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Book Reviews

O'Malley, John W. *When Bishops Meet: An Essay Comparing Trent, Vatican I, and Vatican II*. Cambridge: Harvard Belknap, 2019, pp. 240, \$24.95, hardback.

John W. O'Malley, professor of theology at Georgetown University, has established himself as one of the most learned and thoughtful historians of the great councils of post-Luther Roman Catholicism. Having previously published separate monographs on the Council of Trent and on the First and Second Vatican Councils, this slim volume represents a capstone to his work in this area, offering a reflection upon how modern Catholicism has developed since the Reformation with particular focus on its conciliar actions.

The book is arranged thematically rather than chronologically, with each chapter comparing the Councils in terms of a particular topic. Part One raises three basic questions: What do Councils do? Does Church teaching change? Finally, who is in charge? Part Two looks at the categories of people involved: popes and their curia, theologians, laity, and The Other—meaning non-Roman bodies, Orthodox, Protestant, and non-Christian. Part Three then asks what difference the Councils made and whether there will be another one.

Protestant readers will find much that is of interest here. O'Malley is adept at explaining the different dynamics of the three Councils in their historical context. Protestant readers will find the book to be very helpful in this regard as it gently but firmly puts to death numerous popular misconceptions. We learn, for example, that Protestants were invited to be involved at Trent and reform—real, theological reform—was at least for a time a possibility; that the dogma of papal infallibility did not go uncontested at Vatican I and, in its approved form, is a far more restricted idea than is generally thought; and, finally, that Vatican II was a much more diffuse and complicated affair than either later Catholic conservatives or liberals have sought to make it. Perhaps most interesting has been the rise to prominence at and since these gatherings of theologians (as opposed to bishops) as a real force within the Church and, after Vatican II, of the laity itself as an influential body. What the book does so well is show that the concept of a council, at least in terms of how it transacts its business, has varied over time. Rome—and many of her Protestant critics—may believe that she herself is unchanged and unchanging but the history of these three Councils indicates otherwise, at least in terms of who exerts influence and how they exert it.

Despite these strengths, at times O'Malley glosses over key facets of Roman church history. For example, on pp. 57-58 he claims that bishops were starting to defer to Rome by the third century and that this became more pronounced once Christianity was the dominant religious force in the Empire. Yet on p. 7 he states that Rome

and the West played mainly marginal roles in the first seven ecumenical councils, a position he reiterates in modified form on p. 59, where he says they played roles ranging from important to marginal. Is this a case of O'Malley's love of his church pulling him one way, the historical facts pulling him in another? When we remember that ancient prelates in Baghdad considered Constantinople to be the western bishop, historical and geographical relativity would seem critical in assessing Rome's claims to universal supremacy.

Another questionable claim appears on p. 103. O'Malley maintains that it was only with the advent of universities in the thirteenth century that theologians emerged as an influential category of teachers separated from the office of bishop. Although it is perhaps pedantic to note, universities did not emerge in a vacuum but from (among other things) a tradition of independent teachers of theology (Peter Abelard being only the most famous). In addition, the whole monastic tradition of an earlier era had produced numerous theologians who were not bishops.

As he looks to the present and the future in the final section, O'Malley is optimistic. It is interesting that he praises the 2015 encyclical, *Laudato Si*, as a great example of post-Vatican II social concern. More traditional Catholics have identified it as a Trojan Horse by which the pope is making room within the church's teaching and practice for elements of the sexual revolution. Benedict XVI only merits a mention for his role at Vatican II, when the later conservative pope worked in alliance with the very unconservative Karl Rahner. His papacy is neglected completely—which is a shame, given that Ratzinger/Benedict might be one of the most theologically adept men ever to have been Bishop of Rome. As to whether there will be another council, O'Malley is hopeful that there will a Vatican III, albeit the now vast number of bishops would make logistics difficult and agreement on almost anything harder to reach.

This book is a fitting capstone to O'Malley's four-part series on the great Councils of Roman Catholicism. Readers, including laypeople and students, will find their understanding both of the councils and Catholicism enhanced. And Protestants may be compelled to think about how their churches have responded to challenges over the years and how well-equipped they are to address those of the present and the future.

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Bergren, Theodore A. *A Latin-Greek Index of the Vulgate New Testament and the Apostolic Fathers*. Tübingen: Mohr Siebeck, 2018, pp. 274, €114.00, hardback.

Readers who are interested in textual criticism of the New Testament will recognize the value of the Old Latin and Vulgate translations for accessing early forms of the text. The translations make available textual forms from roughly the second through

the fourth centuries, while the impact of the translations on the biblical text and wider Christian history extends much further. Although the Latin translations are sometimes overlooked in New Testament textual criticism because of the number of Greek manuscripts that are extant, students of the Apostolic Fathers are not in the same fortunate position. For many texts that have been brought together in this collection, the Latin translations provide key textual evidence due to the paucity of manuscripts. Theodore Bergren's index offers an important resource for anyone interested in Greek and Latin texts in early Christianity.

Bergren is an emeritus professor in the Religious Studies Department at the University of Richmond. He has written commentaries on Fifth and Sixth Ezra and has also compiled *A Latin-Greek Index of the Vulgate New Testament* (Scholars, 1991). He is thus well-placed to assist those who are working on early Christian Latin translations. The expanded volume under review is set out in a similar way to other bilingual dictionaries and concordances with which readers might be familiar. It is based on Latin headwords. Greek words are placed underneath and indented slightly. The Latin entries represent words found in the Vulgate New Testament or Latin Apostolic Fathers. They are thus terms utilized by early Christian translators, since these texts were originally composed in Greek. The Greek entries underneath the Latin headwords indicate terms for which the Latin headword is used as a translation. In addition, each Greek entry is keyed to two other Greek-Latin indexes to be discussed in the following paragraph. For those who are working on Latin translations of early Christian writings, a key benefit from Bergren's index is thus that they can quickly see what Greek expressions may underlie the Latin text that they have in front of them.

Besides a working knowledge of the languages, two of the key tools for anyone researching Greek and Latin texts are Alfred Schmoller's *Handkonkordanz zum griechischen Neuen Testament* and Heinrich Kraft's *Clavis Patrum Apostolicorum*. These books allow readers of the Greek New Testament and Apostolic Father's to look up a Greek word, find where it is used elsewhere in the corpus, and discover the translations that are employed to render the Greek word into Latin. Bergren offers an index to allow readers of the Vulgate and Latin Apostolic Fathers to find the Greek words translated by the Latin word which they are currently examining. In other words, it enables one to reverse the order. For example, if one is reading the Latin text of Polycarp's *Philippians* 11.1 and wonders what Greek word might lie behind Polycarp's description of himself as "saddened" (*contristatus*), they could open Bergren's index, look up the relevant word and find that there are four or five Greek words translated by *contristare* and *contristari*. In addition, the index is keyed to the page numbers in Schmoller and Kraft so that one can undertake further examinations of how various terms function in early Christian translations.

For anyone engaged in studies of the Latin New Testament or Apostolic Fathers, this book is essential. Without the *Index*, one would need either to look up the Greek text of the passage that they are studying or guess the relevant Greek word.

Only after this could one look up the word in Schmoller or Kraft. Bergren's index provides a time-saving measure that enables one to keep their focus on the Latin text while quickly gathering data on Greek words that the Latin word in question is used to translate. In addition to saving time, scholars of Polycarp and the Shepherd of Hermas are able more easily to consider the Greek text that may lie behind those sections of their text for which a Greek text is not extant or is fragmentary (Pol. *Phil.* 10.1–12.3; 13.2–14.1; Herm. Sim. 9.30.1–10.4.5 [107.1–114.5]). By knowing what Latin words are employed to translate particular Greek terms, one may hope more accurately to retroject a viable Greek text for these portions of early Christian documents. Because attention would also need to be given to the particular translation practices utilized by the translators of the texts, a retrojection would need to be done with more precision than Bergren's index allows on its own. However, the *Index* provides a very useful place from which to begin and to expand one's data set in difficult cases.

The *Index* also offers a starting point for translation word studies. For example, *συνχαίρω* (*sunchairō*; I rejoice together) is translated in the Vulgate with both *congratulari* (Luke 1:58; 15:6, 9; Phil 2:17–18) and *congaudere* (1 Cor 12:26; 13:6). Both Latin words are suitable translation choices, but the question arises: why did Jerome alter his word choice? Is it anything more than stylistic variation or translator's prerogative? Bergren's work also enables one to get a sense of how Latin translators rendered Greek words. To take one example, the word *κληρονομέω* (*klēronomeō*; I inherit) is variously translated into Latin as *hereditatem capere*, *heredem esse*, *hereditare*, and *hereditate possidere*. One glance at this list shows that all of the translations include the stem *hered-*, from which come the English words *inherit* and *hereditary*. However, the diversity of renditions raises questions about why a translator may have preferred one option over another. Finally, for the philology enthusiasts who may be reading this review, it is also intriguing to note which words were more easily transliterated rather than translated. Examples include *gazophylacium* (γάζοφυλάκιον; *gazophylakion*; contribution box), *gaza* (γάζα; *gaza*; treasury), and *genealogia* (γενεαλογία; *genealogia*; genealogy).

As useful as this volume is, however, it is not without two limitations. First, some Latin words in the index are missing Greek entries that they translate. For example, *consistens* and *consistenti* are used in 1 Clem. inscription for *παροικοῦσα* (*paroikousa*; sojourning) and *παροικούση* (*paroikousē*; sojourning). However, *παροικέω* (*paroikeo*; I sojourn) is not listed in the *Index* under either *consistens* or *consistere*. Likewise, arguably the best Vulgate manuscripts of Herm. Mand. 6.1.1 (35.1) employs *paenitentia* to translate *ἐγκράτεια* (*enkrateia*; self-control), but no record of this is made in the *Index*. These examples are minor, but the translation choices are noteworthy for anyone attempting to paint a robust picture of Greek and Latin translations in early Christianity. The second matter to observe regards the bibliography. Studies of the Latin Shepherd of Hermas have been made easier with the

publication of two recent editions of the Vulgate and Palatine translations (Christian Tornau and Paolo Cecconi, *The Shepherd of Hermas in Latin: Critical Edition of the Oldest Translation Vulgata*, De Gruyter, 2014; Anna Vezzoni, *Il Pastore di Erma: Versione palatina, con testo a fronte*, Le lettere, 1994). However, these works do not appear in Bergren's bibliography. To be fair, the *Index* is keyed to the works of Schmoller and Kraft. Kraft's *Clavis*—the relevant work for the Shepherd of Hermas—was first published in 1963 and updated most recently in 1998. The fault of this second point does not, therefore, lie with Bergren. However, the presence of new editions points to the need for continued study of the Latin New Testament, Latin Apostolic Fathers, and the translation practices that were utilized in compiling them. Bergren's *Index* is an enormously useful tool for students of early Christian texts and translations. It expands and, with respect, makes almost obsolete Bergren's previous valuable index of the Vulgate. For researchers who engage in textual or translation studies of early Christian texts, this book deserves the highest consideration. For the libraries that support such research, this reference tool is indispensable.

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Koerpel, Robert. *Maurice Blondel: Transforming Catholic Tradition*. South Bend, IN: Notre Dame Press, 2018, pp.278, \$55.00, hardback.

In the introduction to his book, Robert Koerpel insightfully observes that it is a “paradox of history that Blondel has become one of the most influential, least well-known, and consistently misunderstood figures in Catholicism” (p. 2). Indeed, Blondel's philosophy of action, which led to accusations of immanentism as well as naturalism, nevertheless infiltrated French theology to such an extent that twentieth-century French debates over the relationship between nature and the supernatural are inconceivable apart from his philosophy. Koerpel's focus, however, is to revisit a different area of Blondel's influence—his idea of tradition, which Blondel developed at the height of the Modernist Controversy. During this time Blondel's orthodoxy was questioned within circles of ecclesial influence. Blondel's essay, *History and Dogma* (1904), emerged out of the controversy, and yet took hold in the French theological imaginary in a way that extended far beyond that particular debate with Alfred Loisy. As Koerpel notes, key Catholic figures such as Jean Daniélou, Yves Congar, Marie-Dominique Chenu, Edward Schillebeeckx, Karl Rahner, and Henri de Lubac all sought to recover a deeper sense of the meaning of tradition, and to find in tradition a source of reform and renewal. Koerpel's project, in part, similarly intends to recover in Blondel's idea of tradition a resource for contemporary engagement, especially for an English-speaking audience. To that end, Koerpel engages in something akin to “retrieval;” he pays meticulous attention to the historical situation out of

which Blondel's argument emerges, drawing it into constructive conversation with modern thinkers.

In *History and Dogma*, Blondel sought to address an increasing skepticism towards the validity of dogma in his day. The emerging study of religion from a historical perspective in the nineteenth century contributed to a loss of confidence in biblical and ecclesial authority. Blondel observed that so long as "Christian facts" (history) and "Christian beliefs" (dogma), had appeared to coincide, there was no urgency to work out how it was that the Church had moved from history to dogma. What is required, he suggested, is an account of the Church's third epistemological way, that is, the means by which the double-step is taken between history and dogma, a synthesizing principle that is distinct from, but mediates between, history and dogma. Blondel wished to show that there is more than one way of attaining of Christian knowledge, more than a single avenue by which the Church has recourse to its Lord. For Blondel, this means is to be found in the tradition of the Church, re-understood first and foremost as faithful action rather than as an intellectual deposit.

One of Koerpel's great contributions in this book is the way he draws not only on *History and Dogma* (which is translated into English), but on Blondel's corpus more broadly (much of which remains untranslated) in order to deepen the reader's understanding of what Blondel means by "tradition." In so doing, Koerpel is able to show how it is that a term so loaded with baggage in the wake of the French Revolution (not to mention in the Modernist Controversy) could have proved so fruitful for the young philosopher. So, for example, Koerpel connects Blondel's idea of tradition to his earlier use of Leibniz's *vinculum substantiale*, as well as to his later foray into the epistemological distinction between real and notional knowledge. The goal is to demonstrate how, for Blondel, tradition, as a bond, is capable of mediation between polarities: history and theology, epistemology and ontology, nature and the supernatural. Following Blondel, Koerpel stresses that what in theory is divided, finds unity (without confusion) in practice. Since tradition is, primarily, the living synthesis of faithful praxis, it has the capacity to reconcile antinomies.

In emphasizing this running theme in Blondel's broader corpus, Koerpel also hopes to problematize, or at least soften, the critique lobbied against Blondel by Yves Congar, who saw in Blondel's understanding of tradition a devaluation of tradition's more explicit sources and a prioritizing of its implicit and vital character. Contra Congar, Koerpel argues that Blondel's intention was to locate in tradition the unifying means by which the dialectical movement between implicit and explicit, real and notional, takes place. However, whether Koerpel is able to completely assuage Congarian angst remains an open-ended question. Despite Blondel's insistence on the unity-in-distinction between real and notional knowledge, the implicit and the explicit, it seems he nevertheless continued to prize, in describing how tradition effects its synthesis, one side of the dialectic as the primary driver (faithful action and implicit knowledge). This in turn meant that what constitutes the visible marks of

tradition remains somewhat vague in Blondel (who can be forgiven, as a philosopher and not a theologian, of abstaining from articulating tradition's visible manifestations in more detail). Koerpel, however, argues that by "faithful action" Blondel did have in mind praxis that intimately linked tradition with a particular ecclesial identity—that is, the sacraments and the liturgy. Nevertheless, it would be left to someone like Congar to articulate more clearly and with greater historical depth the explicit sources of tradition, its "monuments," which on the one hand helped to distinguish the Catholic tradition from other traditions, but on the other hand ran the risk of identifying tradition too closely with its effects. The danger there is always that of a return to a more juridical mindset. If Blondel was in danger of saying too little, Congar was in danger of saying too much. Still, one can read their respective expositions as complementary and mutually-reinforcing, and it seems Koerpel's comparison of the two leans in that direction.

The book's outline is as follows: In Chapter 1, Koerpel focuses on Blondel's philosophical reception, showing that the young philosopher wished to steer a course between positivism and spiritualism. It is here that Koerpel also introduces the reader to Leibniz and his impact on Blondel's philosophy of action. Chapters 2-4 provide a robust account of the particular *sitz-im-Leben* that generated Blondel's *History and Dogma*. This includes an examination of the dominant neo-Thomist account of tradition (which Blondel termed "extrinsicism"), the epistemological crisis of "representation" in idealism, and finally, the "historicism" of Alfred Loisy and its connections with John Henry Newman. Chapter 5 examines the noetic value of action for Blondel, while Chapter 6 delves more deeply into the particular argument found in *History and Dogma*. Chapters 7-8 broaden the scope of discussion again, with a foray into the question of the relationship between epistemology and ontology in dialogue with the likes of Congar, Schleiermacher, Dilthey, and Heidegger.

Koerpel strikes a very good balance between careful exposition and constructive engagement, introducing Blondel with clarity to an English-speaking audience, for whom Blondel still remains all-too peripheral. Koerpel shows why Blondel's work continues to resound over a century later, and why his idea of tradition remains a rich resource for contemporary theology. Undoubtedly, this book will contribute greatly to Blondel scholarship, as well as to continued debates over the theological and philosophical significance of tradition.

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Lynch, Thomas. *Whence and Whither: On Lives and Living*. Louisville, KY: Westminster John Knox, 2019, pp. 248, \$18, paperback.

Thomas Lynch is a funeral director, critically acclaimed poet, essayist, and the author of five collections of poems and four books of essays. His notable work titled, *The Undertaking: Life Studies from the Dismal Trade* (1997), won the Heartland Prize for non-fiction, the American Book Award, and was a finalist for the National Book Award. Widely considered one of the most skilled writers and thinkers on death and the meaning of living, Lynch's work has appeared in several internationally influential publications, including the *New Yorker*, *Harper's*, *The New York Times*, and the *Paris Review*, among others. Lynch is also a frequent guest poetry reader, keynote speaker on the topics of the last things, the life of faith, and medical ethics, in venues all over the English-speaking world, as well as a guest lecturer in universities, churches, institutes, and libraries.

In the preface to *Whence and Whither*, Lynch presents the overall premise of the book, which also stands as the common human predicament—"every human whoever was or is or will be will wrestle with these mysteries: the beauty of our being and the desolation of our ceasing to be" (p. xi). According to Lynch, humans are the only creatures plagued by questions about the religious and existential mysteries, namely: "How did we come to be? Where are we bound when we die? Does the abyss on either edge of our linear history include us being in it? What does it all *mean*?" (p. xi). The collection of writings in this book turns out to be Lynch's humble attempt to wrestle with these mysteries and make sense of the senseless human quandary—we live, we die, and then what?

The book is comprised of sixteen chapters, each of which contributes to Lynch's wistful "wrestling match" with the mysterious "whence and whither" questions of the human experience. In this collection of material from lectures, essays, poems, personal and impersonal stories, and a play, Lynch demonstrates his exceptional ability to reflectively and evocatively ponder the meaning of life, death, and what comes next in ways that are never depressing, occasionally amusing, always thoughtful, and absolutely inspiring.

Each chapter serves as a stand-alone contribution to the whole book. For this reason, I will highlight two chapters that caught my attention. First, in the somewhat startlingly titled chapter, "Some Thoughts on Uteri and Womb," Lynch contemplates the awe and wonder of the womb, which he describes as the first frontier of our humanness, the "seedbed and safe harbor whence we launch, first home and habitat, the garden of delight's denouement" (p. 61). Lynch further elaborates on the female reproductive parts and uses empowering language to articulate that women are not the "weaker sex," but rather, females seem to be the fiercest, the ones without which nothing happens (p. 63). All of this leads Lynch to describe the "animal sobs" of a bent over mother, graveside for her toddling boy's burial, as she wraps her small arms

around her midsection, feeling the grief most intensely in her most hidden places, the seedbed of her uterus, “vacated with pushing and with pain, and vanquished by her child’s death” (p. 66). Second, in “The Good Funeral and the Empty Tomb,” Lynch expounds on a theme that is woven into the entire work: the living going the distance with the dead. Lynch explains that what separates humans from all other creatures is that since we are the species that contemplate the existential mysteries of being and ceasing to be, our humanity is directly linked to how we respond to mortality. In short, Lynch suggests that “how we deal with our dead in their physical reality and how we deal with death as an existential reality define and describe us” (p. 134). Building on this, Lynch critiques the North American cultural trend of bodiless obsequies (memorial services and “celebrations of life”) as being renunciations of an essential undertaking and fundamental humanity (p. 137). In contrast, he argues that a *good funeral*, one equipped with four essential and definitive elements—the corpse, the caring survivors, a narrative that settles peace between the two, and the disposing of the dead—is the best response to the signature human concern of what to do about a dead human, and the best way for the living to go the distance with the dead (pp. 136-138). Lynch continues his critique and suggests that perhaps if the dead were more welcomed in church, maybe the living would return (p. 142).

