entail surveys of the historical understanding of the doctrine, which demonstrates the exceedingly high view the majority of Christians through history have had of the trustworthiness of Scripture. Those books often offer means to meet the apologetic attacks against Scripture, where accusations about alleged factual inaccuracies and supposed retrograde ideologies seem to threaten the value of the Bible for contemporary audiences. *A Peculiar Glory*, however, takes a different approach. Here John Piper spends little time on apologetic arguments but focuses on the internal, supernatural witness of Scripture—to its beauty, enduring value, and trustworthiness. The thesis of this book is quite simple. Piper argues, "The Bible is completely true" (p. 11). *A Peculiar Glory* is an account of how that can be understood by reading the text itself.

Piper divides his volume into five unequal parts, with a separate introduction and conclusion. In Part One, Piper tells his own story in a single (first) chapter, which walks through his own Fundamentalist upbringing, his call to ministry, his doctoral training under proponents of so-called Higher Criticism, and his continued dependence on the absolute trustworthiness of Scripture in his pastoral ministry. The second part outlines the shape of the Bible in three chapters. Chapter Two explains the content and formation of the Old Testament. The third chapter surveys the nature of the New Testament. Chapter Four offers an explanation of the basis for confidence in the truthfulness of the text of Scripture that the church has today.

Part Three shifts to a recounting of the claims of Scripture about itself. Chapter Five outlines how the Old Testament validates its own authority and consistency. The sixth chapter discusses Jesus's confidence in the Old Testament, as documented in the New Testament. Chapter Seven explores the concept of apostolic authority, which is the basis for the trustworthiness of the New Testament.

In the fourth part of the volume, Piper shifts to an explanation of the basis of Christian confidence in the truthfulness of Scripture, which is the crux of the book. He begins this task in Chapter Eight by explaining that his approach is drawn from pre-modern pastor-theologian, Jonathan Edwards. This is the approach that relies largely on the aesthetic and supernatural power of Scripture rather than purely rational argument for trust in the Bible. In the ninth chapter, Piper shows how the reader can see God's glory through Scripture, which is how he believes Christians can be confident in the truthfulness of Scripture. Chapter Ten takes up Pascal's Wager, which is a common apologetic used to encourage people to assume truths that can only be known by faith. Piper disputes that approach as useful, arguing faith can only come through experiencing God's glory. The eleventh chapter recounts and applies John Calvin's testimony of confidence in the Bible because of the internal testimony of the Holy Spirit.

In Part Five, Piper continues his argument for confidence in the Bible by demonstrating how Christian Scripture is uniquely confirmed. Chapter Twelve relates how Piper gains confidence in the authority of Scripture through the expansive scope of the story and its confirmation in natural revelation. The thirteenth chapter commends assurance in Scripture because of the surprising meekness of God incarnate, despite being regal sovereign of the universe. Chapter Fourteen summarizes the support for the trustworthiness of Scripture because of the historical fulfillment of prophecies. Similarly, the fifteenth chapter offers Christ's documented miracles as support for confidence in Scripture because of how God's glory shines through them. Chapter Sixteen argues that the transformed lives of those who trust God's word validate the truthfulness of his word. In the seventeenth chapter, Piper considers how historical reasoning fits into his scheme of spiritually apprehending the value of Scripture, arriving at the conclusion that both have value. Piper closes the book with a brief conclusion that ties the various threads together.

This book is more than an academic defense. It is an introduction to the most powerful text on the planet. It tells the story of Piper's own affection for Scripture and invites the reader to join him and a long stream of faithful Christians who have found the Bible to be unquestionably true and irreplaceably valuable for bringing its readers into a deeper relationship with the creator of the universe. It is, in one sense, a love story.

A Peculiar Glory will not overcome the defenses of a committed skeptic, but it will inspire Christians at various stages of sanctification to take the Bible seriously and to seek God in it. This is the sort of text thoughtful laity can devour, seminarians can delight in, and pastors can be encouraged by in their study. A volume like this would do more to protect the heart of a Christian facing faith challenges in the classroom or in the workplace than many books that provide a historical defense of Scripture.

There is a place for those, but Piper's approach is refreshing.

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John Piper. *Reading the Bible Supernaturally: Seeing and Savoring the Glory of God in Scripture*. Wheaton: Crossway, 2017. 430 pp. Hardback. 978-1433553493. $32.99.

The life of the pastor, seminary student, or biblical scholar can, over time, lead to a diminution in joy over the glory of the Bible. When the text of Scripture regularly becomes the focus of technical study and grammatical wrangling, it is easy for those engaged in regular, long-term biblical research to lose sight of the miracle that is the Bible. John Piper's book, *Reading the Bible Supernaturally: Seeing and Savoring the Glory of God in Scripture*, pushes back on the malaise of research with a reminder that a Christian's encounter with Scripture goes beyond the natural act of reading to the supernatural act of experiencing the goodness of God.

Piper pursues his explanation of reading the Bible supernaturally in three unequal parts. Part One contains ten chapters that unpack a six-part proposal that the ultimate goal of reading Scripture is that the worship of God would spread throughout the world. Anyone who has paid attention to Piper over the past three decades will find the six parts familiar. First, God's worth and beauty are of ultimate value. Second, pure worship of God is the aim of Scripture. Third, God can best be seen by reading his word. Fourth, savoring God's excellence should be the reader's main aim. Fifth, reading is incomplete apart from transformation into God's likeness. Sixth, missions and evangelism are a necessary outcome of the transformation from reading Scripture supernaturally. These ideas are not new, but they are refreshing for the weary scholar and invigorating for those seeking to begin a lifetime of study.

In Part Two, Piper explains the supernatural nature of Bible reading in three chapters. First, he notes that truly understanding the significance of Scripture depends on the Holy Spirit opening the mind to the content of his revealed word. Second, Piper shows how the Pharisees were well versed in the Bible but lacked understanding because their reading was purely natural. Third, he gives multiple examples from the New Testament of reading that transcends from the natural to the supernatural; this is a unique and ongoing part of the Christian experience.

Having explained the need for supernatural reading, Part Three explains particular natural steps in that process in fourteen chapters. Piper emphasizes the need for hard work in study of Scripture, for humility in seeking wisdom, and the need for prayer for real understanding. He deals

with the all-important question of the nature of meaning and the possibility of a contemporary reader discovering the author's meaning in an ancient text. Piper also deals with the need for persistent curiosity and careful observation in seeking to understand a text. He also treats the question of theological propositions and the difficulty of paradoxes. This last section takes the book from a primarily theoretical volume to an intensely practical text. After a brief conclusion, Piper attaches an appendix that explains his system of visually diagramming the text, which some students find helpful to better understand Scripture.

The benefit of this volume will largely depend on where the reader is in his or her relationship with Scripture. Piper's effervescent enthusiasm for Scripture and God's goodness as shown through his word are transparently obvious. This book is thus a delight to read, no matter what the facts or skills the reader may learn from it. For the weary and possibly cynical scholar, this book has the potential to reignite the fire that drove him to the pastorate, to seminary, or to earn a terminal degree. The seasoned layperson will find in this volume an inspiration to dig into Scripture and encounter the living God through his living word. The fledgling seminary student can glean practical skills to equip her to better study the Bible. This book is multifaceted and can be useful to a wide-range of readers throughout their Christian life.

Reading the Bible Supernaturally includes a great deal of practical instruction which is good but could be gleaned from other texts. However, this particular volume, when set in the context of the long ministry of John Piper, takes on new significance. Whether one agrees with Piper in all of his exposition, there is never any doubt that he has seen God and that he delights in the goodness of God through Scripture. This book gives readers a window into Piper's experience and, perhaps, a way to share in that joy along with him.

