

BOOK REVIEWS

Keefer, Arthur Jan. *Proverbs 1-9 As an Introduction to the Book of Proverbs*. Library of Hebrew Bible/ Old Testament Studies 701. New York, NY: T & T Clark, 2020, pp. 224, \$115, hardback.

Arthur Jan Keefer is Master of Divinity and Chaplain at Eton College. He earned his PhD at the University of Cambridge. Keefer is scheduled to release *The Book of Proverbs and Virtue Ethics* (Cambridge University Press) in Oct. 2020.

Proverbs 1—9 as an Introduction seeks to articulate the function of Proverbs 1—9, particularly how it functions with Prov 10:1-22:16 (1). The study was inspired by professor J.J. Collins (vii). Keefer divides the book into four chapters: Introduction, Character Types, Educational Goals, and Theological Context. This review will begin with a summary, followed by a critique, with recommendations at the end.

Keefer claims that Prov 1-9 functions as a key or interpretive guide for Prov 10-31 (3). Two elements motivate Keefer's research: (1) the interpretive challenges found in Proverbs 10-29, and (2) the promise made in Prov 1:1-7 that the reader will be able to understand the proverbs and sayings within the remainder of the book (1-2). Keefer finds the proverbs of chapter 10-29 as the interpretive challenge because they are pithy and base themselves off of assumptions (1). His study treats Prov 1-29 as a whole, not as an editorial work with the addition of Prov 1-9 added later (30). Also, he does not want the reader to view the study as diachronic, i.e., Prov 1-9 was written after Prov 10-29, but Keefer doesn't want the reader to view his work strictly synchronically (33). Rather, Keefer wants to show that the interpretation of the book is unidirectional, where Prov 1-9 serves as an introduction to Prov 10-29 (33). Yet, Keefer also chooses to examine the interpretive reciprocity between Prov 1-9 and Prov 10-29 (33). Keefer seeks to demonstrate the predominantly unidirectional interpretation by comparing and contrasting how the two divisions discuss characters, educational goals, and theological contexts.

Keefer uses the characters of Proverbs to establish a connection between two sections of Proverbs. Keefer finds that Prov 1-9 provides an interpretive lens to examine Prov 10-29 (92). With the education goals, Keefer discusses how each section contributes to the main objective of Proverbs, which is to teach (93-94). He concludes that Prov 1-9 operates pedagogically by providing a framework of educational goals and a moral vision of creation for Prov 10-31 (141). Within the chapter on theological context, Keefer shows the didactic function of Prov 1-9 as it concerns the *Lord* and *God* as the Lord's attributes portrayed in Prov 1-9 serve as an interpretive key for proverbs like Prov 22:19 (167). Also, within the chapter, Keefer finds that Prov 1-9 does not serve pedagogically for some of God's attributes, but rather, the book of Proverbs is unified in theological conclusions (182). Keefer finds that the theological

unification further supports his thesis by establishing a baseline continuity within the book (182).

Keefer provides a plausible argument that Prov 1-9 functions as an interpretive guide for Proverbs 10-29. He chooses well thought out representative examples from Proverbs. Each proverb typifies interpretive challenges found elsewhere in Proverbs. So, with only a few examples, Keefer can show that his argument works for multiple proverbs. His choice of text also led to conclusions that at times were surprising. One such surprising conclusion came from his analysis of Prov 16:9. Proverbs 16:9 mentions that man plans his ways, and the Lord directs them. The reader may expect Keefer to conclude that the Lord's will domineers a man's plan, portraying man's plans as worthless. But Keefer finds that through the interpretive lens of Prov 1-9, that man can plan his ways through receiving and using the wisdom of the Lord (159).

Keefer's study of the characters is one of his most convincing arguments. He argues that Prov 1-9 provides a "framework of rhetorical categories" that elaborates upon or provides additional information to interpret Prov 10-29 (90-91). Keefer proposes that Prov 1-9 establishes the core teaching and functions of the characters that elaborate upon or supplement the reader's understanding about the characters of Prov 10-29 (91-92). Also, he suggests that the two sections of Proverbs may function in a coreferential manner that encourages the reader to reflect upon the persona's moral fiber (91). Keefer ties his conclusion on characters well within the remainder of his book, which positively adds to the argument of the book.

