SOUTHEASTERN

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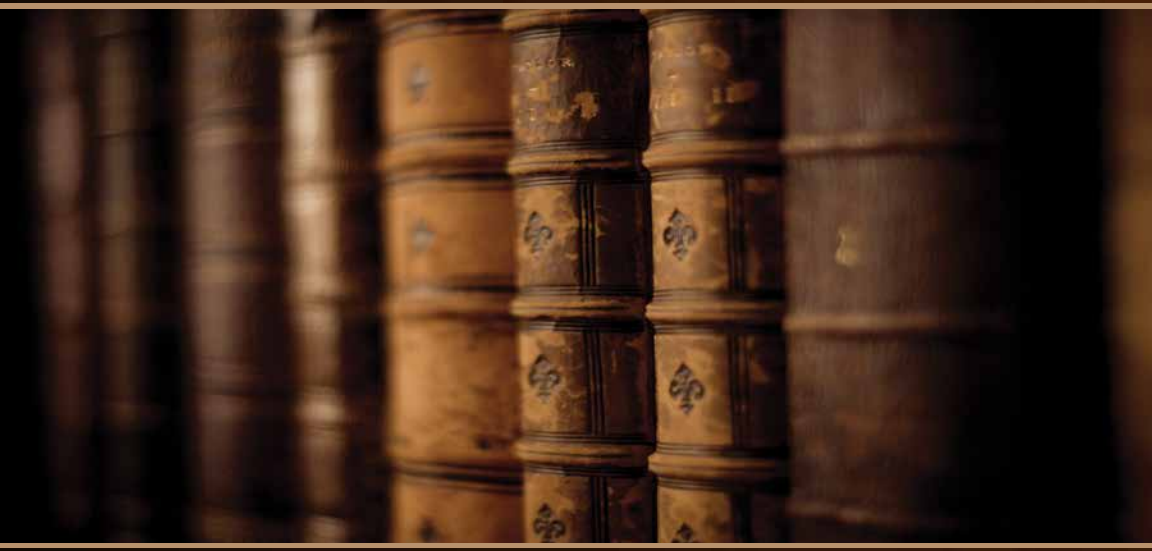

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CONTENTS

ARTICLES

BOOK REVIEWS

STR 7.2 (Winter 2016): 125–52

Book Reviews

Craig G. Bartholomew. *Introducing Biblical Hermeneutics: A Comprehensive Framework for Hearing God in Scripture.* Grand Rapids: Baker Academic, 2015. 640pp. Hardback. ISBN 978-0801039775. $44.99.

The making of many books on the interpretation of the Bible has no end. In recent decades such book making has only proliferated in a Western culture that bends (or fractures) under the weight of postmodernism and nihilism. It is within and because of this context, one of "much darkness in our world," that Craig Bartholomew offers his approach for "healthy biblical interpretation." For Bartholomew, healthy biblical interpretation enables readers of Scripture to excavate from it the hidden pearl of great price, namely Jesus Christ (p. 5).

To excavate and enjoy this pearl he presents an interdisciplinary framework for hearing God's address in Scripture. Bartholomew believes such hearing is the starting point and goal of biblical interpretation. He assumes a Trinitarian hermeneutic and a communication model of Scripture to achieve this goal (pp. 5–16, 410–15).

Bartholomew organizes *Introducing Biblical Hermeneutics* into five parts: approaching biblical interpretation (part one); biblical interpretation and biblical theology (part two); the story of biblical interpretation (part three); biblical interpretation and the academic disciplines (part four); and the goal of biblical interpretation (part five). In part one, he describes his Trinitarian hermeneutic (chapter 1) and the important role of listening to God through Scripture (chapter 2). He responsibly employs *lectio divina* ("divine reading") as a method for such listening. Part two on biblical theology contains the story of the Bible (chapter 3) and the related story of biblical theology (chapter 4).

In part three, then, he proceeds with a history of biblical interpretation, covering the traditions in which we read (chapter 5), early and medieval Jewish interpretation (chapter 6), the Renaissance, Reformation and Modernity (chapter 7), and the history and theology of the canon (chapter 8). Part four includes his discussion of biblical interpretation and related academic disciplines: philosophy (chapter 9), history (chapter 10), literature (chapter 11), theology (chapter 12), and the role of Scripture within the university (chapter 13). Bartholomew concludes in part five with discussions of the Epistle to the Hebrews (chapter 14) and preaching the Bible (chapter 15).

A close reading of *Introducing Biblical Hermeneutics* confirms what one perceives at a quick glance: Bartholomew offers a complex but compelling framework for biblical interpretation. The convictions described in chapters 1–2 rightly ground his framework in the reality of God's revelation in Scripture. From this foundation, he interacts ably with diverse fields that impact

the process and goal of biblical interpretation. What is more, he often provides exegetical discussions that illustrate the implications of one component of his framework (e.g., philosophy and language in exegesis, pp. 329–34). Throughout, Bartholomew interacts with an astonishing amount of secondary literature. As a result, readers learn about lesser-known but important figures such as J. G. Hamann in addition to Augustine, Calvin, and Kant (pp. 293–97).

Part four contains the bulk of Bartholomew's work (204 pages), and this is where he shines. He presents a well-informed and balanced discussion of the roles of philosophy, history, literature and theology in biblical interpretation. Specifically, his awareness of the history of hermeneutics (part three) informs his suggestive theory of history drawn from biblical history. He traces well the rejection of Scripture as revelation through the line of Spinoza, Lessing, and Kant. Bartholomew then argues persuasively that such rationalist, antiseptic readings of Scripture leave little to proclaim and bankrupt the Church's faith. His approach instead serves to feed the Church (see especially pp. 344–50).

Other positives could be mentioned in a longer review, but two drawbacks deserve mention here. At times Bartholomew's strength—his great command of diverse secondary literature—becomes a weakness. He often cites important academic arguments as examples for his already theoretical discussion. Occasionally, it seems readers are expected to know the broad arguments of the secondary literature to which he refers (e.g., p. 529). Thus, one must read the footnotes very carefully. (And those who do so will undoubtedly learn a great deal!) Also, in the final chapter on preaching, Bartholomew addresses the issue of application theoretically. Unfortunately, he does not refer to any sermons that put the theory on concrete display. Perhaps interaction with a few exemplary sermons, outside the opening quotations, would have aided the synthesizing role of this final chapter.

These minor weaknesses aside, Bartholomew presents a viable and helpful framework for hearing God's address in Scripture. The breadth of *Introducing Biblical Hermeneutics* will especially help advanced students and teachers of hermeneutics. Serious pastors who consider the varied implications for proclamation will be stirred to listen anew to God's words in Scripture. Bartholomew's work, then, deserves attention from anyone serious about excavating Scripture for the hidden pearl of great price, Jesus Christ.

Grant D. Taylor
Birmingham, Alabama

Christopher J. H. Wright. *How to Preach and Teach the Old Testament for All Its Worth*. Grand Rapids: Zondervan, 2016. 288 pp. Paperback. ISBN 978-0310524649. $18.99.

Christopher Wright is well known among Christians as an evangelical

scholar, preacher, and writer who specializes in the study of the Old Testament. He has authored works such as *Old Testament Ethics for the People of God*, *Knowing Jesus through the Old Testament*, *The Mission of God: Unlocking the Bible's Grand Narrative*, *The God I Don't Understand*, and commentaries on books like Deuteronomy, Jeremiah, Lamentations, and Ezekiel. Wright is the International Ministries Director of the Langham Partnership, a ministry that provides training and literature to Christians and pastors worldwide.

Wright begins this book with the assertion that many preachers do not preach regularly from the Old Testament. That assertion is surely true and demonstrable. The church's lack of teaching from the Old Testament is problematic for several reasons, one of which is that the Old Testament constitutes over 70% of the church's Bible. Publishers have recognized this problem and have produced several books in recent years that seem to offer help. However, most such books have been written by Old Testament specialists who do not preach on a weekly basis. The result is more help in theory than in practice. Readers are confronted with general information about how the Old Testament is put together, or authors' unique hermeneutical perspectives that may shed light on how one might approach preaching Old Testament texts. Such information is interesting, but it falls short of helping local church pastors develop sermons from the Old Testament week-by-week. In that context, Wright's book is a breath of fresh air.

Wright has taught a seminar in preaching the Old Testament to pastors and lay leaders in various international settings, and *How to Preach and Teach the Old Testament* grew out of that seminar. Persons who want to teach or preach from the Old Testament will find help in Wright's book for at least four reasons. First, the book is accessible. Wright uses simple, even conversational language. The reader gets the feeling of sitting down with Wright over tea and chatting with him about how to preach from the Old Testament. He avoids footnotes almost completely and writes statement like, "I reckon" and "I really don't know." The lack of academic jargon helps all readers to access Wright's content readily and to think about how to put it to use.

Second, the ideas of the book are transferable. Local church pastors and Bible teachers not only look for Bible content to teach their people; they also look for ways to teach that content that will make sense to their people. The language Wright uses is immediately transferable to people who are not Bible scholars or even Bible students. For example, in his review of the typical pattern of the lament psalms, he does not call the elements of the pattern "a cry to God for help" and next "a prayer for help and deliverance" (as I do in OT Intro courses!). Instead, he calls them "God, I'm suffering pretty badly here," and "God, you aren't doing anything to help me right now, and I desperately need you to." Wright also includes copious illustrations that help learners to grasp more difficult concepts. Such word pictures are typical of a great teacher and a helpful book.