This volume has distinct devotional value since it exhorts readers to be renewed in their dedication to Bible reading. It would be a splendid gift for a travel-worn pastor who is struggling to find joy in difficult ministry. This book might serve well as a secondary resource in some seminary courses, like a pastoral ministry course or a hermeneutics course. It is a book that will benefit the church, but it seems targeted at those who engage in regular formal study of the Bible. Perhaps it is the sort of text that might ignite the imagination of a Sunday School teacher or mature layperson so that he transitions to an ardent relationship with Scripture. Most importantly, though, this book should be read and enjoyed as it helps the reader find immeasurable joy in God through the Bible.

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Stephen B. Chapman and Marvin A. Sweeney, eds. *The Cambridge Companion to the Hebrew Bible/Old Testament*. New York: Cambridge University Press, 2016. xvii + 525 pp. Paperback. 978-0521709651. $39.99.

The Cambridge Companion to the Hebrew Bible (hereafter *CCHB*) is the cooperative effort of an eclectic group of HB/OT scholars to summarize the state of HB/OT studies. The handbook is divided into five major sections: Text and Canon, Historical Background, Methods and Approaches, Sub-collections and Genres, and Reception and Use. Each chapter provides an overview of the major fields of HB/OT research. The goals of the volume are two-fold: The first is to demonstrate "how the increasing diversity in biblical scholarship is no accident but results in part from the nature of the Hebrew Bible/Old Testament itself" (p. 2). The second is to showcase how scholars from different traditions "can mutually participate in fruitful collaboration, even though some of their operational presuppositions about the field may not match" (p. 3). *CCHB* is a nuanced and up-to-date treatment of the major issues in HB/OT studies because of the guiding influence of these goals. I will interact with five chapters (one from each section) to represent the general orientation of this volume.

James VanderKam's chapter, "Texts, Titles, and Translations," sets the tone for the rest of the work in terms of nuance and specificity. VanderKam begins with an overview of the extant manuscript evidence for the text of the HB/OT in which he orients the reader to the complex textual evidence for the books (scrolls) of the HB/OT. He proceeds to summarize the ancient Jewish and Christian titles for the canonical texts which point to larger groupings of the individual scrolls. He concludes the chapter with a summary of modern translations and translation philosophy. VanderKam is cautious and fair at every point. However, his translation philosophy is questionable. He favors an eclectic translation philosophy instead of a diplomatic translation philosophy. Rather, both translation philosophies are necessary. Eclectic translations reflect a hypothetical original/initial text and diplomatic translations reflect an extant text in history (i.e., a MS).

In "The History of Israelite Religion," Brent Strawn discusses the history of Israelite religion in terms of three issues: the sources (HB/OT and ANE documents), loci (officials and the people), and content of Israelite religion (ancient Israelite belief and normative theology). Strawn argues that the history of Israelite religion should be an eclectic discipline which utilizes all the available materials to recast ancient Israelite belief and practice. His analysis is particularly balanced. The most fruitful element of Strawn's chapter is his underlying method. He seeks to integrate diverse

approaches to the study of Israelite religion. He thereby lays the groundwork for a unity-in-diversity approach to the study of ancient Israelite religion.

John Collins' chapter, "Historical-Critical Methods," is thorough, balanced, and up-to-date like the rest of the volume. However, Collins places too much confidence in historical-criticism's explanatory power. Historical-criticism is a necessary step in the interpretive process but without literary criticism and theological exegesis the interpreter "seriously diminishes our ability to understand" the biblical text, to borrow a phrase from Collins (p. 144).

William Brown presents the psalms as poetry, species, performance, corpora, corpus, "soul anatomy," and theology in "The Psalms and Hebrew Poetry." In each section, Brown summarizes the state of the field and argues for his own approach to these issues. For example, he prefers Berlin's approach to parallelism over Kugel's approach, and he suggests that the shape of the collections of the Psalter and the Psalter itself serve as an aid in interpretation. He concludes the chapter by arguing for a dual theological core for the Psalter centered on instruction and salvation. However, Brown's dual core is too simplistic (much as a single center approach to the Psalter). Instead, the Psalter's theology corresponds to the multi-faceted theology of the HB/OT and cannot be summarized in terms of a dual core.

Walid Saleh's chapter, "The Hebrew Bible in Islam," carefully demonstrates the complex relationship between the HB/OT and Islam in both historical and contemporary perspective. Saleh demonstrates that the Qur'an is thoroughly dependent upon Jewish and Christian traditions. However, later Muslims interpreted this relationship variously, which has led to different receptions of the HB/OT in Islamic religion. These receptions then reveal variant views of the status of the HB/OT: (1) as a falsified, non-divine text, (2) as a mostly corrupted text, (3) as a mostly pristine text with slight corruption, and (4) as a divine text subject to corrupt interpretations (p. 413). Saleh's chapter is an essential starting place for reception historical study of the HB/OT in Islam.

In summary, *CCHB* is an insightful review of contemporary research on the HB/OT. Its strengths far outweigh its weaknesses which are usually tied to individual chapters rather than the book as a whole. The seasoned scholar and the novice student can profitably use this volume in their teaching and research.

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Eva Mroczek. *The Literary Imagination in Jewish Antiquity*. New York: Oxford University Press, 2016. xi + 269 pp. Hardback. ISBN 978-0190279837. $105.00.

Seventy years after their discovery in the caves proximate to Khirbet Qumran and throughout the Judean Desert, the Dead Sea Scrolls (DSS) continue to captivate the imagination of popular and academic audiences and re-write our conceptions of ancient literature. The oldest of these ancient scrolls—dating as early as the second century BCE—include more than 200 documents that are commonly identified as "biblical" (see Martin Abegg, Peter Flint, and Eugene Ulrich's *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* [New York: HarperCollins, 1999], i–xvi).

Eva Mroczek's proposal in *The Literary Imagination in Jewish Antiquity* is that "Bible" and "book" signify differently for a modern person as compared with ancient audiences and thus should be replaced by new metaphors that map onto these ancient documents more accurately. Rightly, Mroczek suggests that "new metaphors can help illuminate aspects of texts that old ones had obscured" (p. 41). She attempts to recast thinking concerning the ancient literary imagination away from the "modern categories of text, authorship, and publication" (p. 4) using various comparisons to describe the time before the canon was fixed and text-forms were "multiform, uncontained writings" and still in flux (p. 39). Unlike printed books, various digital formats including complex assemblages (e.g., Ben Sira) and open, unbounded series (Psalms/Jubilees) provide better similarities to the narrative involved in ancient writing.

This innovation is motivated by seeing the textual world in native eyes at the genesis of the writing of what became the books of the Bible. Because of the growth in understanding the diversity of literatures, especially as a result of the discoveries of a vast array of Second Temple documents, Mroczek claims that "the texts that are now biblical cannot be assumed to be the singular center of the literary imagination" (p. 11). While some may be critical of this conclusion, the data provide a canvas onto which the portrait of ancient Judaism is still being painted. The paucity of evidence, the unknown origins of texts, and the debated use of many of them, obscure the nature of the basic sectarian groups in Second Temple Judaism, the interpretations of the writings, and the connections between the two. As scholars continue to identify the problems the DSS create for established notions of the composition and compilation of the biblical canon, it would seem that we are at the forefront of a Kuhnian paradigm shift in our conception of ancient texts. And Mroczek offers a helpful caution for those who might rely upon outmoded, modern notions to

understand ancient realities.

In sum, Mroczek's argument is innovative, cogent, and commendable as a corrective to situate scholars' historical perspective. But several problems should be noted: The time period encapsulated in the title (*Jewish Antiquity*) is ill-defined and is seemingly used interchangeably with "Second Temple Period," "early Judaism," "Qumran Period," and "Second Temple Judaism." The socio-cultural designation, also, provides an unclear framework for whose writings are included or excluded and how these are appraised.