Some points of his argument are not as strong as he presents them to be. For example, two points fall short of being definitive in arguing for the importance of the prologue as an interpretive guide. First, Keefer references the prologue of Ben Sira to serve as explanatory prose for Prov 1-9 (11). However, Keefer himself acknowledges a weakness that Ben Sira is "more reminiscent of Greek historical works" (11). Second, Keefer cites a scribal technique known as 'revision by introduction,' which is the process when a scribe supplements a pre-existing text with an explanatory introduction, and it is evident in text through hard (ex. "extant textual witness to attest to variations in the material" or soft evidence (inconsistencies within the final form of a text") (12). Keefer states initially that the scribal technique is plausible, but the phenomenon is only observable, if an actuality, as soft evidence in the OT, yet Keefer states this is enough evidence to create a precedent for considering Prov 1-9 as an introduction (13). He uses Mesopotamian literature to make this point (12). Using these scribal practices along with Ben Sira produces a tension created from unanswered questions of dating and scribal practices that weaken the arguments. In addition, presenting this evidence appears to be in tension with his objective of not viewing Proverbs as an editorial work and requesting the reader to not view the study as diachronic or synchronic (30, 33). However, the entirety of Keefer's argument does not rely on either of these arguments.

Keefer's book will serve both the church and the academy well. Pastors, seminary students, and scholars will find this book helpful in the study of Proverbs, yet, like most books in the Library of Hebrew Bible/ Old Testament Studies series by T & T Clark, the scholar will benefit most. The book can function well in two ways: (1) a study of the unity of Proverbs, (2) a preliminary hermeneutical model for Prov 10-29. Additionally, scholars will find that Keefer's work provides a new foundation for future study. With Keefer only able to study a few representative proverbs, Scholars will need to further advance Keefer's studies in order to determine if the representative examples apply to those proverbs being represented, and they will need to determine if Keefer's model works with proverbs not represented in his study. Yet, Keefer's work advances studies in Proverbs with its plausible arguments for Prov 1-9 as an interpretive guide for Prov 10-29

Ross D. Harmon

Midwestern Baptist Theological Seminary

Vol I. Alpha-Gamma: Historical and Theological Lexicon of the Septuagint. Edited by Eberhard Bons. Tübingen: Mohr Siebeck, 2020. pp. 990, \$405.00

The Historical Theological Lexicon of the Septuagint (HTLS) is a landmark work by Mohr Siebeck. The editors were Eberhard Bons and, until June 2020, by Jan Joosten.¹ The work began as a research project funded by the *Agence Nationale de la Recherche* in 2010. This present volume represents the first fruits of their labor. The present volume is the first of a four-volume series that will cover over 600 words and word groups.

The articles all cover six-sections moving from general Greek usage to Christian writings.

1. Greek literature (from Homer and Hesiod to the Second Sophistic)
2. Papyri and inscriptions (epigraphic evidence, with a focus on documentary texts)
3. Septuagint (as delimited in Rahlfs's edition)
4. Jewish literature in Greek (OT Pseudepigrapha, Philo and Josephus)
5. New Testament
6. Early Christian literature (up to the end of the second century C.E.)

1. For an extended introduction to the HTLS, see the editor's article "The 'Historical and Theological Lexicon of the Septuagint' (HTLS)", in: E. Bons, R. Hunziker-Rodewald, J. Joosten, *Biblical Lexicology: Hebrew and Greek. Semantics – Exegesis – Translation* (BZAW 443), New York: De Gruyter, 2015, pp. 357–367.

The aim of the HTLS: studying Septuagint words in their broader ancient context. The purpose of the six sections is to address whether a given word is attested in either one of the six sections. If so, an entry will have a maximum of six sections. However, the HTLS is structured in principle in three parts:

1. Words use in Greek literature
2. Word use in papyri and inscriptions
3. Word use in the Septuagint

The methodology of the HTLS is historical and theological. The lexicon is historical because it follows Greek words and usages in their itinerary through time and to relate diachronic developments in the language to the wider political and cultural issues (XXII). The lexicon is a theological lexicon because many of its head-words participate in theological discourse (XXII). However, the HTLS differs from the previous dictionaries of Muraoka and Lust/ Eynikel/Hauspie by focusing on words that exhibit a specific usage and in setting Septuagint usage in a broad language-historical context. The HTLS differs from theological dictionaries in its restrictions to words that are attested in the Septuagint and bracketing out theological judgements in the lexical analysis.

