



# SOUTHWESTERN JOURNAL OF THEOLOGY

## THE BIBLE

### BOOKS REVIEWED

## *Book Reviews*

### **Biblical Studies**

***A Biblical History of Israel.* By Iain Provan, V. Phillips Long, and Tremper Longman III. Louisville: Westminster John Knox Press, 2003. 426 + xiv pages. Softcover, \$34.95.**

Very little will distinguish one Bible-based history of Israel from another unless that history courageously addresses the current scholarly debate that could potentially place the validity of its own existence into question. This history accepts that challenge. Israel's ancient past (alleged past for many contemporary scholars) comprises the second of two parts or, roughly, two-thirds of the book. Part one addresses the question, "Can a history of Israel, strongly relying on the Bible, be formed so as to be considered viable by the larger scholarly community?" Though this book cannot be considered the final answer in what has become an intricate philosophical debate, it does provide tangible weight to maximalist arguments, thus keeping the skeptics honest.

Part one outweighs the rest of the book in importance because of the necessity of establishing the relevance of any history of Israel. A history of Israel does not stand on its own merit anymore. Instead, in light of current debates on the historicity of the primary sources, a comprehensive apology must be offered as well. The first five chapters concisely address the concerns of the authors about attempting such a history in light of K.W. Whitelam's demand that it is "time [to] formally reject the agenda and constraints of 'biblical history'" (3).

Each contributor brings to the discussion a background in Old Testament studies that reflects his interest in the debate. From their studies on ancient Israelite historiography and their collected commentaries on narrative texts from the Ancient Near East, each contributes substantive experience as historian, professor, researcher, and author.

The introduction by the authors reveals the scope of the book at the conclusion to part one (chap. 5). It is an honest appraisal of the perspective of the book. These are Old Testament scholars who happen to be historians as well. They regard the Bible to be Scripture as well as a source for historical data and, therefore, recognize that theological convictions will arise in their writing.

Though the biblical texts are rightfully considered to be primary sources, other secondary sources are given considerable (in some cases, equal) weight in relevance. These include non-biblical literary sources, non-literary archaeological sources and, to a lesser degree, anthropological and sociological considerations.

In part two, Provan et al purposefully link their history of Israel to the apologetics in the first half by structuring that history around the evidence that supports it. Chapters one through three paint a recent history of historiographical scholarship that includes input from scholars such as Whitelam, J.A. Scoggin and works by J.M. Miller and J. Hayes. In chapter four, Long addresses the issue of assessing historic value based on literary genre by presenting narrative forms as a useful and necessary vessel for history.

Chapter six recalls the patriarchal period and candidly admits that the sole source is Genesis. Chapter seven recounts the various scholarly models for Canaanite settlement and cites extra-biblical sources: the Merneptah Stela and the Amarna Letters. Chapter eight's history explores the plausibility of an historical David. Chapters nine through eleven include mention of archaeological finds and additional literary sources that aid in the understanding of the later monarchy and the era of the divided kingdoms.

This book answers with a resounding *no!* the charge of the historical minimalists who insist that a proper history of Israel is impossible to attain due to lack of evidence. The authors argue logically that no historian worth his salt would throw out a primary source (and, in some cases the only source) due to some perceived, albeit minor, inconsistencies—a sacrifice that would leave him with virtually nothing. Instead, he would embrace it warmly as he would any source. It would only be questioned when challenged by other, more significantly reliable, sources. Instead of questioning the biblical record out-of-hand, Provan et al have demonstrated the rationale for up-front acceptance of biblical texts for understanding Israel's history.

Gary Harvey  
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***The Book of Proverbs, Chapters 15–31.* By Bruce K. Waltke. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 2005. 589 pages. Hardcover, \$50.00.**

In this second volume of a two volume work on the book of Proverbs, Bruce K. Waltke, continues his discussion of this important book of the

Bible in a manner consistent with and based upon the excellent foundations for understanding the book he outlined in volume one. The chapters of Proverbs included in this volume include some of the most difficult to categorize texts in the book, as well as some of the better known sections. One would be hard pressed to find a Christian parent who is not familiar with Proverbs 22:6 or a Christian mother who has not received a Mother's Day card with at least a portion of Proverbs 31:10–31 quoted within it. As such, a text written by someone of Waltke's skill and expertise ought to be seen as a welcome reality to all who desire to move beyond popular misconceptions of texts in order to gain a deeper understanding of what a life lived before God actually entails.

The first several chapters of the book of Proverbs covered in this volume continue the genre of proverb that began in volume one of this commentary set. Therefore, if one is going to understand properly the nature of much of the argumentation going on in this volume, he should first visit the introductory discussions of volume one. The nature of these proverbial sayings as instructions for life is sometimes missed on those who would generally consign them to being merely easy to remember statements of truth. Conversely, they might be improperly applied by those who turn a genre of instruction into a list of promises being made by God. Waltke thoroughly and appropriately outlines the proper hermeneutical methodology when calling on his readers to interpret and apply these sayings in a manner that avoids either extreme. Furthermore, his treatment of the "Valiant Wife" of Proverbs 31 is handled quite admirably in its ancient Near Eastern context by noting not only the similarities with other such discussions, but more importantly its differences. The end result is a commentary that draws the reader to recognize the nature of the text as that which God would hold up as truly praiseworthy, across the millennia and in a variety of contexts.

As with the previous volume, Waltke seems sometimes to forget that not all of his readers have the depth of understanding of Hebrew that he possesses, though this is far less prevalent in this volume than in the previous. Nevertheless, this volume, like the first, represents an important evangelical perspective on the book of Proverbs and is a helpful addition to the library of anyone who wants a thorough understanding of the type of wisdom God would have us possess.

Timothy M. Pierce  
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***Hearing the Old Testament in the New Testament.* Edited by Stanley E. Porter. Grand Rapids: Eerdmans, 2006. 330 pages. Paperback. \$29.00.**

Without question, the issue addressed in this composition of articles is vital to the study of both the Old and New Testaments. The book is comprised of a compilation of articles presented at the 2003 Colloquium in New Testament, which was held at McMaster Divinity College. The organization is simple with an introduction by the editor, followed by ten chapters each from a different author, then a conclusion by Andreas Köstenberger, who contributes one of the earlier chapters and interacts with the other chapters in the conclusion.

The first two chapters are intended to be foundational to the discussion of the remaining eight. The first chapter, written by Daniel Stamps, addresses the general use of the Old Testament in the New. However, the author raises more questions than he is able to answer related to the wide range of approaches to understanding how the New Testament writers interpreted the Old Testament within their own contexts. He concludes rather benignly that the primary way the New Testament writers employed the use of the Old Testament was as a rhetorical device.

In the second chapter Timothy McLay gets somewhat bogged down with trying to determine the nature of the canon available to the New Testament writers. He believes that any reference to a “biblical text” in the early church is anachronistic. Later in the book, his contention that there was no “unanimity regarding what particular books were considered Scripture in the Early Church” (43) is later questioned in the conclusion (261).

The four chapters related to the use of the Old Testament in the Gospels each address how biblical quotations are generally introduced and how they are used by the authors. The chapter on the use of the Old Testament in John, written by Paul Miller, would have been strengthened by an emphasis on Jesus’ use of the Old Testament. Rather, the writer spends much of the chapter attempting to explain that “the true meaning of scripture cannot be found within the text itself” (131), and concludes that the text of Scripture is “completed, superseded, and even replaced by the living words of Jesus” (131), which seems circular in nature given the fact that we have received those words from Scripture.

The strengths of the two chapters on Paul’s use of the Old Testament by James Aageson and Sylvia Keesmaat are their emphases on the need for the practical application of Paul’s message for the church today. However, Aageson’s argument is weakened by his contention that readers today have license to interpret Scripture in the same way as Paul (158). In the conclusion Köstenberger rightly questions this claim based on Paul’s authority as an Apostle (285). Additionally, and more fundamentally, it

should be emphasized that Paul wrote under the inspiration of the Holy Spirit. Aageson's conclusion that Paul's experiences were "as important in the interpretive enterprise as were the texts of Scripture" (158) carelessly elevates experience to the same level as the authority of Scripture.

An entire chapter in the book, written by Kurt Richardson, is dedicated to James' use of Job as an example of faith. Although the case is well made that Job serves as an exemplar of James' teaching on faithfulness amidst suffering, the chapter seems to overstate the impact of Job on the book of James.

The final chapter was prepared subsequent to the colloquium by Köstenberger and attempts to cover the use of the Old Testament in the New Testament books of I and II Timothy, James, Hebrews, Jude, I and II Peter, I, II, and III John, and Revelation. He does a good job summarizing these uses within each book but clearly felt constrained by the amount of material and the attempt to "close some of [the] gap" (294) in areas not previously addressed. Consequently, the mass of material in this chapter is both too much to be instructive for the discussion and out of proportion to the other chapters.