While several orders and inventories are evidenced, the claim that "the 'book of Psalms' as a unity is not attested at Qumran" (p. 32) is overstated. In fact, the Qumran data may be aggregated to suggest a proto-MT-like sequence. In particular, small sequences from the Psalter's disputed books four and five may be combined to indicate emergent assemblages within Book Four with 4QPs^{b} (91–4), 1QPs^{a} (94–6), 4QPs^{m} (93, 95, 97–98), 4QPs^{b} (99–103), 2QPs (103–4), Book Five with 4QPs^{b} (112–8), 4QPs^{o} (114–6^{l}), 11QPs^{d} (115–6), 1QPs^{b} (126–8), and even their macro-arrangement and connection to books one through three: 1QPs^{a} (86, 92) and 4QPs^{b} (99–112). Further, the manuscripts from Naḥal Ḥever and Masada as well as the Old Greek Psalms provide clear connections to the existence of a proto-MT text-type and sequence for the entire book.

Mroczek helpfully deconstructs the category "rewritten Bible." However, the Pesher texts provide insight into the status and use of certain documents contrasted with others. Why are prophetic compositions and Psalms alone "interpreted"? What is singular about these texts that are foundational for reading their own realities?

Finally, at times, it seems that Mroczek falls prey to her own attempt to avoid anachronism. The textual units that became biblical obtained, at some point, special status requiring collection. The question of inclusion and textual authority, however, is a socio-political-religious one and not a compositional one. What to call this eventuality is decidedly telic if we use the term "biblical." But if such a term is abandoned as anachronistic, one cannot discount the fact that certain "written revelations" were privileged over others. Whether this is a compositional characteristic and/or a later communal recognition is difficult to assess without telic implications driving our imaginings.

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Daniel Y. Wu. *Honor, Shame, and Guilt: Social-Scientific Approaches to the Book of Ezekiel*. Bulletin for Biblical Research Supplements 14. Winona Lake, IN: Eisenbrauns, 2016. xix + 219 pp. Hardback. ISBN 978-1575064376. $47.50.

Daniel Wu offers here a persuasive riposte to the opposition of shame and guilt, either as terms, concepts, or "cultures" in models of honor/shame discourse. He opens with an orientation to the dynamics of honor/shame discourse and its academic jargon. Then in successive chapters, Wu walks through the three terms of the title: honor, shame, and guilt. He focuses the discussion around the main roots associated with the Hebrew terms (√*kbd*, √*bwš*, and √*ʿwh*) offering some orientation of the concept in various models, then giving a semantic survey of the key root both in the Hebrew Bible as a whole and then within Ezekiel proper. Each chapter concludes with arguments for adapting present models of honor/shame to fit the semantic material in Ezekiel. In the jargon of the book Wu moves from the "emic" (constructed model imposed on the culture) to the "etic" (the semantic examination of the terms) and back again to the "emic."

Regarding all three key terms, Wu suggests a starkly theocentric understanding. Fundamental to the argument, he states that the concept of honor has to do with "worth" (uncontroversial enough), and that which has worth for Ezekiel is "YHWH himself and, derivatively the response to him that is appropriate for his creatures" (p. 99). It is hard to demur from this point in certain regards, but we should not confuse that summary for something proven in the semantic survey. It represents an attempt to make a coherent whole out of the material—and may be right in that regard. But the feeling remains that Ezekiel scholars might find such a solution a bit simplistic. Yhwh acts for the sake of his √*kbd* repeatedly in Ezekiel, as Wu points out, jealous for his own √*kbd* both among his people and the nations. Yet it seems a slippery equivalence to speak of a jealousy for his honor/glory (√*kbd*) to be recognized as a basic concern for an "appropriate response to him." The former might be included in the latter, but especially in a covenant context, one would think a more exact sense could be found. In any case, Wu demonstrates that for Ezekiel, Yhwh represents the entire "public court of recognition" that must be satisfied.

The discussion of shame comes in dialogue with the root √*bwš*, in which Wu follows Avrahami's study in the Psalms to mean "disappointment" or a failure to meet expectations. While I have some reservations over Avrahami's method, Wu maintains a bridge to the more common

translation "shame" by pointing out the overlap between social disappointment/failure and the status (and feeling) of shame. Again Wu presses for a theocentric definition: √*bwš* is defined by "the person, character, and values of YHWH himself" (p. 131). It is thus "disappointment" or "failure" for the people when they misrepresent or otherwise fall short of Yhwh's person (his √*kbd*).

The discussion of "guilt," through the semantic study of √*ʿwh*, provides the final piece in dismantling the divorce of shame and guilt. He takes √*ʿwh* in Ezekiel as "at its heart . . . that which is twisted, that is, what does not accord with the character of YHWH" (p. 166). And he finally concludes that "the meaning of (√*ʿwh*) cannot be equated with guilt, any more than (√*bwš*) can be equated with shame, or (√*kbd*) can be equated with honor" (p. 166). That is, the semantic terms are not equal to the conceptual constructs that would separate them in psychological or anthropological terms. The models need adjusting. In fact, both "guilt" and "shame" in Ezekiel are part of a "concept cluster" (or "overlapping polysemic entities") that support one another and cannot be set in opposition.

It may be that Wu oversteps the data in each of these categories. Sometimes a theological summary is put forward as a semantic conclusion, which detracts from the work's persuasiveness. But his conclusion, in its most general terms, is simply put:

> [H]onor is what YHWH deems of worth, is indicative of right relationship with him, and is defined in accordance with and in appropriate response to his [√*kbd*], which is in turn derived from his own character of [steadfast love and faithfulness]. Shame is what in YHWH's eyes fails/falls short of an appropriate response to his [√*kbd*] and thus constitutes a fundamental breach of relationship with him. Guilt is the concrete expression of that failure, the transgression or distortion of the covenant terms that express and enable right relationship with the God of [steadfast love and faithfulness]. (p. 174)

Finally, a number of weaknesses are apparent in the book, at least from the side of biblical studies. He assumes unity across both Ezekiel and the Hebrew Bible generally not only for dialogue but in using one text to determine the meaning in another—for which I have some sympathy—but it will make many in Hebrew Bible studies cringe (and his appeal to "canonical theology" cannot carry the weight he places on it). He generalizes ideas in theological terms, and the semantic work is not always as critical or focused as it ought to be. But that should not take away from what the work *is* and what it does right. Wu successfully challenges a model of honor/shame popular in the Context Group that pits guilt and shame against one another. And the book's main audience and goal lie within

that field of discussion. Understanding this helps make sense of the otherwise ill-fitting appendix on models of the atonement. What it has to do with Ezekiel is never told us and really is not the point. The point has been the construction of a model that is broad enough to make sense of the basic theological and rhetorical uses of honor/shame/guilt language in the Hebrew Bible, using Ezekiel generally to do so.

And in that regard Wu succeeds very well. He rightly dismantles the opposition of guilt and shame; he puts forward a compelling (if not watertight) way of construing the relationship of honor/shame/guilt that is theologically interesting and potentially justifiable in the biblical texts; and he does this while offering numerous insights on individual texts of Ezekiel along the way. This work adds usefully to the burgeoning interest in honor/shame discourse and deserves a wide reading.

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Todd Wilson and Gerald Hiestand, eds. *Becoming a Pastor Theologian: New Possibilities for Church Leadership*. Downers Grove: IVP Academic, 2016. 217 pp. Paperback. ISBN 978-0830851713. $25.00.

This collection of essays had its origins in the first annual Center for Pastoral Theologians conference in November 2015 on the theme "The Pastor Theologian: Identities and Possibilities." From that conference this work emerged, divided into three parts. Part One includes the five plenary addresses and focuses on the identities of a pastor theologian. Part Two examines the role of a pastoral theologian through a series of historical analyses of the ministries of John Calvin, Thomas Boston, John Henry Newman, and Dietrich Bonhoeffer. The final section focuses on the pastoral theologian and Scripture.

