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Book Reviews

Peter Enns. *The Evolution of Adam: What the Bible Does and Doesn't Say about Human Origins*. Grand Rapids: Brazos, 2012. Xx + 172 pp. Paperback, ISBN 978-1-58743-315-3. $17.99 Paperback.

The historicity of Adam is the latest faith-science battleground. New studies in genetics have asserted that the human genome's complexity cannot allow for a single male ancestor, which contradicts theological assertions that original sin only can be understood correctly by the historicity of a literal first father.

Enns wishes to avoid what he views as false dichotomies. As he notes, "People have left their faith behind when confronted with such a false choice. If the faith of such readers is to be sustained, they must not cling to the mistaken approaches of the past but find the courage to adjust their expectations to what Genesis is prepared to deliver" (56). Enns therefore employs an orthodoxy defined not by the biblical text but by its interpretations in the historical creeds (x-xi).

For Enns, this means re-evaluating not the text of Genesis so much as its ancient Near Eastern literary context. He affirms Wellhausen's documentary hypothesis, placing the composition of the Torah as late and editorial. By reading Genesis's opening as the product of a newly nationalistic Israel, the creation story becomes merely one more competing story.

This view encounters substantial theological problems, particularly those rooted in Paul's linkage between Adam and Christ in Rom. 5. Enns notes the paucity of Old Testament references to Adam and at least implies that Paul's views of original sin are alien to the remainder of Scripture because of his faulty handling of prior texts. While Enns affirms sin's universality (xi), he is ill-at-ease with Pauline original sin (and its theological heirs).

Evangelicals likely will view Enns' arguments as rigged from their outset. First, he constantly asserts the logical fallacy of the appeal to authority (*argumentum ad verecundiam*). Statements such as "biblical scholars commonly accept" (38) and "there is really little question among scholars of Scripture" (47) tend to be overblown when applied to contentious issues such as the dating of Genesis and authorial intent.

Second, he deflates inspiration to what he terms "a faulty theological assumption …: The Bible is inspired by God and therefore simply can't reflect the sort of nonsense we see in the ancient world. God is the God of truth and wouldn't perpetuate lies, but correct them" (42). This places the opening of Genesis into the category of pure myth, though it somehow retains its moral force as "God's Word" (56). Indeed, Enns personally embraces this foundational moral status of Scripture in his opening pages: "I also try to follow the teachings of Scripture as a whole and Jesus in particular in my life as

a follower of Christ" (xi). Likewise, he asserts his belief in "the work of the Savior" (xi).

This "work of the Savior" is, of course, grounded in the resurrection, which is the ultimate faith-science question. If we jettison a literal interpretation of Scripture because of scientific assertions that lie "beyond any reasonable scientific doubt" (ix), then what are we to do with the literal resurrection of Christ, which likewise lies beyond empirical belief? Is it just a self-identity story generated by the disciples to assert the superiority of their god-man in the context of the Greco-Roman world's competing caesars-cum-sons of God? As Enns seems to shrug off his own observation that "the resurrection of Christ is every bit as mythical as Adam… . [But this] is actually beside the modest point I am making" (125), he also adds "accepting the resurrection of Christ is truly a matter of faith" (126) and "the resurrection of the Son of God is a game changer" (130). The reader must ask, then, what is so compelling about the resurrection in the face of scientific doubt? And if the resurrection is merely a moral story, are we not confronted again by Paul's pesky assertion (1 Cor. 15:19) that without a literal resurrection, we are to be pitied? While Enns connects 1 Cor. 15 with Rom. 5, he shortchanges the importance of the relationship between the resurrection and a historical Adam.

Finally, Enns's hermeneutical framework demands interpretation of Scripture through a scientific lens: "Unless one simply rejects scientific evidence …, adjustments to the biblical story are always necessary" (xv). This fails on a major, but under-examined, factor in the faith-science conversation: "scientific evidence" is basically scientific text: it must be interpreted. There is a significant difference between accepting scientific *evidence* and accepting scientists' *interpretations* of that evidence within the presuppositions of their own interpretive community.

Enns wrestles with important questions but, alas, he provides few new answers to sustain a refreshed dialogue. Perhaps this is to be expected, however, when he insists on employing his own native, skeptical tongue, discounting the language of his co-conversants as barbaric.

Gene C. Fant, Jr.
Jackson, Tennessee

Sang-Il Lee. *Jesus and Gospel Traditions in Bilingual Context: A Study in the Interdirectionality of Language*. Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 186. Berlin: Walter de Gruyter, 2012. xviii + 522 pp. Hardback. ISBN 978-3-11-026617-7. $168.00 Hardback.

In *Jesus and Gospel Traditions in Bilingual Context*, Sang-Il Lee offers scholars the first systematic study of the effect of bilingualism on the transmission of the Jesus tradition. In the first part of the book, he includes a lengthy history of research, demonstrating that bilingualism, which functions as the jargon term for multilingualism as well (81), has largely been overlooked. He also offers detailed descriptions of bilingualism in first-century Palestine, the Di-

aspora, and the Jerusalem church. In the second part of the book, Lee presents arguments for the effects of bilingualism at the levels of syntax, phonology, and semantics. His conclusion chapter then applies many of these insights to various issues in Gospels studies, such as the Synoptic Problem or historical Jesus research.

In general terms, Lee's efforts to demonstrate the significance of bilingualism for scholarly conceptions of the Jesus tradition are overwhelmingly successful. He introduces important concepts such as matrix language (predominant language), embedded language (acquired language), codeswitching (intentional usage of multiple languages in the same language event), and many others. His emphasis on the role of multiple languages and their utilizations in Jesus' context leads to fresh insights. For example, contra Hengel, Lee proposes that the usage of *Hellenistai* at Acts 6.1 refers to predominantly Greek-speaking bilinguals with no reference to their ethnicity (whether Jewish or Gentile). As another example, his successful arguments for the interpenetration of Aramaic and Greek present substantial problems for scholars who attempt to reconstruct the Aramaic behind the Greek tradition based on a simplistic Aramaic-to-Greek translation hypothesis.

The main weakness of the study, however, is the way in which the argument for the significance of bilingualism drives the discussion over, and sometimes against, the evidence that Lee marshals. At times, this leads Lee to treat the same piece of evidence differently in different contexts. For example, when Lee wishes to argue against Hengel that the Greek names of the seven deacons indicates their identity as Greek-speaking Hellenists, he claims, "A Greek name itself should not be considered indicative of someone's language" (198). However, only one page later, when Lee wants to forward the theory that Caesarea Maritima was a bilingual city, he says, "Synagogue inscriptions from Caesarea … imply that all donors of the inscriptions could be Greek-speaking Jews, *as their Greek names show*" (199 n.68, emphasis added).

More problematic, however, are the occasions when Lee claims more than the evidence can support by drawing firm conclusions from demonstrations of possibility. One example is his argument that the seven deacons were bilingual and thus "the Bilingual Seven" (197–208). That some of the seven came from bilingual contexts demonstrates the possibility that they were bilingual. No matter how high this possibility is, however, it remains only a possibility. The text of Acts simply does not provide us enough information about their individual identities and linguistic abilities to conclude that all seven were certainly bilingual, much less that they were chosen for service on the basis of their bilingualism (205). As another example, Lee argues consistently on the basis of cognitive linguistics that alleged Semitisms and Septuagintalisms in the New Testament are not necessarily due to ("contact-induced") Hebrew/Aramaic infiltration of Koine Greek, but rather due to the ("internal-induced") syntactic change within Greek itself. As one linguistic instance, he cites the hypotactic participial usages of ***legō***, wherein the ***legō*** participle loses its lexical sense in modification of the main verb. Lee argues that these

are not Semitisms, as is commonly assumed, and cites as evidence occurrences of this phenomenon in Greek authors. Lee initially introduces his counterclaim with appropriate caution in the subjunctive mood: "However, it *seems* that the usage of λέγων *can be* considered to be grammatical polysemy of λέγω in the development of Hellenistic Greek" (253; emphases added). He proceeds, however, from the positive demonstration that this phenomenon occurs in Greek literature to the firm negative conclusion that "this means that the syntactic change should not be regarded as a peculiar characteristic of New Testament Greek, nor as a Semitism or a Septuagintalism" (254). Lee has, however, demonstrated only the possibility of this phenomenon being an internal Greek development, not the impossibility of its being a Semitism or Septuagintalism.

Such overreaching claims (which are not infrequent) should not, however, distract scholars from the significance of Lee's study. Like many other seminal works, its main contribution is in opening scholars' eyes to a field of discourse with long-range implications. In this sense, it is less significant for the individual answers it offers than for the questions it not only raises, but enables. On this basis, I highly recommend this original and insightful study to Gospels scholars, especially those interested in the linguistic and scribal cultures of Second Temple Judaism and early Christianity.