The prolegomena provides a brief history of Septuagint studies by covering four key areas: Greek background, the workshop of the translator, Reception of the Septuagint's Vocabulary in biblical and para-biblical writing, and the need for a new research tool, and Methodological Issues in studying the Septuagint. The method of the HTLS is the center piece of this review for its method will determine the success of the remaining three volumes. The criteria by which HTLS selects words or word groups does not exist, but they suggest six methodological suggestions.

1. Which Septuagint words are given a new, specific meaning that they did not have in Classical or Hellenistic Greek?
2. Which words that attested for the first time in the Septuagint, regardless of whether they are neologisms?
3. Does the Septuagint introduce technical terms into administrative, legal, or religious contexts which become common in later Jewish or Christian texts, whereas they do not have this specific meaning in so-called pagan texts?
4. Can the specific Septuagint meaning of a word be better explained in an Egyptian Hellenistic context?
5. Does the LXX employ words in new or specific contexts in such a manner that the word is connected to a particular event or reality?

6. Does the Septuagint employ philosophical and anthropological terms that have no direct equivalent in the Hebrew Bible but occur in the translated books?

The HTLS is a resource that advances the field of Septuagint studies as it builds upon the previous advances in the field. Previously, scholars were bound to isolated studies in each book since the vocabulary is a great obstacle in ascertaining the special religious vocabulary of the Greek Bible. The interpretation of the Greek Bible still depends on a correct understanding of the words it uses. The HTLS does not remove all barriers to the vocabulary to the Septuagint, but it removes a large portion of that barrier. The lexicon serves as a great reference for the Septuagint for future generations, and its list of ancient sources and frequently cited works serves as a launching point for any scholar who wishes to further their Septuagint studies. The layout of the individual entries is clean and organized. In addition, the publisher made the binding and cover with a high quality. My only critique is that I have not heard whether Mohr Siebeck will release a digital version with Logos or Accordance.

The HTLS is a great resource for biblical scholars for both the Old Testament and New Testament. Also, the resource will serve anyone who wishes to study Judaism in antiquity. Moreover, scholars of Greek literature who are willing to look beyond the limits of classical literary canons will find that the HTLS opens up new perspectives in linguistic and philological. Ferdinand Hitzig famously urged, “Sell all you have and buy a Septuagint!” If you desire to study the Septuagint, then I encourage you to do what you must to acquire the Historical Theological Lexicon of the Septuagint.

Nicholas Majors

Midwestern Baptist Theological Seminary

Futato, Sr., Mark D. *Basics of Hebrew Accents*. Grand Rapids, MI: Zondervan, 2020, pp. 112, \$17, paperback.

Mark D. Futato, Sr. earned a Master of Divinity from Westminster Theological Seminary and a Master of Arts and the Doctor of Philosophy degree in Semitic Languages and Literature from The Catholic University of America. He serves as the Robert L. Maclellan Professor of Old Testament at Reformed Theological Seminary in Orlando, Florida, and the founding host and teacher for the Daily Dose of Hebrew website. He has authored numerous journal articles and books, including *Beginning Biblical Hebrew* and the Psalms volume in the Cornerstone Biblical Commentary series.

Modern editions of the Hebrew Bible reproduce a system of vocalization and accentuation developed and preserved in Tiberias by medieval Jewish scribes known as the Masoretes. While many pupils study the vowels when learning Hebrew, fewer grasp the mechanics and benefits of the Hebrew accents. Mark Futato’s *Basics of Hebrew Accents* aims to correct this deficiency. In five chapters, *Basics of Hebrew*

Accents introduces the Tiberian Hebrew accent system's symbols, functions, and practicality.

Chapter one introduces the symbols and names of the Masoretic accents. Futato surveys three roles for the accents. The accents indicate syllable stress, suggest the sense of the text, and guide the chanting of the text. Indicating syllable stress aids with proper pronunciation. Accents separate and join words to create phrases and clauses and form syntactical constructions. For the chanting of the text, the accents serve as cantillation marks. This function relates to the practice of the public singing of the Hebrew Bible, usually in Jewish synagogues. Before turning to a detailed study of the accents, Futato isolates the *soph pasuq*, *maqeph*, and *paseq* symbols. Though these symbols relate to the accents, they do not perform all three roles of stress, sense, and singing. *Soph pasuq* ends a verse, *maqeph* joins words, and *paseq* always appears with a conjunctive accent and "indicates the need for a slight pause" (pp. 28-29).