Third, Wright's approach is Christological. Showing how Old Testament texts teach or lead to Christ is expected from the person who wrote *Knowing*

Jesus through the Old Testament, and Wright delivers. He is careful to point out, however, that Christian preachers should first consider every Old Testament text in its own historical and canonical context. Only then can we find the ways texts lead to Christ. Wright also emphasizes an important distinction—not every Old Testament text is *about* Christ, but every text *leads somehow* to Christ. Wright then proceeds to show readers *how* various Old Testament texts lead to Christ.

Fourth, Wright has produced a practical book. For each Old Testament literary genre, he supplies a chapter to help readers understand that genre, then a chapter to help readers preach or teach from that genre. Since so many Christians and pastors need help in understanding and applying Old Testament law, Wright's brief but helpful treatment of that genre is worth the price of the book.

Of the books that claim to offer readers help in preaching the Old Testament, Wright's work is the most helpful recent effort this reviewer has seen. Still, if one asks whether this book will help in the week-by-week preparation of sermons from Old Testament texts, the answer is not that simple. Much of the book serves as an introduction to the genres of the Old Testament. While such basic hermeneutical information is enormously helpful to many preachers and will prevent interpretation errors, it is also the kind of education one receives in a seminary or Bible college. Hence, some parts of the book will be a review for readers who have had access to advanced theological training. It is even unlikely that the book will provide much help at all for seminary graduates *unless* such readers give thoughtful attention to the numerous "Checklist" sections throughout the book. The checklists are lists of questions preachers and teachers should ask about their expositions of Old Testament texts. The checklists are specific, practical, and so carefully written that they can be used to check one's exposition of a text in any Old Testament genre on a weekly basis before one preaches. Thus, this book can be a helpful tool for all who serve the church by preaching and teaching the Bible.

Allan Moseley
Wake Forest, North Carolina

Rodney A. Whitacre. *Using and Enjoying Biblical Greek: Reading the New Testament with Fluency and Devotion*. Grand Rapids: Baker Academic, 2015. 258 pp. Paperback. ISBN 978-0801049941. $24.99.

The hardest part about learning Greek is not vocabulary, nor is it the commitment to memory of paradigms, though that definitely makes most students gnash their teeth. The hardest part is not understanding verbal aspect or figuring out the whole idea of first and second aorists. The hardest part is not even the Greek courses themselves, which students take in seminary or at local churches. The hardest part is actually *using Greek* when those courses are finished! So, *Using and Enjoying Biblical Greek* by Rodney A. Whitacre (Professor of Biblical Studies, Trinity School for Ministry) is designed to

help students of the New Testament "get back into Greek" and "discover for themselves its joys and benefits" (p. vii).

The book is divided into seven chapters (164 pages) and five appendices (75 pages). The first chapter is the introduction, which contains a discussion on fluency. Chapter two discusses ways Greek students can increase their knowledge of vocabulary, such as paying attention to suffix morphemes, prefixed prepositions, cognate words and semantic domains, and etymology. Here Whitacre challenges students to move beyond studying vocabulary based on frequency in Greek corpuses, though that is still a helpful approach. He provides readers with various routes to reach the goal of knowing the words found in the New Testament. He discusses suffix morphemes but does not specifically point out how these features are important for exegesis (e.g., distinguishing between δόσις and δώρημα in Jas 1:17), other than simply committing words to memory. In any event, this chapter points readers to valuable resources like Bruce Metzger's *Lexical Aids for Students of New Testament Greek* (especially part two) and concludes with some strategies for studying vocabulary. In chapter three, Whitacre provides a survey of traditional paradigms associated with beginning Greek grammars (from the definite article all the way to participles and principal parts). Most paradigms are followed by some annotation that assists readers in best practices for understanding and memorization.

Chapter four focuses on sentences in Greek—their components and formation. The author provides examples of word order patterns and different parts of speech (e.g., prepositions and participles). Marking the parts of speech in Greek and English within the examples would definitely make them more useful for people that have lost their Greek and are just diving back into the language. Other matters, such as word order, the definite article, and discourse markers, are treated ever so slightly. The largest section of this chapter though deals with marking texts in ways that "sort out the flow of difficult sentences or passages" (p. 88). Three techniques are explained: (1) chunking, (2) sentence scanning, and (3) sentence mapping. Examples in English and Greek are provided for Acts 2:22–24 and Acts 9:1–2. Nevertheless, using one example to contrast a diagram in English and Greek, in order to show the importance of diagramming in Greek, would have been extremely beneficial (e.g., Matt 28:19–20a, where English translations have two finite verbs ["go and make disciples"], but Greek has only one [μαθητεύσατε]).

In chapter five, Whitacre offers some insights as to how individuals can increase their familiarity with and fluency in the Greek language. He recommends skimming over passages and paying attention to the individual words (e.g., case, person, gender, stem), then scanning—paying attention to the number of clauses, how elements of the sentence are expanded (e.g., participial clauses)—and then rereading the passage several times. Chapter six, perhaps the most unique part of this book, is entitled "Utilizing Greek in Meditation." Basically *meditation* is reading a passage over and over again until

it is memorized (p. 120). Why do this? Whitacre says, "This slow, thoughtful rereading and then recitation from memory allows the text to seep into your mind and imagination in very powerful ways that touch the heart, the will, and the emotions" (p. 120). He wants students of Greek to (1) spend time with the text and the God of the text and (2) labor over the text as skilled workmen. At the same time, his "hybrid approach" (pp. 126–27) is quite strange. He says a historical-grammatical hermeneutic is foundational, yet he encourages readers basically to allegorize passages they are studying.

Finally, chapter seven contains a number of examples that incorporate the principles and techniques outlined in the previous chapters. To conclude, this book is one step towards using Greek. Learning Greek happens when people use it. Knowing everything about a language is not a prerequisite to using it. And a Greek course will only get students so far. Whitacre encourages Greek students to get into the Greek text and pursue fluency "one sentence at a time and one passage at a time" (p. 4). And every book that encourages students to pick up their Greek New Testament and start using it should be commended.

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Helen K. Bond and Larry W. Hurtado, eds. *Peter in Early Christianity*. Grand Rapids: Eerdmans, 2016. xxii + 358 pp. Paperback. ISBN 978-0802871718. $40.00.

This collection of essays had its origins in a July 2013 conference sponsored by Edinburgh University's Centre for the Study of Christian Origins. The introductory essay by Larry W. Hurtado surveys the scholarly contributions to Petrine studies of Oscar Cullman, Martin Hengel, and Markus Bockmuehl. The work is then divided into five essays on the "historical Peter," five on Peter in the New Testament, seven studies on Peter in post-New Testament writings and traditions, and closes with concluding observations by Bockmuehl.

Sean Frye begins the historical Peter section by exploring the historical/cultural background of Bethsaida and 1st century commercial fishing. Margaret H. Williams examines the variations in Peter's name in the New Testament in light of contemporary naming practices, concluding that Jesus gave him the Aramaic nickname *Kephas*, which was translated into the Greek *Petros* with the expansion of the gospel among predominantly Greek-speaking peoples. Helen K. Bond cautions against too quickly dismissing Papias's testimony of the link between Peter and Mark's Gospel, and at the same time against giving that connection too much interpretive significance. Jonathan W. Lo responds to the question of the historicity of Peter's speeches in Acts, deeming the evidence inconclusive, but asserting that Luke was more concerned with historicity than is usually recognized. Timothy D. Barnes reconstructs the circumstances surrounding Peter's death, focusing on John 21:18–

19 and extra-biblical evidence. He concludes Peter was burned alive in Rome in AD 64.

Beginning the essays assessing Peter in the New Testament documents, John R. Markley proposes that the portrayal of Peter as imperceptive in the Synoptics is not an unfavorable or negative portrayal of the person of Peter, but the appropriation of an apocalyptic motif that emphasizes the incapacity of humans to fully perceive divine revelation and actually serves to authenticate him as a recipient of God's revelation. Jason S. Sturdevant argues that most understandings of the narrative development of Peter's characterization are too focused on his portrayal vis-à-vis the disciple Jesus loved and fail to recognize that it was Jesus guiding Peter through his own discipleship process that forms him into the apostle he becomes. Finn Damgaard asserts that Luke's narration of Peter's denial, repentance, and return to Jesus becomes, together with Paul's conversion experience, the paradigm for repentance and conversion that enables him to become one who proclaims that repentance. Sean A. Adams turns to the tradition of Peter's literacy, concluding that his portrayal as an authoritative interpreter of Scripture legitimizes him as a guarantor and proclaimer of the Christian faith. However, Matthew V. Novenson asks the question, Why are there any Petrine letters instead of none? Denying their authenticity, he characterizes the existence of 1 and 2 Peter as "an anomaly . . . a happy accident" (p. 157)!