Chris Keith
Twickenham, London

B. Dwain Waldrep and Scott Billingsley. (eds) *Recovering The Margins of American Religious History: The Legacy of David Edwin Harrell Jr.* Tuscaloosa: University of Alabama Press, 2012. xvii + 152 pp. Paperback. ISBN-13: 978-0-8173-5708-5. $22.95 Paperback.

Historians who study the American South can all agree that religion played a central role in the creation of the region's distinctiveness. All Christian denominations have given greatly to the history of the place and the thought and behavior of Southerners. The evangelical Protestant movements have been especially influential in the 19th and 20th centuries. A lion in the field of Southern evangelical religious studies since the late 20th Century has been David Edwin Harrell Jr. His scholarship and reach are vast. His first major contribution, a book on the Disciples of Christ, *Quest for A Christian America* (1966) is still considered a classic in the field. He continued with a biography of one of its leaders in *The Churches of Christ in the Twentieth Century: Homer Hailey's Personal Journey of Faith* (2000). He wrote a U.S. history textbook, *Unto a Good Land: A History of the American People (2006),* his *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (2008) broke new ground on that topic and he completed biographies of both Oral Roberts, *Oral Roberts: An American Life* (1985) and Pat Robertson, *Pat Robertson: A Life and Legacy* (2010). Anyone wanting more information about these two lions of Southern evangelicalism and their Churches, media empires, and educational

institutions must take up what Harrell wrote. Who else has had this kind of range and ability to write in such different genres and do so with such skill and finesse? And this short list of Harrell's written accomplishments only scratches the surface. He taught and trained thousands of students, many of whom followed in the master's footsteps, and remained active in Church life.

In this compact volume a legion of leading Southern historians, some of them Harrell's own students, attempt to come to terms with what is arguably a legacy that will endure perhaps twice as long or more than the fifty years Harrell has studied the Southern religious past. Festschrift this is not. In nine essays neatly bookended with a beautiful foreword by Wayne Flynt and trenchant conclusion by Beth Barton Schweiger, scholars lay down original work of their own and explain both Harrell the man and Harrell the scholar. Anyone interested in Southern religion will have to examine the essays to learn more about the beliefs, controversies, and issues that continue to interest and haunt scholars of Southern Protestant Evangelicalism. To understand Ed Harrell, as his friends called him, this volume is also indispensable. Ed had one foot planted firmly in his Christian faith as a "Biblical literalist" as Schweiger labels him, and the other in the "liberal academy" albeit at large Southern universities, throughout his long and expansive career.

Samuel Hill, James R. Goff Jr., Richard T, Hughes, and Charles Reagan Wilson provide essays both biographical and analytical to situate Harrell and his work in the broader context of Southern history. Sprinkled throughout their work are cherished personal stories of encounters or impressions of an affable man, great golfer, and genuine friend who left a mark on all he met. Scott Billingsley, John Hardin, and B. Dwain Waldrep present essays that are more analytical, covering the so-called prosperity gospel, development of the Churches of Christ, and millenarian fundamentalism in the South. Each essay gives a nod directly or indirectly to Harrell and his work on faith in the rural and growing urban communities across the region. The volume has notes, an index, and a section about the contributors. It is a welcome and gratifying effort that honors a good and faithful servant of the Lord.

Henry O. Robertson
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Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles. *The Lion and the Lamb: New Testament Essentials from The Cradle, the Cross, and the Crown.* Nashville: B&H Academic, 2012. xviii + 460 pp. Hardback, 9781433677083. $39.99 Hardback.

Introductions to the New Testament are legion and tend to crop up with regularity. The majority of those that are particularly well done are typically targeted at the same audience: seminary students and those working at a graduate level. It is rare to find a New Testament introduction that is condensed enough and yet foundational enough to be appropriate for a New

Testament survey at the college level. *The Lion and the Lamb*, however, fits that bill nicely, and what it does, it does very well.

As the subtitle suggests, *The Lion and the Lamb* is an abridgment of the earlier work, *The Cradle, the Cross, and the Crown* (B&H Academic, 2009) by the same authors. For the student (or professor) of the New Testament who is wondering which of these volumes best fit his needs, it would be helpful to know what *The Lion and the Lamb* offers and how it differs from its parent volume, *The Cradle, the Cross, and the Crown*. This review will consider both.

The Lion and the Lamb essentially offers its readers four things. First, it offers a prolegomena to the study of the New Testament, including a discussion of the nature and scope of Scripture (Ch. 1), introductory background issues related to the study of the New Testament (Ch. 2), and introductory material related to Jesus (Ch. 3) and Pauline studies (Ch. 9). Second, it offers, as expected, an introduction to the twenty-seven books of the New Testament. This makes up the rest of the chapters in the work. With each New Testament book the authors include a regular collection of sections and subsections: a brief presentation of "core facts" about each book, a discussion of the unique contribution of that book to the canon, a brief discussion on authorship, date (and internal and external evidence for such), provenance and destination, purpose, and literary plan. The survey of each book also contains an outline, a short discussion of the theological contribution of the book to the Christian faith, a short statement of application from the book, study questions, and a brief but appropriately scholarly bibliography. Third, *The Lion and the Lamb* offers a "unit-by-unit" survey of the content of each of the New Testament books. And fourth, the work concludes with fifteen pages of color maps that will be useful to beginning students of the New Testament. Within these four offerings, *The Lion and the Lamb* is appropriately introductory as befits its audience, sufficiently academic to be used by beginning college students and perhaps even seminary students, thoroughly conservative and evangelical in its approach, and current in its scholarship.

How then does *The Lion and the Lamb* differ from *The Cradle, the Cross, and the Crown*? *The Lion and the Lamb* is almost half the number of pages of its parent volume. This page-count reduction was achieved by abridging the prolegomena and abridging the introductory material to each New Testament book. In all cases but one the heart of each discussion remains fully intact. Though readers of *The Lion and the Lamb* will not get as complete a discussion as readers of *The Cradle, the Cross, and the Crown*, they will still read treatments on canon, book order, collection, transmission, inspiration, the use of the Old Testament in the New, second temple Judaism, references to Jesus outside of the Gospels, and even the synoptic problem. In each section introducing the books of the New Testament, readers will receive balanced and academically respectable conclusions about authorship, historical setting, and composition, though detailed supporting arguments such as inticate challenges to authorship, portioning theories, etc. have been omitted.

The only significant complete omission from the prolegomena is the removal of the section on modern approaches to reading Paul (New Perspectives, N. T. Wright, etc.). Given the importance of that discussion to current issues in the study of the New Testament, that omission is unfortunate. The entry on "New Perspectives" in *The Cradle, the Cross, and the Crown* was quite good. But given the difficulty of that discussion for novices to the field and the intended audience for this book, that omission is probably forgivable.

The Lion and the Lamb is an excellent text for those looking for a more condensed version of a larger New Testament introduction. It is user-friendly, of a manageable size, and yet comprehensive enough to serve as an excellent classroom text for beginning students without the need to require a second, supplementary text.

Ed Gravely
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J. Scott Duvall and J. Daniel Hays. *Living God's Word: Discovering Our Place in the Great Story of Scripture*. Grand Rapids: Zondervan, 2012. 322 pp. Hardback. ISBN 9780310292104. $34.99 Hardback.

Scott Duvall and Daniel Hays believe that to rightly understand the Bible one must "learn the [biblical] Story" and "how to read the Story well" (9), and it is for this reason that they have written *Living God's Word*. Their purpose is not only to summarize the biblical story but also to demonstrate how a person can become part of that grand narrative, both through initial faith in Christ and the ongoing life of a believer. Their implied audience is undergraduate Bible overview students.

The book follows the typical contemporary outline of the biblical story, beginning with Creation and Fall, moving to the beginnings of Redemption with Israel, and then seeing Redemption culminated with Christ's first coming and consummated with his return. Duvall and Hays cleverly alliterate their chapters using the letter "C", and they outline that broad narrative more specifically as Creation and Crisis, Covenant, Calling Out, Commandments, Conquest and Canaanization, Creation of the Kingdom, Communion and Common Sense, Crumbling of the Kingdom, Captivity and Coming Home, Christ, Church, and Consummation. Some of those sections have multiple chapters (e.g. Christ, and Church) while others are stand-alone chapters themselves (e.g. Commandments).

Duvall and Hays believe that the Bible is one story, connected in each part. The primary way they connect the different parts together is by reminding the reader what was lost in the Garden and by showing how the Abrahamic covenant is the promise of redemption for that loss. They connect the Old and New Testaments through the Abrahamic promises of land, descendants, a blessed global family, and blessings and cursings, first in the Old Testament narratives and prophecies of their fulfillment and then through Christ's fulfillment of them in the New Testament. The authors remind the reader that

what God is ultimately about is saving man from what happened in the Fall, and that he is doing so through Christ, who defeats evil, rescues his people from sin, and restores his creation (19). The final goal is for God to be able to dwell with his people once again on his creation.