The reader will celebrate Lynch’s openness to discuss his life as a state of flux, namely living in the tensions between community and marginalization, orthodoxy and apostasy, authority and autonomy, belonging and disbelief (p. 152). Applause is also warranted for the creative approach to presenting his reflections on the whence and whither questions. The innovative combination of literary genres (i.e. poems, essays, a play, etc.) makes this work accessible and engaging to a range of multifarious readers. However, this strength could also become a weakness. At times the material is difficult to follow, specifically when thoughts and themes cannot be traced easily, even within the same chapter. In addition, unfavorable criticism will come from Lynch’s overtly pessimistic comments toward the church, but particularly the Roman Catholic church. Although Lynch does demonstrate a level of ecumenical sympathy in his praise of heroic, reverend clergy of multiple denominations, it is difficult to find one positive comment about the Catholic church, the tradition that has shaped his faith, both for the good and the bad.

For potential readers, namely students of biblical studies, a note of caution is necessary: this book offers no formal or exegetical treatment of the biblical text pertaining to death and afterlife. At times Lynch refers to the Bible and makes connections between Scripture and the topic of his discussion, but he states clearly that exegesis is beyond his expertise. If one is hoping for a biblical perspective on life and living, then this book is sure to disappoint. For the student of theological studies, however, there is much to be gathered from these reflections. Lynch challenges the existence of God, discusses openly the reality of living in the tension between faith and doubt, and compels the reader to reevaluate the intersection between his or her

views of individual eschatology and theological anthropology. And ultimately, the theologian is confronted with the implications that emerge from the reappraisal.

This thought-provoking book introduces readers to the complexity of human reflection on the existential questions of human existence. Reading this book will naturally elicit an internal “wrestling match” that grapples with question: “How did *I* come to be the one *I am*?”

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Milbank, Alison. *God & the Gothic: Religion, Romance and Reality in the English Literary Tradition*. Oxford: Oxford University Press 2018, pp. 354, hardback. \$44.35.

Although traditionally seen as a marginal form within the wider world of English literature, the Gothic novel has become increasingly popular with both academic researchers and students since at least the 1970s. Lending itself to a diversity of theoretical and critical approaches, from the psychoanalytic to the Marxist, the Gothic novel has spawned a host of academic monographs and a thriving field of Gothic studies. That said, a surprisingly small amount of attention has been given to the theological and religious elements within this kind of writing—an oversight which stems from both literary studies lack of comfort with the theological and the reticence of theology to take seriously the heterodox and heretical Gothic. Happily, this lacuna has started to be corrected, with increased scholarly attention being given to the intersection of theology and Gothic writing. Into this area, Alison Milbank, associate professor of theology and literature at the University of Nottingham, has produced what will be the landmark text for years to come and an indispensable guide for both students of the Gothic and researchers of theology and literature.

Building off the work of Charles Taylor, particularly the important study *A Secular Age*, Milbank posits the emergence of the Gothic as being a specifically English Protestant phenomena. Tracing the roots of the Gothic back to the reformation, Milbank argues that the core function of this type of writing is a kind of imaginative and religious mediation that emerges due to the breaks with the Roman Catholic Church—absent of an ecclesiastical structure that could mediate between God and humanity, cultural forms emerged which could fulfill that mediating function. Rather than lapse into easy binaries, Milbank makes the more sophisticated argument that the Gothic marks an “unease with rational dissent and with a Protestant lack of mediation between God and humanity” (p. 4). The book seeks to demonstrate this with close detailed readings of Gothic novels from the late eighteenth century to the very end of the nineteenth century. The aim is to both “theologise” Gothic writing and to challenge the notion of the Gothic’s literary marginality as it “holds the historical and the poetic, the real and the romantic in constant play” (p. 5).

The individual chapters proceed in a broadly historicist approach with close attention being given to theological and social contexts from which the texts are produced. The four parts of the book move from the long reformation and the early Whig Gothic, to a smaller section of Scottish Gothic, then onto the Irish Gothic before the concluding section, which deals with some of the key Gothic novels of the fin-de-siècle. From the opening section the chapters cover the work of Ann Radcliffe (a long-standing interest of Milbank's) and Matthew Lewis before finishing with a fascinating chapter on the work of Mary Shelley and the epic poetry of Dante. Milbank's reading of *Frankenstein* places it within Shelley's body of work as a whole, by arguing that there is a "developing theology in her novels which accompanies her religious development towards an embrace of orthodox Anglicanism" (p. 124). The readings of Shelley's and Dante's work outlines a fascinating literary theology of creation, forming a "sophisticated theology of the imagination, wholly in accord with Anglican conceptions of freedom of the will, in which divine grace completes nature" (p. 142).

From there, the next section on Scottish Gothic concerns itself with Calvinism but avoids the expected step of merely dealing with total depravity. The chapter on Hogg and his landmark novel, *Memoirs and Confessions of a Justified Sinner*, provides a striking theological anthropology and a positive way of dealing with the divided self, rather than reading in terms of a divided or fractured subjectivity (a point made by much psychoanalytic criticism on the Gothic). Duality, we are told, is an "existential reality which enables self-questioning and humility" (p. 167).

As the nineteenth century progresses, Milbank reads the Gothic as becoming, more, not less religious, for as Anglicanism develops it becomes more theologically nuanced and more able to explore that *via media* between God and man, mediating theological and religious experience with a greater degree of control. The section on *Jane Eyre* shows the ways in which the theological Gothic can "question the natural and reveal what lies beneath" (p. 268) in its combining of the classic Gothic entrapment plot and a Christian conversion narrative. One of the best final sections of the book is its treatment of Bram Stoker's *Dracula*, which in its hunt for a middle way produces a rich and ecumenical theology that draws together the traditional and the modern, the Catholic and the Anglican in its search for an effective and united front against the threat of the vampire. The novel's protagonists, known as the "crew of light" within the text form a model of Christian community that at the close of the novel is perpetuated in the birth of a child—a "productive outcome of these acts of self sacrifice" (p. 243).

At the book's close, Milbank turns to the ecclesiastical Gothic produced by high-Anglican writers such as M. R. James. As with the writers of the Whig Gothic, these late nineteenth century writers repeat the double gesture of a desire to escape the Catholic past whilst mourning what has been lost. James particularly seems keenly aware of the medieval mediatory practices of religion in the past (not

a surprise given his own academic background) and Milbank makes a compelling argument for taking James far more seriously than much materialist or secular Gothic criticism does.

At the conclusion to the book, Milbank's argument about the Gothic as essentially a model of religious historiography constantly refiguring and reexamining theological practice in the light of shifting wider religious and cultural contexts. As the nineteenth century advances the Gothic tends to lose its anti-Catholicism (as shown in Stoker's ecumenicism). As Milbank touches on in the Epilogue, the concerns of the Whig Gothic are, in many ways, still behind much of the contemporary Gothic, which (as Simon Marsden has pointed out) is also deeply fascinated with theological ideas. Whilst some may find Milbank's insistence that the Gothic is inherently Anglican a claim that is somewhat contentious (and one which raises the distinct possibility that Anglicanism is inherently Gothic), the book raises powerful arguments about the deeply religious nature of the Gothic and provides a compelling and uniquely Anglican vision of literary analysis. It will be an indispensable work for scholars of the Gothic and should serve as a spur for imaginative theologians to give the Gothic far more detailed attention.

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Brown, David and Gavin Hopps. *The Extravagance of Music*. Basingstoke, Hampshire: Palgrave MacMillan, 2018, 352 pages, \$89.99, Hardcover

David Brown is an Anglican Priest, Emeritus Professor of Theology, Aesthetics and Culture, and Wardlaw Professor at the University of St Andrews. His work explores the relationship between theology and philosophy, and most recently, the interactions between theology and the arts. Gavin Hopps is Senior Lecturer in Literature and Theology, and Director for the Institute for Theology, Imagination and the Arts (ITIA) at the University of St Andrews. His research focuses on theology and the arts, with particular interests in Romantic literature and contemporary popular music.

The Extravagance of Music presents an optimistic and generous understanding of music's potential to allow for divine encounter. At the heart of the book is the notion that music is inherently "extravagant"—a term that Brown and Hopps root in its medieval origins, *extrā vagārī*, meaning to stray outside boundaries or to go beyond limits. This "generous excess" that music provides can potentially mediate our experiences of a similarly generous, extravagant God. The study challenges previous well-chartered but significantly more constrained conceptions of the theological possibilities of music. These have tended to focus on certain styles, or have limited music to its ability to refer to what has already been revealed to us via other means. By consciously pushing beyond these constraints, Brown and

Hopps invite the possibility, at least, that music can actually say something *new* to us about God.

In fact, *The Extravagance of Music* is all about pushing past boundaries. Often theologians have confined their musico-theological enquiries to a single music tradition, but a major strength of Brown and Hopps' book is that it transcends this narrowness by considering music not only in the Western "classical" style, but also in the world of popular music. This results in a book of two distinct halves, characterised by two separate authorial voices: in part 1 Brown walks us through the relatively well-trodden domain of Western art music, although he travels beyond the more typical territory of sacred music to concentrate on overtly secular instrumental music. Hopps goes further in part 2, pushing beyond the borders of the Western classical tradition to consider the potential of popular music. As a result, the territory traversed in *The Extravagance of Music* is illuminatingly wide, but the relative separateness of the authors' discussions is mitigated only to a limited extent by the books' tie-together introduction and conclusion chapters. Brown and Hopps essentially leave it up to the reader to bring together their accounts in a multi-layered understanding of music's extravagant possibilities.

The book crosses borders, in particular, imposed by two prominent scholars: theologian Jeremy Begbie, and philosopher Roger Scruton. One of the strengths of *The Extravagance of Music* is that Brown and Hopps are able to show how the denominational and cultural prejudices of these scholars can give rise to overly restrictive musico-theological worldviews. Jeremy Begbie's ideas about God and music, for example, while often insightful, are nevertheless conceived within the very specific paradigm of his Reformed faith, with all its uncompromising lauding of Scripture, and its innate guardedness against idolatry. Brown and Hopps challenge Begbie's refusal to accept that music can have any revelatory potential beyond its ability to refer to Scripture, instead inviting an openness to the possibility that music can provide something over and above mere aesthetic experience or strict Scriptural reference, which can lead to genuine revelatory experiences of the divine.

Hopps also gives short shrift to Roger Scruton's wholesale dismissal of pop music's theological value, pointing out his lack of experience in the field, and questioning his ability to make such judgements. Drawing upon his own considerable pop music expertise, Hopps presents a nuanced account of popular music's theological potential, rooted in the "new" musicology tradition where scholars have moved beyond the analysis of abstract musical works, towards a realisation that the meaning of music can only really be known in the act of listening or performing (or in the words of Christopher Small [1998], in the act of *musicking*). Through this lens, the banalness or "semantic lack" of certain types of pop music can actually function as a theologically productive "affordance structure", which according to Hopps potentially, "elicits the listener's emotional investment and imaginative

participation” (p. 287), orientating them towards God and potentially engendering epiphanic experience.

For a student of biblical and theological studies, *The Extravagance of Music* presents an openminded and expansive theory of music as a gateway to the divine. And while Brown and Hopps invite the reader to join them in “going beyond” previously charted territory, their ideas are rooted firmly in more traditional, well-established concepts of music. This potentially allows for valuable grounding in some of the core philosophical, theological and aesthetic theoretical underpinnings of music and the sacred, from Platonic notions of Harmony of the Spheres, to the whole question of aesthetic reception. Indeed, the reader will come away from the book not only having traversed the boundaries with Brown and Hopps, but also having a much better idea of where, historically, these boundaries have been drawn.

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Lockett, Darian R. *Letters from the Pillar Apostles: The Formation of the Catholic Epistles as a Canonical Collection*. Eugene, OR: Pickwick Publications, 2017, pp. xviii + 255, \$33.00, paperback.

Darian R. Lockett (Ph.D., University of St. Andrews) is Associate Professor of Biblical and Theological Studies at Talbot School of Theology, Biola University. He has previously authored *An Introduction to the Catholic Epistles* (2011) and *Understanding Biblical Theology* (2012), and these works reflect two of his main areas of research: Biblical Theology and the Catholic Epistles. The present volume, *Letters from the Pillar Apostles*, offers an intersection of the above two research fields (p. ix).

Lockett’s present volume emerges from a recognition of the lack of studies related to the hermeneutical importance of the Catholic Epistles as a discrete unit or collection within the New Testament canon (p. xiii). The main intention of the book is to argue that “it is both historically and hermeneutically plausible to receive and read the Catholic Epistles as a canonically significant collection” (xvii).

Commencing his work with a critical survey of previous hermeneutical approaches that have attempted to read the Catholic Epistles as a collection with some degree of coherence in canonical context, Lockett wishes to further advance from previous studies by putting an appropriate emphasis on the balance between history (i.e., the historical situations of each individual letter) and theology (i.e., the theological placement of the letter as a whole within the New Testament) – “a balance that uniquely only the concept of canon can maintain” (p. 27).

For Lockett, ‘the concept of canon’ is identified with ‘a broad notion of canon,’ – that is, the entire process of composition, redaction, collection, arrangement and final shaping altogether leads to the formation of the canon. In so doing, on the

one hand, Lockett wishes to hold together the concepts of canon and Scripture and, on the other hand, the entire canonical process, from composition to canonization, is to be understood “as a historically interrelated and hermeneutically significant process” (p. 58).

The main body of his argument (chapters 3 to 6) presents a survey of the Patristic, manuscript, paratextual and compositional evidence. Thereby, Lockett wishes to demonstrate that this evidence together leads to the traces of “collection consciousness” or “canon consciousness” – that is, “[t]o varying degrees, authors, editors, and compilers were aware of the canonical process in which they participated” (p. 51). This evidence specifically includes 1) the “indirect” evidence of the early and Patristic citation or use of the Catholic Epistles in the early church along with the early manuscript tradition, such as papyrus, parchment fragments and major codices; 2) paratextual evidence including collection and arrangement of texts (within a larger, multi-text book roll or codex), super- and sub-subscripted titles, reading aids such as textual division, *nomina sacra*, author *bios*, *hypothesis*, or *kephalaia*, and the presence of a colophon; 3) the use or citation of the same Old Testament in the Catholic Epistles and the common use of the same catchwords or catchphrases – especially, a repeated key word or concept; 4) framing devices (*inclusio*) and themes in the Catholic Epistles.

Lockett comes to a conclusion that “one can discern a collection consciousness within the Catholic Epistles such that they should be read and interpreted as an intentional, discrete canonical sub-collection set within the New Testament” (p. 231). Furthermore, “such collection consciousness, though not necessarily in the preview of the original authors (being perhaps unforeseen, yet not unintended), is neither anachronistic to the meaning of the letters nor antagonistic to their composition” (p. 231). Therefore, for Lockett, the concept of canon does not obscure the meaning of these texts but rather “the canonical process by which the texts were composed, redacted, collected, arranged, and fixed in a final canonical form constitutes a necessary interpretive context for these letters” (p. 231).

This present volume offers a precious insight into one of the oft-neglected topics in New Testament studies and deserves a due commendation. As Lockett himself asserts, “[w]hereas the four Gospels and Paul’s letters have received copious attention, these letters, in comparison, constitute the distant shores of a seldom traveled land” (xiii). Despite a few studies undertaken concerning the so-called “General Letters” or “Catholic Epistles,” rarely has any of them “consider[ed] the possibility of interpreting the Catholic Epistles as a discrete collection” (xiii). The rarity of his study is certainly of special importance in biblical studies, especially for those who are specializing in the Catholic Epistles.

Another strong feature of his study is his holistic emphasis on history and theology. His thorough survey of the gradual canonical process, from composition to canonization (particularly, chapters 3-6), strongly demonstrates a connection

between the original texts (compositional intention) to the later developments in the early church (canonical intention). In that respect, many critical studies that have casually undertaken “the academic disconnect and overdrawn separation of Biblical studies and early church history” are seriously questioned and challenged in the present volume (p. 51, 232). Further, by emphasizing (what Lockett refers to as) “collection consciousness” or the intrinsic and self-authenticating qualities of the biblical texts, he makes a successful case that “the canonical process...is not an external force imposed upon the text by institutional powers, but rather, was driven along by a recognition of pressures within the texts themselves” (p. 237).

However, his work does present minor weaknesses. First of all, although he emphasizes the balance between history and theology, he hardly explores and investigates the historical or *Sitz im Leben* elements of each individual canonical writing. In fact, most of the evidence presented in the book is virtually reception-historical, and this may draw criticisms from more traditionally oriented scholars for favoring canonical intention. Is Lockett favoring canonical evidences over historical investigation of each canonical writing, or is he simply favoring theological/canonical interpretation?

Second, Lockett wishes to find canonical connections between the Catholic Letters to such a degree that he somewhat loses the sight of each letter’s distinctiveness and its benefits to canonical theology. The canonical meaning does not blossom only when each canonical writing coheres with one another, but also when each canonical writing distinctively contributes its diversity. In that sense, the connection and commonality we find in and between the Catholic Epistles are certainly valuable but the diversity must be reckoned with as well, especially if we want to fully take into account the value of compositional intentions inherent in each letter. In the end, I find Lockett’s work not sufficiently sensitive towards compositional intention.

Overall, I assess that the book is a success concerning its main goal – that is, to show the plausibility that the Catholic Epistles can be read as a canonically significant discrete collection. This study certainly encourages students towards further research into the significance of the Catholic Epistles vis-à-vis the biblical canon. I strongly recommend it to the students who are interested in the study of the biblical canon and the Catholic Epistles.

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Naselli, Andrew David. *How to Understand and Apply the New Testament: Twelve Steps from Exegesis to Theology*. Phillipsburg, NJ: P&R Publishing, 2017, pp. 432, \$30, hardback.

Andrew David Naselli is Associate Professor of New Testament at Bethlehem College & Seminary in Minneapolis, Minnesota. He is also a pastor at the North Campus of Bethlehem Baptist Church in Moundsview, Minnesota. Before coming to Minnesota in 2015, Dr. Naselli was D.A. Carson's personal research assistant. In addition to his teaching and pastoral responsibilities, he writes regularly at *Andynaselli.com* and has written many scholarly and lay-level journal articles and books. In fact, he is currently one of the editors of a massive dictionary project: G. K. Beale, D. A. Carson, Benjamin L. Gladd, and Andrew David Naselli, eds. *Dictionary of the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, forthcoming [~2022]).

Dr. Naselli's *How to Understand and Apply the New Testament: Twelve Steps from Exegesis to Theology (HUANT)* is his only book on New Testament hermeneutics. *HUANT* is the companion volume to Jason S. DeRouchie's *How to Understand and Apply the Old Testament: Twelve Steps from Exegesis to Theology* (Phillipsburg, NJ: P&R Publishing, 2017). The sheer volume and diversity of material that Naselli has compacted into roughly 350 pages (excluding the appendices, glossary, bibliography, and indices) is rather impressive.

HUANT breaks down into twelve chapters—which correspond to the “twelve steps from exegesis to theology.” Chapter 1 (“Genre”) begins with *genre* instead of *textual criticism* because, as Naselli points out, before you begin the work of a textual critic, “you already have a sense for the sort of genre you’re in” (p. 15). Chapter 2 (“Textual Criticism”) provides five basic steps for evaluating variant readings: (pp. 38–42). On pp. 42–43, Naselli also offers a brief overview of the phenomenon and inconsistencies of the “KJV-Only View.” Chapter 3 (“Translation”) is a chapter that not only helps the student and pastor understand what makes an “excellent” translation (pp. 50–52) but also provides a very useful overview of a translation spectrum. Chapter 4 overviews the grammar of biblical Greek and how understanding grammar is crucial to biblical exegesis. Chapter 5 is all about how one can apply the grammar from chapter 4 to tracing a biblical author’s logic via sentence diagrams, phrasing, arcing, and bracketing. Chapter 6 (“Historical-Cultural Context”) demonstrates to the student and pastor the importance (and dangers) of understanding “the situation in which the author composed” (p. 162) a given book of the Bible. Naselli argues that staying aware of “extrabiblical information is essential to understand the Bible” (p. 164). Chapter 7 centers around a passage’s literary context and the importance of reading that passage in light of its most immediate context until its whole-Bible canonical context (pp. 188–189). As is expected, Dr. Naselli assumes not only a theological, but a literary continuity that spans the Testaments of the Bible. This

chapter also contains a very helpful chart that maps out the approximate minutes and hours it could take one to read any book of the Bible in one sitting. Chapter 8 is about the importance of word studies, and how merely one word can drastically effect one's exegetical conclusions.