Köstenberger is also the author of the conclusion. He does a good job interacting with the previous articles; however, the chapter would have been strengthened by utilizing a different author than one from the previous chapters, which prevented any response to his own chapter. Moreover, in the conclusion, he raises questions of several of the chapters to which the authors of those chapters are not given a chance to respond.

Overall, the book provides a helpful addition to the study of the use of the Old Testament in the New Testament. It effectively calls for further study and hopefully stimulates greater interest in rightly dividing the Word of God.

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***Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony.* By Richard Bauckham. Grand Rapids: Eerdmans, 2006. 538 +xii pages. Hardcover, \$32.00.**

Richard Bauckham—prolific writer, prominent scholar, and Professor of New Testament Studies at the University of St. Andrews, Scotland—presents a refreshing and formidable case for the truthfulness and trustworthiness of the four canonical Gospels. This book successfully goes against the grain of most New Testament scholarly writings today and answers such common assertions as: (1) the historical Jesus is hidden in the

Gospels and must be dug out by experts, (2) there are many inaccuracies and anachronisms in the Synoptic Gospels, and (3) John's Gospel is totally unreliable.

Bauckham carefully builds upon the work of Swedish scholar Samuel Byrskog, who claims the Gospel writers followed the accepted practice of Greco-Roman historians. They believed the best source for writing history was to be an actual participant in the event (direct autopsy); however, this situation was often not possible. So, interviewing eyewitnesses (indirect autopsy) was the next best practice (8–11, 27, 479–80).

The subject is well researched and documented. Bauckham carefully walks his readers through his inductive, logical study, amply giving seventeen helpful tables when needed (ix). He strongly advocates his case; yet, he keeps the proper scholarly hedge to avoid discussion-stopping dogmatism. He deals kindly with scholars with whom he disagrees (e.g. 246–48, 267, 308). The footnotes are ample, as are the four appendices.

The strengths of this book are its contributions to New Testament studies through some strong, positive assertions rarely heard in New Testament scholarship today. First, Bauckham validates the accuracy and importance of eyewitness testimony in the Gospels—which are the primary sources for at least Mark and John. He gives a helpful list and description of the most reliable kinds of eyewitness testimony (330–35). Second, he posits a short period of time between the historical Jesus and the writing of the Gospels—well within the lifetime of living eyewitnesses—a belief many modern scholars sadly reject (8, 240). Third, he clarifies the early Christian preference for oral *history* (living eyewitness testimony) rather than oral *tradition* (community memory: a misunderstanding postulated by many scholars today and a cornerstone of form criticism) (30–34). Further, by refining Birger Gerhardsson's work on memorization (249–52) and Kenneth Bailey's idea of formal controlled tradition, Bauckham affirms the control of eyewitness testimony (by access to the living eyewitnesses, memorization, and designated teachers within each community) as well as accounts for the known variations (280–87). Fourth, he boldly asserts that harmonization *can* be a viable solution to explain certain Synoptic variants, such as Thaddeus and Judas the son of James being the same person (99–101).

No doubt many conservative readers (as well as this reviewer) disagree with Bauckham's contention that John the Elder instead of John the son of Zebedee wrote the Gospel of John (358–71). He claims the Beloved Disciple, aka John the Elder, was the author of John and a member of a wider group of disciples than the Twelve (16–17, 467–68). His arguments are interesting but not convincing. However, one should not miss the important point that Bauckham believes an apostolic eyewitness

of Jesus *did* write this Gospel—a position disputed by many current New Testament scholars. Bauckham's solid case for the truthfulness and veracity of John's Gospel—evidenced by its eyewitness testimony—is much needed in scholarly circles today.

Weaknesses in the book are few. There appears to be too much reliance upon the veracity of Papias' statements (12–37, 202–39, 412–37), a sometimes dubious source that is now extant only through Eusebius. Bauckham admits even Eusebius did not trust Papias (13)! Second, too much is made of the alleged inclusio of eyewitness testimony in Mark, John (124–29), and Luke—the latter instance being the least convincing (130–32). Yet, this hypothesis deserves further study, as does the revival of Cuthbert Turner's interesting claim that the plural-to-singular narrative device with an internal focalization (point of view) in Mark is a literary tool indicating an eyewitness source (156–64).

Bauckham's book has stirred up the strongholds of form and redaction criticism, and rightly so. His strong stand for living eyewitness testimony in the Gospels is dearly needed.

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***Like Fire in the Bones: Listening for the Prophetic Word in Jeremiah.***  
**By Walter Brueggemann. Edited by Patrick D. Miller. Minneapolis:**  
**Augsburg Fortress, 2006. 255 pages. Hardcover, \$35.00.**

Reading Walter Brueggemann's latest work on the prophecy of Jeremiah is at times inspiring and at other times frustrating. The book, edited by Patrick Miller, is a collection of some of his "older" journal articles and often reads more like lecture notes than written articles. Further, at \$35.00, the book seems somewhat overpriced.

Some of the positive aspects of the volume are its discussion of recent scholarship of the book of Jeremiah, an explanation of the role of Jeremiah as a bridge between oral and written prophecy, the emphasis on the initiation of the message by God, and the role of hurt and hope in the prophet's message.

The strength of the book is Brueggemann's articulate and imaginative style. However, his prose often subtly undermines the text. For example, readers may marvel as he picturesquely highlights the person and work of the prophet Jeremiah. Throughout the book, he describes the prophet's life, his context, his message, his difficulties, and his coming to terms with God's call. The value of this description is Brueggemann's emphasis that the message of the prophet demands and depends on the context in which

it was delivered. However, that strong affirmation is deflated by the author's conclusion that Jeremiah was not necessarily a real person. In fact, he concludes that "any historical person of Jeremiah is in any case unrecoverable and that what we likely have in the text is an imaginative literary construct of the person and the prophet presented for interpretive reasons" (18–19).

Another example of a seeming contradiction in the work is his critique at one point of those who dismiss the historicity of the book claiming that they "loosen the text from history" (59). However, at another point, Brueggemann, who clearly espouses a minimalist view of the authorship of the book, is critical of those who are held "hostage" by their attempt to make the work historical.

In another place, Brueggemann is critical of those who dismiss the book as "unreadable," (67–68) yet he later concludes that the book is "marked by a host of uncertainties that preclude a 'readable' commentary" (86).

One final example of a seeming contradiction in the book relates to the author's view of the contemporary application of the message of Jeremiah. In a few places, he suggests that the message is applicable to everyone today. However, in his most extended discussion of the book's contemporaneity, he asks the question, "Can this prophetic faith rooted in old treasured texts be credible in our situation?" (81) He cites four scenarios which, if true, render the message inapplicable, yet subsequently seems to avoid his own question in any concluding fashion.

On a couple of occasions in the text, Brueggemann attempts to give a definition of the role of a prophet. One of them lacks a key ingredient of prophetic utterances and the other seems too stereotyped to cover the range of prophets described in Scripture. In the first definition, he characterizes the prophets as "a series of human speakers . . . who were emboldened by holiness and who conceived of scenarios of possibility that 'the rulers of this age' had declared to be impossible" (77). The problem with this definition is that it makes the message one of the prophets' own conception, rather than of divine origin. In the author's second attempt to define the prophetic role, he states that a prophet is one "who stands outside the mainstream of public power and exposes what's going on" (199). This is certainly true of Jeremiah; however, Moses, Samuel, Isaiah, and Daniel could hardly be described as "outside the mainstream of public power" (199).

At one point in the book, Brueggemann carelessly suggests a hierarchy in the church that he may not have intended. He begins a concluding paragraph with the sentence, "I don't care whether you're a pastor, a student, a lay leader, or just an ordinary Christian" (198). I hope he does not intend to suggest that pastors, students, and lay leaders are more important

or less ordinary than those who do not perform these functions. It is more likely just a poorly worded sentence.

Undoubtedly the weakest chapter in the book relates to his espousal of a negative view of American consumerism and militarism. The section seems over-stated and forced into the text for political purposes. Moreover, it is not the subject of the text he uses to support his views. The text is talking about the failure of priests and prophets, which he applies to this country's business and military leaders. It is a disappointing and misplaced polemic.

Overall, the book lacks logical progression, seems poorly edited, is at times redundant due to the fact that it is a collection of previously written articles, and at other times appears contradictory.

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***Logos Bible Software, Scholar's Library: Gold. Series X. Version 3.0.*  
Bellingham, WA: Logos Research Systems, \$1,379.95**

Logos completely revised its user interface as well as its entire software from the ground up for the Libronix Digital Library System (LDLS) Series X, Version 3, and the results are spectacular. Scholar's Library: Gold—Logos' premier collection—is truly the gold standard in electronic Bible study. Now more user friendly for the novice, faster for the speed searcher, and with more tools and books than ever before, Scholar's Library: Gold is a powerful program and an excellent buy for users of all levels of proficiency.