Initiating the section on Peter in post-biblical traditions, Todd D. Still looks at Peter in the Apostolic Fathers. He argues they preserve a multidimensional portrait of Peter, while surprisingly lacking many significant memories of Peter from the Gospels, including the rock, holder of the keys to the kingdom, and denier, to name but a few. Paul A. Hartog asserts that even in letters addressed to churches which Paul planted (specifically *1 Clement* and Polycarp to the *Philippians*), Peter is tangibly present (explicitly in *1 Clement*, implicitly in *Philippians*) as a fellow participant with Paul within the apostolic sphere. The elusive *Preaching of Peter*, known only through fragments in Clement of Alexandria's *Stromata* and Origen's *Commentary on John*, is the basis of William Rutherford's attempt at a historical reconstruction of the nature and theological emphases of the community that produced it. Tobias Nicklas surveys the Petrine tradition preserved in select gnostic texts, noting that some are written against him, some downplay his significance in comparison to other figures, while other texts claim his authority as the basis of their teaching. Paul Foster investigates the apocryphal gospels, acts and epistles, finding in them varied representations of Peter, ranging from refutation to support for their own theological assertions. Paul Parvis's question "When Did Peter Become Bishop of Antioch?" is not a historiographical question concerning Peter, but an exploration of the development of a legend whose origin he traces to Jerome. Peter Lampe explores Roman archeology for traces of Peter's presence and preservation. He concludes that veneration of Peter served as the precedent for future generations of martyrs, and his martyrdom be-

came a symbol of God's salvation. In his concluding essay, Marcus Bockmuehl assesses Peter in the writings of the Catholic theologian Hans Ur von Balthasar in light of the New Testament portrayal of Peter.

Bond and Hurtado provide a helpful collection of essays on an important, yet often neglected subject of New Testament scholarship, the apostle Peter. While evangelicals have much greater confidence in the historicity and authenticity of the New Testaments texts, these essays for the most part are a corrective to much of the extreme skepticism of previous generations of scholars and are a useful resource for any historical investigation into Peter and the traditions surrounding him.

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Gary G. Hoag. *Wealth in Ancient Ephesus and the First Letter to Timothy: Fresh Insights from Ephesiaca by Xenophon of Ephesus*. Bulletin for Biblical Research Supplement 11. Winona Lake, IN: Eisenbrauns, 2015. 266 pp. Hardback. ISBN 978-1575068299. $49.50.

This monograph serves as the published version of Gary G. Hoag's doctoral thesis completed under the supervision of Philip Towner and Stephen Finamore at Trinity College, Bristol University. In order to offer new insights into the debate regarding how Christians viewed wealth in the ancient world, Hoag brings fresh evidence forward from *Ephesiaca* by Xenophon of Ephesus. This work was largely overlooked by scholars because it has only recently been dated to the mid-first century. Hoag employs a socio-rhetorical methodology (as developed by Vernon K. Robbins) to examine *Ephesiaca* alongside five passages in 1 Timothy.

Ephesiaca is a story about a rich young Ephesian couple (Anthia and Habrocomes) who fall in love and endure a series of hardships that test both their character and love for each other as well as their commitment to Artemis. Because this work was recently dated to the mid-first century by classical and biblical scholars, it comes into view as a contemporary document to the ministry of Paul in Ephesus as recorded in Luke's Acts of the Apostles. Because it contains many of the same terms or themes related to wealth that appear in 1 Timothy, it also provides rich insight into the social and cultural world to which 1 Timothy was written.

After introducing *Ephesiaca* and discussing his research method (chapter 1) and sketching a Sitz im Leben of the rich in first-century Ephesus based on ancient evidence and *Ephesiaca* (chapter 2), Hoag devotes the remaining five chapters (3–7) to discussing five texts in 1 Timothy with wealth in view: 2:9–15, 3:1–13, 6:1–2a, 6:2b–10, and 6:17–19. Just as Luke presents Artemis as central to life for the people of Ephesus (cf. Acts 19:28), much of the insight gained from Hoag's exploration of primary sources revolves around the prominence of Artemis and her temple, the Artemisium. Generally speaking, the Artemisium served as a cultural and religious center where Ephesians

and visitors from around the world made offerings and honored the goddess who was viewed in antiquity as the author of all life. Specifically, the wealthy played key roles in her priesthood and supported her temple, which served as a bank for the well-to-do in the ancient world.

In this social and religious context, why does the author of 1 Timothy restrict women from wearing plaited hair with gold and pearls (1 Tim 2:9)? Based on its use in *Ephesiaca,* Hoag suggests that the rare term translated "braided" or "plaited" (πλέγμασιν) "appears to point to a hairstyle that was closely associated with the goddess, Artemis" (p. 79). Furthermore, "the call to avoid adornment with costly clothing also seems to point to the cultural norm of dressing to imitate and serve Artemis" (p. 79). Thus, Timothy should instruct the Christian women of Ephesus to renounce their devotion to Artemis and instead offer their allegiance and service to the one true God. This includes ceasing to promote her myth that included a false view of the origin of man and sin. Because Artemis was also known as the goddess of childbearing, Timothy must also remind Christian women in Ephesus that they need not fear the threat of the vengeance of the goddess during childbearing but remain faithful to God.

After investigating 1 Tim 3:1–13 with the aid of ancient sources and *Ephesiaca*, Hoag determines that the qualifications for leadership would have sounded radically countercultural to an Ephesian audience. While some of the qualifications in 1 Timothy may have been familiar, leaders were to be chosen based on their character rather than their noble birth. In addition, Paul seems to require leaders to abandon the benefactor model, which was rooted in greed and selfishness, for a service model following the humble example of Jesus.

The last three chapters deal with slaves, masters, false teachers, and the wealthy. In these chapters Hoag uses ancient evidence and *Ephesiaca* to help modern readers see many ways the Artemis cult and her wealthy supporters served to keep people's loyalty. False teachers, for instance, promulgated myths associated with the Artemis cult. Furthermore, "the people who propagate this myth are prominent citizens who can trace their genealogy back to the founding of the city" (p. 187, cf. 1 Tim 1:3–4). Hoag argues that the rich should not feel confident because they have placed their riches in the Artemisium, but rather their confidence should be in God. He concludes by suggesting that the teachings on wealth in 1 Timothy are countercultural and therefore consistent with the trajectory of other NT teachings.

The main strength of this book is that is it well-conceived and executed. From beginning to end, the author presents a clear thesis that is backed by rigorous research and solid documentation. Especially noticeable is his careful attention to primary Greco-Roman and Jewish sources. For any reader wondering what a model dissertation looks like, this is it.

There are, however, possible concerns that surface regarding the thesis of this work. First, although the mid-first century (c. 50 CE) dating of *Ephesiaca* proposed by James O'Sullivan in 1996 has been tested widely and upheld by

classical and biblical scholars, if additional evidence came forth that suggested a later date for *Ephesiaca*, Hoag's work would lose much of its strength. Another concern relates to how much of *Ephesiaca* is true to life and how much of it is embellished. Can we assume Xenophon of Ephesus has knowledge of life and society in Ephesus? Hoag notes that ancient sources identify him as a historiographer, though he admits that little else is known about that author. Also, while Hoag compares what he finds in *Ephesiaca* alongside other ancient sources, one wonders if certain terminological parallels are enough to establish a firm connection between ancient clues and 1 Timothy.

These questions notwithstanding, Hoag's work is compelling and serves as an excellent model for those seeking to make a solid contribution to the world of scholarship.

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L. Timothy Swinson. *What is Scripture? Paul's Use of Graphe in the Letters to Timothy*. Eugene, OR: Wipf & Stock, 2015. x + 205 pp. Paperback. ISBN: 978-1625641007. $26.00.

In *What is Scripture?*, L. Timothy Swinson tackles the New Testament (NT) canon's awareness of its own scriptural status by closely examining Paul's use of γραφή in his two letters to Timothy. He contends that γραφή in 1 Tim 5:18 refers to Luke 10:7 and πάσα γραφή in 2 Tim 3:16 refers to extant apostolic writings, which include Luke's gospel and Paul's writings (p. 1). Swinson provides a balanced approach that considers both diachronic and synchronic considerations while favoring synchronic literary and semantic evaluations. He effectively argues that Paul gives the NT equal scriptural status and authority as the OT (p. 1). Swinson builds a persuasive cumulative argument in which he draws out intertwined implications: (1) Paul employs γραφή to refer to a written, authoritative body, not merely traditions, (2) Paul advances an apostolic proclamation for teaching in written form alongside the OT, (3) key lexical links in these letters set Luke's gospel as a core piece of Paul's authoritative writing, 4) claims of a late authoring of these epistles or of their disunity lack evidence, and 5) Paul's usage of γραφή proves consistent across these two letters (p. 185).

In chapter 1, as he lays out his thesis and his primary question, Swinson acknowledges the breadth of scholarship that runs against his work. Then, in chapter 2, he mutes the relative importance of critical diachronic questions of authorship and unity by focusing on historical and linguistic evidence. In so doing, Swinson effectively sets his thesis as a plausible solution to its question.