The purpose of the Center, and the focus of these essays, is to bring theological relevance to the work of the pastor and pastoral relevance to the study of theology. So, Peter Leithart argues for a recovery of relevant biblical theology written for the church by pastoral practitioners within the church, not from the isolation of the academy. He charges preachers who fill their sermons with cute anecdotes, news reviews, or sports commentaries as "guilty of pastoral malpractice," robbing their people of the rich biblical and theological content that is needed (p. 19).

Subsequent essays by James K. A. Smith and Kevin J. Vanhoozer in this first section explore the role of pastor as political theologian and public theologian. Rather than an assumed stance chosen by activists, this role is the inherent responsibility of those called to bring the light of faith onto the world the church inhabits. Political and public theologians should

guide their congregations in their sojourn as aliens and strangers in this world.

The last two essays in Part One, contributed by co-editors Todd Wilson and Gerald Hiestand, address the pastor theologian as ecclesial theologian (Hiestand) and as cruciform theologian (Wilson). The designation ecclesial theologian is focused on the audience being addressed. The pastor theologian is in a better position to speak God's truth and its implications into the lives of the everyday people who comprise the church than academic theologians, and the church, not the academy of scholars, is the pastor's audience. It is then Wilson's contention that the kind of relevant theology that can minister to people in the midst of the world's suffering is developed in the pastor who fully embodies Paul's ministry stance "I am crucified with Christ."

The historical essays that comprise Part Two look at the pastoral theologian ministry of several historical figures. Scott M. Manetsch examines the Geneva of John Calvin and notes the function of religious institutions developed to ensure the relevance of pastoral ministry to the daily life of the people and to encourage the people's theological awareness. The Scottish minister Thomas Boston is the focus of Philip Ryken's essay. Boston's conviction of the practical usefulness of the Scriptures enabled him to communicate the theological truths he gleaned from them, refined in the crucible of his own life experiences, in a manner effective in crises both within the church and without. John Henry Newman, nineteenth-century English theologian and convert to Roman Catholicism, is the subject for Chris Castaldo. It was Newman's "personalist" views that led him to develop a practice of investment in the lives of others, instilling theological truths through his sermons, writings and personal involvement in those who comprise the body of Christ. The final essay in this section is Joel D. Lawrence's examination of the tragically brief life and ministry of Dietrich Bonhoeffer. He argues it was Bonhoeffer's commitment to the people of God—the church—that shaped his theological work. Although he also ministered in an academic setting, he was first and foremost a pastor.

The six chapters comprising the final section of this book highlight the role of the Bible in the life and work of the pastor theologian. Edward W. Klink calls for a return to ecclesial "exegesis," by which he means a renewed recognition of Scripture as revelation from God, while recognizing its literary function and identity, and seeing it as God's own commentary on his divine activity. Jason A. Nicholls examines the Pastoral Epistles to recover the biblical portrayal of a pastor theologian. He notes Paul's mandates to guard the gospel, teach and pass on God's truth, pursue a

personal life of exemplary godliness, share in suffering, and exercise oversight in the church as essential to fulfilling the role of a pastor theologian.

Laurie L. Norris advocates for the inclusion of women in the vision of pastor theologian, even within church traditions that do not number women among pastors. She suggests that other terminology, such as ecclesial theologian, might permit this. The necessary role of apologist within the understanding of pastor theologian is the emphasis of Josh Chatraw. Then, building on the foundation of Proverbs, Eric C. Redmond argues for the application of godly wisdom in the teaching, ministry, and personal life of the pastor theologian. In the concluding chapter, Douglas Estes analyzes 2 John as a first century pastor theologian's creative theological writing (Estes prefers *écriture*) as an example of careful, creative theological analysis that is fresh and relevant to his congregation and "sticks to the soul of his readers" (p. 201).

There is much in this collection of essays which will resonate with all who desire the church to be relevant to those who comprise it, as well as to the culture and people among whom it ministers in this world. While we will not agree with every idea expressed, the overarching call is one we should heed, and these essays can serve us well in stimulating necessary thinking.

David R. Beck
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H. Daniel Zacharias and Benjamin K. Forrest. *Surviving and Thriving in Seminary: An Academic and Spiritual Handbook*. Bellingham, WA: Lexham Press, 2017. 197 pp. Paperback. ISBN 978-1577997788. $17.99.

An excited anticipation of one's future ministry should carry over into preparing for that ministry. However, for some, excitement wears thin as one partakes in the daily grind of seminary training. Being confronted with new ideas; juggling the responsibilities of family, study, and church; and learning biblical languages can cause seminary students to question the need for all this training and maybe even their call to vocational ministry. H. Daniel Zacharias and Benjamin K. Forrest aim to provide guidance, encouragement, and skills for students preparing for or engaged in seminary training, not only to survive but also to thrive during their time in seminary (p. 1).

Surviving and Thriving in Seminary is divided into three parts, apart from an introduction, conclusion, and three appendices. Chapters one through three focus on preparation for the incoming student as well as his family. Chapter one discusses adjusting to seminary, particularly being introduced to unfamiliar technical jargon and ideas, as well as the biblical languages.

Chapter two addresses how to engage in spiritual disciplines for growth in godliness. Since Scripture is foundational for spiritual formation, the authors spend a great deal of time noting the challenges to spending time in God's word and make practical suggestions for doing so in seminary. The key for engaging in the disciplines daily while in seminary is to integrate them into one's studies (pp. 33–36). Chapter three focuses on the relationship of the student to his family. The core of this chapter shows a seminary student how to contribute positively to the spiritual growth of his spouse through *relational*, *intellectual*, and *practical* enhancers (pp. 52–56).

Chapters four through seven examine the responsibility of the student to take charge of his time and physical health. Chapter five discusses how to develop a schedule for completing assignments on time. Chapter six focuses on three practices essential to one's physical (and spiritual) well-being: eating well, regular exercise, and appropriate rest. Because human beings are integrated creatures, care for one's body assists in the productivity of the mind and the wholeness of the spirit (p. 90). Since many students will already be engaged in local church ministry, the authors use chapter seven to address how to balance the responsibilities of seminary and ministry. The authors provide several practical tips for striking this balance (pp. 113–16).

Chapters eight through ten survey the skills one must acquire and the tools that will aid one's academic work. Chapter eight gives a thumbnail sketch of using primary and secondary resources, how to build one's bibliography for a research paper, and the proper use of citations. Chapter nine efficiently covers some important tips to consider when reading for and writing an academic paper. With regard to reading, the authors address the necessary skill of "active" reading (p. 137), discerning how much time and attention an article or book requires for research, note-taking strategies, and dedicated time and focus on reading to gather information. With regard to writing skills, the authors emphasize the need to understand the assignment, the numerous benefits of beginning an assignment early, engaging critically with one's resources, and following proper writing style and paper formatting. Chapter ten highlights some current software applications, and especially digital applications, to help students save time and effort, and to excel at their studies.

Surviving and Thriving in Seminary includes three appendices aimed at choosing and paying for seminary and preparing one's spouse for seminary life. In the first appendix, the authors note three areas that are important in choosing a seminary: doctrinal compatibility, the ability of the seminary to prepare one for one's vocation, and financial cost. In the second appendix, the authors focus their discussion on debt reduction and money making principles while one is in seminary. However, most space

is taken up with debt reducing principles. The final appendix contains ten ways in which a spouse can support the person pursuing a seminary education.

The authors are to be commended for their clear and engaging writing style. They successfully utilize stories and personal anecdotes to illustrate key concepts. The book is thorough in its scope, covering one's devotional life, ministry, family, and academic life, although the greatest concentration is on one's academic life. Much of what is said about seminary is also applicable to students who are preparing for or currently pursuing a bachelor's degree in biblical studies or Christian ministry. However, one area was underrepresented in this book: the role of the local church in the life of the seminarian. Perhaps the authors expect seminary students to be active participants in a local church, and so it was taken for granted. Nevertheless, those considering seminary training or those in the first year of seminary would do well to heed many of the principles in this book.