With Version 3, Logos fixed their primary weakness of previous versions: slow searches. The Bible Speed Search tool provides a swift search on par with other major Bible software systems. However, other searches, such as the Exegetical Guide, still take some time—understandable considering the abundance of information they collect. An easy way to reduce search time is to create custom collections to search.

Scholar's Library: Gold is an excellent choice of Bible study software for pastors, ministers, Bible teachers, students, and lay people. Why? It offers numerous, completely searchable electronic books. It is the largest Bible software collection available from Logos (or anywhere else), and it contains over 700 titles which Logos says cost \$11,700 in the print editions. It would far exceed the length of this review to list these books, but in addition to 23 English, 16 Greek, and 4 Hebrew Bibles, it contains a number of Bible commentaries (including the NAC and NIGTC), dictionaries, lexicons, and other resources, including numerous books on

apologetics, archeology, Christian living, ethics, leadership, ministry, prayer, preaching, and small groups. Owning these books in electronic form saves approximately 75 feet of shelf space! Their commitment to continue to add resources to their product line ensures the LDLS will be a viable and up-to-date Bible software system for years to come. The Scholars Library: Gold electronic library is space saving, completely portable, and totally searchable—a winning combination.

Whether one is a novice to computers or to Bible study, Logos allows one to dig deeply. Starting on the home page, there are automated, customizable daily Bible readings, devotional readings, and prayer lists. There are three Bible study starters that guide the non-specialist through simple steps that dig into many of the Bible study tools: Study Passage, Study Word, or Study Topic.

The Study Passage has a fuzzy logic program that tries to guess what passage the user wants by matching what is typed with pericope (paragraph) headings. It is quite helpful if one is able to remember a name or a major detail in a pericope. What would help this tool is to add key phrases to the search base.

Biblical People is enjoyable to use and quite helpful. Clicking on any name in a biblical text provides a genealogical/relationship diagram. However, some of the data needs to be expanded. For James the brother of Jesus, it lists Jude and Jesus, but it does not list the two other brothers (Matt 13:55), nor does it list Mary and Joseph as his parents.

Parallel Passages is a tool that is quite adaptable and beneficial. One can select a passage and view it in *A Harmony of the Gospels* by Robertson; however, Logos can insert the text in any Bible translation text Logos has, including the NA 27. Or, one can look at the passage in *Synopsis of the Four Gospels* by Aland and insert the NASB text. These new combinations do not exist in print form.

Of course, nothing can replace the systematic learning of Hebrew and Greek. However, for people who have not learned these languages, Logos can get them closer to the languages than ever thought possible. Tools such as the English-Greek reverse interlinears, Bible Word Study report (which gives a useful, searchable graph of Greek or Hebrew word usage), and instant Keylinking (which gives much information by simply clicking on any Hebrew, Greek, or English word) give powerful research information to the novice in a few quick and easy steps.

The intermediate user finds a wealth of adaptable tools, including the Notes tool and the Visual Markup Tools (for highlighting and marking text). The Exegetical Guide displays much information on every word of a Bible passage automatically after one simply types in the Bible reference. In addition to commentaries and dictionaries, there are original language

grammars, lexicons, syntactical visualizations, and even text critical apparatuses (1977 BHS for Hebrew and 1894 Tischendorf for Greek—unfortunately, the NA 27 and UBS 4 apparatuses are available only with an add-on). Lexicons and Bible texts with critical apparatus in Logos provide a feature not possible in print editions: the many abbreviations and Scripture references are hot spots.

The Vocabulary List tool is beneficial for learning biblical languages. It allows the creation of a list of Greek or Hebrew words and definitions from any Bible book or section of Bible text. One can sort the list by frequency or alphabetically, then save the list for review or print vocabulary cards. A helpful improvement would allow the learner to go through the vocabulary list and re-sort it according to how well he knows the words.

Scholars Library: Gold makes good use of the Internet for research. First, the Remote Library Tool is a helpful way to access the catalogues of 7 national libraries and 52 theological schools to retrieve bibliographic references. Then Logos can export them in a choice of 10 bibliographic styles, such as APA, Chicago, MLA, SBL, and Turabian. However, the web addresses need to be updated more often—23 of the theological libraries and 2 national libraries came back with error messages. Yet, the 29 theological and 5 national libraries with good web addresses were more than sufficient for a beneficial search. All of the theological schools were English-speaking and most of them were American. It would help to add some schools from Germany and France considering their impact on theological studies. Second, a quick click opens the Perseus Digital Library, a growing, online database of Greek and Latin words used in classical contexts—good for comparing the biblical use against the common, everyday use of a word.

The Sentence Diagram tool allows one to work with the biblical text to make and save grammatical line diagrams or block diagrams (a new feature for this tool). Personal diagramming can be invaluable in sermon preparation—especially for determining the main points in the Bible text. The Morphological Search and Graphical Query are both highly versatile tools for searching for words and patterns in specific morphologies in a selected text or Bible book range.

The standout feature of Scholars Library: Gold is the Syntax Search tool, which no other Bible software program offers at this time. This tool opens the door to go beyond just morphological searches (for word forms) to the syntax level (how words are used in a sentence, such as subject or direct object). Thus, one can now create a search with four layers: syntactical criteria, semantic range, morphological criteria, and lexical information. After creating this powerful search, one can export the results. The only weakness is that syntactical tagging is somewhat subjective. So far Logos has one Hebrew (Andersen-Forbes) and two Greek texts (Open Text and

Lexham, though the latter is currently available for just 13 New Testament books) with syntactical tagging.

The Scholars Library: Gold is an amazing and powerful tool, but as with most software today there is no user's guide in print form. Unfortunately, with Logos' voluminous scanning of books, there are inevitable and occasional errors in English (e.g., throughout the *Ante-Nicene Fathers* series, the old English æ is rendered as a Greek mu), Hebrew (e.g. reverse words and gobbledygook in Schaff, *History of the Church* 1.1.9), and Greek (e.g., Tertullian, *On Baptism* 1, ICQUS rather than IXΘΥΣ). No doubt these errors will be fixed in future releases. A nice improvement would also be to have the citation from the *Ante-Nicene Fathers* in the proper form, such as Irenaeus, *Against Heresies* 3.1.2, rather than citing the entire volume of *ANF*.

Scholars Library: Gold is a wonderful, highly versatile electronic Bible study program, complete with a large library of helpful resource books. Although the price is hefty, it is still a bargain considering the print cost of those books and the powerful study tools. I highly recommend it.

The minimum system requirements are 500MHz Pentium III (1 GHz Pentium III recommended), 192 MB RAM (512 MB recommended), CD-Rom or DVD drive, 550 MB hard drive (less size needed if running the files off of the CD or DVD, but this is not recommended), Microsoft Windows 98 or later, screen resolution 800x600 (1024x768 recommended), and Microsoft Internet Explorer 6.0 or later. This reviewer used a laptop with an Intel Core 2 Duo @ 2.2GHz processor, 2 GHz RAM, 111 GB hard drive, and both XP and Vista (on different computers).

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### Theological Studies

***Inspiration of the Bible.* By B.H. Carroll. New York: Fleming H. Revell Company, 1930. Reprint, Volume 1 of the Southwestern Library of Centennial Classics, Fort Worth, 2008. 122 pages. Hardcover, \$100.00 for set.**

In celebrating the Centennial of Southwestern Seminary it is quite appropriate that a selection of the Seminary's classic works should begin with a volume by B.H. Carroll. Not only founder of Southwestern Baptist Theological Seminary in 1908, he was also a scholar, professor and a pastor. In the prefaces to his book *Inspiration of the Bible*, Carroll is lauded as one of the greats of his time, having earned commendations from both George

W. Truett and L.R. Scarborough. As a Bible professor for many years at Waco and at Southwestern he, in both the pulpit and the classroom, taught the truths of the Bible which he believed to be inerrant, infallible, and inspired. As indicated by the title, the last of these is the discussion he takes up in this present work.

Before a summary is given of the work itself, one should note some of the arguments Carroll was combating when he wrote this book. The ideas of evolution, higher criticism, and neo-orthodoxy all attacked, in their own way, the verbal inspiration of Scripture. In defense of the Bible he cherished, he penned this book to clarify for the academy and the churches alike that the Bible, God's Holy Word, is in fact inspired.