In chapter 3, Swinson moves to the meat of his project by examining 1 Timothy and the role of γραφή as a central discourse feature (p. 45) so that the terms and concepts from the letter's other sections may set parameters

for its use in 1 Tim 5:18. He frames, therefore, his ultimate interpretive options by relating similar terms and concepts into a "semantic stream or discourse flow" (p. 45). In particular, his methodology shows that Paul's desire to preserve sound gospel teaching and to correct false teachers shapes 1 Tim 5:18 (pp. 46, 82). These priorities set "apostolic proclamation" (p. 83) as the letter's most important element and lead Swinson to assert that Paul defines more than only the OT as Scripture. He positions this apostolic proclamation as a message beyond the OT's domain that must be present in the letter because of its priorities. However, Swinson never clearly defines the interpretive relationship between the OT and NT, which might limit the need to divide such proclamation from the OT (p. 83). Because his argument builds cumulatively though, this limitation does not overturn his argument.

In chapter 4, he zeroes in on 1 Tim 5:18's literary context. Specifically, Swinson legitimizes this verse's citation of Deut 25:4 (pp. 87–93) before drawing out his critical truth: 1 Tim 5:18's lexical connections to Luke 10:7 surpass those of Deut 25:4. That is, if the lexical connections to Deut 25:4 prove valid, then the reference to Luke 10:7 demands similar if not superior credibility (pp. 93–110). This chapter underscores one of the great values of this book's argument: solid and accessible logic that is cleanly organized.

In chapter 5, Swinson pivots to 2 Timothy. The semantic streams of this epistle compare the apostolic proclamation to many parallel terms (p. 141). Ultimately, Swinson shows that "Paul deems both πάσα γραφή and τα ιερά γράμματα as compatible with the apostolic gospel tradition" (p. 137). In chapter 6, detailed grammatical analysis of 2 Tim 3:16 joins with literary comparisons of the surrounding sections to demonstrate that the specific declaration and emphasis on "all" makes the most sense if "all" has more than one referent: the OT *and* the apostolic gospel (p. 150). Again, he drives for a disconnect between the OT and NT to define implications of "all," but he does not sufficiently clarify the relationship between the testaments (pp. 140–41, 153–54). At times, he admits OT continuity or its compatibility as gospel proclamation (pp. 136–37) but neglects to draw out the logical implications. If the apostolic proclamation were indeed exegesis of the OT, for example, then the *necessity* of an additional written body would be minimized, limiting his conclusion but not overturning it.

Finally, Swinson examines Philo and others in chapter 7 to show that every usage of the term is "written or drawn" (p. 161). Ultimately, a written gospel proclamation is reasonable. Chapter 8, in conclusion, effectively restates his thesis and argumentation that "helps to guard, and perhaps even to advance, a high view of both OT and NT" (p. 186). So, *What is Scripture?* provides a refreshingly well-organized analysis that will allow multiple audiences to test its ideas for many years.

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Ladson, South Carolina

Rodrick K. Durst. *Reordering the Trinity: Six Movements of God in the New Testament*. Grand Rapids: Kregel Academic, 2015. 372 pp. Paperback. ISBN 978-0825443787. $22.99.

Rodrick Durst exhibits a pastor's heart and an inquiring mind in his recent volume on triadic formulations in the New Testament. Durst's purpose is to demonstrate that, including the traditional and liturgically predominant order of "Father-Son-Spirit," there are six ways in which the New Testament arranges the references to the tripersonal God.

Durst begins by introducing the issue that he seeks to address: While the traditional order of "Father-Son-Spirit" is found eighteen times (by his method) in the NT, this only accounts for twenty-four percent of the seventy-five (by his method) triadic occurrences in the NT. While it is the order with the most occurrences, it is not by much; the "Son-Spirit-Father" order is found fifteen times (20%) and the "Son-Father-Spirit" order is found fourteen times (19%). Together, these three make up sixty-three percent of occurrences. The other three, less attested orders—F-Sp-S, Sp-F-S, and Sp-S-F—occur eleven, nine, and eight times, respectively, and only account for thirty-seven percent of all occurrences. In any event, after an overview of implicit Trinitarian language and of the history of Trinitarian thought after the New Testament, Durst spends most of the book working through the seventy-five triadic occurrences.

In some ways, *Reordering the Trinity* will change how you read your Bible. Simply by noting the large number of implicit (in the OT) and explicit (in the NT) triadic formulations, the reader's eyes may be opened or at least refreshed to the Bible's Trinitarian character. But Durst does not just demonstrate the Bible's attestation to God as the one God who exists as Father, Son, and Spirit; he also repeatedly shows how that Trinitarian confession results in practical application in the life of the believer and the church. Because he spent thirteen years as a pastor before entering full-time academic service, Durst understands the seemingly perennial problem in the pews with Trinitarianism—it is unfathomable and impractical. Durst overturns both of these notions in his book.

Durst should also be commended for taking the time to carefully work through the triadic occurrences. This is no small feat, and one that should be helpful to laypeople and scholars alike. Still, as I read through the chapters on the different orders, I continued to balk at one of Durst's main questions, whether sticking to the traditional order of F-S-Sp is a "constriction" (p. 78) of Trinitarian language for the church that "has . . . inhibited church capacity to participate fully in the divine Great Commission" (p. 160).

My aversion to such talk about the Trinity and the Great Commission aside, two issues merit attention. First, the statistical method is questionable, at least in my mind. Should, for instance, many of the verses he examines even be considered triadic *formulae*? Yes, they mention all three persons of God, but there is a difference between the mention of the three persons over

the course of a few verses and explicit, formulaic mentions (e.g., Matt 28:19–20; 2 Cor 13:14). The second, and perhaps more important issue, concerns the relationship between these differing orders. In other words, are they mutually exclusive, or, better, equal in terms of the absence of any kind of hierarchical relationship? This seems to be what Durst is saying.

In contrast, the F-S-Sp order makes sense of all of the other orders because it is the order, the *taxis*, of both the *ad extra* (upon which Durst focuses) and the *ad intra* Trinitarian relations. For the former, the Father sends the Son, and they both send the Spirit. To paraphrase Cyril of Alexandria, all Trinitarian operations are from the Father, through the Son, and by the Spirit. But this is true not only economically but also immanently; the Father generates the Son and both Father and Son spirate the Spirit. Durst actually acknowledges this *taxis* a few times (e.g., in discussion of John 14:25–26, p. 204; see also pp. 194, 200, 206, 248, *passim*), but does so without allowing that acknowledgment to critique his assertion that each of these six Trinitarian orders reflects something different about the Trinitarian economic relations. When we look at the contextual significance of each of these six orders, as helpfully articulated by Durst, what becomes clear, albeit unacknowledged, is that each of the other five orders relate back to and are reflective of the traditional, primary order of F-S-Sp. While a verse or set of verses may use an alternative order, what remains the same is that the work of God is ordered in such a way as to be from the Father, through the Son, by the Spirit—F-S-Sp.

These questions about method are important but actually end up being tangential to my assessment of the book. While Durst is at pains to show the relevance of each of the six orders, what comes across is not so much a focused, sustained argument for the (in my mind erroneous) conclusion that there is no real primary order, but rather that Christians should be concerned to understand what God has revealed about himself and has sent us to do in the light of these triadic orders. Durst ably and repeatedly accomplishes this. For that reason, I recommend this book for its pastoral focus, its thorough exegetical attention to the Trinitarian formulae and triadic orders in the New Testament, its incredibly helpful chapter on implicit Trinitarianism in the Old Testament, and its extensive knowledge of the Trinitarian tradition in Christianity. It will be of great assistance to pastors, laypersons, and academics in knowing the Father, through the Son, by the Spirit.

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Jerry L. Walls. *Heaven, Hell, and Purgatory: Rethinking the Things that Matter Most.* Grand Rapids: Brazos Press, 2015. 235 pp. Paperback. ISBN 978-1587433566. $19.99.

Should evangelicals accept and adopt a belief in purgatory? Jerry L. Walls, in his new book *Heaven, Hell, and Purgatory: Rethinking the Things that Matter*

Most, argues for an evangelical conception of purgatory as an intermediate state between death, final judgment, heaven, and hell. To be sure, this book is not exclusively about purgatory in that the author explores a wide range of other philosophical and theological issues surrounding the question of the afterlife. And Walls, a philosophy professor at Houston Baptist University, is uniquely qualified to write this book because he has published three academic monographs on the main topics: *Hell: The Logic of Damnation* (Notre Dame, IN: University of Notre Dame Press, 1992); *Heaven: The Logic of Eternal Joy* (New York: Oxford University Press, 2002); and *Purgatory: The Logic of Total Transformation* (New York: Oxford University Press, 2012).

While he writes this current work for a popular audience, in a conversational manner, it is academic enough to have the feel of a classroom lecture. So, the topics of heaven (chapters 1 and 2), hell (chapter 3), and purgatory (chapter 4) are addressed in the order of the book's title and serve as a foundation for the remaining chapters, focusing on issues like the soul and personal identity (chapter 5), the problem of evil (chapter 6), the grounds for morality (chapter 7), and the possibility for postmortem repentance (chapter 8).