There is much to commend about *Living God's Word*. The message of the book, that as good biblical readers we must both understand the biblical story and apply it, is spot on. The authors' summary of the story is accurate and theologically astute. The organization of the chapters includes a synopsis of what has happened to that point, ways to apply the message of the current chapter, and assignments to help the reader fully understand the chapter's content. These are all useful tools for either new readers of the Scriptures or those who are teaching a Bible overview course. Hard questions, such as the relationship between evolutionary theory and Genesis 1, the date of the Exodus, and evidence for the resurrection, are handled succinctly but also with aplomb. Historical data relevant to parts of the biblical story are inserted with ease. Most importantly, the authors are theologically informed, Christologically centered, and focused on God's work of restoration for his image bearers and for all of creation.

Even with these commendations, there are a few weaknesses, but here I will only mention one. The most obvious to this reviewer is the organization of the book. Particular books of the Bible are split into different parts of the story; for instance, 1 Kings 1–11 is discussed in the Creation of the Kingdom section, while 1 Kings 12–2 Kings 25 gets treatment under the Crumbling of the Kingdom. Further these two sections are split up by the Communion and Common Sense section, which handles Job, Psalms, Proverbs, Ecclesiastes, and Songs. This is confusing for someone trying to read through the Bible for the first time or trying to learn about the story, and makes the canonical placement of books seems disjointed in contrast to the more fluid story of Duvall and Hays. It seems wiser, at least to this reviewer, to follow the canonical order of the books and adjust the section titles rather than the other way around. Further, one wonders why Duvall and Hays follow the English order of the canon, when the Hebrew order of Law, Prophets, and Writings may have alleviated some of these difficulties.

In spite of what I consider an organizational snafu, Duvall and Hays have produced an excellent introduction to the story of the Bible that will benefit any beginning student of the Word. *Living God's Word* could also be used in a church setting, perhaps as a teaching tool on a Wednesday night study on an overview of the Bible. In short, I would recommend this book to anyone attempting to more fully grasp the overall message and story of the Bible and its application to believers today.

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Michael J. McClymond and Gerald R. McDermott. *The Theology of Jonathan Edwards*. New York: Oxford University Press, 2011. Xi + 757 pp. Hardback. ISBN 9780199791606. $65.00 Hardback.

In the past half-century, numerous studies of Jonathan Edwards's thought have been published. Until very recently, scholars had to use reprints of nineteenth-century editions of Edwards's writings and, if they were serious, spend considerable time working with the manuscripts available in the Beineke Library at Yale University. That changed in 2008 when Yale University Press completed publication of the twenty-six volume *The Works of Jonathan Edwards*. Since then, the Jonathan Edwards Center at Yale University has made the entire series and an additional forty-seven volumes of Edwards's works available online at the Center's website. Researchers now have access to critical editions of Edwards's entire written corpus.

The Theology of Jonathan Edwards, co-authored by Michael McClymond and Gerald McDermott, is the first serious study of Edwards's thought since the completion of the "Yale Edition" of Edwards's works. The authors are well-qualified to take up their task. McClymond, who teaches at Saint Louis University, is a leading scholar of revival and is the author of *Encounters with God: An Approach to the Theology of Jonathan Edwards* (OUP, 1998). McDermott, who teaches at Roanoke College, is the author of two monographs about Edwards's thought and is the editor of *Understanding Jonathan Edwards: An Introduction to America's Theologian* (OUP, 2008). Their combined effort in *The Theology of Jonathan Edwards* is by far the most comprehensive study of Edwards's theology that has yet been published.

McClymond and McDermott divide their book into three major parts. Part One introduces Edwards's historical, cultural, and social contexts. The authors push back against attempts to find one central theme in Edwards's thought. Instead, they compare his theology to a symphony with multiple, presumably complementary parts. This eclectic approach allows them to hold together various alleged tensions in Edwards's theology and interpret him as a figure who transcends traditional movements and boundaries. He was part Reformed Orthodox theologian, part Enlightenment philosopher, part Puritan pastor, and part evangelical revivalist. His deep spirituality was informed by all of these contexts and was affective, mystical, and activist. He was not a static defender of a closed theological system, but was a creative theologian whose system was constantly evolving as he learned new insights and underwent new experiences.

Part Two, by far the largest section, provides an exposition of Edwards's theology spread out over thirty chapters. It is in these chapters especially that the authors make their case for a symphonic reading of Edwards's thought. In terms of his method, Edwards focused extensively upon beauty and theological aesthetics, found types of Christ in all of Scripture and even the created order (!), valued the role of tradition more than many Protestants, embraced both literal and spiritual exegesis, and believed that God was working among all peoples throughout all of history to bring about his redemptive

purposes. He was a creative and theocentric philosopher who included an apologetic angle in many of his writings, especially against Deism.

Edwards's theology was thoroughly Trinitarian, prefiguring modern social models of the Trinity, and focused upon God's sovereignty, self-glorification, and self-communication. He closely connected eschatology and history, famously seeing Christians' final destiny as a heaven that is filled with intra-Trinitarian love and human relationships that reflect that love. His Christology was a creative extension of classically Reformed themes. Edwards's pneumatology, though also broadly Reformed, was also arguably Catholic in some ways, though filtered through the lens of revival. He wrote extensively on angelology, closely connecting the person and work of angelic beings with the person and work of Christ.

Edwards's understandings of affections, which included thoughts, emotions, and will, stood at the center of his anthropology and shaped his understanding of revival and authentic spiritual experience. He modified covenant theology by collapsing the biblical covenants into one covenant of redemption, though he accepted the Puritan emphases on church and national covenants. His influential views on free will and original sin were philosophical attacks on "Arminianism," which Edwards considered to be any commitment to a self-determined will in salvation and ethics. His soteriology was fundamentally Reformed, though allegedly refined by a Catholic emphasis on infused grace, which informed an understanding of justification and sanctification that in some respects resembles the New Perspective. Conversion was a monergistic, transformative "sense of the heart" given by the Holy Spirit that may or may not accompany the traditional Puritan means of grace. Unlike most Protestants, Edwards incorporated an Orthodox-like understanding of *theosis* into his soteriology, emphasizing our participation by grace in the divine life of God.

Edwards's ecclesiology underwent subtle shifts during his ministry, especially regarding the sacraments. He came to emphasize a pure church membership and a more restricted communion than he inherited from his grandfather and predecessor, Solomon Stoddard. This change played a key part in his dismissal from his Northampton pastorate in 1750. Despite caricatures to the contrary, Edwards was a skilled preacher who embraced the traditional Reformed emphasis on proclamation. He was also very active in public affairs, though loyalty to the heavenly kingdom always outweighed loyalty to the earthly kingdom. Edwards's ethic famously emphasized "disinterested benevolence," which is love of God for his own sake, and beauty. He combined a millenarian eschatology, prayer, and revival advances in his emphasis on global evangelization. He also served as a missionary to Native Americans after his forced termination. Edwards maintained a lifelong interest in other religions, speculating (though never advocating) that some non-Christians might be saved short of conversion based upon their disposition toward receiving Christ if they had access to the gospel.

Part Three examines how Edwards's thought was appropriated by his successors and how it has been interpreted by various scholars. The so-called New Divinity was comprised of second-generation Edwardseans who advocated revival, missions, and benevolent activism. There was both continuity and discontinuity between Edwards and the Edwardseans, especially in matters of sin and soteriology. Scholars continue to debate how true some of the Edwardseans were to Edwards himself. Andover Seminary became a center for New Divinity thought, while Princeton Seminary offered a more traditionally Calvinist rebuttal to the New Divinity. The Princetonians, especially Charles Hodge, also offered general criticism of Edwards's thought.

A diverse cadre of secular and religious historians and philosophers, Neo-Orthodox and evangelical theologians and ethicists, fundamentalist revivalists, and Reformed pastors participated in a mid-twentieth-century Edwards Renaissance after decades of misunderstanding, neglect, or outright rejection. Each of these groups offered different, often competing views of Edwards; even some Catholics attempted to appropriate Edwards. This multiplicity of interpretations, which fits nicely with a symphonic reading of Edwards, leads McClymond and McDermott to suggest that Edwards serves as a theological bridge between various movements and traditions that do not always complement one another (Protestant and Catholic, liberal and conservative, etc.).

The Theology of Jonathan Edwards represents a landmark achievement in Edwards Studies. Overall, McClymond and McDermott do an excellent job of summarizing Edwards's theology and the reception of his thought during the past two and a half centuries. The authors' symphonic approach is a helpful way to interpret Edwards, and their suggestion that he was an open system thinker is surely correct, at least within the boundaries of the Reformed tradition. The emphasis on Edwards's spirituality is refreshing, as is the authors' general hesitancy to artificially pit Edwards the pastor against Edwards the theologian, or Edwards the philosopher against Edwards the revivalist. Scholars and graduate students who are interested in Edwards's reception and legacy will find much food for thought (and perhaps a dissertation topic or two) in Part Three.