Carroll sets the work in an inclusio of the article from the New Hampshire Confession of Faith on the Holy Scriptures, "We believe that the Holy Bible was written by men divinely inspired," (15, 122), thus setting the tone for the entirety of the work. The first chapter, "Inspiration of the Scriptures as Believed by Baptists," begins his defense for believing in inspiration from the Bible itself, citing such passages as Hebrews 4:12 and II Timothy 3:16-17. Here he also launches an attack against a neo-orthodox view of the Word calling it "fool-talk" (20).

Chapter two is concerned with looking at the arguments of the higher critics declaring that for the first time the attack on the Bible has come from within the church rather than from "heathens" or "infidels" (28). Seeing these scholars claiming to be working from science, he calls them into question as mere speculatives who daily offer different opinions. After showing their error, he buttresses his argument with more Scripture and gives a formal definition for inspiration (37).

Chapter three begins a series of chapters that look at the method of inspiration more in depth, citing seven examples of God "inspiring" or breathing out upon something. In chapter four he looks at Luke's account of the gospel and indicates how Luke itself is inspired, closing the chapter by contrasting the exposition of Spurgeon, who led many men to repentance, against the higher critics, who led few.

Chapter five is concerned with analyzing the method a bit more closely by citing examples of the text where evil men or beasts spoke. Carroll claims that in each of these instances the participants were used by the Spirit, but were not themselves inspired, Caiaphas being an example. Furthermore, he emphasizes that the Spirit does inspire words, but not in a pure dictation. The Spirit inspires men to write words according to their own style.

Chapter six looks to further difficulties in the text, especially as it seeks to differentiate between illumination and illustration. Chapter seven takes, arguably one of the most difficult books of the Bible, Daniel, and

demonstrates how it too is a product of inspiration rather than a later composed myth. Finally, the last chapter not only summarizes the thesis thus far but also addresses the issue of science and the Bible concluding that the two, when one looks at science rightly, are in complete harmony with one another.

Carroll's work is short and simple enough for the average layman to read, yet its simplicity does not jeopardize its depth of subject matter. Throughout the book one can find allusions to Greek, Hebrew, and Latin, which demonstrate Carroll's scholarship, as well as illustrative sayings that resonate with the masses at large, demonstrating his desire to be connected to the churches and not only the academy. This work not only establishes a concise view of inspiration in the Bible, but gives a glance at the historic Baptist pastor theologian who founded and prolonged the tradition of Southern Baptists.

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***Baptist Identities: International Studies from the Seventeenth to the Twentieth Centuries.* Edited by Ian M. Randall, Toivo Pilli, and Anthony R. Cross. *Studies in Baptist History and Thought*, vol. 19. Milton Keynes, UK; Waynesboro, GA: Paternoster, 2006. 357 + xx pages. Softcover, \$38.00.**

This book is a compilation of papers presented at the third International Conference on Baptist Studies held in Prague. Consequently there is a great diversity of both subject matter and locale. It discusses aspects of the Baptist experience from the middle of the seventeenth century to the present day. Baptists from the Philippines, India, Zimbabwe, Latvia, France, and Germany all give expression to their understanding of Baptist identity, alongside better known formulations from Britain and North America.

A valuable aspect of the book is the insight it provides into Baptist history and theology in a large number of contexts. While knowledgeable American readers will doubtless know about Hanserd Knollys and the early Particular Baptists in England or William B. Johnson and the founding of the Southern Baptist Convention, far fewer will know about Julius Köbner and pioneering Baptists in nineteenth century Germany or Godhula and the founding of Baptist churches among the Naga people of India. Some authors endeavor to tell the entire history of Baptists in a particular nation or area. Within this book can be found good introductions to the history of Baptists in Wales, Latvia, Australia, Zimbabwe, and

the Maritime Provinces of Canada. Other authors examine the currently evolving state of Baptist theology and identity in a specific context. One can learn how Baptists in France have responded to the growth of the charismatic movement, how Filipino Baptists shape much of their identity around worship practices, or even how one Scottish Baptist church has called pastors. Yet other authors delineate the impact of an individual on Baptist identity. Alexander Campbell is examined to see how Baptists formulated their identity in response to him, while consideration is given to Walter Rauschenbusch's thoughts on what it means to be Baptist. Finally, some authors engage a particular historical issue such as Baptist devotional practices in eighteenth century England, developing concepts of religious liberty in the nineteenth century, or Baptist responses to the Montgomery, Alabama bus boycott of the 1950s.

From a historical perspective, the book can be a mixed bag. Most of the authors are conscientious and cautious historians who are trying to draw out what different Baptists believed and how that impacted their identity. There is a particular effort by many to draw on the larger cultural context of a given nation and examine how Baptist identities were changed by it. For example, Sébastien Fath considers the historical and sociological context of French Baptists before examining the relationship of different Baptist communities to the charismatic movement (78–83). A thoughtful consideration of the relationship between the extra-theological forces of society and culture and theological development is commendable. Students of Baptist history and theology will find many excellent examples of such research in this book. Unfortunately, not every writer manages to conceal their own biases. Kenneth Roxburgh uses the supposed theological openness of William B. Johnson to challenge the current theological direction of the Southern Baptist Convention (152). William Pitts gives a detailed case study of a Southern Baptist church moving in a progressive direction by ordaining female deacons (199–210). Li Li praises the International Mission Board for its efforts in China while Henry Mugabe expresses frustration with IMB policies in Zimbabwe where it has not yet allowed Zimbabweans to gain control of significant mission assets (253, 305, 310). However, most of the authors do not venture beyond describing what their fellow Baptists have believed or currently believe to begin describing what certain Baptists should believe.

More troubling than the historical perspective offered by some of the authors is the attitude toward culture that is too often exhibited. Some authors reflect the idea that there is a trans-cultural biblically-based essence of Baptists, although its exact expression in different cultures can be highly varied. Others, however, take a more accommodating approach to culture. Important points of belief and praxis are defined by cultural norms,

with very little critical reflection. While it is undoubtedly true that the larger cultural context can play a major role in the self-understanding of people and their consequent religious identity, it is also true that a failure to examine critically one's culture in light of biblical teaching can lead one far away from a biblical faith. Baptists are no exception and a few of the authors seem dangerously close to falling into this trap.

Despite the shortcomings of a few, this remains an excellent book. It approaches the complex subject of Baptist identity from a variety of angles that is difficult to find elsewhere. The individual studies will be valuable to researchers and some can serve as introductions to entire fields of research. As a whole, the book will provide students of Baptist history and theology a broad understanding of the dynamics found among Baptists around the world. That in itself commends it.

David Erickson

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***A Concise History of Christian Thought. Revised and Expanded. Edited by Tony Lane. Grand Rapids: Baker, 2006. 336 pages. Softcover, \$19.99.***

Tony Lane, professor of historical theology and director of research at the London School of Theology, has produced a comprehensive overview spanning Christian thought, beginning with the background of the earliest church fathers and progressing through the twentieth century. This work builds upon and is an expansion of an earlier work by Lane under a different title. The work that Lane has done shows his commitment to studying the past "in order to understand the present" and "in order to escape the present" (1).

The book is structured to move throughout the history of the church by discussing the primary players, movements, and events that have affected Christian thought. Lane does a commendable job of connecting the dots between these players, movements, and events. The result for the reader is more of an overall progression of Christian thought, instead of disconnected snapshot portraits of persons and events. This interplay between the actors and the stage is seen throughout the work as Lane has placed asterisks in the text by those names or events that have their own article in the book. The first section of the book covers the church of the fathers until 500. Parts two and three of the book cover the Eastern tradition from 500 and the Mediaeval West from 500, respectively. Part four of the book covers the period of the Reformation, which Lane places between 1500 and 1800, and the final section covers Christian thought from the year 1800 to the present.

Several strengths of Lane's work should be commended. First of all, his inclusions are numerous and varied. There are well over one hundred articles that cover persons in addition to the numerous articles on councils, confessions, and movements. Lane does well to introduce his subjects by letting them speak for themselves, as he includes primary selections and references throughout the work. All works written originally in a language other than English are referenced using their English title along with the original classical reference and date of the work. Another strength of the book is the depth to which Lane covers the subjects. The interconnected nature of the presentation points to Lane's extensive research. Lane shows that concise does not have to mean shallow and rudimentary.

One recommendation that this reviewer has regarding Lane's work is the addition of an index. While the asterisks are helpful in indicating those subjects that have their own article, there is not an index showing on what pages each subject appears. An index would only add to the interconnected nature of Lane's work. The book is overall a good introduction to Christian thought through the centuries. It would be a good inclusion as a required text in an introductory church history course. The beginning student will be challenged by the breadth of information but will get a picture of the themes which have affected the church's history. This work can surely be the foundation to spur students to more specific studies on those themes that are introduced. The book also has value as a quick reference guide for the student or layperson, since he can go directly to the article on the particular subject in which he is interested. Tony Lane's *A Concise History of Christian Thought* is to be commended and would be a good addition to the library of student, pastor, and layperson alike.