When we come to Chapter 9 ("Biblical Theology"), Naselli shifts from a historical-grammatical framework to a framework more theologically-oriented. He begins with biblical theology, which he describes as "how the whole bible progresses, integrates, and climaxes in Christ" (p. 230). In Chapter 10, Dr. Naselli demonstrates how historical exegetes and theologians can (and should) influence our own exegesis and theology. Chapter 11 deals with systematic theology. For reasons stated below, this chapter is probably the weakest chapter in the entire book. And finally, Chapter 12—the final "step" from exegesis to theology—is on "practical theology," a chapter devoted to how the church should "apply the text" to herself and the world (p. 309).

The strengths of Dr. Naselli's book are obvious. For one, he has kept the main body of his text under 350 pages. Dr. Naselli's prose is simple and clear, yet sophisticated. Second, like his prose, Naselli's content is simple enough to reach a layperson and the beginning student but critical enough to reach the serious student and scholar of the New Testament. Third, this book was written by a pastor—one who loves God, his flock, and other Christians. This is reflected in the opening words of the Preface: "I love God, and I love studying his Word and his world. I wrote this book to help you study the New Testament" (p. xxv).

Despite its clear strengths, *HUANT* comes not without any minor downsides. I will briefly focus on one: Naselli's chapter on systematic theology (ST). The issue with this chapter, in my view, is his fundamental understanding of systematic theology—namely, that ST merely "answers the question 'What does the whole Bible say about _____ [fill in the blank]?''" (p. 283). This foundational assumption of ST ignores the *organic ontological connections* between God *in himself* (*a se*) and other attributes that flow from God, especially God in relation to creation. Naselli's treatment of ST seems more like a scientific tabulation of data than a systematic unpacking of various divine attributes in relation to the One (*theo-*) whom scholars, students, and pastors study (*-ology*). Naselli's view leads him write this about ST: "While biblical theology is organic and historical, systematic theology is relatively universal and ahistorical" (p. 293). To call ST "ahistorical" at best ignores the biblical-theological roots of ST (which are fundamentally *historical*) and at worst turns the Bible into a search engine that quickly generates simple answers to any biblical doctrine. Thus, for Naselli, ST is merely an efficient way to compile all the biblical data on a given topic in order to quickly pronounce a resolute conclusion of a particular biblical teaching. And again, the problem with this understanding of ST is that it ignores the real philosophical, biblical-theological (and therefore historical) roots of ST.

Nonetheless, despite this critique, the book is well worth the purchase. I hope to have shown that students of the NT will greatly benefit from Naselli's work. Furthermore, this book will likely be seen in many seminary classrooms and on many pastor's bookshelves for years to come.

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Burridge, Richard A. *Four Ministries, One Jesus: Exploring Your Vocation with the Four Gospels*. Grand Rapids, MI: Eerdmans, 2019, pp 242, \$17.09, paperback.

Rev. Professor Richard A. Burridge is the Dean of King's College London where he serves as a professor of biblical interpretation. In 2013 he became the first non-Catholic to receive the prestigious Ratzinger Prize. Burridge is a member of the General Synod of the Church of England and served on the Evaluation Committee for ordination and theological education.

Four Ministries, One Jesus examines the somewhat mysterious "call" of those entering into vocational ministry. Though designed with the Anglican context in mind, Burridge addresses all faith traditions in his engaging and articulate manner. The introduction to *Four Ministries, One Jesus* clarifies that this edition began as a collection of addresses given at an ordination retreat for the Diocese of Peterborough in England and serves as the foundational context for the instructions given by Burridge. The author divides the gospels into four categories of ministry: the teaching ministry of Christ in Matthew, the pastoral care of Christ in Luke, the suffering servant in Mark, and the divine spiritual life of Christ in John. Each chapter includes a perspective on the life of Christ, a practical application for those entering ministry, tips for prayer and reflection, then a final charge to continue in this aspect in one's ministry.

While there are countless resources examining the difference between the four gospels, Burridge's approach to seeing each account through the lens of ministerial calling is unique. By examining each gospel and their portrayal of Jesus, Burridge gives a holistic challenge for those entering the ministry. Burridge builds on his previous work, *Four Gospels, One Jesus*, in which he addresses the multifaceted aspects of Christ's earthly ministry. Though not required to understand and appreciate this work, familiarity with the later volume would aid the reader in grasping the context for Burridge's discussion as he addresses those considering vocational ministry. Burridge makes no attempt to defend his chosen topic for applying each gospel to one entering vocational ministry and offers no novel ideas in his application, though his chosen topics are essential for the aspiring minister.

In the first section, Burridge places a high priority upon the teaching role of the minister. One of his best exhortations is to remind those anticipating ordination

that, “A well-prepared missional candidate understands that the candidacy process is the beginning of a lifelong process of learning and formation for leadership” (p. 22). Burridge is committed to life-long learning and reminds the reader that no ministry career is fulfilling without diligent study for the benefit of those he (or she) serves. This introductory section is perhaps Burridge’s strongest because he maintains growth in one’s teaching is always done to serve others. A minister who does not commit to leveraging the resources available in today’s vast array of knowledge is inexcusable.

In the second section, Burridge adjusts by examining Luke rather than Mark. There is no stated reason for this order, but it flows well in his analysis of Christ and benefits the reader. Pastoral care is the application of one’s teaching ministry, and caring for hurting souls demonstrates the truthfulness of one’s preaching. This portion is perhaps Burridge’s weakest because the majority of his thought comes from citing the ordination practices of various denominations. Though what he says is clear and compelling, there is little new information. However, one line stands above the others in his final exhortation. He instructs those entering ministry to submit themselves to the pastoral care of others. The trap, he claims, is that “it is all too easy for those of us undertaking pastoral care of others to start to believe our own propaganda...” (p. 86). Under the supervision of other trusted leaders, one is able to pour out one’s life in the true service of others.

In his section on the gospel of Mark, Burridge paints the minister as a reflection of Christ as the suffering servant. The suffering presented is a result of the cosmic struggle between Satan and God, and those who serve the Savior are destined to encounter resistance and oppression. The antidote for this is twofold. First, Burridge exhorts the aspiring minister to remember his or her strength comes from the Holy Spirit and not one’s ingenuity. Second, one must observe the pattern of Christ in retreating to a solitary place after the flurry of ministry. Burridge gives practical advice to develop a pattern of rest and enjoy the companionship of others. While there is little engagement with scripture in his admonition, this portion contains pastoral wisdom seasoned with years of ministry experience. Regardless of one’s faith tradition, they would do well to observe the practical encouragement presented by Burridge.

Finally, the gospel of John calls the reader to participate in the divine life of Christ through observation of the sacraments and prayer. Those of the Free or Baptist church traditions (such as the author of this review) may be tempted to easily discount Burridge’s theological perspective of the sacraments without pausing to glean from his wisdom. While this section relies heavily on the Anglican and Lutheran view of the sacraments, the call to see these ordinances as symbolic of the communal life of God’s people is helpful if one can set aside the theological disagreements. Rather than focusing on the individual nature of the call, Burridge encourages the reader to reflect upon the communal nature of spirituality and how it is essential to those who

serve in a ministerial context. Though at times Burridge is confusing as he diverges into personality tests and other modern contemplative practices, a careful reader can navigate this portion to glean some helpful bits of wisdom in seeing the call to ministry as a call not merely to an individual, but *from* a people *to* a people.

Burridge gives no apologies for his conversational style in this book. One reads as if listening to a mentor describe the joys and challenges of serving the people of God. While helpful and pastoral, there are moments when the awkward outline dilutes otherwise helpful information. This volume reads more like a recording of lectures rather than the helpful handbook it desires to be. Though Burridge admirably attempts to widen his audience to those of different faith traditions, at times, his multi-denominational approach is confusing and even unhelpful. Burridge would have served the reader better if he had focused on his Anglican practices and then added commentary in ways he perceived would be helpful to those of other denominational traditions.

Additionally, Burridge attempts to present practical steps for application as the reader examines his or her call to ministry. These sections are cumbersome and quickly glossed over if one does not take careful care to practice them, causing the reader to miss beneficial wisdom. While his raw content is helpful, it suffers from the format chosen. The work would better serve the reader if care had been given to clarifying the outline and reformatting the presentation of material to make the application more accessible to the reader. For those considering creating an ordination process or for those who are seeking to reflect on their ordination experience, *Four Ministries, One Jesus* could be a helpful contribution in developing one's training emphasis. However, the novice reader who is wrestling with a personal call to minister to the people of God would benefit more by choosing other works on this topic. *Four Ministries, One Jesus* is a noteworthy and readable reflection best reserved for a seasoned minister desiring personal renewal, but an unhelpful resource to those exploring vocational ministry.

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Gardner, Paul. *1 Corinthians. Exegetical Commentary on the New Testament*. Grand Rapids, MI: Zondervan, 2018, pp. 811, \$49.99, hardback.

Paul Gardner received a Ph.D. from Cambridge University. After being ordained as deacon (1980) and later priest (1981) in the Anglican Communion, Gardner undertook a curacy at St. Martin, Cambridge. He then taught at Oak Hill Theological College for seven years, before undertaking parish ministry in Cheshire for over a decade. He served as Archdeacon of Exeter from 2003 to 2005 and as Senior Minister of ChristChurch Presbyterian Church in Atlanta, Georgia from 2005 to 2017.

Gardner's *1 Corinthians* focuses on verse-by-verse exegesis of the original Greek of 1 Corinthians. Each unit of the letter gets its own chapter (e.g., 1:1-9 = Chapter 1; 1:10-17 = Chapter 2; etc.). At the beginning of each chapter, Gardner summarizes the literary context and offers a one- or two-sentence summary of the main idea of the pertinent passage. Following is a translation presented in graphical layout, to show the flow of thought in the text. Then comes a summary of the unit's structure and an exegetical outline. Next, Gardner offers verse-by-verse explanation of the text, heading each verse with the Greek text. Each chapter concludes with a section applying the theology of the relevant passage. Many chapters contain one or more "In Depth" sections, excurses that explore select translational issues in greater depth.

An introduction to the volume treats background matters. In addition to treating the usual issues (author, date, audience), this chapter offers a reconstruction of the main problem behind the letter. According to Gardner, there was "one underlying problem" in the Corinthian church (p. 32): some of the Corinthians claimed possession of the spiritual gifts of wisdom and knowledge and so became spiritually arrogant. In response, Paul preached humility as embodied in the message of the cross.

The commentary concludes with a chapter on the "Theology of 1 Corinthians," drawing together some of the themes that the commentary treats throughout (God, the Lordship of Christ, the Christ crucified, the holy Spirit, the church, idolatry and demonology, immorality and sexual ethics, and the resurrection of Christ and his people).

The commentary is engagingly written, and Gardner brings the text to life with imaginative descriptions that elaborate on the settings described in the text.

Gardner is generally up to date in his interaction with the secondary literature. For instance, he is current in his discussion of verbal aspect (e.g., p. 682). Yet, he uses the old language of "rich" and "poor" to describe groups in the Corinthian church (pp. 507, 518), while more recent scholarship has shown that "rich" is probably an overstatement.

Gardner tends toward a formal correspondence approach to translation, rendering words that appear in different contexts in the same way each time they occur (e.g., *anakrinein* in 2:14-15; 10:25 [p. 464]; *diakrinein* in 11:29, 31 [p. 516]). Occasionally this creates a problem. For instance, Gardner wants the word *mystērion* in every instance to mean "things pertaining to God's wisdom and his plan of salvation in Christ" (p. 724), although in 15:51 this word seems to refer to some specific revelation that Paul has received about the resurrection, a still-future event.

A couple of other matters of translation are of note. Helpfully, Gardner translates *charismata* as "grace-gifts" (following James Moffatt), pointing out that the word "spiritual" (*pneumatika*) is not used while also highlighting the fact that charisms are gifts from God (pp. 63-66). Gardner decides to use inclusive language to translate *adelphoi* (explaining his decision on p. 78).

Some of Gardner's interpretations are unique. Gardner interprets *koinōnia* to mean "covenantal participation," referring to God's calling of a holy people to himself and the expectations of promise/blessings and judgment/curses, thus apparently deciding against a mystical interpretation. Gardner suggests that Paul's discussion of "conscience" is not about "moral conscience" but about "self-awareness" of one's status in church; for instance, the "weak" were those who were insecure of their status (pp. 464-5). Gardner suggests that the informant at dinner (10:28) was trying to make a point about his own freedom, and that Paul objects to the eating of idol-meat only because he objects to vaunting about one's spiritual maturity or knowledge (p. 465). Gardner takes the minority view that *pneumatika* in 14:1 refers to "spiritual people" (pp. 526-7), and he insists on this point rather relentlessly throughout his commentary on chapters 12-14. He understands the verb in 12:31a as an indicative: "you are earnestly desiring the greater gifts" (p. 553). He adopts the variant reading of the final verb in 14:38. He takes *idiōtēs* and *apistoi* as references to the same group (p. 614). He imposes a very narrow interpretation of the exhortation for women to keep "silent" in 14:34-35 (p. 637).

A theological slant seems to determine his interpretation of spiritual gifts. He goes beyond the text in interpreting prophecy as exposition of the scriptures rather than as a more charismatic phenomenon (e.g., pp. 538, 549, 564; see also p. 616), and in equating "psalms" with "praising God with the words of Scripture that the Spirit has brought to their mind" (p. 624).

Helpfully, Gardner frequently strives to reconcile those of different doctrinal camps by cutting through some of the confusion of terms (e.g., on tongues on p. 598). While he qualifies his language carefully where he knows he risks disagreement with his target audience (e.g., on premillennialism on p. 683), where he strongly disagrees with a position, his rhetoric can become biting (e.g., in the "In Depth" section on 14:33c-35).

Although placement of the chapter on "Theology of 1 Corinthians" at the end of the commentary may help reinforce what the readers have encountered throughout the commentary, this material would be less easily overlooked if it were included in the introduction (where it usually appears).

A few errors should be noted. Gardner wrongly takes the anarthrous participle *didonta* in 14:7 to be adjectival (p. 603). On p. 665, he mentions "[s]ix major though often related views," but he goes on to list five (p. 666). On p. 691, he says that 15:29-34 "divides into three [sections]," but he goes on to describe four. He misunderstands Talbert's position on 15:29 (p. 693).

This commentary is one of twenty volumes that comprise the Zondervan Exegetical Commentary on the New Testament series. All volumes, including this one, are written by notable evangelical scholars. While the series is designed for those who have two or more years of coursework in biblical Greek, all students of the New Testament will find these volumes useful. The commentary nicely balances

critical interpretation with practical application, and Gardner is well attuned to contemporary issues (e.g., p. 687). While the commentary engages in critical interpretation, Gardner has little patience for “mirror-reading” (e.g., pp. 665, 692) and remains focused on the theological and practical dimensions of the text.

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Jongkind, Dirk and Peter J. Williams, eds. *The Greek New Testament*. Wheaton, IL: Crossway, 2017, pp. 526, \$39.99, hardback.

Produced at Tyndale House, Cambridge, England, and edited by Dirk Jongkind and Peter Williams, *The Greek New Testament* (TGNT) is a new critical edition of the Greek NT. Based on the critical edition by Samuel Prideaux Tregelles (1813-1875), it utilizes a documentary approach that “aims to present the New Testament books in the earliest form in which they are well attested” (p. vii). The focus of the work, therefore, is on “directly verified antiquity” (p. 507) as seen in the text and the features of the earliest Greek manuscripts. In terms of its structure, the edition is simple and straightforward: a two-page preface is followed by the Greek text of the NT, which is in turn followed by a twenty-page introduction to the edition that explains some of its features.

Since the focus of the edition is on the “directly verified antiquity” of the text and features of the earliest manuscripts, it is distinct in several ways from the Nestle-Aland and United Bible Societies Greek New Testament editions (NA28 and UBS GNT5, respectively). First, the text of the critical edition is “attested in two or more Greek manuscripts, at least one being from the fifth century or earlier” (p. 506). There are no conjectural readings, nor is there reliance on the readings in the versions or patristic citations. Likewise, while the editors recognized their evidentiary value, the witness of medieval Greek manuscripts known as minuscules was not deemed sufficient in itself to support the editors’ textual decisions. As it turns out, the text of the TGNT is almost identical to that of NA28 and UBS GNT5 (for a minor difference, cf. Jude 5). The disputed ending of Mark is included in TGNT, with a note from minuscule 1 printed between 16:8 and 16:9: “In some of the copies, the evangelist finishes here, up to which (point) also Eusebius of Pamphilus made canon sections. But in many the following is also contained” (p. 107, editors’ translation). Interestingly, the *Pericope Adulterae* (John 7:53-8:11) is relegated to a footnote in the apparatus, in keeping with the earliest Greek witnesses.

Second, the TGNT presents the particular features of the Greek manuscripts, especially orthography (spelling, breathing marks, accents), paragraph markings, and the order of the NT books. Regarding orthography, the TGNT replicates the ancient tendency to use εἰ for ἱ, and ι for ῖ in certain books (e.g., γείνομαι instead of γίνομαι in Mark), although no attempt was made to standardize such. Further,

on account of their relative absence prior to the use of minuscules, absent are many non-dative iota subscripts (e.g., Mark 6:56, ἐσώζοντο instead of ἐσώζοντο). “Because of the important historical information that breathings and accents may contain,” the breathings and accents are included “in their early widely attested form” (p. 513), even though such often post-date the earliest attested letters.

Additionally, the TGNT replicates the ancient paragraphing method known as “ekthesis,” in which the first line of a new section protrudes into the left margin. Even though the paragraph marks may differ from the modern consensus, these provide the reader with an ancient testimony to a text’s structure.

Also, the TGNT follows the order of the NT books as found in the majority of early, whole-NT Greek manuscripts. The order is as follows: Gospels – Acts – General Epistles (James – Jude) – Pauline collection (Romans – Hebrews) – Revelation. This order, which is not the only attested order in the manuscripts, is attested in the early Christian canon lists as well, and thus is an early attested alternative to the commonly recognized order today.

Due to a focus on the text and early manuscript features, the TGNT, in contrast with NA28 and UBS GNT5, does not include marginal notes (e.g., suggested cross-references or citation sources), headings, quotation marks (cf. italicization of OT citations in NA28), or variant markers in the text. Additionally, besides the introduction to the TGNT, in which is listed the primary Greek witnesses (papyri and majuscules, and a few minuscules), no appendices appear (cf. the several appendices in NA28). The minimal apparatus on each page is because “we believe that this edition’s chief significance, like that of Westcott and Hort, lies not in its apparatus but in the text itself” (p. 507). The TGNT is, therefore, designed to focus the reader on the text, not on addenda.

The TGNT’s focus on “directly verified antiquity” is valuable, not only for the ancient text it produces but also for its historical value. The standardization of spelling and book order in the NA28 and UBS GNT5, as well as their utilization of modern paragraph markings, can have the deleterious effect of removing the reader from the ancient features of manuscripts. Hence, the value of the TGNT is its ability to raise the reader’s awareness of the historical state of affairs in the earliest Greek manuscripts.

Further, the value of the TGNT is its focus on the text itself. The attention to the early Greek manuscripts is a commendably conservative point of departure for any attempt to arrive at the original text. And as helpful as addenda may be, the Greek words themselves are that which God has revealed and therefore should hold a place of primacy and focus.

Still, a focus on “directly verified antiquity” comes at the cost of omitting that which is also valuable: other manuscript evidence, appendices, and apparatus. The editors’ decision not to include as primary evidence the minuscules, versions, or patristic citations lessens the support their text might have otherwise enjoyed. To be

sure, the editors are aware of the value of this other evidence (p. 507), but the point should be pressed that (1) some of the versions are themselves quite ancient (e.g., Latin codices) as are the patristic citations, and (2) later manuscripts may attest to early readings (i.e., earlier manuscripts are not always better than later manuscripts). Even if this evidence is not “direct,” it is still ancient evidence.

Also, it is unclear how the editors decided on the text when their text-critical principles conflicted. For instance, if multiple early Greek manuscripts attested a reading that, at the same time, appeared to arise from a scribal error, on what basis did the editors make their decision? In the next few years, the editors plan to produce a textual commentary, which one can hope will answer some of these questions.