Although the accents guide readers in pronunciation, interpretation, and cantillation, Futato's book primarily investigates the second role of suggesting the sense of the text. In chapters two through five, Futato demonstrates how the accents help one understand the meaning of the Hebrew Bible. Chapters two through four cover the accents of the "twenty-one" books. This system pertains to every book except Job, Proverbs, and Psalms. Chapter two explains the four groups of disjunctive accents. These accents separate words and constitute a four-level hierarchical system where the strongest accents, *silluq* and *atnakh*, govern portions of a verse with weaker disjunctives. Chapter three treats the conjunctive accents, which join or group words together. The discussion of exegesis in chapter four demonstrates the practicality of accents for interpretation with examples from Genesis and Deuteronomy. Futato highlights Isaiah 40:3a, Numbers 13:33a, and Proverbs 31:1 as examples of apparently incorrect accentuation by the Masoretes.

Chapter five briefly tours Psalm 29 to demonstrate the modified system of "the three books" of Job, Proverbs, and Psalms. These "poetic accents" present a three-level hierarchy and encompass fewer symbols than the "twenty-one" books but also includes unique accents. *Ole weyored*, unique to "the three," provides the strongest separation for longer verses, while *atnakh* continues to divide shorter ones. These major breaks tend to correspond with poetic lines and Hebrew parallelism (p. 94).

Appendix one overviews Israel Yeivin's system for explaining the Masoretic division of simple phrases and short verses. Appendix two discusses helps for further study. Futato's bibliography lists twenty-two resources, including grammars and specialized treatments of the accents. The book ends with a Scripture index of passages cited.

Basics of Hebrew Accents has several strengths. First, the author presents his material clearly. Unfamiliarity with the accents hinders a student from more advanced studies (p. 13). To overcome this obstacle, Futato previews, explains, and

recaps his teaching. He writes simply and directly. Charts, symbols, and examples from the biblical text fortify the author's clarity.

Second, Futato builds on and recommends prior Masoretic scholarship from the late 19th century to the present. He frequently references Yeivin's standard, comprehensive introduction to the accents (1980) as well as Price's syntax of the accents (1990) and five-volume concordance (1996). Futato also shares insights from classic works by Wickes (1881) and Davis (1900). He recommends the chapter on the accents in Fuller and Choi, *Invitation to Biblical Hebrew Syntax* (2017). He links to recent online articles by Barrick (2007) and Robinson and Levy (2002). *Basics of Hebrew Accents* simplifies and summarizes the work of earlier authors while also laying the groundwork for digging deeper.

Third, Futato equips readers with practical tools for analyzing the accents. *Basics of Hebrew Accents* suggests manually structuring the biblical text with a word-processing computer program by indicating breaks after disjunctive accents, printing the results, and then labeling them by hand (pp. 53-55). The book demonstrates the value of sister tools in Logos Bible Software, showing how cantillation analysis graph and documentation tools in Logos can represent the relationship between the accents (p. 53). The Logos version of *Basics of Hebrew Accents* enhances the practicality of the book for students and scholars. Hyperlinks will open online PDFs in a web browser. Relevant results from the book appear in searches across one's Logos library. Right clicking a word opens other treatments from one's Logos resources. Hovering the cursor over a Scripture reference yields an instant preview of the passage.

Fourth, Futato highlights the difference the accents make in English translations. For example, the NIV's translation of Genesis 1:28, "Be fruitful and multiply; fill the earth" effectively portrays the conjunctive accent joining פָּרֹו (p^oru) to וְרָבֻ (ûr^obû) with "Be fruitful and multiply," while the semicolon represents the disjunction between וְרָבֻ (ûr^obû) and the final clause of the verse, וּמְלֵאוּ אֶת־הָאָרֶץ (ûmil' u' et-hāāres), "fill the earth" (p. 48).

If the book has a weakness, it is a lack of practice exercises. However, the second appendix points the way to such work, and the clear examples throughout the book suffice to demonstrate the author's points. Provided that students continue interacting with the accents, I concur with his own assessment: "Some readers of this book will not go beyond the knowledge they have attained from this study. If they do not, I contend that they will be better interpreters of their Hebrew Bible through the modicum of knowledge they have gained" (p. 105).