Keith T. Marriner
Royston, Georgia

Gordon Smith. *Evangelical, Sacramental, and Pentecostal: Why the Church Should Be All Three.* Downers Grove: IVP Academic, 2017. 160 pp. Paperback. ISBN 978-0830851607. $17.00.

Gordon Smith is the president of Ambrose University and Seminary in Calgary, Alberta. His previous publications focus on the spiritual life of the church and include *Called to Be Saints* and the edited *The Lord's Supper: Five Views,* both published by IVP.

Smith begins this book with a childhood recollection in which his pastor distinguished his ecclesiological position from others by saying he was not sacramental and not Pentecostal but firmly evangelical. The question Smith poses is: why not all three? Aiming his argument mainly at the evangelical who might think like his former pastor, Smith concludes that there is no good reason not to be evangelical, sacramental, and Pentecostal.

First, Smith argues that the New Testament presents a harmony between the three perspectives. Smith begins with John's Gospel in which Jesus tells his disciples to "abide" in him (John 15:4). What are we to make of *abiding* in Jesus? The answer, Smith contends, depends on one's commitment to one of the three perspectives. Evangelicals suggest that to abide in Jesus is to remain in his word. Sacramentalists point to the sacraments as the means by which Christians abide in Christ. Pentecostals, on the other hand, think that to abide in Jesus is to be united with Christ by the Spirit. Smith suggests that since John includes all three perspectives, so should we. Smith finds further support in the Luke-Acts narratives.

Since Luke integrates all three elements—the work of the Holy Spirit, the proclamation of the word, and the practice of the sacraments—it is a mistake to emphasize one at the expense of another.

Second, Smith suggests that the contemporary divisions are not strictly Protestant in nature, nor should the contemporary church divide along these lines. According to Smith, both John Calvin and John Wesley emphasized the immediate work of the Spirit and the elevated status of the sacraments. Then, in the central section of the book, Smith explores the assumptions of evangelical, sacramental, and Pentecostal Christians and concludes that their principles are in harmony with one another. Moreover, all three are means of receiving God's grace.

In conclusion, Smith offers some practical ways whereby the church might balance its emphasis. He suggests that by following a liturgical year, churches would be able to focus their communal life according to the "great festivals," focusing on the sacramental life of the church during the Christmas season, the evangelical emphasis on the Bible during Easter, and the Pentecostal emphasis on Ascension Day and Pentecost Sunday. He also suggests that churches should arrange their sanctuary to give equal importance to symbols of all three perspectives.

To many a growing Christian, the problem of denominational separation is difficult. Why should Christians, who otherwise espouse unity, be so divisive when we have so much in common? The book's title and introduction offers hope. Smith's pastoral intentions are clearly good. He desires unity and is attempting to answer the question primarily by appealing to Scripture.

So, what might Smith's childhood evangelical (and non-sacramental, non-Pentecostal) pastor say in response? For much of the book, the author makes it very difficult for evangelicals to disagree. Most evangelicals concur that we should experience the Holy Spirit, be baptized, and partake of communion. Yet, many churches de-emphasize teaching on the work of the Spirit or don't take the Lord's Supper seriously. This is a problem. Smith gently suggests that defining one's church by what it is not undermines recognition of the work of the Spirit and the gravity of the sacraments. In this respect, the book is a healthy correction.

Nevertheless, Smith's title leads the potential reader to believe that he will argue that the evangelical Church should adopt the views of other traditions, ones that evangelicals have largely rejected. And in this regard Smith's definitions are vague. If by Pentecostal we mean those who have experienced the Holy Spirit in their lives then we can all surely agree. But that is not what evangelicals think delineates a Pentecostal from an evangelical. Pentecostals do not merely suggest that we ought to experience

the Spirit. Rather, they argue that the miracle and sign gifts—often including the gifts of apostle and prophet—remain in use today. If this is what is meant, then many conservative evangelicals will demur. Also, if what we mean by sacramental is the regular practice of the Lord's Supper and the baptism of believers, then evangelicals agree. But if one means the worldview entailed by a Thomistic division of nature and grace, then most evangelicals would object.

Smith does not ignore the issues over which evangelicals, Roman Catholics, and Pentecostals divide. However, when he makes a contentious point, he supplies little in the way of argument in its support. For example, in explaining why evangelicals might adopt the Pentecostal perspective Smith states, "The canon is closed. But [a prophetic word] will still be a new word—from God, through a prophetic utterance" (p. 120). But isn't this the issue over which we disagree? The non-charismatic evangelical believes that since the canon is closed, then there is *no new word*. Unfortunately, Smith does not seek to argue the point and concludes that the evangelical ought to accept the charismatic view without further ado.

All told, the weight of the book's argument is important: by rejecting the theological perspectives of others, evangelicals can overreact by diminishing the work of the Holy Spirit or the importance of the sacraments in the life of the church. So if this book corrects an imbalance, then it has served well.

Ben Holloway
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Chiara Bertoglio. *Reforming Music: Music and the Religious Reformations of the Sixteenth Century*. Berlin: de Gruyter, 2017. xxxv + 836 pp. Hardback. ISBN 978-3110518054. $104.00.

Chiara Bertoglio, though young, is an accomplished Italian pianist, with a performing career stretching back over a decade. She is also a musicologist, writer, and professor fascinated with the intersection of theology with musical performance and interpretation.

Upon opening the impressive tome of her *Reforming Music: Music and the Religious Reformations of the Sixteenth Century*, one cannot help but be impressed at the sheer amount of information Bertoglio has compiled and worked through. Yet there is a rigorous organization permeating the entire volume. The table of contents, often an afterthought for most authors, spans eleven pages, each chapter having multiple, numbered subdivisions. Bertoglio has compiled an almost inestimable resource to assist in engaging the musical development of the sixteenth century for scholars and students.

From the first chapter it is very apparent that for Bertoglio, context is key. This, in one aspect, is a driving force behind the book. Christopher Boyd Brown's *Singing the Gospel* (2005), though an excellent book on hymnody of the sixteenth century and its contribution to religious practice in Joachimsthal, Germany, does not achieve the scope of context which Bertoglio engages. She has worked hard to consider the cultural, religious, and political climate surrounding many of the musical developments of the century.

This intentional awareness of the multiplicity of contexts undergirds her impetus for the first two chapters. In roughly 100 pages she sketches the overarching cultural, religious, and political circumstances. Then, in the third chapter, she explores the "problems" concerning music the church was facing. These three chapters establish the context and the issues religious leaders were seeking to solve. The fourth chapter explores how the different reformers of the time understood and approached music, and then the fifth, sixth, and seventh chapters move into the musical contributions and developments by both Luther and Calvin, as well as the developments unique to the Church of England.

One of the greatest contributions of Bertoglio's work comes in chapters eight and nine, when she considers the Council of Trent and its impact upon music. She points out, "It can be said, therefore, that Trent did not aim at reforming Catholic music, but rather at comprehending it within the Church's own Reformation; its official pronouncements concerned general approaches and basic principles rather than stylistic, aesthetical or practical details" (p. 388). In drawing out Trent's lack of concreteness concerning music she argues quite effectively that this vagueness essentially left musical practice in the Roman Catholic Church up to local interpretation. Rather than argue that the Council of Trent had a huge impact upon musical practice, she establishes that the Council itself did not address the musical issues at hand very explicitly, therefore providing a context for varied response and interpretation. The impact of the Council upon the musical shape of the sixteenth century was significant specifically because of its vagueness in regards to music.