Walls argues that the meaning of life driving human motivation is rooted in the deep-seated desires for happiness and to be loved, which can only find full satisfaction in heaven (pp. 19–39). Heaven, properly understood, is not about leaving the body and this world, rather it is God's presence on earth in a renewed creation with our resurrected bodies (pp. 29–32). He maintains that both heaven and hell are real eternal destinations for all people. Walls argues that God gives people free will because he is loving and they, then, willfully choose hell over love and obedience to God—to quote C. S. Lewis, "the doors of hell are locked on the inside" (pp. 70–90). When it comes to purgatory, he helpfully describes the difference between purgatory as *satisfaction* (punishment to satisfy God's wrath) and purgatory as *sanctification* (a completion of the process of conforming us to holiness). While affirming purgatory as sanctification, he maintains that our problem is what we *are*, not just what we *do*, so we need a deep transformation because forgiveness from sins is not enough (pp. 105–12). At death our souls still need further sanctification to accomplish the process of this "deep transformation" to align our will to his holiness. He also suggests a possibility for unsaved people to have a postmortem repentance in response to the love and grace of God. He argues for an "optimal grace" to describe how a loving God gives everyone all possible chances to repent even after death (pp. 187–211).

There are a number of aspects of this book that deserve commendation. First, Walls is a Christian philosopher who is well within the bounds of orthodoxy and evangelicalism. The tent of evangelicalism is large enough to allow for some diversity when it comes to the exact nature of eschatology and the afterlife. He makes some incredibly good arguments for the immortality of the soul (especially in opposition to physicalism or monism), the Trinity, the need for repentance and faith, and the implications of heaven as

it relates to theodicy and moral philosophy.

Second, he has a thorough grasp of secondary literature and knows how to argue his case well. His style of argumentation engages a range of views proposed by leading scholars and philosophers. He makes clear, robust, and cohesive cases for his views. What is more, he manages to make very complex philosophical concepts accessible to the uninitiated and does so without sacrificing any depth. He frequently uses illustrations and examples to ensure that the reader fully grasps what he is saying. He also peppers each chapter with discussions of thinkers like Pascal, Plantinga, Lewis, Sayers, Polkinghorne, and Nietzsche, as well as drawing from the literary masterpieces of Dante Alighieri, Charles Dickens, and Victor Hugo.

Finally, Walls has given extensive and serious consideration to the nature of the intermediate state between death and the final states in eternity (i.e., heaven for believers and hell for those who reject God). Evangelicals typically affirm that believers go to heaven and unbelievers go to hell immediately upon death. Revelation 20–22, however, depicts the final states of heaven and hell as occurring after the resurrection of the dead and the final judgment. While this does not automatically imply that the traditional evangelical view is wrong, it does suggest that whatever happens to believers and unbelievers at death is only a temporary state until the eschaton is fully accomplished. Whether one agrees or disagrees with Walls, he has done an admirable job of dealing with this challenging and important issue.

Nevertheless, his argument for purgatory is not very convincing for at least three reasons. First, his argument fails to convince due to the general lack of scriptural support for the doctrine of purgatory. Although not totally devoid of scripture references, his arguments for purgatory depend more on inference and the writings of C. S. Lewis than explicit biblical teachings. The main scriptural basis he provides for the doctrine of purgatory is Rev 21:27 and Heb 12:14, which teach that only those who are holy can enter into God's presence. Since, according to Walls, God does not "zap" people into complete holiness at the time of their death, a postmortem process of continued sanctification is necessary to prepare people for heaven (pp. 112–15). He makes a strong logical argument that impressively invokes the voice of C. S. Lewis, but Christian theology must derive primarily from the text of scripture. The absence of a robust biblical case for purgatory as necessary for completing the sanctification process is a weakness. Interestingly, he is aware of this exact criticism, but he could provide a more adequate response (p. 114). He notes that passages like Luke 23:39–43, 2 Cor 5:8, and Phil 1:21–23 seem to contradict his view of purgatory, but refers to Phil. 1:6 concluding, "Christ will carry on this good work in the intermediate state between death and the final judgment" because one's death is not the day of Christ Jesus. Phil 1:6, however, is not a load bearing verse that alone can sustain the weight of his notion of purgatory.

Second, although he is thoroughly Trinitarian in his theology, he makes

almost no reference to the work of the Holy Spirit in the process of sanctification. The work of the Spirit, however, would accomplish the type of sanctification and transformation he says necessitates purgatory (Rom 8:1–17; Gal 5:16–17). It is the Spirit who grants us adoption into children of God, giving us new birth and eternal life by making us become new creations of God. The Holy Spirit indwells believers at the point of justification, and he is a deposit guaranteeing their inheritance until the final redemption at the resurrection (Rom 8:11; 2 Cor 5:5; Gal 3:2–5; Eph 1:13–14; 2:18–22). The hope and good news of our salvation is that our bodies will be resurrected and glorified. This resurrection is accomplished through the Holy Spirit who also raised Christ from the dead (Rom 8:11; 1 Cor 15:47–57). In contrast, Walls seems to present a view of sanctification that is largely dependent on us and our choices. He is careful to avoid making sanctification a work of the flesh or human effort, but he could give so much more place to the powerful, purifying and transforming work of the Holy Spirit to complete the sanctification process as indicated in the New Testament.

Lastly, he overemphasizes a libertarian view of human freedom, making it the preeminent reality giving shape to his theology of hell and purgatory. This emphasis on free will shapes, directs, colors, and shades his entire theology from his soteriology to his understanding of purgatory. Even his emphasis on the love of God and optimal grace is rooted in the bedrock of free will. By elevating free will to this overarching status, it is really no different from what hyper-Calvinists do with their deterministic view of the sovereignty of God. These are nothing more than two extremes on opposite ends of a swinging theological pendulum. God's sovereignty and human responsibility are not mutually exclusive.

To conclude, *Heaven, Hell, and Purgatory* is a great read that is sure to make one think deeply. It is impossible to read this book and not give serious consideration to its content. It provides an engaging apologetic for the traditional orthodox belief in heaven and hell. While I am not convinced of his arguments for purgatory, I am thankful he has started this conversation for a popular audience of evangelicals. Perhaps, it will spark interest in developing a more nuanced theology when it comes to the afterlife.

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S. Donald Fortson III and Rollin G. Grams. *Unchanging Witness: The Consistent Teaching on Homosexuality in Scripture and Tradition.* Nashville: B&H Academic, 2016. xiii + 402 pp. Paperback. ISBN 978-1433687921. $34.99.

In 1980, John Boswell (1947–1994) of Yale University published his influential *Christianity, Social Tolerance, and Homosexuality.* Building on earlier work by Sherwin Bailey, Boswell asserted that neither Christian doctrine nor practice was explicitly anti-homosexual until the late Middle-Ages. Though

Boswell's work is flawed at many levels, he continues to be cited by revisionists who insist we must abandon the Bible's clear teaching that homosexual behavior is inconsistent with being a devoted follower of Jesus Christ. In *Unchanging Witness*, Donald Fortson of Reformed Theological Seminary and Rollin Grams of Gordon-Conwell Theological Seminary respond to the oft-repeated but historically inaccurate arguments of sexual revisionists.

Unchanging Witness is divided into two major sections. In the first, the authors rigorously summarize the broad agreement across the spectrum of Church history that homosexual acts are sin. In the second half, the authors review the major Scriptural texts regarding homosexuality. The logical flow of the book would have been easier to follow by beginning with Scripture and then moving to church history, but the authors want to emphasize that the Church's witness on this issue had been unified until the latter half of the twentieth century.

Considering the first half, their citations are mostly comprehensive from the representative eras, with two notable omissions. Eusebius uses the words μοιχεία and ἀρσενοκοῖται in the same sentence in *Demonstratio Evangelica* (1.6.67) when paraphrasing and commenting on Matt 5:28 (on a man looking at a woman), but this reference is not in *Unchanging Witness*. Also, when discussing the Southern Baptist Convention's stance, the authors cite several resolutions, but do not cite the *Baptist Faith and Message 2000* Article XV, which specifically opposes homosexuality. While resolutions are helpful, in Baptist polity they are non-binding and reflect the opinion of the assembled body at that time. As a statement of faith though, the *Baptist Faith and Message's* stance has a long-lasting influence since it has been adopted as the doctrinal standard for all SBC agencies and thousands of SBC churches. In addition, though the authors are to be commended for a desire to cite ancient authors in context, the book contains a great many extended block quotes, some of which could have been shortened and summarized.

The second half of *Unchanging Witness* does an admirable job of addressing the major biblical texts relating to homosexuality. Fortson and Grams's discussion of the Sodom episode is accurate and rightly emphasizes the degree to which homosexuality in general, and not just homosexual rape in particular, was a core component of God's judgment. At the same time, the authors stress that Sodom was not just guilty of sexual immorality but had committed "a multitude of reprehensible practices" (p. 209).

Unchanging Witness firmly supports an orthodox stance regarding the New Testament's references to homosexuality. Among the authors' many comments though, two may be the most provocative. First, they contend the word "vessel" in 1 Thess 4:4 refers to the "male sexual organ." Based on this premise, they go on to say, "Thus, while one might understand 'wrong his brother' in verse 6 as a reference to adultery, the text might equally be a reference to homosexuality" (p. 255). This is a thought-provoking inference but one which appears to be more speculative than certain. The debate about the

precise understanding of 1 Thess 4:4 is broad enough that the prudent interpreter will consider Fortson and Grams's suggestion here with caution.