As is always the case in a book of this scope, many scholars will disagree with some of the authors' interpretations. I will raise two such concerns. First, McClymond and McDermott are reliant on Anri Morimoto's "Catholic" interpretation of Edwards's theology. They cast Edwards as a "soft" Protestant in terms of his views on justification, sanctification, and the nature of grace. The resulting portrait, an ecumenical Edwards who provides a possible bridge to overcome the Protestant-Catholic divide, seems very far removed from Edwards's historical context as a Reformed pastor who believed, unequivocally, that Rome was Antichrist. Scholars such as Michael McClenahan, Kyle Strobel, Josh Moody, and Doug Sweeney have demonstrated that Edwards's views on these doctrines were not semi-Catholic, but creative restatements of Reformed Orthodoxy.

Second, it seems that McClymond and McDermott at times overemphasize Edwards's unpublished "Miscellanies." One clear example is in their understanding of Edwards's theology of world religions. McDermott in particular has argued for Edwards's openness to other religions for many years, especially in his book *Jonathan Edwards Confronts the Gods: Christian Theology, Enlightenment Religion, and Non-Christian Faiths* (Oxford University Press, 2000). The authors do not claim Edwards was an inclusivist, but they suggest Edwards was at least moving in that direction, making their case primarily from his unpublished writings that were constantly being revised and refined. Edwards may have indeed been a proto-inclusivist; my principle concern is not with Edwards's views of the unevangelized. My discomfort is with the methodological problem of relying on unpublished, ever-changing, half-formed private musings such as the "Miscellanies" to illumine what Edwards *really* thought. It seems like the better route is to allow unpublished works to contextualize, but never control the interpretation of Edwards's published works, especially when they seem to contradict one another.

Despite my personal demurrals on some points, I am deeply impressed with *The Theology of Jonathan Edwards*. It will certainly become the starting point for those interested in Edwards's thought, much as George Marsden's *Jonathan Edwards: A Life* (Yale University Press, 2003) has established itself as the first stop for those interested in Edwards's life. McClymond and McDermott demonstrate comprehensively that Edwards's theology offers a rich feast for us to embrace, adapt, and perhaps, at times, even debate. I have no doubt their important new book will encourage many readers, especially pastors and students, to dive into the writings of Jonathan Edwards for themselves. Highly recommended.

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Kelly M. Kapic and Bruce L. McCormack, eds. *Mapping Modern Theology: A Thematic and Historical Introduction*. Grand Rapids: Baker Academic, 2012. x + 421 pp. Paperback. ISBN 9780801035357. $34.99 Paperback.

The purpose of the volume edited by Kapic and McCormack is to summarize the development of classical doctrines over the last couple of centuries. After an introduction, which discusses the concept of modernity and lays out the task for the writers, there are fourteen essays written by highly qualified theologians moving through each of the major theological categories normally discussed in a systematics curriculum. Thus, the most valuable contribution of this volume lies in its structuring its summaries around the doctrine instead of the individuals. As such, the book exposes the student to the broader scope of the modern path through which the doctrine grew, while at the same providing categories by which Schleiermacher and Barth, among others, can be understood.

The nature of the task given to the contributors has at least three limitations. First, while providing a great service to students and teachers of theology, the scope of a doctrine's development within modernity deserves much more elucidation than a 20-page summary can provide. By necessity, then, the authors truncate aspects of the development of the doctrine. For example, in his article, "The Person of Christ," McCormack—fittingly a Barthian scholar—ends abruptly with Barth's theology, telescoping all approaches that follow Barth as either extension or permutation on paradigms culminating in him. As such, McCormack places the burden of evaluating recent developments upon the shoulders of the contemporary student with the expectation that his summary provides the necessary framework for such a task. Though his summary of the doctrine proves valuable and perhaps fits well with the pedagogical purpose of the book, a summary of the reception of Barth and others by more recent theologians would be most welcome.

A second limitation appears when the authors attempt to do too much. In some sense, the reader will feel such a tension throughout the book as the authors attempt to summarize (albeit many times in helpful categories) intricate developments of doctrinal positions and movements. For example, the articles by Kärkkäinen and Horton on "Ecclesiology" and "Eschatology," respectively, suffer acutely from this drawback, even though they have provided a valuable resource for starting to study these doctrines in modernity.

Third, the strength of the book—namely, its structure around a doctrine and not the players in the discussion—also contributes to an inability to come to a complete grasp of certain trains of thought within the development of the doctrines. More specifically, although great time and effort is given in many of the articles to Schleiermacher's (or Barth's) contributions, the impression exists that much more could be said. This is due to the fact that one's theology does not simply develop within a clear set of categories delineated by classical discussions. In other words, despite a noble effort by the contributors, the professor and student will need to demonstrate the overlap in the theologians' thinking regarding these categories.

Kapic and McCormack have provided the theology professor with a valuable resource to bring a student up-to-speed regarding the path of theological studies in modern times. This is so even if the professor views it primarily as a launching point to discuss differences of opinion on modernity and a doctrine's development within modern times. With the priority that the authors give to the contributions of Schleiermacher and Barth, however, a work elaborating specifically on their contributions would be invaluable to such instruction. For many students, the names and approaches will need further elaboration and perhaps more in-depth study to arrive at a full understanding of the ramifications and adaptations for one's theology. At the same time, the book provides the student with a fitting introduction to a lifetime of studying theology. As such, it is here that the book may be poised to make a contribution to the church, namely in influencing how present and future ministers will think about classical doctrine categories within the context of modern

culture. The book will thus fulfill its purpose of instructing students in how the church has thoughts about its doctrine, even when such thinking parts ways with the traditions of which the student may have been a part.

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Miles V. Van Pelt. *Biblical Hebrew: A Compact Guide.* Grand Rapids: Zondervan, 2012. xii + 210 pp. Paperback. ISBN 9780310326076. $19.99 Paperback.

Alongside the Zondervan Biblical Hebrew lineup of grammars, workbooks, vocabulary lists, flashcards, and sundry charts and study aides, Van Pelt has added *Biblical Hebrew: A Compact Guide* [*BHCG*]. This self-described "little book" (the size of a half package of 4x6 inch note cards) appears to be a consolidation of his introduction, *Basics of Biblical Hebrew* (2nd Edition, Zondervan, 2007) written with Gary Pratico, and is presented without the accoutrements of a beginning text—vocabulary, exercises, etc.

The content is a compendium of Biblical Hebrew grammar written from a synchronic perspective. It includes sections on phonology, orthography, and syllabification as well as nouns, pronouns, pronominal suffixes, numerals, prepositions and other particles. Nearly eighty pages are dedicated to charts and prose detailing all of the major Hebrew stems plus the strong and weak verbal conjugations with interspersed biblical examples and morphosyntactic notes. The text is appended by a verbal paradigm and a Hebrew-English lexicon numbering approximately one thousand lexemes.

For most English-language speakers, the grammatical vocabulary will be familiar and not overly linguistic with limited Hebrew terms confined mostly to *niqqud* ("Qamets", "Daghesh", etc.). The grammatical descriptions are written in clear prose and exemplified sufficiently. Biblical examples are numerous and aptly chosen, but references are regrettably absent. The Hebrew text is presented in square script and Tiberian vowels without description of or marking of cantillation. The font size is sufficient; the layout is well conceived; and the printing legible. Typographical errors are relatively few—negligible peccadilloes are conspicuous with the rendering of doubled *mem* (at point four, 9), replacing *patah* for *qames* in הַזָּקֵן (18), and omitted linking vowels with 2fs and 1cp "Type-1" pronominal suffixes (46). Variation in font color—black, red, and gray—is used cogently but suffers from inconsistency within several paradigms (e.g. with the II-Guttural 3mp form [86]) and in other places (cf. the pronunciation charts of the consonants [2] and the vowels [3–4]).

BHCG proves beneficial regarding raw data and portability, but much of the information, particularly pertaining to verbal inflection and lexis, is more readily and comprehensively accessible in other reference materials. Whereas basic phenomena are attended to, the limited grammatical descriptions may lead to frustration as the pedagogic space between a beginning and intermediate grammar appears small even for a compact guide. These issues accom-

panied by the specific concerns noted below impart uncertainty as to the precise value of *BHCG* for the majority of Hebrew students.

The resourcefulness of future editions would be improved with the addition of a parsing guide and sections addressing nominal vocalic patterns and clause-level syntax. The present material describing the high-frequency function words (prepositions, conjunctions, and particles) could be expanded without losing its compact nature. The twenty percent of the pages dedicated to the non-exhaustive "Hebrew-English Lexicon" might be better utilized by an appendix detailing a glossary of linguistic vocabulary and indices providing cross-references to grammatical terms and biblical quotations.