Steven L. James

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***Countering the Claims of Evangelical Feminism: Biblical Responses to the Key Questions.* By Wayne Grudem. Colorado Springs: Multnomah, 2006. 284 pages. Paperback, \$14.99.**

The field of biblical manhood and womanhood is one in which Wayne Grudem's voice is uniquely valuable. Among Grudem's contributions to this area is the volume *Countering the Claims of Evangelical Feminism*. In the first section of the book Grudem lays out the classic complementarian position, which he titles "A Biblical Vision for Manhood and Womanhood." Grudem does well to begin here as he lays the foundation for the remainder of the book in both content and methodological framework for responding to egalitarian arguments. These chapters are a foundation

in content in that they contain Grudem's summary of what the Bible says about the roles of men and women. These chapters also serve as the foundation for his methodology by modeling the complementarian hermeneutic which elevates the authority of Scripture over experience. This methodology crystallizes the fundamental difference between the egalitarian and complementarian positions. The key expression of Grudem's position concerning women in the church comes in the following summary statement: "[When] there is an assembled group of Christians, women should not teach the Bible to men or exercise authority over men"(49).

In the remaining portion of the book Grudem aggressively addresses the many arguments set forth in favor of the egalitarian interpretation of Scripture. These arguments are organized in nine categories based upon the type of argument offered by egalitarians. Finally the book concludes with Grudem's vision for biblical manhood and womanhood in the future. Here Grudem calls for pastors and theologians to believe and teach complementarianism.

Grudem's treatment of feminism in the evangelical churches reveals the truths that should guide individuals' thinking. His treatment displays a hermeneutical approach that submits to Scripture as final authority. A consequence of submitting to the authority of Scripture is the appropriately lower position of experience. The hermeneutical significance of Grudem's work is likewise found in his exposure of the faulty interpretive priorities of egalitarianism. Through the process of refuting numerous arguments for egalitarian gender roles, Grudem demonstrates that these arguments are of an entirely different nature from complementarian arguments. The egalitarian arguments are constructed from priorities that elevate the authority of experience over the authority of Scripture (267). The clarification of this difference in interpretive approaches is the greatest strength of the book. This clarification paints egalitarianism as an evangelical feminism which in its true light dismisses biblical authority in order to embrace experiential authority.

While there are many strengths of this work there is a weakness that requires mention. Grudem devotes the vast majority of the work to biblical gender roles with reference to the church. This emphasis is critically important. However, this devotion is done at the cost of discussing in significant detail the issues pertinent to gender roles in the home. Grudem could have constructed his thesis and title in such a way to communicate that the purpose of the book was primarily to address the issue within the church. However, this specification is absent leaving the reader to expect a full treatment of the two areas of gender debate. An implication of this imbalance is that Grudem does not explicitly call pastors and theologians to be consistent complementarians. Rather, he provides a soft call for

complementarianism without clarifying that the issue is as important in the home if not more so than in the church.

This volume possesses usefulness as a selective treatment of gender roles. Grudem has published several volumes that address the subject in much more detail. Those volumes serve well as references for an investigation of gender roles. This book stands in contrast as a condensed statement of the complementarian interpretation of Scripture. This feature positions the book as a useful tool for equipping church members with the knowledge necessary to navigate gender roles in contemporary culture. With such a tool in hand, theologians and pastors should not wince at the call provided by Grudem to teach proper gender roles. He appropriately notes that a decision to avoid taking a stance on the issue is in fact choosing a slide toward liberalism (282). The fact that the topic is currently controversial in Western culture does not mean that it is an issue which should be avoided for the sake of peace. Rather Christians are called to stand with courage in proclaiming the biblical gender roles despite pressures to the contrary (299).

Jon Wood

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***God the Holy Trinity: Reflections on Christian Faith and Practice.* Edited by Timothy George. Grand Rapids: BakerAcademic, 2006. 175 pages. Softcover, \$19.99.**

Timothy George intends to bring the discussion of the Trinity from the circles of academia into the pews of the church in *God the Holy Trinity*. Acknowledging that the ultimate “problem” of Christian doctrine is “how the eternal God can be both One and yet ever Three at the same time” (9), George presents this volume as one voice in the resurgence of Trinitarian conversation that has taken place in the past century. Surveying doctrinal emphases since the Reformation, George asserts that “the doctrine of the Trinity remained marginalized in a great swath of Protestant theology” (11). This volume consists of a collection of essays originally presented at a symposium held by Beeson Divinity School of Samford University. Attempting to avoid presenting the doctrine of the Trinity as a “theological conundrum” (13), the participants of this conference investigated how the Trinity impacts the Christian life. While the contributors bring distinct approaches to the topic and come from various ethnic backgrounds and theological traditions, George insists that these essays “represent an underlying commitment to the trinitarian faith of the apostolic tradition” (12).

These scholars reflected an ecumenical spirit as they dialogued with each other under the umbrella of Nicene Orthodoxy.

Taken as a unit, the first two essays by Alister McGrath and Gerald Bray function as the centerpiece of the book. McGrath seeks to recover the notion of the Trinity as a profound “mystery” and enable believers to “grapple” with this doctrine (22). He applauds the recent resurgence of Trinitarian discussion, but offers two concerns. McGrath recognizes the tendency of the discussion to digress into rampant speculation that employs unnecessarily extra-biblical terms and concepts. Thus, he urges theologians to have “Trinitarian modesty” (32) by maintaining a close proximity to the language of Scripture and by keeping a healthy distance from constructions built on speculative foundations.

In the successive essay, Bray answers McGrath’s call by providing a thoughtful investigation of the relationship between the Christian Trinity and the God of Judaism. Bray’s key insight is in highlighting the hermeneutical shift that takes place in a Christian reading of the Old Testament, whereby the one God of Judaism is demonstrated to be the Trinity of Christianity. Viewed externally, God is one, but viewed internally, God is three. Bray then demonstrates that the Christian doctrine of the Trinity is a “description of what that experience of God’s inner life is like” (45–46). The rest of Bray’s essay consists of a theological exposition of Galatians 4:6 that shows how “*God* has sent the *Spirit* of his *Son* into our hearts, crying: Abba! Father!” Thus, the doctrine of the Trinity springs from the Christian’s life experience rather than his philosophical speculation. In his attention to Scripture and theology, Bray’s essay functions as an apt illustration of McGrath’s model for Trinitarian reflection.

The group of essays that follow are as eclectic as they are ecumenical. James Earl Massey investigates the theological underpinnings of African-American Spirituals. Cardinal Avery Dulles applies the doctrine of the Trinity to ecclesiology. Frederica Mathewes-Green engages in art criticism of *The Old Testament Trinity* by Russian artist Andrei Rublev. J.I. Packer provides a “Puritan perspective” on the Trinity in a biographical essay of John Owen. Timothy George examines the implications of the Trinity for interacting with Islam. Ellen Charry argues for the legitimacy of Divine Perfections in thinking about God and his salvation. Finally, Cornelius Plantinga ends the volume with a sermon-like exhortation to submit to the “deep wisdom” of Christ’s selflessness evidenced in the Gospel of John.

One obvious strength of this work is the diversity of contributors and their attempt to translate the sometimes oblique discussion of the Trinity into a volume designed to engage the church. The first two essays provide a helpful framework for thinking through the mystery of the Trinity in light of the biblical text. After these chapters though, the focus of the book

begins to wander. Both the nature of the topic and style of presentation vary greatly as the reader moves through this section of the work. Massey's investigation of African-American spirituals is interesting, but his discussion of the Holy Spirit in these songs is more tenuous than with the other members of the Trinity. Dulles' ecumenically driven discussion of "Trinitarian ecclesiology" engages in the speculation McGrath cautions against in his essay. Mathewes-Green's art criticism is intriguing but is based on a debated Trinitarian interpretation of Genesis 18:1–2. The chapters range from biography (Packer), to apologetics (George), to art criticism (Green), to literary criticism (Massey), to philosophical debate (Charry), and to sermon (Plantinga). This topical diversity reflects the ecumenical makeup of the contributors but also detracts from the structural focus of the work. Though George accomplishes his goal of starting an engaging Trinitarian conversation, an editorial comment on how each essay relates to the next would provide this volume with the thematic cohesion that would strengthen its overall impact.

Ched Spellman

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*A New Perspective on Jesus: What the Quest for the Historical Jesus Missed.* By James D.G. Dunn. Grand Rapids: Baker Academic, 2005. 136 pages. Softcover, \$15.00.

To a conservative reader who is familiar with the excesses and problems of the new perspective on Paul brought by E.P. Sanders, Dunn's calling for a new perspective on Jesus could have unwelcome connotations. However, there is no need for fear and trepidation, for Dunn brings a welcome and long-needed correction not only to the quests for the historical Jesus in particular, but to numerous errors in handling the Synoptic Problem and New Testament higher criticism for the last two hundred years.