The other interesting stance in *Unchanging Witness* regards the words μαλακοί and ἀρσενοκοῖται in 1 Cor 6:9, terms which are considered by many to refer respectively to the passive and active partners in male homosexual intercourse. In contrast, Fortson and Grams contend μαλακοί refers to an "open, effeminate orientation" while ἀρσενοκοῖται refers to those who "merely commit homosexual acts, whether open or secretive" (p. 294). While the authors cite multiple references to bolster their case, they do not emphasize the degree to which the Roman context supports the majority understanding of 1 Cor 6:9 as the passive and active partners. Among many in the Roman Empire, the "inserting" male in homosexual intercourse was not considered to have surrendered his masculinity, but the "receiving" male was viewed negatively. With this background in mind, Paul's comments in 1 Cor 6:9 become clear: regardless of the part played, homosexual behavior is inconsistent with Christian ethics.

Unchanging Witness provides excellent background material for those researching the interpretative history regarding homosexuality. After a robust review of ancient references to what we would call a "homosexual orientation," Fortson and Grams conclude, "There is . . . nothing distinct about contemporary conversations concerning homosexual orientation" (p. 312). In short, "born this way" arguments are nothing new. In spite of such claims, church tradition clearly viewed homosexual behavior as sinful. *Unchanging Witness* demonstrates the degree to which revisionist interpreters play fast and loose with both church history and hermeneutics.

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Kirk R. MacGregor. *Luis de Molina: His Life and Theology*. Grand Rapids: Zondervan, 2015. 288 pp. Hardback. ISBN 978-0310516972. $27.99.

Kirk R. MacGregor is assistant professor of philosophy and religion at McPherson College in McPherson, Kansas. In *Luis de Molina: His Life and Theology*, MacGregor provides a comprehensible explanation of Molina's theory of God's middle knowledge (i.e., God's knowledge of counterfactuals) and demonstrates the theological fruitfulness of the doctrine. The impact of middle knowledge on the doctrine of divine providence is well-known in theological and philosophical circles, but MacGregor shows how Molinists are also applying the implications of middle knowledge to areas as diverse as the inspiration of Scripture, the fate of the unevangelized, and even the Incarnation. However, the book's most original and provocative claim is that Molina's soteriology, for all intents and purposes, was Protestant.

MacGregor provides a survey of Molina's theological battles during his lifetime (1535–1600). The Dominican priests were willing to defend Thomism (literally) to the death—preferably Molina's. Molina faced the Spanish

Inquisition and at times appeared certain to be condemned by Papal bull. He died thinking that his views would be found heretical. The fact that he died peacefully is surprising—that his views would eventually receive Papal sanction is even more remarkable.

Molina's practical theology and his commitment to social justice are not as well-known as his theological struggles, and here also MacGregor makes a real contribution. Molina retreated from the controversies by serving as a parish priest where he became known as an effective pastor and a popular preacher. He addressed the issues of the day, defending the developing market system while at the same time opposing the practice of slavery.

But Molina will always be known primarily for his development of the doctrine of middle knowledge, and *Luis de Molina: His Life and Theology* focuses primarily on this subject. MacGregor makes three theological claims: (1) Molina was opposed to Thomism; (2) Molinism is not Arminianism; and (3) Molina's soteriology had more in common with the Reformers than with the Council of Trent. MacGregor's first claim is uncontroversial, his second claim is a matter of present discussion among scholars, and his third claim—that Molina was an evangelical—will raise a few eyebrows.

As to Molina's opposition to Thomism, it should be noted that most Thomists affirm a libertarian definition of human freedom. However, following Aquinas, they contend that God's knowledge of counterfactuals of libertarian freedom is logically the product of his decree to create this world. Therefore, God's counterfactual knowledge could not have been the basis of his creative decree. Molina disagreed with Aquinas that God's counterfactual knowledge was *a posteriori* to his creative decree. He believed that Aquinas' position entailed divine determinism and was incompatible with libertarianism. Molina argued that God knew all counterfactuals of creaturely freedom logically prior to his decision to create this particular world and, in fact, used that knowledge to select this world. He called the entire set of God's knowledge of counterfactuals "middle-knowledge" (because it resides, logically, between God's natural knowledge and God's free knowledge). God's middle knowledge was grounded within himself by means of his "supercomprehension" of the individual essences of all possible creatures.

The notion that God knows all counterfactuals by means of supercomprehension is important for MacGregor's second claim: that Molina was not an Arminian. (Perhaps it would be more accurate to say that Arminius was not a Molinist.) MacGregor argues that Arminius misunderstood Molina's view of supercomprehension. As noted in the previous point, Molina argued that God conceived middle knowledge from within himself. In contrast, Arminius states "that God obtains his middle knowledge from creatures," an understanding that Molina explicitly rejects. In other words, Molinism holds that God *conceives* his knowledge of future free actions, while Arminians believe that God *perceives* all such actions. Reformed theologians read Molina through the lens of Arminius. They subsequently rejected Molinism on the basis that it seemed to them that God's use of middle knowledge produced a

reduced "election according to simple foreknowledge." Calvinist opponents of Molinism seem to continue to confuse or conflate the two approaches and fail to understand that Molina's doctrine of election was much closer to Calvin's than to Arminius's.

MacGregor makes his most original contribution with his third claim, namely that Molina was much more evangelical than is commonly recognized by scholars. According to MacGregor, in addition to opposing Aquinas' view of counterfactual knowledge, Molina also opposed Aquinas' understanding of the nature of grace. Aquinas saw grace as a substance infused in the believer. Molina, however, embraced the more Reformed view that grace was favor from God. He was glad to see that the Council of Trent affirmed libertarian freedom, but he regretted its affirmation of Aquinas' view of infused grace and its insistence that justification was a process. *Luis de Molina: His Life and Theology* makes a significant contribution to Molinist studies and should receive considerable attention from scholars.

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Kyle C. Strobel, ed. *The Ecumenical Edwards: Jonathan Edwards and the Theologians*. Burlington, VT: Ashgate, 2015. 270 pp. Hardback. ISBN 978-1409461104. $109.95.

Oliver D. Crisp. *Jonathan Edwards among the Theologians*. Grand Rapids: Eerdmans, 2015. 218 pp. Paperback. ISBN 978-0802871725. $25.00.

The scholarly recovery of Jonathan Edwards that commenced after World War II originally included mostly social and intellectual historians within its ranks. Historians continue to make significant contributions to Edwards Studies, but with the completion of the "Yale Edition" of *The Works of Jonathan Edwards*, along with its accessibility online through Yale's Jonathan Edwards Center, a door has opened for theologians to engage more intentionally with Edwards's corpus, including large amounts of previously unpublished material. Theologians are studying Edwards more than ever before, and he is being put into conversation with a more diverse group of thinkers than at any time in the past. Two recent books illustrate these welcome trends.

Kyle Strobel, a theologian who teaches at Talbot School of Theology, has emerged as a leading younger scholar of Edwards. If Edwards is truly one of the great theologians of Christian history, then Strobel suggests he should attract engagement from theologians across ecclesial traditions. To help facilitate this sort of ecumenical theological dialog, Strobel has assembled an impressive array of theological interlocutors in *The Ecumenical Edwards: Jonathan Edwards and the Theologians*.

Part I of the volume includes seven chapters that put Edwards's thought

into contact with other theologians and traditions. Chapters comparing Edwards with Orthodox theologians, Nicholas Cabasilas on soteriology and Sergei Bulgakov on wisdom, respectively, show some points of affinity, though the commonality typically breaks down at exactly those points where Reformed thought diverges from Eastern Orthodoxy. Thomas Weinandy critiques Edwards's philosophical arguments for the Trinity as being too influenced by Lockean categories, while Robert Jenson suggests Edwards's view of the bondage of the will is less Trinitarian than Luther's understanding; surprisingly, both suggest Edwards was not always Trinitarian enough. Though Edwards and Anselm were both Augustinians in their theology, Oliver Crisp suggests Edwards's theology proper was speculative in ways that Anselm would have seen as departing from Augustinian orthodoxy. Peter Leithart provocatively suggests that Edwards's view of sacrifice was friendly to more sacramental understandings and demonstrates that Hugo Grotius affirmed substitutionary atonement and equated sacrifice with the cross. Strobel compares the theological aesthetics of Edwards with that of Hans Ur von Balthasar, suggesting that Balthasar's Christocentric view of beauty would have been strengthened had he read Edwards's more explicitly Trinitarian aesthetics.

In Part II, theologians offer constructive engagement with Edwards on contemporary theological issues. Matthew Levering offers a post-literalist account of Genesis 2–3 that draws upon Edwards's view of death as the consequence of original sin and Aquinas's view of the solidarity of Adam and his descendants in those consequences. Gerald McDermott suggests the natural typologies advanced by Edwards and John Henry Newman offer a more enchanted (and hopeful) view of nature and history than Barth's rejection of natural theology. In an essay comparing Edwards and Alasdair MacIntyre on virtue, Elizabeth Agnew Cochran suggests modern virtue ethicists, most of whom are Aristotelian-Thomist like MacIntyre, should more intentionally dialog with the Augustinian-Reformed views of Edwards. Brandon Withrow demonstrates that Edwards employed spiritual exegesis to find *theosis* in Song of Songs, similar to Origen and Gregory of Nyssa, while Myk Habets makes an interesting case for the priority of pneumatology in Edwards's theology, also in part because of Edwards's affirmation of *theosis*, as well as his Spirit-Christology. In the final chapter, Kent Eilers argues for the importance of a Trinitarian approach to prayer, drawing upon insights from both Edwards and Wolfhart Pannenberg, especially their respective emphases on the mutual love within the Trinity and the divine sharing of that love with humanity.