Several aspects of the grammatical description require further comment:

- A transliteration system is absent, and the Hebrew terminology is rendered inconsistently. For example, the voiceless bilabial fricative is rendered by *f* in "Alef", "Kaf", "Qof", "Hatuf" but *ph* in "Hateph"; the voiceless dental stop is *t* in "Bet", "Dalet", "Het", "Tet" but *th* in "Pathach"; the voiceless pharyngeal fricative is transcribed as *h* in "Het", "Hatef", and "Holem" but *ch* in "Pathach".
- The widely accepted seven-vowel timbre system of Tiberian Hebrew is exchanged for an inconsistent scheme of quality and quantity, grouped into "five vowel classes (a, e, i, o, u)" of long, short, and reduced vowels.
- Describing Hebrew grammar synchronically is laudable but, at times, leads to incongruent explanations. On the other hand, imprecise diachronic descriptions are sporadically proffered. Third-*he* verbal roots are said to be original third-*yod* roots, but periodically they fall together paradigmatically with third-*waw* verbs (e.g. שָׁלַוְתִּי) or remain third-*he* (e.g. גָּבַהְתָּ). The "Diphthongs" section describes Proto-Hebrew diphthongs; yet these realize in Tiberian Hebrew as triphthongs (i.e. **bayt* and **mawt* as בַּיִת and מָוֶת).
- Other minor criticisms: a discussion of accent marking is missing but could be explicated with Dagesh Lene/Forte under "Other Vowel Symbols"; doubly-closed syllables (CVCC-type) are not mentioned with syllabification or Shewa rules; under "Hebrew Vowel Rules" open pretonic syllables are said to require "long" vowels which is true with nominals only; the dual ending is presented as part of the productive morphological system, but it is only lexicalized with certain words; the "Irregular Seghol" of the definite article reflects a regular sound change, that is, original **a* becomes *segol* preceding originally doubled ח, ע, and ה followed by *qames*; the indeclinable relative particle אֲשֶׁר is termed a "pronoun"; the numerals three through ten are listed as masculine and feminine based on their morphological form and not according to their syntactic function (e.g. שָׁלֹשׁ is labeled as "Masculine

Absolute"; שְׁלֹשָׁה is "Feminine Absolute"); the "Directional Particle" is better described as an adverbial suffix and not merely as having a lative function; the discussion of imperative sequences should be extended to all volitives; and a description of the long and short prefix conjugations (i.e. imperfective and jussive) is lacking.

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Mark Dever. *The Church: The Gospel Made Visible.* Nashville Tennessee, B&H Publishing Group, 2012. vii + 177 pp. Paperback. ISBN: 978-1-4336-7776-2. $12.99 Paperback.

Perhaps no doctrine is subject to more misunderstanding than that of the church. Assuming we can genuinely recover a church life more faithful to the New Testament, Dever's plain-speaking yet insightful book packs significance far exceeding its size. This is not a work of hair-splitting minutia but a cut-to-the-core theological treatise.

The author lays heavy emphasis on both the significance of the church and the sufficiency of scripture in guiding our comprehension of its mission, organization and practice: "In this book I hope to introduce the reader to what the Bible says about the nature and purpose of the church—what it is, what it is for, and what it does." (xiv)

He succeeds admirably. In too many works, the Bible becomes little more than a proof text to justify views reached by other means. Whether or not one agrees with all Dever's conclusions, this is an ecclesiology which can only be justified in terms of biblical revelation. It safely navigates through choppy waters, leaving us in no doubt as to where the truth lies.

Approaching this study *biblically*, *historically* and *practically*, Dever begins by exploring the continuity and discontinuity between Israel and the church. This is a vital endeavor done handily by tracing, etymologically, the usage of "assembly"; surveying the NT role for "ecclesia"; and examining both names and images for the church. As arguments stack up, we have ample ground to distinguish the church from Israel while recognizing their remarkable parallels. The church stands alone, however, as the Body of Christ— the habitation of God through the Spirit, with divine appointments for taking the good news of Jesus to every tongue, tribe and nation.

Next Dever contrasts the church with the Kingdom of God. The two must be distinguished but never separated. The Kingdom is a matter of recognizing and living under God's authority. Accordingly, the church is a fellowship of those "who have accepted and entered into the reign of God." The Kingdom of God "creates" the church (13) as true Christians live yielded lives separated from the world. Then, through the gospel of the Kingdom, the church possesses its keys and is entrusted with its power. This is not a

distinction without a difference, though in actuality the two keep close company.

Further consideration of the church *biblically* finds Dever addressing its salient features in terms of the "one, holy, universal and apostolic" confessional standard, all amply supported with scriptural undergirding. From these certainties, he nicely segues into the distinguishing marks of the church, under the twin headings of *Right Preaching* and *Right Administration of the Ordinances*. Moving through these sections it is clear that the author takes no lukewarm part. The focus is *not* on churches failing but on failing to *be* the church.

So, this work is a positive force encouraging responsible church membership (chap. 4), solid church polity (chap. 5), biblically qualified leaders (chap. 5) and the faithful practice of congregational discipline (chap. 6). Dever's treatment of the purpose of the church (chap. 7) draws these features into a cohesive whole with God-centered worship, congregational edification and world-wide evangelism all carefully aimed at the glory of God. Little wonder the church's hope (chap. 8) points us continually to Christ's coming and all that His return implies.

As Dever takes up the church *historically*, he provides helpful insights on long-debated questions. Controversies over the church are duly considered, along with discussions of church unity and the rise of denominationalism. While there will be differences of opinion as to whether belief in believer's baptism derived from Elizabethan England (97), Dever is squarely on point in identifying church purity as the fundamental rationale for denominational development.

Chapters 10 and 11 speak to the church's ordinances and organization, investigating past ecclesiastical debates and developments. Dever examines history to achieve the best application of his exegesis of the Word. This brings helpful context and depth of understanding. The church must practice its creed; congregations will always be restless until they rest on the Word of God.

In the final division, Dever buttresses his case *practically,* identifying the hallmarks of a "biblically faithful" church. The author demonstrates how the Bible's vital truths graciously assemble into a church that is *Protestant, gathered, congregational and baptistic*. Of special note is his discussion of the "gathered church" relative to the growing trend of multi-service, multi-site congregations who, in Dever's words, "never congregate." This may ruffle a fair bit of ego, but Dever's questioning of such practices is both forceful and cogent. Those who see in their Bibles a call for vigorous church planting have long known it only too well.

Rounding off this section, Dever asks "Should we have Baptist Churches Today?" With a hardy assent, he probes the connection between baptism and church membership, at the same time making baptism a prerequisite for the Lord's Supper. On this point not everyone will agree. Still, his case is well taken, and just because it's hard to draw a line doesn't mean we shouldn't.

Concluding with the importance of a *"right ecclesiology"* Dever demonstrates how everything vital to the church is encompassed by this doctrine, especially our witness before a skeptical world. The church is not immune from deadly, earthward influences. We must guard, therefore, what it looks like when we live gospel-driven, spiritually transformed and obedient lives.

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Mark A. Noll. *Turning Points*, 3rd Edition. Grand Rapids: Baker Academic, 2012. vii + 356 pp. Paperback. ISBN 978-0-8010-3996-6. $22.99 Paperback.

Now in its third edition, Mark Noll's *Turning Points* takes the reader on a two thousand year journey through the history of the Christian faith. Structurally built on the premise that Christianity has been directly shaped by certain events over the course of time, Noll seeks to examine those crucial watershed moments he believes left an indelible mark on the faith and set the church on an entirely new trajectory. Each of these hinge moments are explored so that the reader is granted a clear window into the event in question and shown its unique impact on the face of the faith. This allows Noll seamlessly to explore both the emerging and developmental nature of Christianity within a clear and specific historical context.

Chapters 1–3 chart the course of Christianity from its infancy through the patristic period. The destruction of the Temple is cited as the catalyst that separated the church from its Jewish roots. In fact, Noll argues this is precisely what "liberated the church for its destiny as a universal religion offered to the whole world" (16). The ecumenical councils of Nicaea and Chalcedon expanded on this re-orientation by highlighting Christianity's embrace of a territorial form of the faith. Alongside the wedding of church and state, the Trinitarian and Christological language employed in these councils demonstrates a tangible assimilation of Greek ideas and language within the context of Christian theology. Consequently, both politics and culture made lasting impressions on the affairs of the church.

Chapters 4–6 traverse the medieval period with each "turning point" developing in response to an external, historical issue. Here, Noll cites St. Benedict's *Rule* as a critical standard that established much needed ecclesiastical bounds in an attempt to counteract two problems: 1) a dangerous and growing ascetic ideology and 2) a diminished spirituality ushered in by the political and monetary success of the church via the *corpus Christianum*. Similarly, Noll addresses Charlemagne's coronation in chapter 5 by highlighting the mutually beneficial nature of the ceremony for two parties. The alliance was expedient in preserving the papacy's rise in power, while also re-aligning a Christian empire with northern aspirations in light of the expansion of Islam in the Mediterranean region. Four centuries later Noll stresses that these two reali-

ties, alongside exacerbated theological and cultural divisions, led to the definitive East/West divide in the Great Schism.