For some, the variegated spelling and the inclusion of unexpected accents (e.g., the indefinite pronoun τίς is accented) may provide a minor challenge to Greek readers. Similarly, the absence of headings may obstruct the casual reader from locating a text quickly, or the absence of marginal notes may hinder the scholar or pastor’s awareness of a citation or allusion in the text. Nevertheless, the TGNT’s focus on the text of the Greek NT should commend itself to all those who care about the original text of the NT. Those with an interest in ancient Greek manuscript features will also find this edition stimulating, particularly the hermeneutically suggestive method of “ekthesis.” The TGNT is not intended to replace but to complement the NA and UBS editions, and it should stand alongside of them as yet another outstanding critical edition of the Greek NT.

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Lee, John A. *The Greek of the Pentateuch: Grinfield Lectures on the Septuagint 2011–2012*. Oxford: Oxford University Press, 2018, pp. 384, \$99, hardback.

John A. Lee is Senior Research Fellow at Macquarie University in Sydney, Australia, where he taught Greek for 27 years. His recently published *The Greek of the Pentateuch: Grinfield Lectures on the Septuagint 2011–2012* is an expansion of his 1983 revised dissertation *A Lexical Study of the Septuagint Version of the Pentateuch* (Chico, CA: Scholars, 1983). Whereas his revised dissertation sought to demonstrate the lexical correspondences between Pentateuchal Greek and *koine* in general, *The Greek of the Pentateuch* seeks to demonstrate from the Pentateuch itself that the linguistic “instrument the translators deploy is *fundamentally Greek*” (p. 2). In other words, Lee makes a case for *why* and *how* we can know that the translators of the Pentateuch primarily utilized the language of their time. To support his thesis, Lee relies heavily on ancient classical Greek literature, third-century BCE papyri, and even modern Greek—all of which he presents countless examples. Seven chapters and eight lengthy appendices make up Lee’s book.

Chapter 1 provides “illustrations of the important ‘evidence’ in studying the Greek of the LXX” (p. 39), which is comprised of numerous examples—both ancient and modern, both in abundance and in sparsity—in order to “demonstrate what evidence may be available when looked for, the conclusions that can be drawn from it, and the necessity of making use of it” (p. 6). Chapter 2 demonstrates that the language of the Greek Pentateuch does not only share vocabulary with other *koine* literature, but other literary phenomena. For example, translators “gave rein to personal taste, made use of stylistic variation (*variatio*), adjusted the choice of word to the social context, and brought in features of the official style where they seemed appropriate” (p. 77). Chapter 3 builds upon the previous chapter by demonstrating *how* the translators’ higher education readied them for such linguistic diversity. Lee shows how in the ancient Greco-Roman and Byzantine worlds there were three levels of education: the first level “taught the rudiments of reading and writing ... At level two the student analysed texts and studied details of language ... [And] the third level trained elites fully in the arts of rhetoric” (p. 79). By analyzing key vocabulary and phrases in relation to the Hebrew and other ancient Greek literature, Lee concludes that the translators “had an education beyond the basics up to a higher level, at least to the end of the second stage of the ancient Greek curriculum” (p. 120). Chapter 4 further constructs Lee’s argument: the translators were native speakers of the vernacular Greek. Because the translators made generous use of idiomatic renderings—renderings that could not have been known by non-native speakers—the arguments of the first three chapters are confirmed: “the Pentateuch translators had nothing less than native-speaker competence” (p. 172).

Chapter 5 argues for explicit collaboration between the translators. Five premises support Lee’s conclusion: “that there were five translators; that the translation was completed in a short time; that the ‘dictation mode’ is unrealistic; that the Pentateuch was treated as a unit; and that the translators worked concurrently” (p. 208). Lee’s sixth chapter before his summary chapter (ch. 7) argues that the translators, though in collaboration with one another, exhibited a freedom to choose between natural Greek renderings or unnatural, “Hebraic” renderings. Lee’s methodology in this chapter looks at “Hebrew idiom and vocabulary” (p. 212) and shows that the “translators applied themselves to finding ways to turn a difficult and alien idiom into acceptable Greek without losing it altogether” (p. 239). Ultimately, Lee concludes that “the degree to which each [‘natural Greek and Greek affected by Hebrew interference’] contributes is unquantifiable, but it cannot be said that one predominates over the other. The translation is a *Greek* text with a Hebraic *flavor*” (p. 257).

The book concludes with a summary chapter and eight detailed appendices including various tabulations of many Greek and Hebrew particles, verbs, and phrases. Lee has provided the field of Septuagint studies with a treasure. For the most part, Lee’s arguments and conclusions seem quite viable, but one wonders if he overlooks

and overstates his case at times. Two examples will highlight this point. First, Lee notes the “frequent match of $\nu\tilde{\nu}$ $\sigma\tilde{\nu}$ to ועתה ” (p. 103). He then writes “but while $\nu\tilde{\nu}$ equates in meaning to עתה (‘now’), $\sigma\tilde{\nu}$ can hardly be motivated by ו (‘and’)” (p. 103). His basis for this conclusion is that $\nu\tilde{\nu}$ $\sigma\tilde{\nu}$, when translating ועתה , is typical Greek that is not dependent upon its Hebrew *Vorlage*. Though $\nu\tilde{\nu}$ $\sigma\tilde{\nu}$ is “natural Greek” (p. 103), Lee fails to recognize that ועתה in Hebrew discourse does not just encode temporality (“now”), but also logical inference (“so now,” “so then,” “therefore”; see See Christo H. J., E. van der Merwe, Jacobus A. Naudé, *A Biblical Hebrew Reference Grammar*, 2nd ed. [London: T&T Clark, 2017], 452 [§40.39]). Therefore, it is easy to see why the Greek translators would use the “natural” construction $\nu\tilde{\nu}$ $\sigma\tilde{\nu}$ to translate ועתה because $\nu\tilde{\nu}$ $\sigma\tilde{\nu}$ is a *proper* equivalent of ועתה as a whole.

Second, and more broadly, Lee fails to clarify an important facet of in his very thesis for the Greek of the Pentateuch being “fundamentally Greek.” He argues that the Greek of the Pentateuch is generally unmotivated by its Hebrew *Vorlage*. That is, it is not a “Hebraized” translation—a translation that betrays various natural linguistic features that constitute the Greek of the day *as Greek*, though he does not deny clear Hebrew interference (p. 257). Unfortunately, Lee does not parse out this distinction between a “Hebraized” Greek and a Greek translation that simply bears the stamp of typical Hebrew interference. Lee leaves the reader with this question: at what point does a translation become so obscured by its *Vorlage* that it betrays the natural linguistic phenomena *inherent* in the language of the translation? By virtue of being a translation, there *must* be various linguistic phenomena that are unmotivated by a *Vorlage*. For example, on page 123 he writes, “These are features of *native* Greek *idiom* that have *no counterpart* in Hebrew and are not required by the original.” Certainly Greek idiom has no one-for-one counterpart, because Greek and Hebrew are two distinct languages. Conclusions and arguments like this seem to validate Lee’s claim for a *fundamentally Greek* translation, but one wonders if Lee believes a translation radically obscured, or in our case “Hebraized,” by its *Vorlage* could still contain idiomatic renderings. That is, how much Hebrew interference has to occur for the Greek of the Pentateuch to be considered “Hebraized,” the very label Lee argues against?

All things considered, Lee’s *The Greek of the Pentateuch* has contributed significantly to the burgeoning field of Septuagint studies. This work will no doubt set the standard for further work upon the language of the Septuagint.

Colton Floyd Moore

Jobes, Karen H. and Silva, Moisés. *Invitation to the Septuagint*. 2nd ed. Baker: Grand Rapids, 2015, pp. xxi + 408, \$38.00, paperback.

Jobes and Silva's *Invitation to the Septuagint* is a thorough and readable introduction to the field of Septuagint studies. Jobes served as professor emerita at Wheaton College and has written extensively on topics related to the Septuagint and the New Testament while Silva has taught at several academic institutions and served as a past president of ETS. He has written extensively in the areas of hermeneutics. Because of the areas of expertise represented by Jobes and Silva, the reader should rightly approach *Invitation to the Septuagint* with high expectations.

The book is divided into three main sections followed by several extremely helpful appendices and indices. The book begins with a short introduction. The introduction briefly and concisely explains the importance of Septuagint studies and how it relates to the OT and NT (1-9).

The bulk of the book is divided into three sections. Part 1 is a discussion of the history of the Septuagint (chaps. 1-4). Here, the authors introduce the reader to the field. They discuss relevant terms in chapter 1 and introduce the reader to the historical origins of the translation (13-24). Moreover, a helpful discussion of later translations and recensions are discussed in chapter 1 and 2. Modern editions and translations are introduced in chapter 3 while a helpful discussion of the LXX as a translation brings the first part of the work to an end (chap. 4).

Part 2 of the book deals with the Septuagint in biblical studies, and thus, is a discussion of more complex and less elementary topics. The language of the LXX is discussed in chapter 5 and the discipline of textual criticism occupies chapters 6-7. The influence of the discoveries of manuscripts near the Dead Sea and their influence on our understanding of the LXX is found in chapter 8, and a survey of the importance of the LXX for the study of the NT is located in chapter 9. Finally, in chapter 10, the authors illustrate the principles taught throughout the book by means of interpreting three LXX passages (Gen 4:1-8; Isa 52:13-53:12; Est 5:1-2 with addition D).

After introducing the student to the field of the LXX and surveying several more advanced topics, the authors survey the current state of Septuagint studies in part 3 of the book. They do this by first providing biographical details about LXX scholars of past generations (chapter 11). Several current issues are then discussed at the end of the book including the topics of lexicography (chap. 12), syntax (chap. 12), textual criticism (chap. 13), and theology (chap. 14).

Several appendices are worth mentioning. Appendix A lists major LXX organizations and research projects while appendix B is a bibliography of major reference works. There is also a helpful glossary (appendix C), a discussion of versification in appendix D, and a guide to interpreting the apparatus of the Göttingen edition.

Book Reviews

Invitation to the Septuagint has several strengths. One unexpected strength is its readability. First, the glossary found in appendix C helps the student become acquainted with terms relevant for the study of the LXX. Translating relevant Greek and Hebrew words, phrases, and verses also facilitates reading and comprehension. Moreover, the bibliographic discussion of past Septuagint scholars added a helpful and personal touch to a field that can be quite technical. Overall, students will enjoy the readability of this work.

Another strength of the book is that it not only teaches helpful principles essential to interpreting the LXX, but it illustrates these principles. Chapter 10 is devoted toward this aim. Effectively, the student has two opportunities to learn the principles of interpreting and using the LXX. First, these principles are taught explicitly throughout the bulk of the book. Second, they are taught implicitly as the authors walk the student through how to interpret and understand the LXX. This pedagogical practice is a clear strength.

Finally, one should mention that the authors include a discussion of the symbol and the abbreviations used in the Göttingen edition of the LXX. The Göttingen edition is a scholarly reconstruction of the LXX with full apparatus (see a discussion of it on pp. 353-355). Reading the apparatus is important since it provides vital information about readings deemed secondary; nonetheless, comprehending the vast amount of data included here is difficult. Therefore, the inclusions of a guide to these symbols and abbreviations is a welcomed and applauded addition to the book (Miles VanPelt is credited with compiling and translating the guide and Jeremiah Coogan has revised and corrected it). The authors have not only introduced the students to the field of the LXX, they have equipped them to use of the fields most important resources.

Overall, *Invitation to the Septuagint* is a welcomed addition for the beginning and advanced student of the Septuagint. The work successfully introduces the reader to the field in part 1 before guiding them through more complex topics. Students will find this text to be more user friendly than other handbooks to the LXX while providing up-to-date information about the state of the field.

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Kynes, Will. *An Obituary for “Wisdom Literature”: The Birth, Death, and Intertextual Reintegration of a Biblical Corpus*. Oxford University Press, 2019. 352pp. \$78.24, hardcover.

An Obituary of “Wisdom Literature” divides into four sections: Introduction, Historical Metacriticism, Genre Methodology, and The Reintegration of Wisdom Literature. The introduction establishes Will Kynes’ methodological critique of wisdom literature. Wisdom literature is a modern scholarship invention and Johann

Bruch is the Wellhausen of Wisdom (p. 4). Kynes' genre-method combines theories of a constellation metaphor and turns the referent into a three-dimensional reference (p. 12). Scholars should put to death wisdom literature as a genre, then reevaluate wisdom: categories, genre, schools, and concept (p. 18). Wisdom must first be understood as a concept and not a category that unites other corpora together (p. 22).

Section I focuses on Kynes's Historical Metacriticism on wisdom literature and he divides the section into three chapters. The first chapter describes the rise of wisdom literature as a category and the rationale for the demise of wisdom literature. The imminent demise arose through the spread of wisdom literature into every discipline with an ever-changing definition. The second chapter buttresses Kynes' argument on the historical precedent of the definition of wisdom literature within the Enlightenment. He establishes the existence of a flimsy foundation for a purported wisdom category in ancient traditions (p. 80). The third chapter traces how Johann Bruch gave birth to the wisdom literature category. Bruch's categorization influenced others to categorize wisdom literature from the rest of the canon. Wisdom literature became a mirror that would reflect those who interpreted it and Kynes argues that this mirror needs to be broken so that we create a mosaic instead (p. 104).

In Section II, Kynes develops his own genre methodology whereby he argues for the constellation of text approach. Genre patterns a text into a network for explanatory power and interpretive influence beyond the sum of their parts (p. 113). Genre is a formalized shorthand of intertextuality. Kynes stipulates, "Genre features do not exist in texts as much as between them and therefore not in their authorial creation but in their readerly comparison" (p. 115). Thus, the constellation approach moves the text to a multi-dimensional approach and sees text participating in genres without ever belonging to them (p. 124). In section three, Kynes applies his methodology on how wisdom literature should be reintegrated into the canon through analyzing the intertextual network of Job, Ecclesiastes, and Proverbs.

Will Kynes charts a new path for the study of "wisdom literature" for the 21st century, but unlike previous attempts Kynes' inventive approach assesses the previous categories. Kynes brings to light Johann Bruch's influence on the formation of the so-called wisdom genre and intends to uproot his false methodology that developed from this scholarly construct. An Obituary of "Wisdom Literature" is primarily a methodological treatment of wisdom literature as genre.

The present work contributes in two distinct ways: (1) the discovery of Johann Bruch as the father of wisdom genre and (2) reorienting wisdom methodology to a constellation of texts approach. Johann Bruch was swallowed up in footnotes and pushed to the periphery, but Will Kynes revives his importance for the development of wisdom literature. Kynes summons biblical scholars to reexamine their categories, but also to dig deeper than surface level publications. He provides an example of excellent scholarship. Although, scholars will disagree with his conclusions they must reexamine the evidence in light of his study.

Kynes proposes a three-dimensional approach to the text which he calls a constellation method. Kynes, in a personal message, says, “The constellation approach is unique to me as far as I know though others have touched on it.” A strength but weakness with the present work is Kynes’ methodology. The weakness is that he spends only one chapter developing his methodology then providing test cases in the various corpora. The strength of his approach is that he develops the discussion for genre studies. Kynes should elaborate his methodology in a further work since he provides a distinct methodology. Although, Kynes is a young scholar he shows promise to contribute to the field of Old Testament. This author has waited with anticipation for over a year for the publication of this book.

An Obituary of “Wisdom Literature” is a resource that touches on a broad level in Old Testament studies. Those considering wisdom’s place in the canon should read Section I to orient themselves with direction of the field. Kynes provides the most comprehensive and succinct summary of wisdom literature to this date. His summary does not rehash old paradigms or information but presents fresh insights into the issues. Scholars investigating hermeneutics and genre will be enriched by chapter five where Kynes describes his methodology. Pastors will benefit from his last section where he treats Job, Ecclesiastes, and Proverbs with his methodology.

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Rea, Michael C. *The Hiddenness of God*. New York: Oxford University Press, 2018, 198pp., \$30.00, hardcover.

Michael C. Rea is Rev. John A. O’Brien Professor of Philosophy and Director of the Center for Philosophy of Religion. In this book, Rea deals with two problems induced by divine hiddenness. They are [1] the argument against the existence of God, most notably by J. L. Schellenberg; and [2] the challenge of the idea of God’s love. Rea’s approach to the issues involves two steps to respond to these two problems respectively. The first step involves two arguments to show that the hiddenness problems are based on an unfounded assumption about divine love. The first argument, in Chapter 2, is that Schellenberg’s problem is based on a concept of God which is different from and fails to target specifically *Christian* belief in God. For Rea, the problem of divine hiddenness is fundamentally “a problem of violated expectations” (p. 25).

In Chapter 3, Rea argues that the concept of God in biblical portrayals emphasizes two key attributes, personality and transcendence, which are woven together while they are also in tension with each other. In short, we cannot understand divine love without the light of divine transcendence, and vice versa. However, most contemporary religious persons and philosophical literature tend significantly to downplay the aspect of divine transcendence in favor of the aspect

of God's personality, and consequently the idea of divine love is derived from ideal parental imagery, which is acquired from an empirically philosophical reflection on the best model of human love (pp. 35-37). For Rea, we cannot have a fully transparent understanding of divine love simply by reflecting on human paradigms of love (p. 54); all these philosophical portrayals of attributes of God are, at best, analogical (p. 51). It also means that even if our expectation of God's divine love is violated, it does not necessarily follow that God is not good; it may be because God's divine goodness is significantly different from creaturely goodness; and thus Schellenberg's problem is unsuccessful as an argument against the existence of God (p. 57).

In Chapter 5, Rea argues that even if we set aside the source of divine revelation, there is still reason why we should not identify divine love by reference to idealized human love. Generally, philosophers conceived ideal human love as involving two desires: unlimited desire for the good of the beloved, and unlimited desire for union with the beloved (pp. 65-69). However, these desires may conflict with each other. Furthermore, the idea that God is unlimitedly devoted to human good is inconsistent with the view that God is perfectly personal rather than mechanical; indeed, God has a unique personality in promoting non-anthropocentric good. It would be bad for God to give up all his own pursuit to serve unlimited human goods. It is also doubtful that God would desire union with the beloved in an unlimited way because human beings may not be a fitting object for such unlimited union with God (pp. 76-77).

Although hiddenness cannot refute the existence of God, it may support the negative valenced analogies of God as a distant and neglectful lover. This is Rea's second step of responding to divine hiddenness. In Chapters 6 and 7, Rea argues that the availability of divine encounter experience is indeed much greater than the commonly credited literature. The encounters, Rea finds, are not ecstatic mystical ones, but "more common, phenomenologically low-grade sorts of encounters" (p. 91). Rea calls them "garden-variety divine encounters" (p. 115). By referring to T. M. Luhrmann's interpretation, such religious experience is the result of the exercise of a learnable skill, one that lets the subjects experience natural phenomena as the presence of God (p. 94). The hiddenness problem is usually based on the assumptions that the only real, important religious experiences are sensational, or that experiencing God requires "special causal contact with God" (p. 97). However, Rea argues that many believers' reports of religious experiences are non-sensational, and can be experienced in our ordinary worshipping life. It is also not mediated; as he states, "a religious experience is an apparent direct awareness of either (a) the existence . . . of a divine mind; or (b) the fact that . . . a testimonial report communicated by others has been divinely inspired" (p. 130).

Based on the uniformity assumption which states that the way God communicates with humans in biblical times is the same way he communicates in contemporary times, Rea assumes that the religious experience of Moses on Mount

Sinai in Exodus 19-20 was just like a contemporary experience of the same sort. On Mount Sinai, Moses heard the voice of God while people of Israel heard thunder. For Rea, the difference between Moses' experience and the more general mundane kind of religious experience does not lie in their level of stimulus, but their level of cognitive processing (p. 110). They had the same stimulus; the difference was just because of their cognitive difference resulting from training. Rea rather calls Moses' religious experience "cognitively impacted experiences involving natural stimuli" (p. 108).

In Chapter 8, Rea is concerned about people whose relationships are intensely conflicted with God. Rea makes three arguments through reflection on the book of Job and Lamentations that are "two scriptural portrayals of intensely conflicted divine-human relationships" (p. 138): first, the theophany at the end of Job shows that God takes Job's grievance seriously. Second, God's validation of lament and protest are part of a broader pattern of God's relationship with Israel. Third, participating in a relationship with God as shown in the Bible is also accessible to anyone who has a concept of God and is willing to try to participate in such relationship. Based on Jesus's Sermon on the Mount, Rea in Chapter 9 argues that even for those who have experienced religious trauma or have no concept of God, the sufficient condition of participating in a relationship with God is just by trying (p. 163). Trying to seek God is easy; it can be achieved so long as one is able to participate in a personal relationship, is receptive (not indifferent) to finding God, and has "a desire to find something that one conceptualizes by way of a concept of God" (p. 169). In our seeking God, we are already participating in a reciprocal relationship with God, even if we are not consciously aware of God, and thus we cannot refute the idea of divine love simply by virtue of not providing a conscious reciprocal relationship (p. 175). Finally, Rea concludes that there is no reason to believe that divine love is more appropriately characterized in a negative valenced analogy than a positive one. In the face of the phenomenon of divine hiddenness, Christians do not need to move to either atheism or non-personal deism.