Some contributors summarize or expand upon earlier work related to Edwards (McDermott, Withrow), while others put Edwards into conversation with theologians that seem like obvious dialog partners (Crisp, Strobel, Jenson, Cochran). Still other chapters, particularly those that focus on Eastern Orthodox or Catholic thinkers and themes, or modern theologians such as Barth and Pannenberg, bring Edwardsean ideas into contact with ideas and traditions that Edwards may have rejected or preceded, but could lead to

fruitful theological insights in our ecumenical context. The chapters are uneven and not all of the contributors engage Edwards as deeply or thoughtfully as others; this is to be expected in a volume that invites non-specialists to engage with Edwards's thought (and the massive secondary literature related to it!). Nevertheless, *The Ecumenical Edwards* should inspire a raft of essays, dissertations, and monographs that challenge, refine, or expand upon themes treated herein. In particular, comparative studies of Edwards's and others' views of *theosis*, Spirit-Christology, the Trinity, theological aesthetics, ethics, and the atonement should attract the attention of scholars.

One contributor who does understand Edwards is Oliver Crisp, professor of systematic theology at Fuller Theological Seminary. Over the past fifteen years or so, Crisp has emerged as one of the leading Edwards scholars, and arguably the most important theologian who is drawing upon Edwards for the sake of constructive theology. In *Jonathan Edwards among the Theologians*, Crisp complements chapters in *The Ecumenical Edwards* by showing how one theologian can put Edwards into dialog with a number of different thinkers, themes, and traditions for the sake of contemporary theological insight. Most of Crisp's chapters have been previously published, including the aforementioned chapter on Edwards, Anselm, and the doctrine of God included in Strobel's book.

In chapter one, Crisp argues Edwards was a Reformed theologian who, in an effort to creatively restate Reformed thought in the context of the Enlightenment, eschewed confessionalism, embraced a more Augustinian model of the Trinity, (arguably) defended a stricter determinism than earlier Calvinists, and (even more controversially) affirmed a form of panentheism. This chapter highlights a persistent theme in *Jonathan Edwards among the Theologians*, also found in Crisp's earlier work, that Edwards was not (to use a contemporary term) a theologian of retrieval, but rather was a revisionist theologian. Though he remained committed to his Reformed heritage, Edwards pushed the boundaries of that tradition in ways that would perhaps surprise contemporary Calvinists who consider Edwards an exemplar of Reformed theology. Crisp's second chapter addresses Edwards and Anselm, followed by a chapter that critiques elements of Edwards's Trinitarianism, especially his allegedly deficient understandings of divine simplicity, divine essence, and perichoresis. The next chapter compares Arminius and Edwards on creation, suggesting the former was more orthodox than the latter due to Edwards's controversial affirmation of God's essential creativity and his idiosyncratic doctrine of continual creation.

The fifth chapter compares Edwards and nineteenth-century Presbyterian theologian John Girardeau on the freedom of the will. Contra popular assumptions, but consistent with recent scholarship, Crisp suggests Edwards's determinism was more strident than many earlier Reformed thinkers and argues Girardeau's version of "libertarian Calvinism" should be a viable alternative for contemporary Calvinists. In chapter six, Crisp builds upon some of his earlier work on Edwards's view of original sin by examining Edwards's

adaptation of an Augustinian model of sin's transmission and drawing upon analytic philosophy to suggest Edwards held to a "four-dimensional" understanding of the continuity of human nature from Adam to his descendants. The next chapter argues Edwards's view of the atonement, though primarily substitutionary, contained hints of the moral government view advocated by Joseph Bellamy and other later Edwardseans. Rather than a departure from historic Calvinism, Crisp suggests governmentalism is one viable option in a tradition that has been marked by greater diversity in its atonement theology than is often assumed by modern Calvinists. Chapter eight looks at the doctrinal nature of Edwards's sermons, which were often more theologically technical than those of his ministerial peers, while the final chapter provocatively contends Edwards was heterodox because of his panentheism. Crisp is arguably the most vocal contemporary proponent of the idea that Edwards was a type of panentheist.

What are we to make of Crisp's arguments that Edwards was a revisionist theologian? First, these chapters are helpful correctives to the simplistic views of Edwards popularized by authors such as John Piper, R. C. Sproul, and Iain Murray. These authors tend to read their own very conservative Calvinism back into Edwards. Second, Crisp is right to point out that Edwards was in some respects a theological outlier in the Reformed tradition, even if some of his arguments (Edwards's panentheism) are less certain than others (Edwards's overly deterministic view of free will). Third, while Crisp seems to be open, like Edwards, to revisionist accounts of Reformed theology—see Crisp's *Deviant Calvinism: Broadening Reformed Theology* (Minneapolis: Fortress, 2014)—he is also critical of some of Edwards's more controversial moves, especially some elements of his Trinitarian thought, his belief that God is essentially creative, and his panentheistic tendencies.

Scholars to the left and right of Crisp will disagree with some of his interpretations, but all can appreciate fresh readings that both take seriously Edwards's robust Reformed convictions as well as appreciate the ways his philosophical commitments led him to go places where other Calvinists fear to tread. Agree or disagree, no serious scholar can consider Edwardsean theology without engaging with Crisp's extensive, stimulating, and sometimes vexing interpretations of "America's theologian."

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Carolyn Curtis and Mary Pomroy Key, eds. *Women and C. S. Lewis: What His Life and Literature Reveal for Today's Culture*. Oxford: Lion Books, 2015. 287 pp. Paperback. ISBN 978-0745956947. $17.95.

Was C. S. Lewis sexist? Editors Carolyn Curtis and Mary Pomroy Key seek to answer this question in *Women and C. S. Lewis*, a compilation of opinions and short essays concerning Lewis's attitude toward women. The contributors, ranging from academics to poets to pastors, defend Lewis against

sexist allegations, arguing that he had a high view of women, particularly for a man of his standing in early to mid-twentieth-century England. The volume is divided into five sections: Lewis's interactions with women, his portrayal of women in novels, his portrayal of women in poetry, his influence on the twenty-first century, and his impact on several contemporary writers. The chapters are short and easy to read, making this book well-suited for a general audience. For scholars, the twenty-nine perspectives on Lewis and women in one book can serve as a starting point for further research.

The editors deliver on their main goal of bringing together a variety of voices addressing the hot topic of Lewis and sexism. From leading Lewis scholars like Colin Duriez to a little girl named Kathy with whom Lewis corresponded in the 1950s (and who grew up to be Kathy Keller, writer and cofounder of Redeemer Presbyterian Church in New York City), the various contributors depict a man who "cared for all people" (p. 159). The defense of Lewis presented in this collection can be grouped into two broad categories: how he treated women in his life and how he treated women in his writings.

All of the writers who discuss Lewis's biographical information emphasize his high regard for women. David C. Downing acknowledges that Lewis had sexist attitudes early in his career when he voted to limit the number of women admitted to Oxford. However, Downing argues that after Lewis's conversion to Christianity, such attitudes disappeared. Lewis's respect for women writers such as Dorothy Sayers, Ruth Pitter, and Joy Davidman is discussed by several contributors as strong evidence against the sexist label. In fact, Duriez disproves sexist misconceptions through a catalogue of Lewis's female friends and important acquaintances. Lewis's admiration and respect for his wife's writing talent is discussed by Andrew Lazo who highlights Davidson's role in her husband's work, specifically her contributions to *Till We Have Faces*. One of the strongest pieces of evidence showing Lewis's high regard for women is presented by Carolyn Curtis who explains that Lewis amended a chapter in his 1960 revision of *Miracles* because of issues noted by philosopher Elizabeth Anscombe.

Other important defenses against sexist accusations come directly from Lewis's writings. His treatment of Susan in *The Last Battle* is an often cited as evidence of sexism. However, Devin Brown's close reading of this text reveals that Susan is not condemned because of her interest in "nylons and lipstick." Instead, she is condemned because these are her only interests; she is no longer interested in Narnia. Brown goes on to discuss other female characters in Narnia and points out that Lewis's heroines are "confident, capable, and independent" (p. 106). Such heroines are also found in the Space Trilogy and *The Great Divorce* (see chapters by Steven Elmore and Joy Jordan-Lake, respectively). According to Jordan-Lake, Sarah Smith in *The Great Divorce* is the ultimate example against sexist arguments. Sarah, unlike Susan in Narnia, has kept her focus on things of Christ and is the spiritual model for all around her. Other contributors refute sexist claims through discussions of

strong female characters in *The Pilgrim's Regress, Till We Have Faces, The Four Loves*, and in Lewis's poetry.