Noll highlights three events during the early modern period and verbally concedes his own confessional Protestant identity with an emphasis on Luther at Worms (148). Luther's bold stand on Scripture in the face of Charles V provided the impetus for a fracture in the Western church that would remain until today. Moreover, his captivity to the authority of Scripture also lent credence to the rebutting papal claim that such convictions would serve as a seed of fragmentation within the church. The principle of *Sola Scriptura*, which initially served to unite the reformers, would also serve as the very thing that would divide them in light of differing hermeneutical constructs. Chapter 8 further develops this idea of fragmentation, but uses the 1534 Act of Supremacy in England to move beyond mere theological discord towards an emphasis on "self-consciously local, particular, and national forms of Christianity" (170). Accordingly, Noll concedes the polyvalent nature of Christianity moving forward. Chapter 9 explores the influence of the Jesuits, not only in their impact on directing the Catholic reformation (altogether different from the reactionary counter-reformation), but more importantly on expanding the newly articulated dogma of Rome via eastern missionary expansion.

Chapters 10–13 really explore the realignment of the faith in light of the aforementioned fragmentation. The ministries of the Wesley brothers are portrayed as a catalyst of spiritual renewal in an otherwise stagnant, lifeless English church and are cited as the impetus for modern evangelicalism. Chapter 11 casts the French Revolution as "the end—or at least the beginning of the end—of European Christendom" (244). This is seen as the shedding of a Christian ethos in favor of a man/reason centered one. The early twentieth century saw a renewal of global missionary efforts highlighted by the Edinburgh Missionary Conference, which facilitated a spirit of ecumenicalism for a greater Kingdom mentality. Interestingly, this ecumenical spirit is subject to a historical asterisk, for it was entirely devoid of Catholic participation and was largely dominated by an American/English contingent. These two groups become the focus of Chapter 13, which is the largest addition from previous editions. Here, Vatican II is recognized for its role in reassessing Catholic dogma against the backdrop of modernity and its contemporary challenges. The Lausanne Congress, on the other hand, is seen as a Protestant parallel to Vatican II (297); its truly global perspective was baldly lacking at Edinburgh.

Turning Points is a well-written and thought provoking perspective on the developmental nature of Christianity. Obviously, Noll's book is open to the criticism of reductionism. The nature of such a complex entity as Christianity is difficult to understand properly through such a limited sampling. Moreover, one might have qualms about the author's selection of certain specific "turning points." For instance, the Leipzig Debate (1519) might be seen as more determinative to the reformation divide and Worms as simply the final reali-

zation of it. Yet, for a book that seeks to track the trajectory of the Christian faith, these are pragmatic concessions that are a reality for any historical endeavor.

The third edition's inclusion of Vatican II and Lausanne is intriguing. Few qualms can be made for Vatican II's impact, but Lausanne's portrayal as a "turning point" is the most ambitious aspect of this book. This could be perceived as an attempt to find a Protestant equivalent, rather than a meritorious event in its own right. Admittedly, the impact of these two events on the faith is not yet fully discernible, a concession made in the Introduction (ix). Time will tell whether Noll's inclusion of the latter was actually warranted.

Regardless of whether one stands outside the Christian faith or is a follower of Jesus simply seeking to understand one's confessional heritage better, Noll's work provides a historically rooted picture of Christianity. It carefully explores each historical event with enough detail to help corroborate its inclusion in the work, yet frequently leaves the reader seeking further study. Taken as a whole, the real value of Noll's *Turning Points* is its view of the developmental nature of Christianity as men and women alike sought to flesh out their allegiance to Christ across the ages.

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Hugh J. McCann. *Creation and the Sovereignty of God.* Bloomington: Indiana University Press, 2012. ix + 280 pp. Hardback. ISBN 9780253357144. $39.95 Hardback.

This book defends the thesis that God creates the world and exercises complete sovereignty over everything in it. Overall, this work is written in admirably clear prose. One of its unique strengths is the range of issues it covers. These topics include a defense of God's existence, divine sustenance, divine eternity, the problem of evil, God's sovereignty and human freedom, an account of how God creates moral and conceptual truths, and the doctrine of divine simplicity.

The work has eleven chapters. Chapters one through three explore the existence and nature of God. For example, in chapter one, McCann defends a version of the cosmological argument for God's existence. This is the position that there must have been a first cause of the universe, and this cause is God. Atheists have challenged this view by arguing that the universe is infinitely old without any first cause behind it. However, McCann contends it is hard to maintain this position in light of the modern Big Bang theory. This theory states that the universe is not infinitely old but rather began to exist in a large explosion around thirteen billion years ago. In chapter three, McCann explores God's relation to time. Traditionally, God has been viewed as a timelessly eternal entity that exists completely outside of time. However, recently, some have argued it is better to think of God as everlasting. On the everlasting model, God, like creatures, is located in time, but, unlike any crea-

ture, He has always existed at every moment of time. McCann rejects the everlasting position in favor of the view that God is timelessly eternal. One reason is preserving a robust view of God as creator. In the everlasting position, insofar God always finds Himself locked inside the realm of time, there is a feature of the world that God did not create, namely time itself.

Chapters four through seven treat the problem of evil. McCann touches on a variety of issues in this section. These include divine sovereignty and human freedom, friendship with God, and suggestions as to why there is suffering in the world. For example, in chapter six, McCann argues that one reason why God allows His creatures to rebel against Him is to make friendship with Him possible. Becoming another person's friend requires making a free and informed decision to befriend that person. However, for a person to make such a decision to become God's friend, McCann contends that a person must understand the opposite of befriending Him, namely, being at enmity with Him. In chapter seven, McCann continues to explore reasons that God might have for allowing evil in the world. He argues that one reason is the admirable nature of lives that defeat hardship to achieve success. For example, part of the reason why we admire Beethoven as a great composer is the fact that he composed excellent music despite facing obstacles such as deafness. McCann also suggests that God might allow suffering to help people develop their character. He points out that it is through undergoing suffering that people are able to develop virtues such as patience, humility, perseverance, and trust in God.

Chapters eight through eleven explore the nature and extent of God's creative activity. In chapter eight, McCann follows Leibniz in defending the claim that our current world is the best possible "world" that God could have made. In recent times, many philosophers have rejected this position on the grounds that it seems to be too grandiose a view, since our world is riddled with many instances of suffering. However, McCann contends this position is not as implausible as it may seem. For instance, suppose that what makes a world perfect is containing an infinite amount of some commodity such as happiness. Then it is not obvious that our world is not the best possible. For, according to traditional Christian theology, in our world the saints in fact experience an infinite amount of happiness in the afterlife in heaven. In addition, chapter nine explores how God can be the creator of moral facts (e.g. the fact that murder is wrong). Here McCann develops and defends a version of divine-command theory, the view that God determines what is right and wrong by His commands. Thus, on this view, God is the one who creates the fact that murder is wrong by commanding against it.

McCann has done an excellent job of bringing together and advancing the conversation on many of the major issues discussed within contemporary, analytic philosophy of religion. Scholars and serious students will want to use this book as the starting point for thinking further about the issues it addresses.

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Marion Ann Taylor, editor. Agnes Choi, associate editor. *Handbook of Women Biblical Interpreters*. Grand Rapids, Mich.: Baker Academic, 2012. xvii + 585 pp. Hardback. ISBN 9780801033568. $44.99 Hardback.

"Where are all the women?!" A frustrated friend voiced her concern over the lack of female authors in her biblical interpretation masters program, just the type of concern this volume seeks to address. Believing that "women deserve inclusion in the histories of the interpretation of the Bible" (2), the editors provide a rich resource for biblical educators to integrate the voices of women into their instruction.

The 180 entries (each one ranging from two to six pages) arranged alphabetically (one wonders if a chronological arrangement might have created better contextual reading) highlight women who were "influential, … unique in terms of ideas or interpretive genre, or representative of the kind of interpretive writings done by a number of women at a certain period of time" (5). Even those criteria demand a winnowing, and so the editors limited their scope to the writings of women who wrote after the completion of the Bible up to the twentieth century. The more recent authors gained a place in the volume only if the woman was deceased and her writings predated the "globalization of the profession of biblical studies" (6).

Reading through the lives of these women creates a deep sense of the church universal. The questions and arguments with which the current church wrestles over the place of women in the home and in the church are nothing new. For centuries women have wondered about the same conundrums and advanced the same exegetical supports, an insight that affirms the complexity and vivacity of Scripture for all generations. At the same time their stories create a sense of sadness for what they had to struggle against and gratefulness for the doors they opened. Thus women of current generations, who certainly have struggles, also have many more options and many more pioneers to look toward as examples.

The sense of connectedness arises from the great diversity of stories told in the book. Mystics and missionaries, poets and preachers, apologists and skeptics are each situated in their own time, culture, and life situations in order to help the reader understand some of the reasons behind their stances or decisions. Then, the contributors provide examples of the woman's biblical interpretation, including her methodology along with specific examples of treatments of texts or biblical themes, which often provide lovely quotes for use in preaching or teaching. Finally, each entry provides several bibliographic resources because the shortness of the entries inevitably whets the appetite of the reader to know more.