One important contribution of Rea's book is that he not only responds to the philosophical challenge of the existence of God, but also to the existential problem of God as detached and neglectful. He deals with these two problems together by an interdisciplinary approach which attempts to integrate ideas both by philosophical literature, and by biblical and theological studies. While it may not convince those atheists and anti-Christian thinkers, it can provide a rational justification of Christian faith for believers in the face of struggles of divine hiddenness. However, Rea's account may conflict with Catholic spirituality. For instance, Rea explained that St. Teresa's experience of divine hiddenness may be due to her persistent engagements with the sufferings of others which have shaped her cognition and "make it hard to experience God's love and presence" (p. 136). In Rea's account, St. Teresa seems to be experiencing depression. However, in Catholic tradition, such experience is called

a “Dark Night of the Soul” which is a spiritual transformative experience. When it ends, one’s life is transformed, and becomes more faithful and wondrous again.

However, the idea of a “Dark Night” seems to assume that God will occasionally and deliberately hide himself from human beings and stop communicating with Christians, even though it is for the sake of their spiritual transformation. Indeed, Rea does not deny the tradition of a “Dark Night of the Soul”. In a footnote, he cites the writing of St. John of the Cross and argues that such purification “involves God’s deliberate action to block one’s sense of God’s presence” (p. 96, n. 9). Rea assumes that “God is always and everywhere intending that people experience as much of God’s love and presence. . . . God is constantly communicating” (p. 135). For Rea, the experience of divine hiddenness is because of the condition of human cognition which might be influenced by sin, doubt, suffering or block deliberately by God. Rea seems to assume that God is always present and will never hide himself from human being. If so, a few questions come to mind. First, how does Rea explain Jesus’s experience of having been forsaken by the Father in the event of crucifixion? Second, was Jesus’s cognition also influenced by his suffering or blocked by the Father? And, third, was Jesus not aware of his own cognitive condition at that time? Rea’s theory seems to imply an answer of “yes” to the second and third questions. However, these imply that Jesus was under delusion and lacked self-understanding during his crucifixion. Neither answer seems acceptable by traditional Christians.

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Pruss, Alexander R. and Joshua L. Rasmussen. *Necessary Existence*. Oxford: Oxford University Press, 2018, pp. 223, \$64, hardback.

In *Necessary Existence*, Joshua Rasmussen (Assistant Professor of Philosophy, Azusa Pacific University) and Alexander Pruss (Professor of Philosophy, Baylor University) aim to defend the coherence and plausibility of the existence of a concrete being that exists of necessity, that is, a being that cannot fail to exist that can stand in causal relations (call this being “CNB” for short). While many of the ideas in the book have their origin in a series of previously published journal articles by Rasmussen, there is a great deal of new material in the book that will be of interest to those working in metaphysics and philosophical theology. The book is composed of nine densely packed chapters, each chock-full of rigorous, careful, and even-handed philosophical argumentation. A short review like this cannot possibly do justice to the clarity, creativity, and force of the philosophical arguments crafted in the book.

Philosophical arguments in support of a CNB have played an important role in the history of Western philosophy, specifically as it pertains to arguments for theism. Such arguments commonly appeal to some aspect of contingent existence (events, facts, or things that exist but could have failed to exist), together with

what are known as causal or explanatory principles, as grounds for inferring the existence of a CNB. What makes *Necessary Existence* so significant is the way it demonstrates the cogency of a variety of underexplored *modal* arguments leading to the existence of a CNB.

The book begins with a helpful introductory chapter that situates the topic of necessary (concrete) existence within the context of contemporary analytic metaphysics and physics. In addition, the authors present the results of what they call the “Necessary Being” survey, an informal and interactive online survey (www.necessarybeing.com) designed by the authors to gauge ordinary intuitions regarding the concept of a necessary being.

In chapter two, Rasmussen and Pruss employ a standard account of the nature and logic of metaphysical modality, what is metaphysically necessary and possible. The overall aim of this second chapter is to clearly state and minimally justify the particular modal system—system S5 (whose characteristic modal axiom is $\Diamond\Box P \rightarrow \Box P$, i.e., if possibly necessarily P, then necessarily P)—that is *assumed* throughout the book and explicitly employed in many of the modal arguments for the existence of a CNB. For those without prior background knowledge in modal logic and metaphysics (and/or are unfamiliar with the sorts of symbols routinely deployed in symbolic logic), the chapter will prove challenging.

After explicating and defending a more traditional argument from contingency in chapter three (with a barrage of refutations to standard objections from David Hume and Immanuel Kant), Rasmussen and Pruss turn in chapter four to what is arguably the most innovative aspect of the book, namely, the development and defense of a variety of *modal* arguments from contingency. Chapters four through six are devoted to the defense of two modal arguments from contingency in particular, “The Modal Argument from Beginnings” (4.2) and “The Weak Argument from Beginnings” (5.3) (including a novel contribution to the area of modal epistemology in chapter six). Due to space limitations, I will focus exclusively on “The Modal Argument from Beginnings” (MAB) for the existence of a CNB. MAB relies on the following modal causal premise: “for any positive state of affairs *s* that can begin to obtain, it is *possible* for there to be something external to *s* that causes *s* to obtain” (p. 69). From this modal causal principle, together with the premise that it is *possible* for there to be a beginning of the state of affairs *being the case that there exist contingent concrete things*, it follows not only that it is *possible* that a CNB exists, but that a CNB does in fact exist (by modal system S5 which I explicate briefly above). Note what MAB does *not* affirm: that the state of affairs *being the case that there exist contingent concrete things* must actually have an external cause or explanation. In employing a weaker causal principle than standard arguments from contingency, the authors contend that MAB avoids all the standard objections that are thought to weaken traditional arguments from contingency—e.g., MAB allows

for the possibility of (i) an uncaused contingent thing, (ii) causal loops, and (iii) wholly “internal explanations” (p. 72).

In chapter seven, Rasmussen and Pruss carve out a distinct pathway to the existence of a CNB, this time from the necessary existence of abstract objects (numbers, mathematical entities, sets, propositions, universals, etc.). Consider the following three assumptions: (a) necessarily, abstract objects exist; (b) necessarily, abstract objects depend on concrete objects; (c) possibly, there are no contingent concrete objects. If (a)-(c) are true, they together imply the existence of a CNB (given the S5 modal system). While Rasmussen and Pruss ably defend the necessary existence of abstract objects along Aristotelian or conceptualist lines, they acknowledge that the argument will carry little weight with those who stoutly reject the existence of necessarily existent abstract objects—i.e., nominalists who reject (a)—as well as those who are committed to abstract objects yet reject the claim that they depend on concrete objects—i.e., Platonists who reject (b).

In chapter eight, “The Argument from Perfections”, the authors consider yet another argument for a CNB that is inspired by the work of Kurt Gödel. Call a “positive property” a property that confers some degree of value on its bearer. We can briefly summarize “The Argument from Perfections” as follows. Consider the property *existing necessarily* (N for short) and the property *possibly causing something* (C for short). Given several plausible assumptions (viz., that if A is positive, then $\sim A$ is not positive and if A is positive and A entails B, then B is positive) it follows that if N and C are each positive properties, then their conjunction, N&C, is possible (see the argument from *reductio* for this modal claim on p. 151). And if it is possible that a necessary being that can cause something exists, then such a being actually exists (again, given the modal system S5: possibly necessarily p implies necessarily p).

The book concludes with a treatment of what the authors consider to be six of the most compelling objections to the existence of a CNB (the authors consider the objection—labeled “Costly Addition”—the most compelling, which states that an ontology without concrete necessary existence is less theoretically costly). The authors close the book with an appendix consisting of a “slew of arguments” (p. 195) for the existence of a CNB. While the arguments outlined in the appendix are merely argument-sketches (and not full-scale defenses of the arguments), there are no less than thirty-two additional philosophical arguments that, if sound, converge on the existence of a CNB.

Readers of *The Journal of Biblical and Theological Studies* will perhaps benefit the most from the author’s sound rebuttal of historically influential arguments against the existence of a CNB from David Hume and Immanuel Kant. Chapter three considers and refutes five standard Humean arguments (the conceivability of non-existence, universe as necessary being, the plausibility of a conjunctive explanation of the universe, the fallacy of composition, no contradiction in there being an uncaused, contingent being) and two Kantian arguments against the existence of a

CNB (that arguments from contingency rely on the ontological argument, existence is not a property). Much of contemporary theology has, for too long, lived in the shadow of Hume and Kant regarding the cogency of philosophical arguments for the existence of a necessary being. Rasmussen and Pruss are to be commended for not only subjecting these well-worn criticisms to withering critique, but for their constructive contribution and defense of the concept of concrete, necessary existence in philosophical theology and metaphysics.

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Moreland, J. P., *Finding Quiet: My Story of Overcoming Anxiety and the Practices that Brought Peace*. Grand Rapids, Mi: Zondervan, 2019, pp. 220.

J. P. Moreland is distinguished professor of philosophy at Talbot School of Theology and director of *Eidos* Christian Center. With degrees in philosophy, theology and chemistry, Dr. Moreland has taught theology and philosophy at several schools throughout the United States. The author has numerous books, he has also served with Campus Crusade, planted two churches, and spoken at hundreds of college campuses and churches. Dr. Moreland has been recognized by *The Best Schools* as one of the 50 most influential living philosophers in the world (back cover).

Finding Quiet (FQ) is an autobiographical testimony by Dr. Moreland about the trials and victories he has had over clinical depression which lasted for decades in his life. He writes in the Preface “The book you hold in your hands is an honest revelation of my own struggles with anxiety and depression, along with a selection of the significant spiritual, physical, and psychological ideas and practices that have helped me most. I am not a licensed therapist, and this book is not meant to be a substitute for professional or psychiatric help. Rather, my intent is to come alongside you, my reader, as a fellow sufferer and to share my experiences and some ideas and practices that may be fresh and new to you. (p. 13)”

The book is divided into six sections:

1. Human persons and a holistic approach for defeating Anxiety/Depression
2. Getting a handle on Anxiety and Depression.
3. Spiritual and Psychological Tools for Defeating Anxiety/Depression Part 1.
4. Spiritual and Psychological Tools for Defeating Anxiety/Depression Part 2.
5. Brain and Heart Tools for Defeating Anxiety/Depression.
6. Suffering, Healing and Disappointment with God.

Chapter 1 is a provocative discussion about the primacy of Scripture and the role of extrabiblical knowledge and techniques via psychology and psychiatry. Moreland makes a good case for the engagement of all knowledge and techniques as long as nothing contradicts the Word of God. He has a balanced emphasis on the material and immaterial aspects of humanity.

Chapter 2 relates to how a person can acquire a better understanding of his/her own history of anxiety. One of the greatest causes of anxiety is stress which then leads to general depression. He defines anxiety as “a feeling of uneasiness, apprehension, or nervousness. (p. 52).” He argues since the majority of anxiety is produced by inherited factors and circumstances; a high level of self-compassion is needed to lead to a happy life. Self-compassion includes kindness to oneself, paying attention to mindful suffering, and recognition that some suffering is common to the human experience (p. 59).

Neuroplasticity is the focus of chapter 3. The brain has the ability to form new patterns of connections and thought processes. Morland recommends a four-step process: 1) Relabeling the thought, 2) Reframing the perception, 3) Refocusing the attention, and 4) Revaluing the experience.

Contemplative prayer is part 2 of the process of the spiritual and psychological toolbox. He recommends ACTS (adoration, confession, thanksgiving, supplication) as well as a five-step process of quiet contemplation and reflection. The five-step process has some ambiguities, but the essence is humble reflection with an attitude of gratefulness for what God has, does and can do.

Chapter 5 discusses the role of medications under the supervision of a primary care physician or psychiatrist. Although no specific medications are mentioned, the general contention is that as human beings, we have material frailties that at times must be addressed with earthly chemistries. Antianxiety or antidepressant medications can be part of the healing process when taken under medically supervised conditions. He argues that these are special “vitamins” for the brain to help in the healing process.

The last chapter deals with disappointment with God when we do not get the answers to prayer as quickly as we desire. Moreland draws on lament Psalms to help the reader identify with the pain and frustration of past saints who struggled with the great questions of pain, suffering and injustice. Like any other book that addresses theodicy, the reader will probably not be satisfied until there is an answer to prayer for relief from his/her anxiety or depression. Identifying with others who have lived through such circumstances should strengthen our faith that God will work all His good purposes together for those who love him.

I would recommend this book to anyone suffering from anxiety or depression. There is no need to accept all the book so as to benefit from some of the book. Those in pastoral or counselling ministries will benefit from the biblical, theological, spiritual and psychological perspectives that are covered.

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Inman, Ross D. *Substance and the Fundamentality of the Familiar: A Neo-Aristotelian Mereology*. New York, NY: Routledge, 2018, 304, \$145.00, hardcover.

Ross Inman is Associate Professor of Philosophy at Southwestern Baptist Theological Seminary in Fort Worth Texas and also serves as the senior editor for the journal *Philosophia Christi*. He holds an M.A. in Philosophy from Talbot School of Theology and a Ph.D. in Philosophy from Trinity College, Dublin. He also completed research fellowships at the University of Notre Dame and Saint Louis University. Based upon this Inman has the necessary credentials and training to wade into the difficult waters of mereology in his book on the fundamental nature of substance.

Mereology is about wholes and their parts, determining which is most fundamental to identity and existence. The typical views in mereology affirm either the whole as prior to its parts or the parts as prior to the whole. Inman, on the other hand, defends a *via media* thesis that at least some intermediate composite objects like people, trees, and tigers are the most fundamental objects, being substances in their own right. Rather than following Monism or Pluralism about fundamentality in whole, where either the bottom or the top of the material chain is most fundamental, on his view, objects such as humans can be understood as fundamental (p. 4). Hence his title about the fundamentality of the familiar. Common sense dictates that objects such as tigers are “fundamental” in some sense. The smallest physical objects or the largest physical object are not exhaustive options in mereology. There is a place for intermediate substances that are not the largest object and are composed of several parts. The need for his book arises from not only a gap in mereology (most contemporary expositions of mereology find the smallest microphysical parts of the universe to be fundamental) but from a gap from within his own metaphysical camp—that of contemporary Neo-Aristotelian analytic metaphysics. It fills the void by defending an intermediate view of substances (p. 3).

Inman begins by defending what he calls “serious essentialism.” This is not a novel defense to Inman but one found in many metaphysicians fond of medieval scholasticism or Thomism. Serious essentialism claims that the world and its objective *de re* modal structure is carved out by the natures of things. Alternative attempts like modal essentialism are insufficient for discovering the carvings of these joints (p. 11). To know the fundamental natures of things and the grounds of metaphysical necessity and possibility requires something far more serious and fine-grained than what is often provided within the modal gloss alone. Not all metaphysical necessities are on par with one another because some are structured or ordered in ways that give definitive identity to an object (p. 24). Inman provides several examples to explain why this is so—mostly borrowing from and following Kit Fine’s influential article “Essence and Modality” from 1994.

Next, Inman explicates the nature of grounding and essence. By ‘grounding’ Inman means a “non-causal, metaphysical priority relation that obtains between composite objects and their proper parts” (p. 54). He provides several potential options for what constitutes grounding before settling on what he calls “essential grounding” which is inspired by John Duns Scotus. Essential grounding requires it to be part of the essence of an object that it exists only if its parts exist (p. 68).

Chapter 3 is dedicated to defending the priority of substance. He endeavors to promote the thesis that no fundamental entity has another fundamental entity as a proper part. Given this, there can be no more than one fundamental entity on the hierarchy of composition. Inman admits this “plays an absolutely central role in my overall neo-Aristotelian metaphysic of material objects” (p. 85). So, in contrast to the commonly held belief that all chains of metaphysical dependence run *through* intermediate composite objects, Inman believes some terminate *in* them (p. 90). For Inman, a mixed view is possible. *Substances* are metaphysically fundamental and are either simple or prior to their parts while *aggregates* are posterior to their parts or to the substance of which they are parts (p. 94). From this he provides his definition of substance which is something that is ungrounded and a unity (p. 98).

Inman then turns to critique, focusing primarily on the popular thesis of Part-Priority which thinks the smallest parts of the world are fundamental and prior to their wholes (p. 115). He explains how such a thesis cannot account for either chemical structure or biological structure. This is so because it is scientifically proven that some properties transcend their physical parts. There are facts involving natural properties instantiated by composite objects that are irreducible to facts about their natural properties alone—they cannot exist apart from the composite (p. 143).

Once he has sufficiently cast doubt on Part-Priority he shows the utility of his thesis for several metaphysical puzzles. Next he shows how substantial priority makes sense of when composition occurs. Here he argues against metaphysical vagueness on composition, claiming that there is a rigid cutoff for composition which he takes to be the instantiation of non-redundant causal powers (p. 186). In chapter 7, Inman shows further benefits of Substantial Priority. He defends the terminus argument and the tracking argument. The terminus argument claims that “only a fundamental mereology equipped with at least one fundamental intermediate can allow for a terminus of grounding chains in possible worlds with no bottom or top mereological levels” (p. 203). The tracking argument accepts the common claim that it is necessary for the fundamental causal properties of entities to track the fundamental bearers of properties. From this it claims that at least some intermediate composites are bearers of properties. Therefore, at least some intermediate composites can act as fundamental bearers of properties (p. 207). He also thinks if one rejects Substantial Priority common beliefs in free will and the existence of non-redundant phenomenal mental properties are undermined (p. 214). Finally in Chapters 8 and 9 he examines

the least and most worrisome objections to Substantial Priority and provides several ways to rebut them.

Having summarized Inman's book, it is important to note both the positive contributions it makes but also the negative aspects to offer the most helpful review. Beginning with the negatives, there are numerous abbreviations throughout the book, particularly in the opening chapters. While it is common to analytic philosophy to utilize abbreviations, when they are excessively used they sacrifice clarity. Maybe an appendix or glossary of abbreviations would help mitigate this problem. Even so, the book would have been far better served if they were removed.

Second, his introduction to serious essentialism departs from all prominent serious essentialists with an original contribution that appears suspect (p. 17). He eliminates modal essentialism in its entirety. This move is not only highly controversial but also unnecessary. There is no reason to depart from modal essentialism in its entirety in order to advance his thesis. It would be better to leave it intact as a useful tool that is simply insufficient. The purpose of modal essentialism is not to carve nature at its joints, as Inman desires, but to place minimal constraints on the data that any metaphysical explanation needs to account for. Its goal is to perspicuously describe rather than discover essential and non-essential properties. The fact that modal logic remains neutral on which metaphysical explanation is used for the truths it states, neither assuming nor requiring any particular theory (whether essentialist or non-essentialist, etc.), means that it serves metaphysics (including Inman's serious essentialism) by leaving it plenty of work to do without eliminating potential solutions. Since this is its purpose, it is not necessary to dispense with it completely as Inman argues. While it may be insufficient it can remain as a useful supplement.

Third, the price of Inman's work is out of the range of the ordinary reader. While it is likely priced so high to market specifically to libraries, this is a negative if others without access hope to study the work at length. While the *Routledge Studies in Metaphysics* is an excellent series, Inman's work would be far more visible and accessible had it been published at a lower cost.

Having discussed several negatives, what does Inman's book do positively? Most importantly, he charitably and honestly engages objections and counter proposals to his own thesis. Throughout the book he is even-handed and fair to all sides, bringing forth their best arguments and stating their claims clearly. At no point does he attempt to hide the faults of his own thesis, either. Neither does his writing dip into emotional pleas or silence on the best objections to his own view. It is clear at all points. Even with such a dense subject matter he manages to write in a way that is readable and enjoyable. He never writes for the sake of writing. Every sentence has purpose. Every paragraph is put to work. Nothing is wasted. Such clear and fair writing is rare in contemporary literature. Therefore, Inman provides an excellent model for all aspiring philosophers, theologians, and seasoned academics alike.

Second, his arguments against Part-Priority are excellent. For example, the structure of Hydrogen Chloride together as a composite substance obtains its acidic behavior and distinctive boiling point only in virtue of its substantial nature. The composite chemical as a whole is necessary to possess its distinctive causal powers and capacities. The elements apart from the whole lack the causal powers that are present with the whole (p. 144). If molecules such as these are to be reducible to their parts as Part-Priority maintains, they should evidence no new causal powers beyond what exists as parts. But this is not the case (p. 145). Therefore, Part-Priority cannot be correct as a complete thesis since novel properties are scientifically proven to emerge from composite substances.