In chapters ten and eleven, Bertoglio explores the developing confessionalism of the sixteenth century and its impact upon musicians and musical developments. These chapters are insightful: Due to the broader view Bertoglio takes throughout the book, she is able to highlight some important aspects of confessionalism which other books neglect for their more narrow concentration. Specifically, chapter eleven considers how musicians and the music they created contributed to a cross-confessional unity in the church.

The twelfth and final chapter in her book is unique and significant in

its consideration of women's contribution to and impact upon musical development, building upon chapter eleven's theme of cross-confessional unity. Bertoglio notes, "I see the female contribution to religious music in the sixteenth century as one means of reconciliation, since women's voices were sometimes those of the most oppressed human beings, and thus those with which the Crucified Lord most readily identified Himself" (p. 626). Working through the limited musical opportunities available to women in the sixteenth century, she takes time to note the largely negative impact of Trent upon feminine musicality. Her excellent work with primary documents throughout the book is of special significance here because of the lack of work done in this area.

Overall, Bertoglio does a thorough job of presenting the overarching scope of musical development occurring in the sixteenth century. Some theologians may have squabbles over a few of her summaries of theological developments, but her broad strokes are accurate and the musical implications she discusses are often neglected by those who would debate the theological points. The book emphasizes the effects of the religious and cultural upheaval of the century upon music and strikes a healthy balance between depth and breadth. The cost of the book will probably discourage many from buying it, but for those who can acquire it, Bertoglio's *Reforming Music* is a massive resource for the musical developments associated with the religious reformations of the sixteenth century.

Zachary Jones
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Robert R. Reilly and Jens F. Laursen. *Surprised by Beauty: A Listener's Guide to the Recovery of Modern Music*. Rev. & exp. ed. San Francisco: Ignatius Press, 2016. 508 pp. Paperback. ISBN 978-1586179052. $34.95.

When he is not writing about U.S. foreign policy or current cultural issues, Robert Reilly contributes music reviews to publications such as *High Fidelity, Musical America,* and the *American Record Guide*. His book *Surprised by Beauty* is the fruit of over 35 years of Reilly's listening to and writing about classical music. His co-author, Jens F. Laursen, is a German-born music critic who contributes chapters on certain European composers. As Reilly's writing predominates in the book, my comments will focus on his contributions in this review.

Surprised by Beauty is an edited and expanded edition of Reilly's first edition, published in 2002. Part I of the book is a listener's guide to modern classical music with sixty-four chapters reviewing major compositions from the late-nineteenth to the twenty-first centuries. The chapters are

arranged alphabetically by composer, as most chapters focus on only one composer. Two "bookend" essays on music and the sacred frame these review chapters. Part II includes six interviews between Reilly and various composers such as Gian Carlo Menotti (famous for the Christmas opera *Amahl and the Night Visitors*), as well as one with conductor Robert Craft.

Partly due to its format and function as a guide to modern classical music, *Surprised by Beauty* does not begin with its overarching thesis. Instead, Reilly establishes his point bit by bit. To summarize, Reilly asserts that, although Arnold Schoenberg's compositional techniques held Western art music captive in the twentieth century, "the tyranny [of atonal music] is now gone and tonality is back" (p. 430). It is now "safe to return to the concert hall" (p. 276). As indicated in the book's title, Reilly has been *Surprised by Beauty* in the music of many modern composers who continued to write tonal music during a musical period dominated by avant-garde composers such as Schoenberg, Pierre Boulez, and John Cage.

As a secondary, but not unrelated, emphasis, Reilly probes the connection between music and the sacred. His opening essay "Is Music Sacred?" is answered by a complementary essay introducing composers who are "Recovering the Sacred in Music" (specifically the "mystical minimalists," Henryk Górecki, Arvo Pärt, and John Tavener). He equates the recovery of tonality—defined in a footnote as "all non-atonal music" (p. 21)—with a "spiritual recovery" (p. 26). Following ancient Greek and early Christian writers, Reilly asserts that music "should attempt to make the transcendent perceptible" (p. 20).

Despite the book's title, the work suffers from an unclear definition of "beauty." Often, Reilly's identification of musical beauty comes across as subjective and experiential, as in his description of hearing Samuel Barber's *Adagio for Strings* for the first time and being "overwhelmed . . . by the intensity of the beauty evident in a very heartfelt performance" (p. 56). Throughout the book, it is not clear whether musical beauty is based on eighteenth-century standards of Western tonality or nineteenth-century standards of musical expression (on which George Rochberg's comments are noteworthy, p. 491). Other remarks link musical beauty to transcendence, such as his assertion that Morton Lauridsen's music "touches upon eternity" (p. 198). But, whatever musical "beauty" is, it is clear that it has nothing to do with Arnold Schoenberg, who declared himself "cured of the delusion that the artist's aim is to create beauty" (quoted on p. 23).

Likewise, there is an unclear definition of "the sacred" in music, despite the essays mentioned above. The book reviews music in the Western classical tradition but does not focus on "Christian" music by Christian composers. Even decidedly agnostic composers such as Ralph Vaughn

Williams (see p. 398) and Gerald Finzi (a "believing agnostic") are said to "write sublime, religiously inspired music" (p. 106). One wonders if more careful use of historic aesthetic categories such as the beautiful and the sublime might provide finer distinctions.

Despite these conceptual difficulties, *Surprised by Beauty* is an excellent and encyclopedic resource for those seeking to explore modern composers. Through the written reviews and CD recommendations, Reilly and Laursen introduce the reader to many unfamiliar pieces of music, extending the invitation to "Open your ears" to new music (p. 62).

The work is also a commendable example of informed Christian cultural engagement with the arts, something that is rare in the literature on classical music. For example, Reilly's response to the aleatoric music of John Cage concludes with an apt quote from the apostle Paul: "If even lifeless instruments, such as the flute or harp, do not give distinct notes, how will anyone know what is played?" (1 Cor 14:7, p. 85).

I recommend the book to serious music lovers looking for a guidebook to modern classical music that is willing to ask questions that go beyond taste and sensibility. Indeed, Reilly and Laurson engage with music in a way that encourages listening for the transcendent.

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William T. Cavanaugh and James K. A. Smith, eds. *Evolution and the Fall*. Grand Rapids: Eerdmans, 2017. xxix + 231 pp. Paperback. ISBN 978-0802873798. $26.00.

Evolution and the Fall presents ten essays on issues stemming from the apparent conflict between Genesis 1–3 and the current evolutionary paradigm related to human origins. While there have been a number of recent monographs and edited works on this topic, what sets this book apart is the emphasis upon engaging the topic through a creative-yet-faithful appropriation of Christian tradition. As the editors write in the introduction, "[O]ur theological heritage provides an invaluable foundation for building new theological models that address our increased knowledge about the natural world" (p. xx). The model given for this approach is the Chalcedonian doctrine of the hypostatic union, a theological development in the early church that refused to succumb to the apparent tension between Jesus's humanity and deity, favoring instead a new formulation that involved faithfulness to core convictions and theological imagination. In engaging science and Scripture, the basic tensions are presented as the rejection of an original human pair in favor of a bottleneck population and the rejection of an original good creation distorted by a Fall. The goal

of this work is to engage these points of tension from the perspective of tradition-anchored Christianity.

Part I of the work, "Mapping the Questions," consists of three essays clarifying key issues on both sides of the debate. Darrel Falk begins with an essay on the current scientific understanding of human origins. For anyone familiar with Falk's work with Biologos, this essay on the scientific methods for understanding human origins (i.e., the fossil record and gene tracking) does not present new information but does offer a concise summary of the current paradigm. The following two essays, from Celia Deane-Drummond and James K. A. Smith, work from the theological side in assessing the doctrine of the Fall in light of this scientific paradigm. In particular, both of these essays are concerned with articulating a historical Fall that resonates with an evolutionary account of human origins.