Dunn is the Emeritus Lightfoot Professor of Divinity at the University of Durham. A prolific writer and expert in many New Testament subjects, Dunn wrote *Jesus Remembered* in 2003, and this present small volume is a summarization of that much larger volume as well as a moving forward of some of its points (7–8). Dunn delivered parts of the three chapters and appendix in this book in a variety of scholarly lectures presented from 1999–2004 (7).

The three major failures of the previous quests for the historical Jesus, according to Dunn, are that its proponents "started from the wrong place, began with the wrong assumptions, and viewed the relevant data from the wrong perspective" (57). From a neophyte or lightweight theologian,

these claims might sound presumptuous or pejorative, but Dunn is a major scholar. He presents solid evidence to justify his claims, and he offers thoughtful correctives for each of these excesses. Dunn devotes a chapter to suggesting how to right each of these errors: (1) realize Jesus' disciples responded to him by faith from the beginning of his ministry—long before their post-Easter insights, so one does not need to strip away reflections of faith in the Gospels (15–34); (2) recognize the important oral stage of performance and transmission of Jesus stories, so as not to get bogged down in examining a written stage only (35–56); and (3) seek the characteristic Jesus (what the Gospels agree were his characteristics) rather than the distinct Jesus (only searching for obscure elements in the Gospels) (57–78). All of these responses are needed correctives, and Dunn clearly and compellingly sets them forth.

Demonstrating a lucid writing style with good examples (44–45, n. 31, 68, 79–81) as well as helpful summaries and transitions (34, 53–54, 56–58, 77), Dunn's book is both accessible to the novice and enlightening to the expert. Yet, although meant to be short, this book is too short. Much of the appendix—a presidential address by Dunn at the University of Durham—repeats chapter two, so it would have been more helpful to abridge it and add more material to the three main chapters of the book.

Dunn's primary strength lies in his call for an acknowledgment and reassessment of an oral stage of transmission of Jesus material. Although Richard Bauckham, in *Jesus and the Eyewitnesses*, 2006, offered some needed nuances to Dunn's theory of oral transmission, Dunn's descriptions are helpful. Dunn explains and elaborates five important characteristics of oral tradition (46–51, 93–99); however, his fifth point about the fluidity and flexibility within oral transmission may be overstated and problematic (51–52), allowing for too much divergence. Bauckham offers a needed corrective to Dunn that not only the community exercised control over the oral transmission, but the individual eyewitnesses did as well (*Jesus and the Eyewitnesses*, 260–63).

Typical of many New Testament scholars, Dunn believes in the two-document hypothesis, Markan priority (103), and the Q hypothesis (110). Interestingly, he does not propose a Q document so much as oral and written Q material, which he says will never be fully delineable (122). In the end, this is more plausible than the hypothetical Q document. Dunn's assertions reveal the need of a total reopening of the Synoptic Problem (see 112). This book, along with, *Jesus Remembered*, present important corrections in the field of Gospel studies.

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***Walking God's Path: The Life and Ministry of Jimmy Draper.* By John Perry. Nashville: Broadman and Holman, 2005. 256 pages. Hardcover, \$19.99.**

With the recent retirement of James Draper from LifeWay, this biography of his life, by John Perry is timely, well-researched, and enjoyable to read. Perry is an accomplished writer with experience in writing biographies, including those of Charles Colson, Sgt. Alvin York, and Mrs. Robert E. Lee.

*Walking God's Path* provides a candid and direct look at Draper's impressive career and ministry from the successes of his early pastorates to his turbulent times at the First Baptist Church of Dallas; and from his refusal to change in Southern Baptist's theological battles to the changes he led at LifeWay. The author handles sensitive issues with honesty and clarity, yet with sensitivity and fairness to all involved. Readers will be struck by the clear hand of God's providence that is evident throughout Draper's life.

Perry is more than an impersonal chronicler of Draper's life and ministry. Throughout the book, the admiration of the author toward the subject of his work is evident. Perry traces Draper's career from his early days at Baylor University, where he served on preaching teams with Chuck Swindoll and others to his successful pastoral career before transitioning to LifeWay.

Fewer details are given of Draper's pastorates in Iredell Baptist Church, Temple Baptist Church in Tyler, University Park in San Antonio, Red Bridge in Kansas City, Del City in Oklahoma City, and the First Baptist Church of Euless, while careful attention is given to Draper's two eventful years on staff at the First Baptist Church of Dallas. Perry candidly recounts the events leading up to Draper's disappointments with Criswell and eventual conflict with Mrs. Criswell. Perry points to Criswell's naivety and Mrs. Criswell's jealousy as largely to blame for the departure of Criswell's probable successor.

Perry also describes Draper's role in the conservative resurgence of the Southern Baptist Convention. Perry highlights Draper's service on the Board of Trustees for the Annuity Board, Baylor University, and Southwestern Baptist Theological Seminary. The author examines Draper's role in the controversy at Baylor University as well as the impact of Draper's book, *Authority: the Critical Issue for Southern Baptists*, written to combat the work of Russell Dilday and others whose writings espoused a more moderate view of scriptural authority.

Perry credits Draper with the restoration and much of the recent success at LifeWay, pointing to his pastoral style that helped ease the road for the many changes from leadership style and focus, to store operations,

to the name change, and finally LifeWay's national impact. Perry concludes with an optimistic promise that Draper's ministry is not completed, just transitioning again.

At several points along the journey, Perry points to key individuals who played important roles in encouraging and assisting Draper. Among those included Billy Graham, Luther Dyre, Youth for Christ, John Bisagno, and Paige Patterson.

Perry has done an excellent job capturing the passion of one of Southern Baptists' great leaders and statesmen. Readers will be reminded of Draper's consistent stand on the authority and inerrancy of God's word and a refusal to compromise that will serve as a lasting challenge for countless young leaders of faith today. Pastors and Christian leaders will be blessed to learn of an anointed leader through the hands of a gifted writer.

Deron J. Biles

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***Has God Said? Scripture, The Word of God, and the Crisis of Theological Authority.* By John Douglas Morrison. The Evangelical Theological Society Monograph Series, volume 5. Eugene, OR: Pickwick Publications, 2006. 306 + xiv pages. Softcover, \$30.00**

Is God mute? Is the Creator of this world incapable of communicating with his creatures using meaningful, content-filled human language? Unfortunately, since the time of the Enlightenment, many theologians and biblical scholars would answer these questions in the affirmative. However, until recently the overwhelming consensus of the church has been that the Old Testament and New Testament Scriptures are the very Word of God. This "identity thesis," the belief that these texts as texts are also truly the Word of God which bears "content-ful" communication from God (5), had been central to the church's understanding of Scripture from the very beginning. What has caused many within the churches and the academy to alter their stance on this all-important doctrine? In *Has God Said? Scripture, the Word of God, and the Crisis of Theological Authority*, John Douglas Morrison seeks to identify the primary forces responsible for the rejection of the identity thesis and seeks to find a way in which contemporary churches can reaffirm this all important theological position.

Morrison correctly attributes the rejection of the identity thesis to an intellectual shift that occurred as a result of the writings of thinkers such as Baruch de Spinoza, Immanuel Kant, and Sir Isaac Newton (chapters 2-3). The shift in the intellectual climate led to what Morrison describes

as destructive cosmological and epistemological dualisms. These destructive dualisms, which are neither grounded in nor required by the teachings of Scripture itself, nevertheless led many to conclude that there could be no meaningful congress between God and his creation. Kant's division of reality into the knowable phenomenal world and the noumenal world which is unknowable by pure reason is not only representative of but also furthered this intellectual shift (ch. 3). Add to this shift in thinking the recognition that there is a decidedly human element within Scripture and it became increasingly difficult for scholars to affirm that the Scriptures are truly the Word of God.

Morrison's analysis of the forces behind the rejection of the identity thesis is both thorough and insightful. He is able to demonstrate how one or both of these destructive dualisms lay at the heart of many modern theological discussions of the nature of Scripture. This is true not only of liberals such as Friedrich Schleiermacher but also evangelicals such as Donald Bloesch and Clark Pinnock. Morrison's work does not end simply with an analysis of the destructive forces that led to the rejection of the identity thesis; he also seeks to suggest a new way in which the Church can envision how this very human text can also be the very Word of God.