Third, Inman fills a vacuum with his book. As he noted, there has been no contemporary defense of the fundamentality of substance for medium-sized composite objects. His thesis about Substantial Priority fills this void and does so admirably. So, not only is his book a superb work in metaphysics and mereology, it also packs an argumentative punch. It is crisp, clear, and useful. Anyone interested in the study of mereology will be required to reference, read, and engage the arguments Inman puts forth. It is not a bystander in its niche realm. It is a metaphysical heavy-weight that cannot be ignored. His thesis is more than just an alternative possible option but one of legitimate strength that deserves a place alongside the premier options in mereology.

In assessing this book's overall contribution to theological studies, its audience must be kept in mind. This is not a beginner's textbook, nor is it designed for undergraduates. It is designed as a novel and technical contribution to the field of mereology. Therefore, anyone attempting to glean from it should be aware that prior knowledge of metaphysics is required. For anyone lacking the requisite training and knowledge it is recommended to study several beginning textbooks on metaphysics to have a basic grasp of the overall context of the discussion. However, Inman writes in such a way that those with a beginner's grasp of metaphysical issues will be rewarded for their hard work and diligence. It may require a second reading for such students, but it will be well worth their time.

So, how should the biblical-theological student interact with this book? First, they should recognize its audience as noted above. It is not for the faint of heart. Though it is clear in its presentation, the concepts are dense. Second, biblical-theological students *should* interact with the book. Just because it is more difficult does not mean it is unnecessary or unimportant. Often times the greatest theological payoffs can come from the most difficult subject matters. Inman's tour of mereology is no different. It provides a major contribution to the field of mereology by providing a middle way for material objects. For example, the current landscape is dominated by Part-Priority views that significantly limit positions in the Philosophy of Mind which is an every growing field for those interested in theology. If one is to be competent in this area, they must know the alternative positions that allow for them

to hold their preferred anthropological position. Further, as Inman suggests, if one is interested in defending either free will or non-redundant mental properties, a proper mereology must undergird it (p. 214). Both of these topics are central to many theological areas. Therefore, while mereology may be unfamiliar territory for many biblical and theological students, it is necessary for the serious student. And Inman's work is an excellent standard by which to test and advance one's knowledge.

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Irving, Justin A. and Strauss, Mark L. *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leadership*. Grand Rapids, MI: Baker Academic, 2019, pp.218, \$22.99, pb.

Leadership books set themselves to a series of common tasks—they promise to encourage, inspire, equip, and motivate leaders and organizations to greater effectiveness and increased success. Typically, the warrant for such a book is the success and effectiveness of its author, a highly qualified exemplar whose personal use of the methods testifies to its implicit worth. Irving and Strauss, in their 2019 volume *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders*, are not those kinds of figures. Instead, what they have done is bring together biblical commentary (from Strauss), together with a broad summary of insights from research into leadership models (from Irving), in a topic by topic survey of what they consider to be the key qualities of 'servant leadership.' The result is a competent if forgettable book on 'Christian' leadership.

The governing idea for Irving and Strauss's book is that "the most effective approaches to leadership move leaders from a focus on follower control to a focus on follower empowerment" (p. 12). Toward this goal they divide their research into three sections with three chapters per section. The first section focuses on the leader's authenticity and purpose, with emphases on modeling, self-evaluation, and presenting a vision for collaboration. The second section focuses on the leader's relationship to followers, with emphases on appreciation, individuation, and effective use of relational skills. The final section focuses on leaders and followers together, with emphases on communication, accountability, and resourcing. Each chapter follows a common pattern. A brief introduction to the topic utilizes a popular example, Strauss offers a few pages of biblical reflection on the subject, and then Irving, for the remainder of the chapter, highlights insights from a broad range of content within leadership research.

A summary of a single chapter will give an accurate feel for the whole. One of the best chapters in the book was the seventh, "Communicating with Clarity." The chapter opens by highlighting the example of former US Secretary of State Colin

Powell, who “learned that leaders must not only regularly communicate to followers, but they must also nurture regular communication from followers” (p. 141). With his example in view, the chapter will seek to show how it is that “clear and effective communication is central to the work of leadership” (p. 142). In the biblical section, Strauss looks to Paul’s clear account of his own preaching in 1 Corinthians 15:3-4, noting that “It was a simple message, so simple that it was sometimes dismissed as foolishness” (p. 143). To the simplicity of the message, Irving adds that the message must also attend to one’s audience (highlighting Jesus’s agrarian parables), depends on good listening (quoting James 1:19-20), and should seek to benefit the listener (quoting Ephesians 4:29). With this foundation laid, Irving takes up the question of communication “in contemporary perspective,” which focuses on the importance of leaders possessing “the capacity to communicate [their organizational] priorities to teams, organizations, and relevant stakeholders effectively and clearly” (p. 147). Irving draws from Stephen Littlejohn’s *Theories of Human Communication*, then notes the roles of filters and feedback in communication. He appeals to Mark McCloskey’s *Tell It Often—Tell It Well* to reinforce the role of “other-centered communication” in their model (p. 150), then to David Horsager’s *The Trust Edge* to emphasize the importance of clarity (pp. 151-2). Irving then rapidly lists fifteen practices for effective communication, and after this, the reader is exhorted to utilize “compelling channels” of communication, whether face to face, letters, phone calls, or otherwise. To close, the chapter highlights the example of Martin Luther King Jr. as an effective communicator, especially in his use of anaphora, and then offers some recommendations for practicing communication, including “finding your voice” (which encompassing asking yourself a series of questions), working for “two-way communication” (to which they appeal to USC’s model of “artful listening” [p. 158]), and making communication about your followers (to which they appeal to Max De Pree’s advice of referring to his “people” as “the people I serve” [p. 159]). A series of “next steps” offer bullet point summaries of some of the chapter contents.

As can be seen from the above summary, what may be the best feature of *Leadership in Christian Perspective* is its premise: a commitment to a model of servant leadership. As a model for organizations, rethinking the power dynamics (and purposes) of persons in authority is certainly a helpful corrective. In accord with this, Irving and Strauss in their book offer a compendium of useful resources for further reading. Overall, *Leadership in Christian Perspective* competently informs the reader about what its authors believe servant leadership is, but fails to educate readers on how one might performatively act on it.

To this concern is added two significant others. First, Irving and Strauss state explicitly at the beginning of the volume that “*Leadership in Christian Perspective* is intentionally an integrative project” (p. 3). They attempt a combination of biblical accounts and contemporary leadership perspectives, and yet no real integration ever happens. Each chapter is neatly divided into two (unequal) biblical and leadership

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sections, with little or no cross pollination between them (4-5 pages of Bible, 12-15 pages of leadership content). While they rightly acknowledge that the Bible is not a manual for leadership (4), gluing Bible studies to leadership material does not qualify as ‘integration.’

Second, there is a question of audience. The expectation from the title and marketing of the book suggests that this is a book for the church. However, of its many examples and illustrations, only a handful came from ecclesiological sources; most were from the secular business world, and few (to none) of the applications took account of the unique challenges of church leadership. Additionally, when the authors highlight the example of Jesus as a leader, they make the interesting comment that “his whole life was lived for the benefit of others—to bring them back into a right relationship with God” (p. 6). This is true, in a sense, but it is more true to say that Jesus’s whole life was lived in obedience to the Father. It is a difficult sell to co-opt the ministry of Jesus to a follower-oriented model; he was an obedience orientated leader. The key was that his obedience was to Someone else. (A reader might note with interest that the only reference to obedience in Irving and Strauss’s book was pejorative [p. 61].) In Christianity, the concepts of leadership and obedience are inseparable. This concern tethers out to a raft of unasked and unanswered questions regarding the relationship between church leadership to the Mission Dei, the concept of calling, the role of spiritual formation, the place of anointing or spiritual gifts, and the definition of success for Christian organizations. To these questions, Irving and Strauss are silent.

It would appear, instead, that the primary audience for the book is American Christian Businessmen. Secular business, not ecclesial organizations, is the focus. Secular businesses run by Christians who care about the Bible narrows the focus further. And Americanism runs throughout the book as well. As an example of the tacit cultural perspective, consider the opening example for their first chapter. There the authors recount the story—as an example of a leader who models his own beliefs—of Lt. Col. Hal Moore, American soldier in Vietnam who promised to “Almighty God” to be first on the ground and last to leave the battle of Ia Drang (p. 17). It is worth asking, how would I respond to this if I were either (a) Vietnamese (b) not American (c) a pacifist or (d) concerned about the association between American military and religious belief? This, and many other explicit examples from America, limit the scope of its readership.

If you are an American Christian Businessman, looking for a resource to help you think through some of the questions around operating as a servant leader, then doubtless Irving and Strauss’s volume will provide you with some competent insights. If you are anyone else, chances are this book isn’t for you.

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Hansen, Collin and Robinson, Jeff. *15 Things Seminary Couldn't Teach Me*. Wheaton, IL: Crossway, 2018, pp. 155 , \$17.99, Paperback.

15 Things Seminary Couldn't Teach Me is a multi-author work. Each of the authors, however, demonstrate that at least a portion of their vocational ministry consists of time serving pastorally over a local congregation of believers. This equips each of the authors to be able to speak extensively and practically to the arena about which they wrote, giving the reader both confidence in their ability to assess and explain the situations involved but also the practical guidance for how to maneuver difficult situations that arise within the context of local church ministry.

In this work the various authors seek to establish, encourage, and root the reader in the practical realities that accompany life in the local church. Each individual seeks to address a different topic someone might encounter in vocational ministry that was potentially not covered during a stint of studying at a seminary. The first chapter argues that simply because an individual has education it does not make them competent for ministry, giving practical guidance in what to focus on and how to love people more than the knowledge one receives. The second chapter focuses on loving people more than the frustrations that they can cause in the midst of ministry. The third chapter emphasizes the need for the pastor to shepherd his wife effectively. Fourth, the author writes about how to engage with people who do not necessarily share the same theological, cultural or demographic background as the vocational pastor. In the fifth chapter the challenge is how to submit to and resolve conflict with a head pastor that the reader may have certain disagreements with.

The sixth chapter provides guidance on how an individual can strengthen the leadership of his church, including who to make leaders and how to equip them. Seventh, the author focuses on shepherding the hearts of the children of a pastor, how to encourage them to be involved in ministry and to grow to love the church. The eighth chapter focuses on the practice of walking through suffering with a congregation, how to shepherd towards peace in the midst of turmoil as well as preparing them to potentially face suffering in the future. The ninth chapter focuses on God's calling to leave or remain in the present ministry role that one holds; the author provides multiple practical tips for when to decide to leave a ministry position. Tenth, the advice involves dealing with conflict ranging from among the members to among the leaders.

In the eleventh chapter the author challenges the reader with the need for the pastor to fight for and maintain his own walk with the Lord, without which the pastor will eventually burn out. The twelfth chapter gives practical steps to engage in the long process of developing trust among the members of a congregation. Thirteen, warns against the common temptation for a pastor to focus on their individual success rather than on the mission and purpose of God for them and their congregation. For the fourteenth chapter the author encourages sticking with a church for the long haul,

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the joy and sadness that can be experienced, but also the fruitful ministry. Finally, the author in the last chapter gives encouragement for the pastor and seminary student to rely on the timing of the Lord to direct and place an individual where He desires and when He desires, even though the process of not being hired is quite discouraging.

The main goal of the book is to educate church leaders on some of the realities that they will face in their context of the local church. As one of the authors states at the conclusion of the book, "...seminary is valuable but not sufficient. We do not intend to denigrate the valuable work of seminaries. Rather, we want to help young pastors, seminary students, and other aspiring ministers learn from our experience how God fits a man to be a faithful and effective minister." (p.145) He is correct in saying this, for seminary is not sufficient for all things. However, it does not leave room for that fact that no written work is sufficient to give the practical side of ministry because every ministry experience will be unique. Therefore, whereas Seminary is not sufficient there is much that seminary can and does teach the individual pursuing pastoral ministry that prepares him to handle the stresses of the ministry and begins to lay the foundation of the pastor that experience will develop and strengthen over time. This book is, therefore, a resource that ultimately builds on the instruction and foundation laid throughout seminary.

Each topic discussed seeks to provide perspective on the life of pastoral ministry and even provide a helpful resource for some of the more prominent issues that a pastor will face. As far as being in the category of books that seeks to provide a quick guide to some of the more serious or severe situations an individual will face in pastoral ministry, this book is excellent. There are precious nuggets of wisdom that are sprinkled throughout the pages of the book. Therefore to have the book is to possess a resource that gives wisdom and advice to the various situations and pressures of pastoral ministry. It is also helpful for people who are just graduating seminary but also those who have been in the pastorate for a long time if they are facing new and unfamiliar territory in their current ministry.

Some of the more notable chapters of the book that provide some of the best direction for someone coming right out of seminary would be the emphasis on the dependence on God that must be characteristic of the pastor throughout his ministry. Also, the practical advice on when to stay or leave a ministry is invaluable and will be used by many who find themselves seeking the will of God in their current role outside of seminary. The chapters that emphasized the cultural differences between a pastor and his congregation as well as the one on leading leaders are invaluable for the individual entering their first pastorate.

As far as a book that gives multiple perspectives on various topics the pastor will face, this book is unique. It provides a large variety of topics in a central location and for that reason it stands out. It is a useful tool for the seminary student to engage with immediately following graduation.

Michael Dick

The Southern Baptist Theological Seminary

Shaddix, Jim. *Decisional Preaching*. Spring Hill, TN: Rainer Publishing, 2019, pp.147, \$11.47, paperback.

Dr. Jim Shaddix is Professor of Preaching, Southeastern Baptist Theological Seminary (Wake Forest, NC), holding the W. A. Criswell Chair of Expository Preaching, also serving as Director for the Center for Preaching and Pastoral Leadership. He has made homiletic contributions to numerous multi-authored works and along with Jerry Vines has co-authored *Power in the Pulpit* (Moody, 1997/2017) and *Progress in the Pulpit* (Moody, 2017). He has authored *The Passion-Driven Sermon* (B&H, 2003).

Decisional Preaching is a much-needed book for every practitioner of Christian preaching seeking to discern the difference between pulpit manipulation and biblical persuasion. Seasoned homiletician Jim Shaddix takes the reader from stem to stern on the necessity, purpose, and practice of the persuasive elements of preaching. The book unfolds in six chapters: “Confessions of a Spurgeonist” (argumentation for decisional preaching); “Preparing to Call for Decisions” (preparation of the preacher through Word and Spirit); “Decisional Qualities of Sermon Foundation (utilizing persuasion in the sermon’s *formal elements*); “Decisional Qualities of Sermon Function (using persuasion in the sermon’s *functional elements*); “Decisional Qualities of Sermon Force (understanding the sermon style issue of *force* and its expression); and finally “Public Expressions of Spiritual Decisions” (where the main focus centers upon a multidimensional persuasive public appeal).

Persuasion may be that one distinctive that separates teaching from preaching. To teach is *to inform*, to preach is also to inform, but also *to move*; preaching informs the mind and persuades the heart. Shaddix states, “We believe the sermon does more than make the Gospel known. It makes the *demands* of the Gospel known and calls for a response” (p. 13). Preaching by nature is always confrontational, pressing for a decision; it draws the ‘line in the sand’, calling for a verdict. Shaddix discusses the tension between divine sovereignty (no one can choose Christ on their own) and human responsibility (whosoever will may come); as an example he employs Spurgeon who “applied his conviction about this irreconcilable tension to his preaching for decisions” (p. 23) and “believed the preacher should apply pressure and emotion to compel people to respond to the Gospel” (p. 33). Much modern preaching lacks bold, urgent, and passionate appeals and Shaddix provides several culprits, among them a *forgetfulness of the nature of preaching* (preachers have biblically and historically called for decisions).

Proper sermon preparation includes both sermon and preacher. He must immerse himself in Scripture, studying it, obeying it, and preaching it. “Preaching for right decisions about Christ begins on our knees before an open Bible” (p. 43). He must also experience the Spirit’s presence in prayer asking Him to 1) *illuminate* his mind in preparation and preaching, together with the hearers’, 2) *convict* hearts, 3) *apply* truth, and 4) *empower* him. “As preachers, we have a responsibility to assume

that no authentic decision-making is going to take place in our preaching if we come to the pulpit in the flesh – not having been in the counsel of God and not having pursued the help of His Spirit” (p. 58).

Shaddix rightly posits that sermon focus and form should be persuasive. “The focus of every sermon should be the Gospel of Jesus Christ” (p. 60). Therefore, 1) text must drive the sermon for “you will influence decision-making by building your messages on the biblical text ... such a text-based, Spirit-empowered approach is true *biblical* preaching, the only kind of legitimate preaching” (pp. 61-62). 2) Expose the Spirit’s intended meaning of your text, 3) let text determine your sermon subject, and 4) highlight the Gospel in your text. Where there is no Christ – there is no true Christian preaching for, “Gospel-centered preaching calls individuals to decide on a relationship with a person not just a change of action” (p. 66). Since sermon structure is conducive to listener attentiveness, the preacher should be persuasive in sermon form (*introduction, exposition, and conclusion*). “You preach for changed lives, so your calling for a verdict. The conclusion is your last opportunity to specifically and formally call for that verdict, but you should be doing that in your introduction and exposition as well” (p. 75).

The sermon’s functional elements should have a decisional tone. The preacher *explains* to transform knowing “we explain it so they can understand it because that’s what changes them! He *argues* to convince, anticipating objections listeners may make. He *applies* to demonstrate; exhorting to both do and believe, lifting high the cross which is relevant to believers and unbelievers. In the rush to apply “we’re often led to believe that application is what brings about life change. Application doesn’t change people; it just helps them demonstrate the change that’s already taken place inside them” (pp. 78-79). Finally, he *illustrates* purposively to shed light.

Shaddix provides handles for a proper understanding and expression of “force.” Others may use terms like anointing, filling, unction, *pathos* or passion; he says “force – or energy – is the impact created by a combination of other elements of sermon style. It’s the quality of propelling your thought into the hearts and minds of your listeners” (p. 101). Force should be 1) *convictional*. “We need to be passionate about what we preach, but our passion must be driven by our convictions about what is true” (p. 104). 2) *Passionate*, 3) *Authoritative*, characterized by “certainty about two things – his message and his role as the messenger” (p. 110). 4) *Free*, as notes can impede force, it is not about “the degree of notes we use, but how we navigate our notes, and how that navigation affects our engagement with the audience” (p. 130).

Proclamation of the Word requires both public and immediate response, yet Shaddix advises “while I don’t believe such expressions are required for authentic spiritual decision-making, I do think they can help with the process in healthy, spiritual ways” (p. 119). He rightly encourages us to take this risk, noting other practices that we deem as appropriate public displays of faith, such as weddings and offerings. He suggests variety: vocal expression, physical gestures (raise hand,

kneel), written record, physical relocation (altar call), or post meeting ministry. He suggests a multi-faceted approach noting that the preacher must exercise each of these with integrity for the Gospel, the preaching text, and the listener.

Decisional Preaching's niche? The calling for integration of persuasion into the sermon's entirety. "Preachers are responsible for offering everyone an opportunity to decide rightly for the truth we preach, and for persuading them to do so" (p. 11). Persuasion is not optional, since preachers have a heavenly mandate, "Therefore, knowing the fear of the Lord, *we persuade men*" (2 Cor 5:11). Consequently, preachers had better know why they are doing it, do it and do it well. Whether greenhorn or old hand, Shaddix places his work on the shelf where every preacher can reach it. There are preaching books out there that are nothing more than self-help narratives that Paul would have condemned at Corinth, others shortsightedly limit persuasion to evangelistic preaching – *Decisional Preaching* is neither, as it seeks to turn the sermon's totality into a decision focus. This book would serve admirably alongside Josh Smith's *Preaching for a Verdict* (B&H Academic, 2019) and Jerry Vines and Adam Dooley's *Passion in the Pulpit* (Moody, 2018). *Decisional Preaching* is a welcome edition to every preacher's shelf.

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Butner, Jr., Glenn D. *The Son who Learned Obedience: A Theological Case Against the Eternal Submission of the Son.* Eugene, OR: Pickwick, 2018, pp. 224, \$28, softcover.