Part II, "Biblical Studies and Theological Implications," examines passages of Scripture most often connected to the science-Scripture discussion. Richard Middleton presents areas where Genesis 2–3 is capable of thematic dialogue with science through mutual illumination between the two fields of knowledge. Joel Green examines original sin through several intertestamental and New Testament writings, arguing that the biblical witness opens up a spacious account of original sin capable of articulation apart from a primordial couple or historical Fall. Aaron Riches evaluates Adam in light of Jesus's paradoxical nature, favoring an approach that affirms Adam's historicity but accepts the mysterious nature of this claim.

Part III, "Beyond Origins: Cultural Implications," consists of essays by Brent Waters and Norman Wirzba pushing back on possible implications of the scientific paradigm. For Waters, against the scientific quest for immortality in the form of posthumanism, the doctrine of the incarnation affirms both the goodness and the finitude of the human body. For Wirzba, Christian tradition enables an interpretation of the world as God's creation (with an ensuing call for participatory creation) rather than simply as nature.

Finally, Part IV, "Reimagining the Conversation: Faithful Ways Forward," concludes with two essays clarifying the origins of the modern rejection of the Fall and examining the science vs. Scripture debate. In the first, William T. Cavanaugh argues that rejection of the Fall in modernism was not a result of the scientific method but rather the result of political theories influenced by Thomas Hobbes and John Locke, each of whom affirmed the Fall but rejected key aspects of its effects upon human society. In the second, Peter Harrison argues for a "soft" irenicism in the Scripture-science debate that scrutinizes the elements of scientific theory and Christian doctrine in search of fruitful dialogue.

This book will be of particular value to anyone interested in a spectrum

of voices that take both science and Scripture seriously. While many (particularly conservative) Christians will be more critical than these essays of the current scientific paradigm, the writers can be commended for not allowing the science side of the debate to control the framing of the discussion. Rather, they offer dialogue between the sides, searching for points of resonance, points of possible rearticulation, and points of rejection. This is particularly evident in James K. A. Smith's essay, "What Stands on the Fall?," where the doctrine of the Fall is upheld and creatively engaged in light of evolutionary theory, and Norman Wirzba's essay, "On Learning to See a Fallen and Flourishing Creation," where he pushes back against a Darwinian conception of nature in light of a Christian doctrine of creation. Of course, there are also points of internal disagreement amongst the writers worth recognizing, most notably over the nature, historicity, and effects of the Fall. Finally, it would have been helpful for the book to include an essay solely devoted to the historical development of the doctrine of the Fall, since it plays a major role in the essays. Aside from this quibble, this is a worthy collection of essays without a single weak link or esoteric diversion from the major topic of study.

Chet Harvey
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Paul Copan, Tremper Longman III, Christopher L. Reese, and Michael G. Strauss, eds. *Dictionary of Christianity and Science: The Definitive Reference for the Intersection of Christian Faith and Contemporary Science*. Grand Rapids: Zondervan, 2017. 704 pp. Hardback. ISBN 978-0310496052. $59.99.

Perhaps the least satisfactory aspect of this book is its title: it should be the *Encyclopedia* of Christianity and Science. As a detailed reference for ideas and the people who originated them, it is valuable and unique. Consistent with the subtitle, it focuses tightly on the *intersection* of faith and science: readers would look in vain for entries on general scientific terms and concepts (e.g., galaxy, neutrino, entropy, chromosome, or continental drift) that have not played a significant role in the interaction of science and Christianity through history. By contrast, a rich variety of entries cover the myriad facets of the origins debate, from "Age of the Earth" and "Archaeopteryx," through "Life, Origin of" and "Neo-Darwinian Synthesis," to "Random Mutation" and "Uniformitarianism."

For the entries on controversial topics, the editors have done an excellent job finding good representatives of several conflicting viewpoints. Under the broad heading of Creationism, there are four entries: two for the Old-Earth position, "Critical View" and "Supportive View," and then

the same two entries for the Young-Earth position. Each of the four entries goes on for pages. This is only one of many examples of even-handed treatment for controversial subjects. In reading through several of them, I found myself experiencing the reality of Proverbs 18:17: "The one who states his case first seems right, until the other comes and examines him" (ESV). In cases where I have a strong opinion, I found myself furious at the well-constructed arguments for the contrary positions—though not dissatisfied with the defense of my own viewpoint that was invariably included. I frequently recognized the names of the entries' authors as being among the foremost proponents of their respective views.

The book is much more than simply an encyclopedia of the origins controversy. Hundreds of fascinating entries about historical figures (and some still living) consume perhaps 50 percent of the pages. Two of these entries stood out to me because I had previously known nothing about them: Catholic neuroscientist Sir John C. Eccles and South African physicist and Templeton prize winner George F. R. Ellis. Eccles suggested that the human soul is real but scientifically undetectable because it interfaces with our brains through quantum effects in our synapses, while Ellis made the eminently sensible claim that philosophies denying the reality of consciousness and free will are promoting "a completely incoherent position." Numerous other entries cover ideas in philosophy, and I found it fascinating to realize how many (non-Christian) philosophies indicate science should be intrinsically impossible.

Some entries on topics familiar to me stood out as particularly excellent. One of these is "Cosmology, Contemporary," by Bruce L. Gordon. It is a rollicking ride through the mind-blowing yet profoundly God-haunted wonderland of modern cosmic theory. Among the most significant quotables is the statement, "In short, it seems to be resistance to the fact that the transcendent God hypothesis fits the observational data of contemporary cosmology that drives much current speculation." Based on my own experience as a professional astronomer, this hits the nail absolutely on the head. Gordon goes on to quote Stephen Hawking's famous question, "What is it that breathes fire into the equations and makes a universe for them to describe?" In his closing discussion of multiverse theories, Gordon briefly describes the cogent yet delightfully bizarre "Boltzmann Brain Paradox"—which, unfortunately, does not rate an entry of its own. Another excellent entry is "Miracles," by Craig Keener—who provides an extensive and evidence-based discussion of why it is reasonable to believe in them. Among the rich variety of other topics covered are the Turing Test (for artificial intelligence), the logical/philosophical Problem of Induction, and the life of the fifth-century Neoplatonic philosopher Hypatia.

It is difficult to point to any specific shortcomings in this book. Two entries I'd like to see in a future edition would cover the "evangelical atheists" Neil deGrasse Tyson (of the Cosmos remake) and Sean Carroll, a Caltech-based popularizer of speculative modern cosmology. But for all its excellence, the book is not for everyone. Seekers, unless they are intensely intellectual, may find the huge array of ideas that are discussed merely bewildering. I would recommend the book for pastors and teachers: it can be an invaluable resource for communicating effectively to scientists both believing and skeptical. The dictionary will likely be of greatest value to well-educated individuals who are confident in their faith and their basic understanding of science. They will be enriched, without being confused, by exposure to the wide range of concepts and characters.

Ari Heinze
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Nabeel Qureshi. *No God But One: Allah or Jesus? A Former Muslim Investigates the Evidence for Islam and Christianity*. Grand Rapids: Zondervan, 2016. 316 pp. Paperback. ISBN 978-0310522553. $17.99.

Nabeel Qureshi passed from life to life on September 16, 2017 at the age of thirty-four. He lost his battle with cancer but is now living in the presence of his Savior, Jesus. It is not a stretch to say that in his shortened life, Qureshi was a clear beacon for Christ in the fog of Christian-Muslim dialogue. His testimony and apology for the Christian faith is moving, clear, and continues to impact Muslims and Christians, devout and non-devout alike.