A few examples give an indication of the insights provided by the volume. Emilie Grace Briggs owned the vocation of biblical studies almost as a birth-

right, as the daughter of theologian Charles Augustus Briggs. She blazed the trail of theological education for women in America as the first female to receive a diploma from Union Theological Seminary, graduating summa cum laude. As a member of The Society of Biblical Literature and the American Oriental Society she assisted her father in his production of the Hebrew and English Lexicon and wrote her own articles and eventually her own dissertation, where she argued for the woman's diaconate as an ordained order, but was never able to find a publisher and thus, without meeting this requirement, was unable to earn her Ph.D. She proved that whatever advantage she received by birth, she made her own, and proved herself to be a skilled interpreter in an age when most women were not allowed such a role.

Zilpha Elaw represents a very different experience of life, in which her emotive and visionary experiences motivated her biblical work of preaching and writing. Born free in Philadelphia in 1790 to a mother who eventually had twenty-three children, Elaw embodied many of the dichotomies of women of her time with an interest in the Bible. She believed that Paul admonished women to be silent and to submit, but also believed that God made exceptions, of which she was an example. She believed that women should submit to their husbands, but when her husband wanted her to stop preaching she submitted instead to the command of God to preach. She believed, as did many of the time, that women should be in the home and care for their children, but eventually had to leave her daughter in the care of another family to continue her ministry. She had to make these choices because women of her time often had only one option open to them. To do something different resulted in mental dissonance and great sacrifice.

Realizing that one volume cannot do all things, I do think it a great loss that the text under-represents non-Western and nonwhite voices, especially in the current era when the majority world will provide the majority voice in the church. That lacuna calls out to be filled by another volume, but until then, *The Handbook of Biblical Women Interpreters* gives voice to many who had been forgotten or ignored, the female half of those who have wrestled with Scripture and walked away forever changed.

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Andy Chambers. *Exemplary Life: A Theology of Church Life in Acts.* Nashville: Broadman & Holman, 2012. xvi + 224 pp. Hardback. ISBN 9780805449617. $29.99 Hardback.

In *Exemplary Life,* Andy Chambers asks what Luke's "summarizations" in Acts 2:42–47, 4:32–35, and 5:12–16 tell believers about the church's being, character, and mission. Chambers' thesis is that "Luke intended his descriptions of life in the Jerusalem church in the summary narratives [to serve] as exemplary portraits for readers" (28).

After a brief introduction, Chambers recounts in chapter 1 how a modernist approach to Acts, that relies on source, form, and redaction criticism, has truncated interpreters' abilities to adequately comprehend these "summarizations" and their message about church life. Chambers argues at the end of this first chapter for a method that relies on a narrative, rhetorical approach to understanding these passages and their placement in the book of Acts, an approach he fleshes out in detail in chapter two. The heart of the book, chapters three through six, is Chambers' analysis of Acts 2:42–47, 4:32–35, 5:12–16, and briefer summarizations about the Gentile church utilizing these narrative and rhetorical tools. The author concludes in chapter 7 that Luke intends through these summarizations to teach his readers about the church's origin (from God), characteristics (fellowship, sharing, praying, and teaching, among others), and mission (to go into all the earth with the gospel). A short eighth chapter that offers practical application for the present day church concludes the book.

Chambers' monograph is a helpful one in that it digs deeper into the church's propensity to use these texts as launching points for a practical ecclesiology. Through his intricate understanding and use of narrative and rhetorical criticism, Chambers convincingly argues that these texts are not just generic summaries of the story thus far, but crucial building blocks in Luke's construction of a theology of church life in Acts. Chambers also adroitly critiques the modern Enlightenment approaches to Acts, while at the same time appreciating the positive insights of their proponents. Additionally, Chambers adeptly weaves a narrative style with a storied, exegetical, and socio-culturally aware reading of the book of Acts. His conclusions are warranted and well supported from within the confines of his own method.

Even so, there are at least two major lacunae in Chambers' work, both of which involve the relationship of Acts and the Old Testament. To preemptively summarize, Chambers does not give adequate attention to either Acts' or the specific passages' relationship to the Old Testament. Admittedly, Chambers does mention occasionally an OT quotation, and he is able to relate the practices in Acts to parallel practices in Second Temple Judaism. But there is no connection, first of all, to the broader biblical storyline (i.e. to the story of Israel), or secondly, to specific OT background for each passage. This seems odd in a book that purports to be so heavily influenced by narrative and rhetorical approaches, as it is apparent that Luke is connecting the story of the early church to the story of Israel throughout Acts. Additionally, a key point made in Chambers' book is that the Gentile church is summarized as exemplary by Luke just like the Jewish church is in the first half of Acts. Interestingly, though, there is no mention of the storyline of the Bible and how the grafting in of the Gentiles fits into it.

While the above is not a minor criticism, at least in this reviewer's opinion, Chambers' work should still be commended for its close exegetical attention to the "summarization" passages in Acts. The monograph advances the conversation of how Acts can be both descriptive of early church life and also

prescriptive for the contemporary people of God. For this reason it should be engaged by anyone seeking to understand the issue on a more technical level.

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Stewart E. Kelly. *Truth Considered & Applied*. Nashville: B&H Academic, 2011. vii+376 pp. Paperback. ISBN 9780805449587. $29.99 Paperback.

Most discussions on postmodernism in evangelical circles tend to be polarizing. For instance, some treat it with great disdain and never acknowledge some of the important lessons that can be learned from it. Others, by contrast, naively celebrate postmodernism's emergence and try to reformulate Christianity around its teachings, never seeing how it weakens, if not destroys, the possibility of proclaiming Christianity as Truth. Thankfully, however, some are more cautious and precise in their treatment of postmodernism as they reject the bad without ignoring the legitimate concerns that it raises. Such is the case with Stewart Kelly's *Truth Considered & Applied*. To be very clear, Kelly is not a postmodern. In fact, his work is focused on arguing that there is "such a thing as truth, that objectivity, suitably modified, is still viable, that a modest rationality is defensible, and that knowledge should still be construed *veritistically*" (3). Nevertheless, he is not modern either. To put it simply, Kelly notes that there are positives and negatives with both perspectives and strives for a middle ground between them.

The book has three major sections. In Part 1 Kelly offers a careful survey of the major tenets of both modernism and postmodernism. This is one of the book's major strengths. Too often, postmodernism is presented apart from its proper historical and ideological context—the Enlightenment and modernism. Fortunately for the reader, Kelly's work does not do this. Unless one understands the particular ideas and motifs of modernism, it will be very difficult to appreciate the significance of postmodernism. On the whole, Kelly's juxtaposition of modernism and postmodernism clearly illuminates the two perspectives and allows the reader to see why postmodern thinkers reject metanarratives, human objectivity, and a correspondence theory of truth. Yet, for every supposed advantage that postmodernism has over modernism, Kelly notes that postmodernism has problems of its own.

Part 2 is largely historical in nature. Kelly walks through the last 140 years of American historiography to highlight the questions, concerns, values, and biases of historians and how these shaped our confidence, or lack thereof, in historical knowledge. This section reads a bit like an interlude from the larger philosophical discussion of the first and last part of the book. But overall, this is a very helpful section on the historiographical developments of the late 19th and 20th centuries that called the possibility of historical knowledge into question. Of most benefit, however, is the way Kelly humbly dismantles the standard objections to the possibility of historical knowledge.

In Part 3, Kelly addresses the various theories of truth and argues for a modest version of the correspondence theory of truth. As he shows, the pragmatic and coherence theories have some benefit when used as tests for truth, but ultimately fail to capture the nature of truth itself. And though the traditional correspondence theory has some challenges to it, Kelly successfully demonstrates that a more modest version "is still the best thing out there and the only game in town" (320).

There are a few places where the discussion on key ideas is not as helpful as it could be. For example, while making his point that "Reason is Not Omnicompetent" (29–31), he spends most of his time discussing why Classical Foundationalism fails. While these two issues are obviously related, he seems to conflate them and thus forfeits clarity. Also, despite the obvious value of the extensive research presented in the work, there are times when the heavy use of quotations hinders more than it helps.

Nevertheless, Kelly's *Truth Considered & Applied* is an excellent work for anyone interested in the subject matters of Truth, Modernism, Postmodernism, or general Epistemology. His treatment of the major positions and issues is balanced and constructive. Unlike many others that offer one-sided assessments of modernism and postmodernism, Kelly's approach avoids the dangers of both, while also acknowledging the valuable lessons that should be learned from each perspective. Though he admits total objectivity is not actually possible for human beings, he does not go too far by throwing objectivity out altogether. And, given the nature of reality and certain facts about the world, he is a strong proponent of the possibility of gaining knowledge and making truth claims. This is definitely a valuable work. I commend it to anyone who wants to understand the issues.

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Craig G. Bartholomew and Ryan P. O'Dowd. *Old Testament Wisdom Literature: A Theological Introduction*. Downers Grove, IL: IVP Academic, 2011. 336 pp. Hardback. ISBN - 9780830838967. $30.00 Hardback.