Glenn D. Butner is Assistant Professor of Theology and Christian Ministry at Sterling College, KS. Prior to *The Son who Learned Obedience* (subsequently, *SLO*), he authored articles on the Trinity including, "For and Against de Régnon: Trinitarianism East and West," (*International Journal of Systematic Theology* 17.4) 2015, and "Eternal Functional Subordination and the Problem of the Divine Will" (*Journal for the Evangelical Theological Society* 58.1) 2015, 131-49. His article, "Against Eternal Submission: Changing the Doctrine of the Trinity Endangers Salvation and Women," (*Priscilla Papers* 31.3) 2017, 15-21, was published in the academic journal of Christians for Biblical Equality, an organization devoted to equipping people for egalitarian ministry. *SLO* only touches on socio-cultural issues briefly. It contends that eternal relational authority and submission (hereafter, ERAS), a perspective on Trinitarian relations, undermines the Trinity and salvation.

Butner begins by describing his method and key argument. He understands theology to be second-order, so he primarily addresses indirect doctrinal principles, ending with direct exegetical data (pp. 5-9). The question of ERAS is not one of exegetical facts but of the "best way to make sense of" and to provide "conceptual clarity" to Scripture (p. 9). This contrasts with ERAS proponents' appeals to

exegetical necessity (p. 162). As a concession, Butner denies that ERAS's Person-only submission entails Arianism (pp. 21-25). However, since ERAS requires three wills, ERAS contradicts the pro-Nicene tradition by rending Gods' external working into three (pp. 25-48).

SLO also makes an argument from Christology and substitutionary atonement. Traditionally, Christ's two natures operate differently within his Person, neither conflating nor mixing (pp. 67-72, 76-85). ERAS's Person-only submission conflates these operations (pp. 72-76, 85-94). Also, if the Son came in obedience to the Father, then the Son died for himself, not for the world (pp. 95-112). The Son had to have come freely if his atonement counted for others (pp. 113-121).

Lastly, Butner makes a case from theology proper and exegesis. God's attributes strip ERAS of significance. Even if the Son "submits," this looks nothing like human submission (pp. 122-149). The oppression which submission language can instigate justifies abandoning it (pp. 158-159). Exegetically, 1 Corinthians 15:28 refers to the Father's subjecting the Son *as the new Adam* (pp. 162-172). In 1 Corinthians 11:3, God's headship over Christ either represents Christ's messianic role—if headship means authority—or the Son's eternal generation—if headship means source (pp. 185-189). Butner affirms an economic order while denying that order implies submission (pp. 173-185).

In response I will offer four positive affirmations and five critiques. First, *SLO* offers a significant concession in defending ERAS against claims of Arianism. Other opponents of ERAS have not recognized ERAS's procession/submission analogy: as the Son can be eternally generated—his Person, not the Essence—so the Son can be eternally submissive (pp. 21-25). *SLO*'s strengthening ERAS on a fundamental point highlights its fair-minded presentation.

Along the same lines, Butner throughout charitably acknowledges possible ERAS responses. He even suggests that ERAS, understood as distinct modes in God, "is admittedly able to evade some objections raised throughout the course of this book" (pp. 44-45). This admission again strengthens ERAS, allowing Butner to respond compellingly.

SLO also affirms the connection between Trinitarian processions and mission. It argues that their mission simply is their processions but with "a created term" (pp. 54-55). This counters theologians who might argue that ERAS wrongly identifies a necessary basis for the Person's economy in the processions.

Lastly, Butner examines the issue from a thought-provoking discussion of Christ's person and work. Chapter two provides an informative and high-level analysis of Maximus the Confessor's view of natures and wills, relating Maximus to the ecumenical councils. This chapter joins with chapter three on Anselm and atonement to provide a helpful plunge into the historical debates regarding Christ's two wills and the Trinity's saving work.

Here are five critiques: First, *SLO*'s method seems problematic in reducing systematic theology to second-order clarifying judgments which "move beyond what the historical authors would have intended" (p. 8). Compare this to Aquinas' pre-Modern method: "We ought not to say about God anything which is not found in Holy Scripture either explicitly or implicitly" (*ST* 1 Q.36 Art.3 ad.1; compare *Westminster Confession* 1.6). *SLO*'s method seems to mix second-order questions of *language* (e.g., whether words like "Trinity" adequately communicate *implicit* biblical concepts) with first-order questions of *logic* (e.g. whether "sending another on mission," according to Scripture, logically *implies* an authority-concept [as ERAS holds] or whether authority *implies* divisive willing [as *SLO* holds]).

Second, certain conclusions do not follow. Compare Butner's claim that ERAS mixes Christ's natures (pp. 72-76, 85-94) with Butner's concession regarding ERAS and Arianism. ERAS only mixes Christ's natures if Person-only relations—submission *and* generation—characterize his divinity, which Butner's concession denies. Also, Butner's representation of ERAS seems off at times. He presents Ovey as denying that Christ submitted in his humanity (pp. 87-93). However, ERAS proponents argue that Christ submitted *both* in his humanity *and* by his eternally subsisting relation *but not* by his divine nature. The *real* Son—alone—truly took on flesh.

Third, *SLO* requires a false choice: either the Father commanded the Son's incarnation or the Son offered himself freely. However, both Athanasius (*Against the Heathen*, 3.46.5-6; *Discourses against the Arians*, 2.18.31) and Augustine (*On the Trinity*, 2.5.9) referred to the Father's giving libertarian-free commands to the Son. Yet the eternal Son *is* identical to these commands (as their exemplar). The Father's libertarian freedom *is* the Son's libertarian freedom. But the Son is not libertarian-free in his generating from or *working from* the Father.

Fourth, Butner's claims are off-base regarding pro-Nicene "will" language. Butner holds up Lewis Ayres as a standard authority on pro-Nicene doctrine (pp. 28-32). However, Ayres has justified using three-will and one-will language: "The Son's love for the Father is one of endless conformity in will . . . what we may also describe as the endless exercise of his *own* will" ("As We are One": Thinking into the Mystery," *Advancing Trinitarian Theology: Explorations in Constructive Dogmatics*. The Los Angeles Theology Conference, ed. Oliver Crisp and Fred Sanders, [Zondervan: Grand Rapids, 2014], 94-113; 108-109, emphasis original). The pro-Nicene position coheres with Person-only relative wills *and* one natural will. Ayres critically dampens Butner's key claim that three-will language contradicts pro-Nicene Trinitarianism.

Fifth, *SLO*'s exegetical claims regarding the Father's sending the Son are weak. *SLO* argues that the Father's sending does not imply authority. *SLO* reasons that the Son might be more like a written letter, which cannot be described as obeying (p. 180). But the question is not of univocal *obedience* but of analogical *authority*.

Intentionally or not, *SLO* here seems to reflect the post-Modern milieu: authors lack authority over their message and meaning.

SLO examines ERAS with a multi-faceted theological approach. It recognizes that Trinitarianism must fit with all theology, especially Christology and soteriology. Butner has written the book as a polemical appeal to ERAS theologians. Students should come to the book with an intermediate to advanced understanding of Trinitarian doctrine. Students who read *SLO* will especially learn the complex history of doctrinal subtleties regarding Christ's natures and wills. Students should take note of the different charitable renderings and concessions Butner makes to ERAS as well as how he responds. Students should also internalize Butner's case that the Trinitarian mission is identical to the Person's processions but with a created term.

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The Southern Baptist Theological Seminary

Bird, Michael F., and Scott Harrower. *Trinity without Hierarchy: Reclaiming Nicene Orthodoxy in Evangelical Theology*. Grand Rapids: Kregel, 2019, pp. 344 \$25.99, paperback.

The sixteen essays of *Trinity without Hierarchy* (subsequently, *TwH*) together argue that conceptualizing the Trinity in terms of eternal relations of authority and submission (hereafter, ERAS) conflicts with the "the apostolic and evangelical faith" (p. 21). *TwH's* editors Michael F. Bird and Scott Harrower lecture at Ridley College in Melbourne. Bird has defended ERAS previously, but he now argues that this approach (popularized by Wayne Grudem and Bruce Ware) is "analogical to a semi-Arian subordinationism" (pp. 9-12, 10). Harrower published *Trinitarian Self and Salvation* in 2012 and *God of All Comfort* (2019), both exploring Trinitarian theology. *TwH* largely responds to the 2015 monograph edited by Ware and John Starke, *One God in Three Persons*. *TwH* presents ERAS as implicitly subordinating the Son's glory in teaching that he eternally submits and that this grounds creational hierarchies (pp. 10-11). *TwH* provides biblical, historical, and systematic analysis to counter ERAS's hermeneutics and theological conclusions.

According to *TwH*, ERAS errantly interprets Scripture's Trinitarian economy. Amy Peeler (pp. 57-83) exemplifies the book's hermeneutical case with her biblically focused argument: "Hebrews does not demand [the ERAS] interpretation" (p. 68). Both John Owen, according to T. Robert Baylor's historical argument (pp. 165-93), and the entire Reformed tradition, in Jeff Fisher's historical analysis (195-215), understood Trinitarian subordination to be history-dependent. Harrower provides analysis from systematics in "Bruce Ware's Trinitarian Theology" (pp. 307-30), presenting Ware as selectively choosing when to connect the economic and immanent Trinity.

TwH makes the case that an immanent-based submission structure conflicts with God's self-existence (p. 283). From a historical perspective, Amy Brown Hughes (pp. 123-39) appeals to Gregory of Nyssa in describing God's otherness as the barrier between subordination and self-existence. Jules A. Martinez-Olivieri (pp. 217-39) makes a case from systematics that if Christ's obedience is relationally proper, then creation becomes "a necessary reality for God and the life of the Son" (p. 231). Self-existence dooms Trinity-society analogies (p. 235).

TwH also argues that ERAS contradicts divine simplicity. Peter J. Leithart's historical analysis of Athanasius (pp. 109-22) agrees with Madison N. Pierce's 1 Corinthians-based statement (pp. 39-55): the persons' interdependent unity "disallows subordination within the Godhead" (p. 53). Tyler R. Wittman (pp. 141-64; 151-53) demonstrates historically that, though Aquinas called the Father the Son's authority, Aquinas denied intra-Trinitarian commanding. In Stephen R. Holmes's systematic-based argument (pp. 259-73), he explains, "Authority and submission require a diversity of volitional faculties" (pp. 270-71). According to James R. Gordon (pp. 289-306), non-procession distinctions undermine the Son's essence.

In critique, here are three positives and three correctives. (1) Positively, *TwH*'s organizing principle commends itself: first Bible, then history, then systematics. This principle rightly begins with Scripture. Historical theology then precedes systematics with the goal of accounting for the Spirit's historical working. This theological method is worthy of imitation.

(2) Also, *TwH* keeps the dialogical movement toward consensus alive in Trinitarian dogmatics. *TwH* provides ERAS scholars opportunity either to be persuaded or to respond with greater precision. Assuming both sides are sincere—which charity requires—maximal specification should serve to draw towards the truth.

(3) *TwH* clarifies doctrinal overlap between the two sides. In Peeler's article, she states, "Thus far . . . I believe I have articulated theological positions with which few would disagree. God the Father and God the Son share glory and power and will because both are God, yet the author [of Hebrews] also can describe them as distinct persons who perform distinct actions in the economy of salvation" (p. 66). Both sides seek Scripture's authoritative backing. Both understand the Trinitarian mission to reveal eternal Trinitarian reality. Both seek to affirm the pro-Nicene tradition: God self-exists as simple essence and subsists in three real, distinct, indwelling persons. Both affirm an eternal Trinitarian order—from Father through Son to Spirit. *TwH*'s acknowledgement of this consensus is helpful.

TwH runs into difficulties. First, it does not sufficiently support its case that ERAS makes unbiblical economic-immanent conclusions. *TwH*'s arguments against ERAS's hermeneutics do not address ERAS arguments adequately. For example, when Harrower represents Ware's hermeneutics as arbitrarily selective (pp. 322-24), he overlooks at least one principle-based explanation. ERAS scholars—like authors of *TwH*—move analogically from Trinitarian mission to eternal relations. The

difference lies in how both sides distinguish economic necessities and contingencies based on scholars' conflicting presuppositions.

Second, the arguments against ERAS from self-existence and simplicity assume their conclusions. Authors in *TwH* repeatedly state as obvious that ERAS necessitates creation and divides the Trinity. Maybe no version of ERAS is compatible with self-existence and simplicity; however, this needs to be shown. On a pro-Nicene account, the Son immanently subsists, eternally begotten in the Father's communication of essence (pp. 203-5). The Son's will is the Father's but also *from the Father*. Athanasius (*Against the Heathens*, 46.6; *Discourses against the Arians*, 2.31) and Augustine (*On the Trinity*, 2.1.3; 2.5.9) understood this immanent relational structure to be a creation-independent *archetypal* basis for the economic sending-structure. It is less than obvious that this relational structure means God needs creation.

TwH authors also assume their conclusions in denying distinctions in a simple will. According to a pro-Nicene theology of simplicity, indwelling persons can distinctly subsist as asymmetric relations in a simple essence. Leithart suggests distinctions within attributes: "Perhaps the attributes are 'inflected' personally, such that the Father's power and wisdom is paternal power and wisdom, the Son's filial, the Spirit's spiritual. . . . It seems like something like this is necessary if we want to avoid slippage into modalism" (p. 115, n. 12). ERAS proponents have consistently defended ERAS in a similar way. Since ERAS identifies proper notions entailed by the personal, relational distinctions—internal to the essence and will—arguments that ERAS divides the essence also fall flat.

Third, *TwH* is weighed down by unhelpful "boogey-man" associations. Bird begins by stating that ERAS is "*quasi-homoian*" (p. 10; i.e. comparable to a type of semi-Arianism). Adesola Akala (pp. 23-37) and Ian Paul (pp. 85-107) excellently rebut Arian interpretations of John's Gospel and Revelation, respectively (without acknowledging that ERAS also rejects Arian conclusions). Leithart argues against a kind of monarchical, polytheistic social trinitarianism (pp. 110, 115, 121). Martinez-Olivieri groups ERAS in with liberal theology since both have grounded social ethics on Trinitarian relations (pp. 234-35). Holmes argues that ERAS proponents are as different from classical Trinitarians as Unitarians and Jehovah's Witnesses (p. 271). Most chapters do not make such associations, but Cole alone states that ERAS "falls within the bounds of Christian faithfulness" (p. 281). While nuanced comparisons with erroneous positions can illuminate, these "bad guy" groupings, at their best, muddy the water and, at their worst, uncharitably slander.

TwH clarifies its similarities with and differences from ERAS. The book gives nuanced Trinitarian doctrine proper focus. The book will primarily serve scholars and PhD students but may also serve master's-level classes in which terms can be clarified and contrasting books/arguments can be discussed. However, students will require ample awareness of classical Trinitarian categories such as

essence-persons, attributes-properties, economic-immanent relations, mission-processions, and indivisible-divisible/external-internal operations. *TwH* will help the student recognize that ERAS holds to a stronger economic-immanence connection while *TwH* understands the persons to “disappear” into the essence (p. 297). The student should look for the authors’ grounds for maintaining that the Son’s incarnation is not based in the Son’s identity as Son. The student should also search for why the authors accept an eternal Trinitarian ordering but deny that it necessitates a proper authority-submission economy.

Kyle W. Bagwell

The Southern Baptist Theological Seminary

Frederick, John and Eric Lewellen, eds. *The HTML of Cruciform Love: Toward a Theology of the Internet*. Eugene, OR: Pickwick Publications, 2019, pp. 208, \$26, paperback.

This edited volume saw the beginning of its formation at the second “Ecclesia and Ethics” conference in 2014 on the topic of gospel community and virtual existence. The conference was a webinar style conference that was sponsored by Corban University and the University of St. Andrews. Six further articles were also written to supplement the papers chosen from the original conference leading to the present volume published by Pickwick. Co-editor John Fredrick is a lecturer in New Testament at Trinity College Queensland. His other works focus on the way of the cross and cruciform love including *Worship in the Way of the Cross* and *The Ethics of the Enactment and Reception of Cruciform Love*. The second co-editor, Eric Lewellen, is an account manager at Vercross LLC, an online education systems technology company. Both editors participated in the second Ecclesia and Ethics conference and collaborated to edit this volume.

The articles contained in this volume focus on a theology of the internet from a variety of perspectives. Some take a primarily biblical approach such as T. C. Moore’s article, “The Bible is Not a Database,” which focuses on the issue of hermeneutics and how we read the Bible in the age of Google (pp. 52-61). Moore contends that, rather than bringing our personalized questions to the text looking for answers, one should read the whole narrative for what it is, learning to ask the questions it asks and thinking the way it thinks through finding ourselves in the story. Walter Kim’s article, “The Solomonic Temple: Technology and Theology,” uses Solomon’s temple as a metaphor and lens through which to discuss how technology, digital or not, interacts with theology within our world, creating meaning, utilizing and influencing culture, and creating visual representations of our shared values (pp. 101-116). Other articles take a more theological approach such as Scott B. Rae’s, “A Theology of Work for the Virtual Age” (pp. 75-85). He develops a theology of work

as both an order of creation and also a work of redemption. He also develops the idea of God as a worker to draw implications for the value of even virtualized work.

A number of articles also take an ethical, or perhaps moralistic, approach to the topic of the internet by mining the internet's implications for our character and how we interact with one another in community. Frederick's own chapter, "Cyber-Genesis of the Digital Self," for instance, develops a demonology of the digital self and how our digital self is a real entity that can harm ourselves and others, even after we are deceased (pp. 39-51). Chad Bogosian in "See Me, Hear Me, Praise Me: An Internet for More than Vainglory," focuses on how the internet is used for self-promotion and even for presenting an idealized view of oneself (pp. 62-74). Within these ethical articles are also calls for holiness through various suggestions drawing on scripture, early catechetical literature and contemporary theologians. Frederick's own assessment in his introduction that the two main themes developed in this volume are this idea of character and also the idea of how the internet affects community, is a helpful lens through which to see the compiled work (p. xiii).

The HTML of Cruciform Love is a good introduction to the topic of the internet and theology. Unfortunately, it remains just that introductory. As a whole, and in many of its various articles, it fails to mine the depths of theological possibilities both in terms of how it treats the internet and in terms of the breadth with which it dives into the theological. One glaring example is the moralistic tone of most of the articles. Many of them still seem to be asking the questions of whether or not the internet is good, bad or neutral and how it is so. Missing are articles that move beyond these questions of morals and begin to treat the internet like the reality it is in our world and begin to mine the resources it has to offer for worship, community, healing and as a metaphor for the theological task we do every day. As Fredrick alludes to in his article on the digital self, there can be demonic in the internet, but there can be demonic in any structure or institution. Discernment also tells us that there can be redemption and resurrection in every structure or institution if we are willing to look for them. Certainly, the internet is not just a passive shell through which we interact. Like all mediums it has inherent negatives and positives that must be dealt with, but this volume focuses much more on the negatives. Even in its title, one only finds the "HTML" portion and little talk of the "cross" or of "love," two topics that would have benefited the book greatly.

While the overall scope of the book fails to move the study of theology and the internet forward, there are some articles that present helpful perspectives and nuggets for reflection or further research in their own right. For instance, I have already used Moore's critique of the database approach many use toward the Bible today in my own ministry context. While the internet is a helpful metaphor to get into the topic, I am not sure our proclivity to bring our own questions to the text is an internet issue as much as a modern issue, however. Kutter Callaway's article, "Interface is Reality," perhaps goes the furthest in presenting a theology of the

internet by recognizing how haptic technology and the internet have changed the very way we think about reality. He wrestles with the idea of embodiment and, using emergent theory and a rich reading of the body of Christ, determines that, while there may be limitations, the church is the actual body of Christ, not just a metaphorical reality, whether it meets online or in person (p. 36).

As mentioned earlier, *The HTML of Cruciform Love* functions well as an introductory level book to the topic of theology and the internet, though a better introduction may be Antonio Spadaro's *Cybertheology*. It is probably best suited for undergraduate students and ministry students who are looking for practical applications of how to navigate the issue of the internet in a ministry setting from a theological point of view. Keeping in mind Frederick's own categories he feels underly the majority of the book, community and character, will be helpful in choosing whether or not to engage this book or in actually engaging with it.

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Fairbairn, Donald and Ryan M. Reeves. *The Story of Creeds and Confessions: Tracing the Development of the Christian Faith*. Grand Rapids, MI: Baker Academic, 2019. xi+396pp. Pb \$34.99.

The creeds and confessions of the Christian Church remain fundamental benchmarks of the faith that have survived the test of time and will continue to guide theological developments in the future. As this book reminds us, there is a lot of history behind the formation of these key texts, and not all of it has been pleasant. Controversies have flared up and sometimes led to unfortunate consequences that still defy resolution. However, the ecumenical spirit of our age has allowed us to re-examine this past more objectively than was once the case and to recognize that differences that once led to division may have been due to misunderstandings and/or extraneous factors that are no longer relevant.