Basics of Hebrew Accents is an excellent book for beginning or reviewing the Hebrew accents. Older works by Wickes and recent works by Yeivin and Price may be daunting to students with little knowledge of the accents. *The Fundamentals of Hebrew Accents* by Sung Jin Park is a new textbook with exercises but written for intermediate students. Futato's book fills the need for a simple on-ramp to the accents. It can equip students with a practical level of competency or serve as the gateway for

more detailed study. The book would be useful alongside a grammar for any level of biblical Hebrew. The professor or student may wish to create additional exercises to apply Futato's toolkit to verses and sections of the Hebrew Bible, marking major accents and noting disjunction, conjunction, and exegetical significance. I hope Futato's *Basics of Hebrew Accents* is adopted widely by professors and read and studied by those who have not yet experienced the help and joy of reading with the Masoretic accents.

Douglas Smith
Graham Bible College, Bristol, TN

McConville, J. Gordon. *Being Human in God's World: An Old Testament Theology of Humanity*. Grand Rapids, MI: Baker Academic, 2016, pp. 228, \$10.00, paperback.

J. Gordon McConville is a veteran Old Testament scholar who works as a professor of Old Testament theology at the University of Gloucestershire. His numerous books, articles, and commentaries in Old Testament exegesis and theology make him an ideal candidate for writing an Old Testament theology of humanity.

Being Human in God's World is not a systematic theological investigation of anthropology but rather a biblical theology and spirituality (p. 5). That is, in considering the Old Testament's perspective on humanity, the reader is challenged to be transformed by it. McConville writes as a Christian and believes the Old Testament's perspective on humanity can help Christians better understand Christ's humanity (p. 3).

Chapter one discusses humanity's creation in the *imago Dei*. McConville states that the *imago Dei* "tends to open up questions about God and the human being rather than close them down at the outset (p. 29). He argues the *imago Dei* refers primarily to the interaction between humans and fellow humans (e.g., relationality), humanity, and creation (e.g., representing God's presence), and humanity and God (e.g., subservient rule). The driving question of the book is Psalm 8:4 [5], "What is the human being, that you should pay attention to them?"

Chapter two analyzes the relationship of the *imago Dei* in Genesis 1 to the narrative of Genesis 2-3. Here McConville sees both the tragedy of humanity's grasping at a false godlikeness but also the continued possibility of human potential as *imago Dei* in a fallen world. Chapter three discusses Old Testament terms (e.g., heart, mind, soul, etc.) commonly used to describe humanity. Chapter four discusses various modern cultural conceptions of the self and their relation to the biblical depiction.

Chapter five examines the Old Testament's use of types and metaphors (e.g., marriage, sonship) to describe humanity's relationship with God. Chapter six analyzes the importance of place and memory as an inseparable part of human

identity, especially for Israel. Chapter seven discusses the political realities inevitably created by human interactions. Chapter eight examines humanity as male and female, including the possibility of sinful exploitation. Chapter nine examines work and creativity as a natural outflow of being made in God's image. Chapter ten concludes the book with an examination of the Psalms and worship as an essential part of the *imago Dei*.

Readers of McConville's work will appreciate his textual focus. McConville masterfully integrates the perspective of the Torah, Prophets, Historical Books, and Wisdom literature, with perhaps a weighted focus on Deuteronomy. In addition to many helpful exegetical insights, McConville gives careful attention to the rhetorical or transformative aims of the text. For instance, the aim of Deuteronomy is not simply to recapitulate the law, but to shape the identity of God's people for generations. The Old Testament, especially Deuteronomy, challenges Israel to remember the gifts of covenant and land, and to cultivate a culture where the blessings of both can be appreciated, shared, and perpetuated (pp. 105-117).

The underlying argument of the book is that the embodied, situated, and lived reality of the *imago Dei* in a fallen world leads to incredible possibility but also tragic limitation. In the area of politics, male and female relationships, and work and creativity, there is ample Old Testament evidence of both flourishing and suffering. David is both a man after God's own heart yet an abuser of power (pp. 137-146). Men and women can commit to one another in joyful faithfulness, yet they can also live in fear of exploitation or abandonment (pp. 152-159). Work and creativity reflect God's beauty, but the Wisdom literature in particular tempers unhealthy optimism in human potential (pp. 174-175). McConville's treatment of the Wisdom perspective is very helpful as Wisdom is often overlooked in discussions of biblical anthropology.