While the conversation presented is interesting and insightful, there are a few distractions to be aware of. One of the editors' goals is to allow "authorities to debate the sexism charges within the pages of one volume" (p. 14). However, authorities who believe that Lewis was sexist are not given a voice here. Instead a multi-perspective defense of Lewis is presented. This defense introduces readers to the conversation about Lewis and sexism, provides evidence that Lewis was not sexist, and demonstrates that his twentieth-century writings are both relevant and useful in the twenty-first century. However, researchers interested in the larger debate will need to look beyond this volume. A minor point to note too, but one that could cause frustration, is that the page references in the table of contents and the list of images are slightly off.

Despite the technical flaw and the one-sidedness of the conversation presented, fans of C. S. Lewis and those new to his writings will appreciate the insight *Women and C. S. Lewis* offers on the current conversation about sexism. Many will want to reread beloved works and others will want to discover them for the first time as they are reminded how Lewis continues to inspire readers to stay focused on the eternal realities and to realize that "there are no ordinary people," whether they are women or men.

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Philip Turner. *Christian Ethics and the Church: Ecclesial Foundations for Moral Thought and Practice.* Grand Rapids: Baker, 2015. xxiii + 289 pp. Paperback. ISBN 978-0801097072. $26.99.

What is the proper focus of Christian ethics? On that question, Philip Turner, a long-serving Episcopalian churchman and retired seminary professor of Christian ethics, beckons Christians to ponder deeply in *Christian Ethics and the Church: Ecclesial Foundations for Moral Thought and Practice.* As Turner relates, the impetus for the book is a great concern over denominational dysfunction in North America that he attributes to the church's loss of "social charter" and a reactionary embrace of an inwardly-focused spirituality that he concludes is unhelpful in treating "the primary disease of an overly individualistic culture" (p. xviii). Responding to the times, Turner proposes instead that we consider the "originating locus" of Christian ethics. It is his thesis that such is to be found in the "common life [read: unity] of the church." Ecclesiology, then, is paramount, or as Turner states, "How Christians are to live with one another is the first concern of Christian ethics" (p. xiv).

In making his case, Turner is a very articulate writer. The book is well-organized, well-edited, and accessible—in language and concepts—to students on the cusp of graduate theological studies. While geared for the seminarian, the work nonetheless presents seasoned Christian scholars much to

consider in its four parts that begin with a presentation of the options. Reflecting upon the history of Christian ethics, Turner identifies three separate emphases guiding moral reflection and practice at various times and places—specifically, "the life of the soul, the life of society, [and] the life of the church" (p. xvii). Probing these foci through the writings of John Cassian, Walter Rauschenbusch, and John Howard Yoder, respectively, Turner concludes that the latter comes closest, but not close enough, to them. In the book's remaining parts, Turner defends Yoder's general approach (i.e., Christian ethics as, firstly, an "ecclesial" ethics) *sans* the perceived shortcomings—theological and practical—of the Mennonite scholar's account.

Some readers may be surprised to find an Episcopalian scholar taking positive cues from an Anabaptist in a theological inquiry touching on the relationship between faith and culture. By book's end, however, one is hard-pressed to find Yoder in the mix as Turner opts for an ethics that rejects pacifism, includes politics within the orbit of Christian vocation, and draws practical guidance from Rome. ("Had [Protestants] thought things out with the same care as the Roman Catholic Church," Turner comments, "they might be able, as churches, to take a constructive and credible part in the social and political struggles that now so divide the populations of North America and Europe" [p. 256].)

Pitting concern for unity within the church against monasticism (Cassian) and social gospel (Rauschenbusch), the book presents a seemingly obvious choice. Wary of an easy lure, however, some readers might probe the alternatives. Against Turner's selected examples, which certainly draw from significant streams in Christian moral thought, one might press for more challenging accounts—say, for example, in the Puritan quest for personal holiness ("living unto God") that, by Richard Baxter's account (*The Christian Directory*), leads the faithful not to monastic retreat but to arduous labor for "the unity, concord, and peace of [C]hristians," "the public good," and "the spreading of the gospel through the world."

Clearly inclined to an ecclesial focus, Turner turns to Scripture in Parts II and III for warrant. Particularly significant, he contends, is the Book of Ephesians as it presents a "prismatic case" of ecclesial focus by linking strong moral instruction ("agapic practice") to the aim of preserving unity within the church (p. 59). Recognizing that linkage, Turner companies with many a biblical commentator. However, in pressing the connection to the point of denying in Scripture's moral teachings a primary stress on personal holiness (by his own admission), he departs from the beaten path, though not without good effect, he claims. With a righteous hope, he anticipates churches more gracious, forgiving, and capable of providing the watching world a credible gospel witness, as he works out his thesis in the book's final section.

To be sure, Scripture has much to say about how Christians are to relate to one another. As Turner ably demonstrates, unity is a clear demand; but so also are personal holiness and working for the good of one's enemies. Perhaps, then, we err in presuming for Christian ethics a singular or predominant

focus. Indeed, one way to read the extremes in Christian moral thought and practice over the millennia is that of overemphasis rather than a misidentification of emphasis—or, stated another way, of moral vision narrowly trained on but one aspect of a truly multi-faceted ethics. Such was the conclusion of Waldo Beach and H. Richard Niebuhr in their classic survey of Christian ethics, and that may also help situate and temper Turner's push for an ecclesial ethics.

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Stephen Finlan. *Bullying in the Churches*. Eugene, OR: Cascade Books, 2015. ix + 98 pp. Paperback. ISBN 978-1625647221. $14.00.

Stephen Finlan is a United Church of Christ pastor and holds a PhD in Pauline Theology from the University of Durham in the United Kingdom. His publications include: *Problems with Atonement* (2005) and *The Family Metaphor in Jesus' Teaching* (2013). He is also the coeditor of *Theosis: Deification in Christian Theology*, vol. 1 (2006). In his present work, Finlan points out that while many of us first entered a church committed to preach the gospel, we quickly learned that our church did not have a healthy foundation. We expected healing and inspiration but found power grabbing and *bullying*.

In his seven chapters, the author takes the reader from problem description to problem solution. He is clear and straight-forward throughout, which makes it a good practical text for pastors and Christian workers who need insights for entering a discussion on bullying. And because he deals at length with the unhealthy foundations of many local churches, it also serves as a helpful source for the problematic topic of church discipline.

Finlan begins in chapter one with a descriptive list of individuals in the Bible who experienced bullying at the hands of others: Joseph at the hands of his brothers, Israel under Pharaoh and their own kings, Jesus, and the early Church under Roman rule. In doing this he places the reader within a biblical framework, but unfortunately broadens the definition of *bullying* to such an extent that the precise meaning of the word is temporarily lost to the reader. Fortunately, the author comes back to a definition that he uses throughout the book: *abusive behavior and disrespect*. Finlan centers the reader on the writings of Paul and the teachings of Jesus on love, offering practical solutions and applications to local churches. In so doing, he positions Jesus as the defender of the vulnerable in the Scriptures, and narcissism as the most salient characteristic of the bully.

"The Jesus Response" in chapter two, and his development of it, is the most important argument in the book: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you." The author demonstrates how to endure suffering while loving as Jesus taught, living with a Jesus motivation—which he defines at length—rather than a worldly one.

Finlan then moves from a predominantly biblical description of the problem and solution to a psychological one, describing the main cause for bullying as rooted in a struggle for power and status. While making this transition, he takes the reader into the mind of the bully or bullying group. He offers examples within the local church, such as the powerful member who bullies both individual members and the pastor, or the *old gang* that is unwilling to transition to different modes of worship, etc. The types of bullying behaviors seen in the church are described at length, as they affect church members and pastors alike. He also describes a number of social psychological theories, such as *herd mentality, the psychopathology of the dictator*, *scapegoating*, and *the patronage system*.

Unfortunately, it is within his discussion of the *patronage system* that Finlan reveals a higher critical approach to the Scriptures. Later writers of Scripture are interpreted as making corrections, not only to the behavior of Israel in the time period in which they wrote, but to the previous biblical writings as well. At one point he writes, "Sacrificial systems were largely a feature of patronage, with clients expressing their gratitude to their divine patrons. It makes sense that the critics of patronage should also criticize the sacrificial offerings" (p. 49). In so doing, he challenges the fact that God superintended the writing of the entirety of Scripture.

This being said, I do think the positives outweigh the negatives. A strength of Finlan's work comes in chapters five and six as he focuses the reader's attention on preventive practices in the churches and protecting vulnerable people. In describing such things as an ethic of respect, valuing differences, training ourselves, grievance procedures, and dis-fellowshipping, Finlan handles the topic of church discipline in a clear and practical way.

Also in his final chapter, "A way forward for the Churches," while denying that a magic formula exists, the author encourages us to practice the principles of wisdom, respect, and truth. We must follow Jesus in love and forgiveness, but not to the point of foolishness—which is particularly important in responding to child, elder, and spousal abuse. Churches will build people up through respect and support, while maintaining accountability, and a grievance-related procedure assures that ethical guidelines will be observed within local churches.

The book contains some interpretive limitations with respect to the biblical text. However, it remains a help to pastors and Christian workers searching for a clear and practical text with insights for entering a discussion on bullying. For these individuals, Finlan provides an example of introducing Scripture into the conversation.

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