Borrowing insights from Albert Einstein, Thomas F. Torrance, and John Calvin, Morrison proposes what he calls a "Christocentric, Multi-leveled, Interactive model of Scripture as the written Word of God" (221). Agreeing with one of Karl Barth's central emphases that Jesus Christ is truly and uniquely the Word of God (224), Morrison asks how we can also think of Scripture as the Word of God. Rejecting the Newtonian, dualistic view of reality that has been so destructive for theology over the past several centuries, Morrison favors a more unified view of reality as exemplified in the work of Albert Einstein. Einstein found what can only be described as a miraculous "correlation between human thought and the independent empirical world" (226). Our understanding of the world around us opens us upward to higher "levels of rationality" (226). The very intelligibility of the universe leads us necessarily to recognize that there are higher levels of intelligibility that actually ground our knowledge of the world around us. This multileveled, unified view of the world, in which the intelligibility of the lower levels points to, opens us "up" to, and is ultimately grounded in higher levels of intelligibility, differs significantly from Newton's disjunctive, dualistic view of reality.

In his use of Einstein, Morrison is not appealing to some sort of natural theology. Rather, he uses Einstein's multileveled view of reality analogically in order to present a more biblical, and specifically more Hebraic, way of describing how the historical text of Scripture can be seen to participate in and be grounded in God's revelation in Jesus Christ (234–235).

The very fact that Jesus Christ, the Word of God, has broken into history in the incarnation opens up and includes the Scriptures within God's revelation of himself in Christ. This is so because these texts make up part of that very history of incarnation in that they preceded, pointed to, and later interpreted the incarnation of Jesus Christ, the Word of God. However, the Scriptures are more than mere witnesses to this event. They are truly the Word of God because they derive their being as the Word of God, by the Spirit, from the higher level of reality, the eternal Word of God. The Scriptures are a crucial historical aspect of God's larger redemptive revelation centered in Jesus Christ and flow from God "in, under, of and from the Word-Act of God at the higher level, Jesus Christ" (237). Through the process of revelation and inspiration the Scriptures are truly the Word of God because they derive their being and status as "Word of God" from their participation in this higher level of reality, the eternal Word of God (236). Morrison includes John Calvin in this discussion because Calvin exemplifies the model of Scripture that Morrison envisions, in that Calvin understood Scripture actually to "be the word of God in and as an aspect of the larger action of God in revelation as 'inspired' interaction, response, witness and *interpretation*" (235).

*Has God Said?* is a significant contribution to the discussion of the nature of Holy Scripture. It is carefully researched and compellingly argued. Morrison's insightful analysis of the theological landscape and the philosophical forces at work behind the scenes that have shaped that landscape is enough to recommend this book. Add to this a somewhat daring, though perhaps not universally accessible, suggestion for re-envisioning how we might understand the relationship between the Word of God as text and the Word of God incarnate in Jesus Christ, and we have a helpful resource for believers who wish to stand alongside the church's long tradition of affirming that the Scriptures truly are the very Word of God.

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### Ethics and Philosophy

***The Passionate Intellect: Incarnational Humanism and the Future of University Education.* By Norman Klassen and Jens Zimmerman. Grand Rapids: Baker Academic, 2006. 208 pages. Softcover, \$18.00.**

Norman Klassen (DPhil., University of Oxford) is associate professor of English at St. Jermone's University and Jens Zimmerman (PhD,

University of British Columbia) is associate professor of English at Trinity Western University. Their book, *The Passionate Intellect*, was written by these two Christian professors in an attempt to encourage and guide Christian undergraduate students who, according to Klassen and Zimmerman, as a category, are facing enormous intellectual opposition to the veracity of their faith in virtually every Western university on the planet. Including the intense peer and cultural pressures to leave religion at home, the Christian who attempts to acquire an education in a university finds himself in an institution that has lost its identity (8). Thus, a second goal of the authors is to facilitate discussion and generate awareness among students, parents, and administrators of the ideological displacement from the original holistic nature of university education to its current demise into a consumer driven business enterprise.

The authors believe that recovering the medieval ideal of humanistic education, which coordinated all of the disciplines in a holistic manner toward the goal of producing good men and women for the benefit of society, will save the universities from a meaningless existence of self-perpetuation. The current secular humanism that pervades Western education has caused the institution, the products of their education, and thus society as a whole to drift toward nihilism. By recovering the original intent of university education, which entails what the authors refer to as incarnational humanism, the grip of the secular/utilitarian worldview will be released and replaced by a religiously accommodating worldview that allows the quest for truth to be open to a multitude of perspectives.

One of the strengths of the book is that it highlights the importance of worldview formation, which is an inherent part of the university. Intellectually honest universities encourage faculty and students to probe into every avenue of potential truth, which include religious truth claims. Not only has religion been fundamental to the very formation of the modern university, but it (Christianity specifically) offers a coherent set of propositions that can explain fundamental aspects of reality without contradicting truth claims from other disciplines. Though the authors do not provide an apologetic for religious truth, they at least make the argument that religion is compatible with, and does not contradict, a holistic education. The authors are right to argue that religion has been and will continue to be instrumental in preparing students to face the issues of our culture.

Another strength of the book is that it provides motivation for potential high achieving students to become a part of, succeed in, and challenge the secular universities' guiding assumptions. Prominent lawyers, doctors, policy-makers, etc. are predominantly forged in institutions dominated by secular ideologies. The benefits of a stellar education from a high-ranking school are undeniable. With a reasonable number of Christians succeeding

in various disciplines in these schools, the authors are right to note that the anti-intellectual stance of the church that has led to the marginalization of Christians from the mainstream could be reversed.

One of the weaknesses of the book is that at times the authors appear focused exclusively upon the pragmatic rewards of reforming the institution. While reform is a noble goal, and it is certainly the desire of the authors to see culture reformed through the transformation of the universities' ideology, it can be a tempting idol. The authors do not warn of this danger. If a Christian's primary interest becomes the improvement of this world, and not the transformation of souls for their improvement in the next, one is in a precarious spiritual spot. However, reforming the university does not preclude the opening of many doors through which the Christian perspective can receive a proper hearing, and perhaps transform many lives in the process, not only for their betterment in this world but also in the one to come.

If the authors' vision is realized, then western universities will no longer be dominated by a secular worldview and the best and brightest of our world will acquire knowledge in the context of religious awareness and appreciation. Ultimately, this informative book is a call for Christian students to be the paradigm of academic excellence, exercising the virtues of a regenerate life to shape and guide culture through moral and academic excellence. If enough Christian students will do this now, then perhaps in the near future the commanding heights of academia could once again be dominated by the proper perspective – one that perceives reality through the lens of the gospel.

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***Reading Scripture with the Church.* By A.K.M. Adam, Stephen Fowl, Kevin Vanhoozer and Francis Watson. Grand Rapids: Baker Academic, 2006. 160 pages. Softcover. \$17.99.**

*Reading Scripture with the Church* is a collection of four essays and four brief responses written by Adam, Fowl, Vanhoozer and Watson. The Winslow Lectures at Seabury-Western Theological Seminary were the original setting for the papers. Each essay recognizes the polyphonic qualities of Scripture though the authors describe the nature of this polyphony differently. The essays also intend to encourage (and perhaps to extend) the practice of theological interpretation of Scripture. There is also the common theme of resisting some of the monolithic concerns of a modern, critical approach to interpreting biblical texts. The authors present their

interpretative task as an ecclesial one and one that recognizes the uniqueness of biblical texts.

Adam contends for a releasing of the constraints on biblical interpretations. He argues that the scholarly guild has sequestered biblical interpretation through its imposed guidelines for biblical inquiry. Adam hopes that more involvement of “laity” (those outside of academia, whether clergy or not) will encourage the recognition of the abundance of meaning in biblical texts. To liberate the “enclosed” meaning of texts one must recognize that the interpretative task should move beyond a near-sighted interest in verbal meaning only and grant that biblical theology is a “signifying practice.” Some signifying practices of biblical theology include listening to voices from other cultures or centuries and participation in worship.

Fowl’s essay calls attention to the “multivoiced literal sense” of Scripture mainly through the lens of the interpretative practice of Thomas Aquinas. Fowl argues that Aquinas’s understanding of literal sense allowed quite divergent interpretations to stand both as appropriate and as literal. A reason for this multilayered literal meaning is that Scripture reflects the abundance of God’s revelation. The ultimate purpose of God’s multifaceted speech is to draw humans into relationship with him.

Vanhoozer provides more biblical rationale for his hermeneutical theories described in other works. He makes use of the master-slave imagery from Philemon to question the respective roles of authors, readers and texts. Though Vanhoozer agrees with Adam and Fowl that an overly monolithic understanding of the meaning of a text is not conducive to theology, he also grants a more significant role for firm parameters in the interpretative enterprise. Vanhoozer’s use of speech-act theory fosters his interest in the active nature of divine discourse in Scripture.