In this volume, Craig G. Bartholomew, H. Evan Runner Professor of Philosophy and professor of religion and theology at Redeemer University College (Ancaster, ON) and Ryan P. O'Dowd, former professor of Old Testament at Redeemer University College and current pastor at Bread of Life Anglican Church (Ithaca, NY), have "opened a dialogue about what it means to embrace and embody a theology of Old Testament Wisdom literature today" (16). After introductory chapters exploring the nature of biblical wisdom, setting the context of ancient wisdom, and defining the character of biblical poetry, they offer an overview and theological interpretation of Old Testament wisdom, focusing on Proverbs, Job, and Ecclesiastes. In addition, a close exegetical and theological reading of one important poem from each book is provided.

Though wisdom was often interpreted allegorically in its reception history, Bartholomew & O'Dowd stress the "totalizing" nature of biblical wisdom, "Hebrew wisdom is not just about activities like sewing, farming, building, or reasoning on their own. It is about how all such activities find their meaning in the whole of God's created order" (24). Following van Leeuwen, biblical wisdom is characterized by four traits: Wisdom (1) begins with the fear of Yahweh, (2) is concerned with discerning the order God has built into creation, (3) provides discernment for particular order and circumstances in our lives, and (4) is grounded in tradition, particularly the theology of creation.

Next, the authors examine wisdom literature in the ancient world, focusing particularly on Egypt and Mesopotamia. While remarkable similarities between ancient Near Eastern collections of wisdom show that these nations influenced one another (e.g., Prov. 22:17–24:22 & *Instruction of Amenemope*), Bartholomew & O'Dowd highlight the uniqueness of Israel's wisdom, resulting from its basis in a monotheistic worship of Yahweh. Each culture viewed wisdom as a key to unlocking the "god-king-creation nexus," but Israel's theological distinctive altered its conception of order in the world.

Moving to the Old Testament wisdom books, these authors seek to retrieve "the immense power of Proverbs," stressing that this book presents "the ABCs of biblical wisdom when life is generally going right" (74). Using "the fear of Yahweh" as their governing theme, the book is divided into three main sections: Proverbs 1–9 (ideal wisdom), 10–29 (wisdom in random events of daily life), and 30–31 (two "extreme" conditions). The fitting nature of the book's final poem (Prov. 31:10–31) is aptly noted, combining its governing theme with daily works of wisdom in the life of an anonymous woman. However, while "the fear of Yahweh" certainly provides unity to the book (14 occurrences), the claim that "its placement illumines main divisions in the proverbial material" (80), later specified as Proverbs 1:7, 9:10, and 22:4 (81–82), does not explain the authors' major division between chapters 29 and 30 nor the inclusion of Proverbs 22:4 as a main seam in the book. Also, the presence of this theme in the "Sayings of the Wise" (23:17; cf. 22:19) was overlooked, which highlights a main difference with Egypt's *Amenemope.*

Considering Job and Ecclesiastes, Bartholomew & O'Dowd stress that "the wisdom of Proverbs is not a simple path but must be combined with faith and endurance" (138). Again, wisdom's foundation takes center stage, as Job's story opens with contrasting claims—God affirms Job's fear of Him while "the satan" questions it (1:8–9). But amidst his suffering, Job's dilemma is that he believes that God knows the way of wisdom and grants it to those who fear Him (28:23–28), but he does not have the wisdom to understand why the righteous suffer in God's good and ordered world (142). The authors aptly note that the divine speeches (Job 38–41), rather than *simply* a rebuke for Job's arrogance, highlights God's power and wisdom in creating and ruling His world, to restore Job's humility and reassure his faith in the midst of mystery and suffering (148). One omission though is any discussion of Job's

hope and redeemer (13:15; 19:25–26). The chapter concludes with theological implications for pastoral counseling, epistemology and theodicy.

In contrast to Proverbs, Qoheleth's wisdom, with which he searches for life's meaning, is not based in the fear of Yahweh but in his own reason, observation, and experience alone (199). Yet, amidst the description of this futile, man-centered quest, there are numerous passages which encourage one to fear God and enjoy the pleasures of life as His good gifts (2:24–26; 3:10–15, 16–22; 5:1–7; 7:23–29; 8:10–15; 9:7–10; 11:7–12:7). The authors explain this tension as a battle between the teachings of Qoheleth's youth as a believing Israelite and his life experiences that seem to contradict conventional wisdom (202). Bartholomew & O'Dowd suggest that ultimately the two speakers (narrator and Qoheleth) come to the same conclusion: wisdom must begin with the fear of Yahweh (12:1, 13).

The concluding chapters explore wisdom in the New Testament and a Christian theology of wisdom for today. A handful of editorial mistakes notwithstanding (e.g. reduplicated terms and formatting errors in the Kierkegaard quote, 167), Bartholomew & O'Dowd have produced an invaluable theological introduction to Old Testament wisdom, commendable reading for both scholar and educated layperson. This volume will be a close companion as I study and teach courses on this subject.

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John Painter and David A. deSilva. *James and Jude.* Paideia Commentaries on the New Testament. Edited by Mikeal C. Parsons and Charles H. Talbert. Grand Rapids: Baker Academic, 2012. xiv +256 pp. Paperback. ISBN 9780801036347. $27.99 Paperback.

In the last five years, scholars and students of the New Testament have seen a handful of commentaries published on James and Jude (e.g., Vlachos [EGGNT, 2013], Giese [Concordia, 2012], Keating [CCSS, 2011], McKnight [NICNT, 2011], Osborne [CBC, 2011], Varner [2011], Donelson [NTL, 2010], González [Belief, 2010], Hartin [Sacra Pagina, 2009], and McCartney [BECNT, 2009]), each approaching the text of these letters from varying perspectives and with different areas of concentration. In this commentary, John Painter (Professor of Theology, Charles Sturt University School of Theology) covers James, and David A. deSilva (Trustees' Distinguished Professor of New Testament and Greek, Ashland Theological Seminary) deals with Jude. Neither author is new to the epistle concerned, which enriches their discussion found here in the Paideia series.

One of the highlights of this commentary (and the series as a whole) is that the authors present their own positions and supporting arguments instead of simply presenting differing positions. The authors do interact with differing positions, but not to the point that the reader cannot identify what the authors' positions are and why (e.g. deSilva's discussion on rhetoric and

the ending of Jude; see 218–219). Painter's discussion may raise some flags in certain evangelical circles, mostly because of his view on the Patriarchate and James' authority (27–30) as well as the late date that he ascribes to the text (25). Fortunately, neither of these two positions have very much influence on his discourse-unit analyses that follow the main introduction.

Before each analysis, the authors also provide a general introduction with relevant information for the section at hand. Painter's introductions concentrate more on lexical discussions (e.g., *hapax*, uses in the LXX, etc.) given James' unique vocabulary throughout the letter. DeSilva's introductions cover major textual variants, similarities to extra-biblical literature from the first century, and other relevant topics. When readers move to the main analysis of the text, they will not find the authors looking under every grammatical rock or exploring every exegetical possibility. Instead, Painter and deSilva alike provide sound syntheses of each major discourse unit with focused attention on important lexical and grammatical issues. Finally, each discourse-unit analysis concludes with a discussion of the text's theological implications for the 21st century. Throughout the entire commentary, call-out boxes are provided to supplement discussions on various themes or issues (e.g., the uses of imperatives and rhetorical questions in James, lexical analyses, etc.).

No commentary exists in which a reviewer wholeheartedly agrees with everything. For example, Painter says ἀδελφός is in "the position of emphasis" in Jas. 1:9 (69). ἀδελφός precedes ταπεινός in word order simply because this is how one constructs the restrictive attributive position. A better observation might have been why James chose to use the restrictive attributive position instead of the ascriptive one (ταπεινὸς ἀδελφός), the former being more emphatic than the latter. Issues like these are minor quibbles though. Readers should exercise greater caution, for example, when it comes to Painter's position that James did not write the letter attributed to his name. And in the case of Jude, deSilva, like many others, argues that Peter made use of it when he wrote his letter (e.g., 2 Pet. 3:3 and Jude 17–18). From Peter's perspective, however, the mockers were yet to come (ἐλεύσονται); by the time Jude writes, these intruders have already crept in (παρεισέδυσαν). Nothing in the text warrants Petrine dependence on Jude.

According to the editors, upper-level undergraduate and graduate students of biblical studies programs are the target audiences of the Paideia series (ix). While the analyses of James and Jude are far from exhaustive, the discussions on the Greek, rhetoric, and social milieu of the first century are valuable to those beyond the target audience. The exegetical discussions, especially concerning the Greek language (i.e., lexical analyses and grammatical constructs), are not loaded with linguistic jargon and complicated terms that may have frightened many pastors and other Christian servant-leaders in the past. The analyses are linguistically informed and tactfully presented, written as if Painter and deSilva had this broader audience in mind.

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