Qureshi's *No God But One* is the follow-up to his first book, *Seeking Allah, Finding Jesus*. He characterizes his first volume as the heart of his journey from Islam to Christianity and the second as the mind of his journey (p. 13). While written on a popular level, this is an apologetic work in which Qureshi seeks to clarify the differences between Islam and Christianity with the aim of demonstrating the overwhelming evidence for Christianity. Far from a dry academic book about religion and apologetics, Qureshi approaches the subject matter from the perspective of three crucial questions that were substantive in his own faith journey and are of consequence for anyone genuinely wrestling with the truth claims of Christianity and Islam. The questions are (p. 21):

- What are the differences between Islam and Christianity?
- Can we be confident that Christianity or Islam is true?
- Is the truth worth dying for?

These questions provide the structure of the book. Qureshi addresses key doctrinal issues connected with each one throughout the work, answering them from a comparative perspective that relies on historical and doctrinal evidences.

In section one of the book, Qureshi answers the overarching question, "What are the differences between Islam and Christianity?" From the outset, I found myself wanting more. One helpful addition would be the inclusion of some definition and distinction of the major sects within Islam. While he certainly tackles key doctrinal differences between Islam and Christianity and provides some helpful information and interesting ideas, it seems that his treatment of the Islamic and Christian histories is, at times, uneven. There were multiple instances where I wondered why he included certain details while omitting others. One example is the discussion of the *Mihna*, the Islamic Inquisition (pp. 49–53). The *Mihna* is an interesting historical time within Islam, but its inclusion seems unfair and unduly slanted to cast a negative light upon the Islamic belief in *tawhid*. While Qureshi certainly addresses historical events within Christianity like the Crusades, he treats that phenomenon in a more positive manner than the *Mihna*. In sum, there are points that one might interpret as unfair, depending on one's perspective, and even question how some of the material helps move the discussion along.

Another critique of the first section is the lack of rigor or definitive answers Qureshi provides. For example, chapter eight is a scant four pages even though he is answering the key question, "Do Muslims and Christians Worship the Same God?" I believe Qureshi works from the false assumption that the answer follows from the material in the previous chapters. This is not the case. More clarity and depth in this chapter would help the reader make better connections and give a more satisfying answer to this seminal question. Overall, Qureshi's introduction of various topics is appealing, but his answers are less fulfilling. In short, part one of this book may leave some with little desire to continue reading, but that would be a mistake.

In the second section, Qureshi addresses the question, "Can we be confident that Christianity or Islam is true?" At this point in the book, one finds more clarity and begins to understand the project as a whole. In answering this question, Qureshi provides the compelling reasoning and argumentation lacking earlier.

The majority of the content of the second section is focused on the person and work of Jesus Christ. As Qureshi writes, "At no point is the schism between Christian and Islamic theologies broader than on the person of Jesus" (p. 213). I believe he is correct in this, asserting the competing views of Jesus as the central issue between Christianity and Islam.

Qureshi ably deals with the key subjects of the cross, the divinity of Jesus, the resurrection, the prophethood of Muhammad, and the miraculous nature of the Qur'an, but one finds the most lucid and compelling section of the book in the latter part of section two. For me, this made the book a worthwhile read.

Finally, Qureshi ends with the shortest answer to his final question, "Is the truth worth dying for?" While only a few pages, the anecdotal answer provided through the death and online poem of Fatima is sobering and appropriate (pp. 295–96). It is sobering due to the reality of suffering, persecution, and even death that awaits one who decides to follow Jesus out of Islam, like Qureshi's own story. It is appropriate since there are no definitive facts that help answer such a large, existential question.

Despite some shortcomings, *No God But One* is a commendable work to a number of audiences. It provides enough substance and historical detail to be interesting to the casual reader or one who is simply interested in Islam and Christianity. It addresses deep questions in a provocative way that would appeal to a seeker from a Muslim background. Academically, it is useful as introductory material in a college class or for the student wanting more information on key differences between the two major world religions concerned. Qureshi accomplished what he set out to do, and this book is another positive contribution from a life that burned brightly, yet too quickly, for Christ.

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James Nyman. *Stubborn Perseverance: How to Launch Multiplying Movements of Disciples and Churches among Muslims and Others (A Story Based on Real Events)*. 2nd ed. Edited by Robby Butler. Mount Vernon, WA: Mission Network, 2017. xi + 301 pp. Paperback. ISBN 978-0996965279. $14.95.

Church Planting Movements (CPMs) have been described, evaluated, and discussed extensively since David Garrison published *Church Planting Movements* in 2004. Various approaches, guides, and manuals have been written and disseminated. Multiple questions persistently arise even after reading strategy manuals: How can one facilitate a CPM? How does one know what a burgeoning CPM looks like at ground level? Finding an answer has often required a person to travel to a mission field, work alongside missionaries, and buy into the strategy prior to having the opportunity to carefully evaluate both the process and outcome.

In *Stubborn Perseverance,* James Nyman seeks to answer the "How?" of CPMs. He explains,

> This book uses the vehicle of story to demonstrate church-planting movement (CPM) principles in context, presenting various motivations that lead people to Christ, illustrating discipleship issues new believers face, showing how groups come to function as house churches, and describing a model for how local leaders are developed. (p. xi)

As background, Nyman has served among Muslim unreached people groups in Indonesia since the early 1990s and began utilizing CPM strategy in 1999. Nyman and his wife currently serve with Beyond.

Nyman uses a unified fictional account among a fictional people group to demonstrate how CPM strategy is generally implemented among Muslim people groups, with the further goal of urging his readers to pursue CPM strategy themselves. While the fictional nature may be initially offputting, this serves to highlight the transcultural assumptions of CPM. Rather than being a description of CPM at work among a specific people group, Nyman intends to offer a prescriptive method that can be implemented regardless of culture. Even so, limitations still exist in this approach since differences will certainly exist between people groups of various religious and social backgrounds.

Nyman walks the reader step-by-step from the seed of a CPM in a small group of local believers through church formation and leadership development. Each chapter focuses on only one aspect of the process, allowing the reader to examine that element. Each chapter also includes questions to facilitate group discussion which could assist a mission team or missions class in reflecting upon the CPM principle described. In addition to the narrative, the primary CPM sources referenced throughout the book are conveniently provided in approximately fifty pages of appendices.

One of the major benefits of this work is that it allows for evaluation and critique of methodology and results. Nyman depicts how a CPM will generally be facilitated within a Muslim context, allowing the reader to identify both strengths and weaknesses of the approach, even if the authors do not recognize or identify weaknesses.

Nyman also narrates the implementation of several controversial elements of CPM strategy such as the CAMEL Method, the "insider movement," and leadership development. The debate regarding these issues has been extensively documented in other articles and books, but their use in this book bears mentioning because the narrative structure does not provide critical evaluation of the practices. Instead, they are assumed as essential to CPM strategy. The CAMEL method is employed as the primary method of evangelism. The "insider movement" is not affirmed explicitly, but one character describes himself as "a Muslim follower of

Isa Al Masih" when confronted about being a Christian (p. 207). Nyman's narration of leadership development is narrowly focused on developing leaders of ongoing movements. The importance of pastoral leadership is discussed, but little space is dedicated to leadership in the church or deeper study of the Bible. Leadership is mainly seen as leading and facilitating the extension of the movement. The bias toward these methods is not unusual in CPM strategy even though significant theological and practical problems arise from their use. While a reader must be aware of this bias, Nyman is open about the use of these practices.

The strengths of this book lie in both its open presentation of the inner-workings of a CPM and its compilation of CPM sources in one location. This book could serve as an excellent text within an introductory missions course or as an aid to current or prospective missionaries who are considering implementing a CPM strategy. The narrative format allows students or missionaries to have realistic expectations and to ask informed questions of their professors or field supervisors. The resources in the appendices provide sufficient material to comprehend, evaluate, and implement a CPM strategy if one chooses. While a reader may find points to critique in the strategy, Nyman offers a candid peek at the inner workings of a CPM at ground level. For this reason, *Stubborn Perseverance* is a valuable resource for missions students, teachers, and practitioners.

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