Watson offers rationale for the four-fold gospel. The four-fold gospel has been defended throughout Christian tradition for historical and theological reasons. Watson gives a significant amount of his essay to the symbolic analogies used by Irenaeus of Lyons in his apology for the four-fold gospel. While Watson does not accept the analogies wholesale, he does note that Irenaeus’s perspective is helpful to the contemporary interpreter in recognizing the fullness of the combined meaning drawn from the unique pictures of the individual gospels.

Adam’s essay provides a needful reminder that theological interpretation is not for the scholarly guild only. However, his desire to remove the restrictions on meaning raises the question of whether there are genuine, objective parameters for the interpretative task. Historians would have reservations of how Fowl uses Aquinas’s methodology in buttressing his own approach. In his response, Vanhoozer indicates the ambiguity in Fowl’s article on the multiple levels of literal sense. Some philosophers and

theologians will lament that Vanhoozer continues to rely on the paradigm of speech-act theory in his hermeneutical work. However, he does interact more with biblical texts in this essay than in his previous works, though he does stop short of issuing a *mea culpa*. Watson's essay could have been strengthened by following Irenaeus's appeal to the four-fold gospel being consistent with the message of the Old Testament. According to Irenaeus, the four-fold apostolic testimony found in Matthew, Mark, Luke, and John is authoritative because it is consistent with the Hebrew Scriptures in its revelation of Christ.

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***Thiselton on Hermeneutics: Collected Works with New Essays.* By Anthony C. Thiselton. Grand Rapids: Eerdmans, 2006. 827 pages. Hardcover, \$85.00.**

While participating in a faculty forum at Union University, Anthony Thiselton was asked whether he regretted anything about his academic career. Thiselton responded by expressing his regret over “the higher ratio of research articles to books over the years” (xv). In *Thiselton on Hermeneutics*, he seeks to remedy this perceived disparity. As its title suggests, this volume is a compilation of articles, essays, and selections from Thiselton's larger works. Aside from his major monographs, Thiselton has produced and published articles and presentations since the early 1970s. His primary goal in gathering these various writings into one volume is to provide “a structured and consistent account of hermeneutics as a developing and multi-disciplinary subject area” and of his attempts to contribute to this synthesis (xv). Accordingly, in selecting the material for this volume, Thiselton strove to include the articles “that best serve the coherence and distinctive multi-disciplinary themes of the present contribution” (xvi).

Thiselton divides the book into seven parts. Each section contains a number of essays grouped around a particular theme or topic. The first section “situates the subject” of hermeneutics in the field of theological study and serves as a programmatic introduction to the rest of the book. Part two contains studies on the relationship between hermeneutics and speech-act theory. Part three relates hermeneutics to semantics and conceptual grammar. Part four investigates lexicography, exegesis, and reception history. Part five interacts with parables, narrative-worlds and reader-response theories of interpretation. Part six engages philosophy, language, and post-modernity. Finally, part seven treats hermeneutics, history, and theology.

Building upon his previous work, Thiselton uses this volume to further his thought in certain areas. One of Thiselton's continuing concerns is the "respect for the other" in interpretation. He ends the first section by arguing that the "heart of the hermeneutical endeavor" does not involve "the way of self-assertion, self-affirmation and a 'mastery' that understands the other in terms of self and self-interest" (50). Rather, hermeneutics should seek "to renounce manipulative ways of understanding and communicating" in favor of modes of interpretation which meet the text on its own terms (50). Thiselton also sees the reception history of texts as an important area of discussion. Here, his concern is for the "impact of texts and of successive readings and interpretations of texts on subsequent generations of readers after a first reading" (40). Further, Thiselton investigates throughout this volume the possibility of formulating a "theological hermeneutics" that respects the discrete witness of both theology and the interpretive task (36–39, 769–807).

A unique strength of the book is the access it affords to Thiselton's own self-reflection. Thiselton guides the reader through his writings by providing a new reflective essay at the end of each section that reevaluates and interacts with the preceding material. Far from an afterthought, these essays are both substantive and instructive, as they benefit from hindsight and further development in the field. In addition to these new essays, Thiselton supplies a brief annotation before each selection that discusses his motivation in writing this particular piece and provides additional critical reflection. Within the reproduced essays themselves, Thiselton inserts descriptive headings designed to highlight for the reader the structural flow of his thinking. These elements provide insightful clarity in most cases and function as an autobiographical guide to Thiselton's treatment of a broad range of hermeneutical issues.

Part of the achievement of this work is its demonstration of the interdisciplinary nature of hermeneutics. Throughout his editorial comments, Thiselton underlines his concern for relating the interpretive task to the full range of disciplines available to the interpreter. In his major works, Thiselton reflects this interest. His earlier book *The Two Horizons* deals with philosophy of language and hermeneutical theory. His massive commentary on *The First Epistle to the Corinthians* engages in biblical studies, and his recent *Hermeneutics of Doctrine* investigates the task of theology. The scope of the essays included in this volume allows the reader to appreciate the foundational framework and methodological context in which these larger works were written. Thus, it proves a fitting companion resource to these seminal works.

A possible drawback of this volume is its formidable size and substantial price, which may discourage some readers from purchasing the

book. Additionally, most of this material has been published elsewhere in journals or in symposium books. However, the fresh reflective content along with the previously unpublished papers give this volume considerable new material, and despite the density and size of the collection, Thiselton's work maintains a refreshing clarity of style and argument. In light of these considerations, even someone who has followed Thiselton throughout his career will want to read this collection for his editorial commentary on and critical self-evaluation of his own corpus. One absent feature that would have improved the volume in this regard is an appendix containing a comprehensive bibliography of all of Thiselton's publications to date.

*Thiselton on Hermeneutics* is not geared toward the beginning or casual participant in the hermeneutical conversation. Rather, the book will prove most helpful to one desiring to grapple with the important trends and issues at stake in current hermeneutical debates. Accordingly, a serious student of hermeneutics convinced of the interdisciplinary nature of the interpretive task will find the fruit of Thiselton's prodigious career both instructive and rewarding.

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### Preaching and Pastoral Ministries

***Christian Preaching: A Trinitarian Theology of Proclamation.* By Michael Pasquarello III. Grand Rapids: Baker Academics, 2006. 215 pages. Softcover, \$18.99.**

In *Christian Preaching*, Michael Pasquarello III cites a major need for revision in the church. He believes a problem has resulted from a change of subject in the pulpit. Whereas in the past the Triune God was the subject, object, and driving force behind all that the church was and did, now the sense of reverence for the Triune God as the center of ecclesiology has been lost. Pasquarello believes this has occurred because the Trinity is fundamentally absent in the proclamation event today.

Pasquarello identifies Finney and his preaching as a typical example of making man and not God the subject of proclamation. He continues to argue that Rick Warren is a contemporary practitioner and disciple of Finney's homiletic. Pasquarello then explains that the issue is not fixed by examining a method of interpretation or delivery, but by recapturing a sense of who the Triune God is and learning to see preaching as a theological practice that worships, loves, and proclaims the Trinity and causes the listeners to do the same.

He offers seven chapters that define preaching in terms of speaking of God with a certain emphasis such as creating a redeemed community that God chooses to work through (Ecclesial Practice) and creating a place where we behold our destiny as a community awaiting the New Jerusalem (Pilgrim Practice) (87–109, 183–204). In each chapter, he supports his claim by offering the practice and writing of a major figure of church history such as Augustine, Luther, and Wesley. Ultimately, his aim is the “changing of the subject’ of Christian preaching from ourselves to the Triune God” (10).

Pasquarello may have missed an opportunity with this work to explain how the doctrine of the Trinity should impact the preparation and delivery of a message. In the title and introduction, it appeared he would take such an opportunity. Instead, he argues for the Trinity as the content of preaching and for the use of Trinitarian language in our liturgy. A review of literature in the area of preaching and theology indicates that there is a deficiency in studies that examine this connection. There are a couple of other weaknesses in this work as well. First, in most chapters the specific claim he is trying to make and how it relates to the corresponding title is unclear. For instance in Chapter 4, Pasquarello does not give a summary statement of the claim until pages 19 and 20, which is almost halfway through the chapter, and even when he does, it is long and tedious. Second, by analyzing his sample sermons, it is questionable whether he has, in fact, delivered what he promised. It appears in some cases he fails to make what God has intended the center of his preaching. Pasquarello does this by allowing his theology to drive the sermon and not the text proper.

Pasquarello, however, must be praised on at least two counts. First, he offers strong historical evidence to support his claims by drawing on and explaining the preaching and theology of some prominent figures in church history. Second, he rightly identifies the problem in the pulpit today that derives from man-centered preaching as a theological issue. As such, he addresses the problem and attempts to rectify the issue through a theological discussion and not by offering a “preaching how-to.” This volume is for any serious student of preaching and anyone who cares deeply about the proclamation of God’s Word with the cautions that it is not an easy read nor is it intended to be a textbook on how to prepare and deliver a message.

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