In weaving their way through these complexities, the authors of this book have done a magnificent job of condensing their material in a way that makes it digestible for the beginning student without cutting corners or being unfair to positions with which they might disagree. Every Christian, of whatever background, will be able to use this book with profit, even though the guiding emphasis is broadly Protestant.

One of the advantages of dividing the material into "creeds" and "confessions" is that there is a fairly clear timeline into which each of these can be fitted. Creeds were produced in the early Church and confessions appeared at the time of the Reformation (and later). This makes it easy for the authors to share out their responsibilities—Dr. Fairbairn takes the creeds and Dr. Reeves the confessions. It also makes for an evenly balanced book, with each of these basic divisions taking up roughly half of the total. The disadvantage is that there is a thousand-year gap

in the middle, when the Church produced neither creeds nor confessions, though theology was far from dead for much of that time and what happened then was deeply influential in determining what shape the various Reformation confessions would take. This period is therefore not ignored, and there is even an attempt to turn the decisions of the Fourth Lateran Council in 1215 into a “creed,” although the authors admit that “confession” would be a more appropriate designation. In fact, of course, the canons of Lateran IV were neither, but they cannot be left out, and the authors are right to include them, even if it is hard to know how they should be described.

The book is extremely well written and there are some very helpful footnotes which clarify (and nuance) a number of important points. They also reveal the extent to which the authors have relied on the classic works of other scholars, notably J. N. D. Kelly, *Early Christian Creeds*, P. Schaff, *The Creeds of Christendom*, N. Tanner, ed., *Decrees of the Ecumenical Councils*, and so on. It is a pity that these have not been grouped together in a bibliography which would have taken up an extra ten pages or so, but would have been extremely useful. As it is, the reader has to flip through the footnotes to find the sources, which can be time-consuming.

As far as the authors’ interpretation of their material goes, readers will come to different conclusions. It is a little strange to find the Apostles’ Creed described as “regional,” even if strictly speaking it was, though the book makes it abundantly clear that its origin was both completely different, and considerably more ancient, than that of the “ecumenical” Nicene Creed. There is also a helpful chapter on the so-called Athanasian Creed which points out that although it is anomalous in many ways, it has an important place in the history of Christian theology and ought not to be neglected.

At times, the authors’ desire to be as comprehensive and irenic as possible leads them to make some doubtful assertions. For example, we are told that the *Filioque* clause in the Latin version of the Nicene Creed would never have divided the Church, and that it was mixed up with all kinds of personal and political problems that were much more important at the time. There is truth in this, but it is not the whole story, and the book says little about the controversies of the later Middle Ages, which culminated in the Council of Florence in 1439. There is a brief reference to the latter on p. 190 but no mention of the mystical, ascetic (hesychast) spirituality that had come to dominate Eastern Christianity and that could not reconcile itself to a double procession of the Holy Spirit. Similarly, not much is said about the Eastern Orthodox reaction to the Protestant Reformation. There are a few pages devoted to Patriarch Jeremias II’s reaction to the Augsburg Confession (pp. 319-22), but nothing on Cyril Lucaris or on later Orthodox confessions, like that of Dositheus. This is particularly surprising, given that Schaff reproduced much of this material in his *Creeds of Christendom* and so it has been known in the Protestant West for a long time.

The book weaves its way through the Reformation controversies with considerable skill, though there is the standard difficulty of defining “Anglicanism.”

The authors recognize that this word is anachronistic when dealing with the Reformation era, but they use it nevertheless, thereby perpetuating the misleading notion that there was a conflict between “Anglicans” and “Puritans” in the pre-1640 English Church. Given that most serious scholarship on this subject in the past generation had been concerned to debunk that particular myth, this is unfortunate. The authors rightly state that the Church of England sought a “middle way” between Lutheran and Reformed expressions of Protestantism, but fail to point out that when push came to shove, it came down on the Reformed side. That can be seen very clearly in the Irish Articles of 1615, which are not mentioned at all, despite their importance for revealing the mind of the Church at that point in time. They also use the word “Arminian” to describe men like Archbishop William Laud, which was common in the past but which current scholarship generally avoids doing because it raises too many questions about what Laud believed. However we must be grateful that there is no mention of Richard Hooker, whom many American Anglicans mistakenly regard as the chief architect of their theological tradition!

Other readers will hesitate to endorse the authors’ interpretations here and there, but few would dissent from the book’s overall approach. This is a good guide to the subject of historical theology and a great starting point for further study and reflection. The authors deserve our thanks for their hard work and excellent presentation of their material and it must be hoped that this book will be widely read and used by those embarking on a study of its subject.

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Gordon, Joseph K. *Divine Scripture in Human Understanding: A Systematic Theology of the Christian Bible*. Notre Dame: University of Notre Dame Press, 2019, 458, \$65.00, hardcover.

Joseph Gordon is associate professor of theology at Johnson University in Kissimmee, Florida. *Divine Scripture in Human Understanding* is a revised version of his doctoral dissertation at Marquette University under Robert Doran who specializes in the theology of Bernard Lonergan.

Gordon’s work proceeds in six chapters. He begins by introducing the overall framework and thesis. His goal is to provide “a constructive systematic account of the nature and purpose of Christian Scripture that articulates the intelligibility of Scripture and locates it within the work of the Triune God in history and within human cultural history” (p. 8).

Chapter 2 works from the premise that the varied perspectives of the scriptural books and their “pervasive interpretive plurality” requires Scripture alone

to be an insufficient tool for comprehensively understanding the Christian faith (p. 34). In other words, it is not that Scripture itself is lacking but that humans require multiple “horizons” of interpretive action to obtain the meaning of the text. They cannot glean all that the Bible means by reading the Bible in isolation. Recognizing this means considering which “horizons” are necessary to read in a distinctively Christian way (p. 39). Therefore, Gordon marshals Irenaeus, Origen, and Augustine to ground this way of reading—particularly through the “rule of faith” which is the encapsulated economic work of the Triune God.

Chapter 3 extrapolates what the work of the Triune God captured in the rule of faith is. Having shown the rule’s usage in church history, what is its content for a *contemporary* audience? He does this to provide the theological context needed for locating Scripture in the work of God in history (p. 99). This is crucial because it is impossible to understand Scripture apart from the divine drama of creation and redemption.

Chapter 4 focuses on how the nature of human persons shapes understanding. He provides this contemporary theological anthropology by recovering the fact that humans have their “supernatural telos in the beatific vision” and that humans have “distinct, identifiable characteristics, capacities, and activities that are the means of our transformation” (pp. 122-23). He then presents the thesis that humans are “fundamentally self-transcending animals” (p. 130). It is the capacity for wonder and questioning that is most deeply human (p. 137).

Chapter 5 details the “realia” or nature of Christian Scripture. In light of the work of God in history and the nature of humanity, what *is* Christian Scripture? In order to know what it is, we must know what it *has* been (p. 171). According to Gordon, the biblical textual tradition is fluid based on evidence from the Dead Sea Scrolls, Samaritan Pentateuch, and ancient Greek translations (p. 190). Because of this, he contends “that the fact that the Triune God has not preserved the text—whether wholesale or merely in a single historical tradition—is theological instructive” (p. 194). Therefore, anyone seriously considering the nature of Scripture must account for these variances and historical progressions.

Chapter 6 explains the intelligibility of Scripture—its ultimate purpose. He begins by locating Scripture in relation to the work of the Spirit and the work of the Son before analyzing its purpose. He argues that the purpose of Scripture is not to create a worldview but to transform readers through the Spirit so that they have the mind of Christ and know the love of God (p. 251). If the reader stops short of transformation, he or she has stopped short of its purpose (p. 255).

Having roughly summarized Gordon’s book, I begin by noting several misgivings. Beyond a difficult writing style, the three greatest problems are its overall vagueness in argumentation, several faulty entailments in argumentation, and *occasionally* its dubious argumentation. For example, consider when Gordon calls the Spirit a “transcendent cause” so that the authors of Scripture remain free

despite God's pervasive causation (p. 241). Similarly, we are told that "consciousness has its own emergent intelligibilities that depend upon but cannot be reduced to such biochemical and neurological manifolds" (p. 135). Maybe these are both true, but nowhere does he explain how this works or what a "transcendent cause" or "emergent property" is. It is merely assumed that these vague notions resolve any issues. Regarding the faulty entailments, he claims that attempts at harmonizing Scripture refuses mystery and is rationalistic at its core (p. 243). But nowhere is this argument proven. There is no necessary entailment from a desire to harmonize to a denial of mystery or an acceptance of rationalism. Maybe it is true, but he fails to show why. He also uses the fact that Luther did not have the same level of canonical confidence in Hebrews and James as he did other books to support the claim that Christians have not considered closures of the canon absolute (p. 197). But nowhere is the reasoning behind Luther's skepticism addressed. This is a major factor in his rationale and does not correlate properly to the conclusion he makes. Finally, as an example of a dubious argument, see his statement that his position is "not justifiable under any secular criteria of rationality" (p. 247). Maybe he has an elaborate explanation for a sacred version of rationality, but it is not clear that this is so, nor is it clear how such rationality would differ.

Having discussed several negatives, what does Gordon's book do well? First, he provides an extensive introduction to Bernard Lonergan, citing over seventy unique sources throughout. He also offers extensive engagement with Henri De Lubac, citing nearly thirty unique sources. Anyone interested in encountering contemporary applications of them will be pleased and anyone unfamiliar will become well acquainted. Second, he provides a superb brief explanation and defense of systematic theology. For example, he defines it as "the pursuit of an understanding of the mysteries of Christian faith at the level of the theologian's own time" (pp. 22-23). This, along with many other explanations, provides a helpful summary of what systematic theology is and should be. Third, his esteem for church history is commendable. He says that "Christian Scripture, as Christian Scripture, is unintelligible outside of Christian tradition" (p. 109). And he does not merely state this but practices it throughout his book. Any reader will be drawn to the deep well of historical resources through their reading.

Whilst this book and its author will likely play a role in future explanation of the nature of Scripture, the more pastorally inclined will likely find this work unhelpful as it does not provide the meaty systematic explanations required for pastoral practice (despite its subtitle and thesis' insistence on a systematic exposition). Since its key ideas are primarily found in recounting historical data and rehashing modern debates on the nature of meaning, it advances very little new information. Based upon this, while students may find it as a helpful study resource, I would not recommend it as required reading. Every book has its values—even books that are not to be recommended—but considering the limited time and money that each

person has, I do not think this is the book to invest in unless one is searching for a contemporary appropriation of Bernard Lonergan or Henri De Lubac. Even so, I fail to find it clear or structured in a way that is beneficial to students or scholars alike.

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Strachan, Owen. *Reenchanting Humanity: A Theology of Mankind*. Ross-shire: Mentor Publishers, 2019. 432 pages. \$39.99.

There is significant interest in the questions concerning humankind. The uptick in philosophical, scientific, and theological literature both of a popular sort and an academic sort is evidence of this fact. Owen Strachan in his *Reenchanting Humanity* contributes to the body of literature on theological anthropology. In it, Owen Strachan raises questions, both historical and contemporary, on the anthropos and offers some answers to them. While it appears to be an academic textbook, it is more of a trade book. *Reenchanting Humanity* is a lot like a commercial boat with some features of a ship. However, this would fail to take into account the less obvious ships, like a submarine that can move underwater, or a ship that can fly in the air above water. In many ways, Owen Strachan's *Reenchanting Humanity* is like one ship, but it falters in accounting for the different kinds of ships.

Reenchanting Humanity takes its inspiration from Charles Taylor's 'enchantment' in his *The Secular Age*. While Strachan does not offer a definition of Taylor's term, the reader might work this out if they already have a basic understanding of Taylor's work. Instead, Strachan advances the term reenchantment as a way to capture what needs to be done when we think about the human being. Certainly this is clever turn of phrase on Taylor's term. Strachan believes that we need to reenchant humanity by furnishing the context of the biblical story in which to understand humanity.

In summary, Strachan argues for a traditional theological understanding of humanity. He begins his study articulating a conception of the *imago Dei*. As human beings, we are created in God's image, according to Genesis 1:26-28, and this becomes an essential and foundational theme as to how Strachan initiates the reader to develop a conception of humanity that has a kind of creational integrity to it. Now, the purpose of, or center of, humanity is in Christ (hence, as he calls it a 'Christic' notion shapes the whole). Thus, Strachan fittingly ends by developing his anthropology in light of the Divine-human being; the whole of humanity is ultimately made sense by the person and work of Jesus Christ. The main problem for humanity, i.e., that which causes the disenchantment, is depravity for which Christ as the perfect incarnation of God become human lives and dies so as to save humanity by his work on the cross assuming the just demands of God to sinners standing in their place. This in a nutshell, is the story of the Bible, and the way to orient our thinking about the

human, according to Strachan. With that said, Strachan also covers other important topics relevant to contemporary discussions about humanity from work, sexuality, race, technology, justice, and contingency—some exciting topics for sure. However, bringing it back around to the ship’s test, Strachan gives us only one kind of ship.

Often referring to his theology as “Biblical Christianity”, Strachan seems to suppose that there is one kind of Christianity, but how he defines the notion of “Biblical Christianity” is not entirely clear. The reader can surmise based on his sources and those whom he cites as authorities, but beyond that it is not clear what precisely is intended by “Biblical Christianity”. This leads to expectation about *Reenchanting Humanity* that remains unmet.

While Strachan’s book is promoted as a piece of systematic theology, he has little engagement with the systematic theological literature on humanity. In fact, most of the citations are references to biblical commentaries or to biblical theologians. Further, his citations to these biblical scholars fit within one particular community of Christian scholars instead of engaging or pointing the reader to a much bigger world of Christian scholars. This will leave an impression on the reader that there is but one community that simply makes up “Biblical Christianity” or Christian scholars in general. Further, one would expect to see some interaction with a diversity of literature and disciplines that impact the process of systematic theology (e.g., posthumanism).

As a result one is left with the impression that *Reenchanting Humanity* is more like a boat that is not contrasted with other ships.

I do not want to end on a critical note. I enjoyed reading *Reenchanting Humanity*. In many ways, Strachan writes with the tone of pastor who has practical aims and objectives. This is surely worth our reflection as we engage with contemporary topics that deserve our attention and re-dressing. Further, *Reenchanting Humanity* is clean and in many ways well-written, approachable, and widely accessible. It is even across the chapters and synthetic, giving the reader one fairly limited perspective on the subjects. That said, while the title, description, and length give the impression of an academic introduction, at best it frames the issues according to biblical parameters and gives the reader basic footing in some of the biblical prompts for developing a theology of humanity. But again, even these biblical prompts might be re-envisioned in the hands of other biblical and theological interpreters of Scripture. *Reenchanting Humanity* would serve as an interesting starter from the biblical material for a general audience of pastors, and it might serve as one primer for an undergraduate course on theological anthropology in addition to one or two other textbooks that cover more specific issues in the systematic theological literature.

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Stump, Eleonore. *Atonement*. Oxford: Oxford University Press, 2019, pp. 560, \$80.00, hardback.

Eleonore Stump is the Robert J. Henle Professor of Philosophy at Saint Louis University and an Honorary Professor at the Logos Institute for Analytic and Exegetical Theology. Stump has authored or edited a number of works on Medieval philosophy and theology. Her Gifford Lectures, titled, “Wandering in Darkness: Narrative and the Problem of Suffering” was published by Oxford University Press.

In *Atonement*, Stump sets out to put forth a new account of the doctrine of atonement. To get to her account of atonement, Stump wanders through the darkness (or light?) of a number of theories of atonement, psychological literature on shame and guilt, medieval accounts of the will, and contemporary neuroscience. Eventually she dubs her account, “the Marian interpretation” of atonement, after any of the number of Marys in the Bible (p. 378). What exactly is this “Marian account” of atonement?

First, I should mention that her understanding of “atonement” avoids “narrow” understandings of atonement that equate atonement with removing guilt by means of Christ’s crucifixion and death. Instead, Stump opts for a broader understanding of atonement, one that takes seriously the etymology of the word—“at-one-ment”—and uses the term to refer to the life, passion, and death of Christ which brings about the at-one-ment of God and humans. On Stump’s interpretation of atonement, Christ’s work solves three problems: 1) the human disposition to wrongdoing, 2) guilt’s impairments on the psyche of the wrongdoer and out in the world, and 3) shame (p. 19). These three problems, constitute a barrier to union with God. A person who does not have a disposition to love God, who feels shame before God, and feels guilt will not be able to be in a relationship of union with another person. Christ, whose human nature allows him to open up his psyche to other humans, opens himself up to receive the psyches of all human beings; when he does so, he bears human sin on the cross (p. 342). This action, which is undertaken by Christ, fulfills two aspects necessary for at-one-ment: the removal of shame and guilt. Yet, the removal of guilt and shame is not enough for at-one-ment; if union with God is to be complete, a person must also willingly open themselves up to God. According to Stump, God cannot unilaterally bring it about for a person to desire union with God. Stump’s solution to this problem is to claim that Christ’s death on the cross has such a rattling effect upon the human psyche that any fear of God’s love that would prevent a desire to be united to God simply falls away upon seeing the powerlessness and vulnerability of Christ suffering upon the cross. With shame and guilt removed and a new disposition for desiring union with God, human persons can experience the union with God that God always has desired for them.

Stump ought to be commended for her contribution to the literature on atonement. Her emphasis on shame as an integral malady with which the atonement deals is pastorally significant. As any person involved in ministerial work knows that

people do not deal only with guilt; rather, they suffer also from shame brought about by their sin. While I am not under the impression that the doctrine of atonement must deal with all of our problems, it seems fitting that Christ's shameful death on the cross would deal with the problem of shame. How does Christ's shameful death on the cross deal with the problem of personal shame? Knowing that "the most powerful and most good being possible" desires union with you and is willing to go to such extreme lengths to become united with you has the power to trump any sense of personal shame. As Stump states: "All shame is defeated and falls away" (p. 362).

Despite this strength, the book does suffer from some weaknesses. Some of these weaknesses, for example her claim that "justification" is the term for "moral and spiritual regeneration," can be charitably ignored by Protestant readers provided one understands that she writes from a Roman Catholic perspective (p. 203). More significant, however, is her argument against Anselmian logic of satisfaction in theories of atonement. She categorizes "Anselmian" kinds of interpretations of atonement as those which "suppose that God is somehow required by his honor or justice or some other element of his goodness to receive reparation, penance, satisfaction, or penalty to make up for human wrongdoing as a condition for forgiving sinful human beings and accepting reconciliation with them" (p. 71). Stump sees Anselmian interpretations—including penal substitution—as highly problematic. She claims Anselmian interpretations offer no solution to our present dispositions towards wrongdoing and that it leaves the problem of shame untouched. What is unclear, however, is why one must think that atonement solves the problem of our present dispositions? On a narrow understanding of atonement, atonement deals with a very specific problem; it is not meant to deal with all problems regarding the human condition. Advocates of a narrow view might respond to her objection by appealing to the Holy Spirit's role in changing one's dispositions. Furthermore, it is not clear why Christ's willingness to make satisfaction for sinful humans would not have the effect of trumping personal shame in a way similar to her understanding of how God's desire for union with us trumps one's personal shame.

Stump's most significant objection to Anselmian interpretations of atonement, however, is that "the Anselmian kind of interpretation is in fact incompatible with God's love" (p. 80). According to Stump, part of what it means for God to love every person is to desire union with that person, whether or not the person makes amends for her wrongdoing (p. 84). Apparently, Anselmian interpretations make it the case that God cannot desire union with everyone; God only desires union with those whom have made amends for their wrongdoing. It is not readily apparent why one should take this latter claim to be true. On Anselmian interpretations, God provides satisfaction (or takes on the penalty) for sinners precisely because his ultimate end is union. Thus, the demands of justice do not, in fact, hinder God's desire for union with human beings.

Book Reviews

Despite what the simple and straightforward title might imply, *Atonement* is a technical monograph, it is not an introduction to the doctrine of atonement. Prior to engaging with *Atonement*, I would advise students to develop their understanding of historic doctrines of atonement. This will allow students to weigh the strength of Stump's interpretations of Anselm, Aquinas, and penal substitution. Students ought to pay attention to how Stump characterizes the Anselmian interpretation, the theological method she employs, and the way she incorporates psychological literature into her theology. Psychology engaged theology is trending upward; Stump provides a model that students might want to emulate if they desire to engage in this trend. Although I am neither convinced by her objections to Anselmian interpretations nor her "Marian interpretation," *Atonement* is the most constructive account of atonement in recent years so I recommend it to those versed in discussions regarding the doctrine of atonement.

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