McConville's chapter on place and memory is a gem of the book. Human experience, McConville argues, is necessarily rooted in a physical location and a particular moment. Human flourishing requires an awareness and appreciation of God's gift of place. McConville describes aspects of "placedness" (p. 101) as worship, food, and memory. Israel, including the poor and aliens, partake of the food of the land in the act of worship to God. Israel's feasts, assemblies, and institutions are all part of its "performative memory" (p. 116), whereby the identity of Israel as God's people is reinforced and reaffirmed. In this chapter, McConville convincingly demonstrates how Old Testament anthropology cannot be separated from the world God created humans to inhabit.

In addition to the book's textual focus, McConville brings the Old Testament in conversation with a variety of voices including ancient Greeks, Shakespeare, and modern literary and artistic trends. In citing broadly, McConville demonstrates the kind of lively human engagement he believes the Old Testament propounds.

A few weaknesses and oddities are also present. For instance, the final chapter on the Psalms presents a powerful argument for the centrality of worship in human

life, but it is noticeably shorter than the other chapters. Its length gives it the feel of a late add-on to the work rather than a conclusion. Curiously, McConville at the outset, mentions the potential of Old Testament anthropology in helping Christians better understand the humanity of Christ but does not return to this subject later in the book. A subsequent revision might find a discussion of Christ's humanity a more fitting conclusion.

Overall, the book is a helpful entry point to Old Testament anthropology from a biblical-theological perspective. Its length makes it very accessible, and the topics McConville chooses to explore are relevant to discussions beyond the realm of Old Testament theology. This work finds its highest value in that it challenges the reader to consider the theology of humanity as a lived reality. Indeed, McConville shows how the Old Testament continues to transform readers as they consider life's possibilities as image bearers in a broken, yet beautiful world.

Timothy Howe
Midwestern Baptist Theological Seminary
Pastor of Heritage Baptist Church, Lebanon, MO

Imes, Carmen Joy. *Bearing God's Name: Why Sinai Still Matters*. Downers Grove: InterVarsity Press, 2019, xiii+225, \$14.95, paperback.

Carmen Imes is Associate Professor of Old Testament at Prairie College in Three Hills, Alberta, Canada. She completed her PhD in Biblical Theology (Old Testament concentration) under the direction of Daniel I. Block. Imes has authored *Illustrated Exodus in Hebrew* (GlossaHouse, 2018), *Bearing YHWH's Name at Sinai* (Penn State University Press, 2019) and has contributed essays for *Discovering the Septuagint* (Kregel, 2016), *Dress and Clothing in the Hebrew Bible* (T & T Clark, 2019), and *Write that They may Read* (Wipf & Stock, 2020).

Contrary to what many readers might imply from the subtitle of the book, Imes' primary concern is not to enter into the fray by offering an opinion on the role of Mosaic Law in the life of the believer today, but rather her focus is on providing a reinterpretation of and then practical implications for the "Name Command": "You shall not take the name of the LORD your God in vain..." (Exod. 20:7 ESV). She claims that reinterpretation is necessary due to the fact that the rendering of the original negative command (lō' tiSSä') does not do justice to the primary meaning of the verb, that is, "to lift, bear or carry." Once this is explained and defended (pp. ٥٧-٤٨), the rest of the book deals with the practical implications of this command for Israel and for any saint who is called by YHWH's Name. She also demonstrates how Jesus modeled perfect compliance with this command during his earthly ministry (pp. ٤٩-١٣٦). So, while Imes does not endorse a strict adherence to the Mosaic Law or to a reinterpretation/reapplication of the Law (in its entirety or in part), she convincingly argues that Sinai still matters.

In the brief introduction Imes addresses the skeptic who may not accept her assertion that the “differences [between ancient Israel and the contemporary believer] cannot erase the fundamental connection between their ancient story and [our] own” (p. 2). Advocating a re-engagement with the metanarrative of the Old Testament, she directs her attention specifically to an investigation of the Sinai narrative (Exodus 19 – Numbers 10). Acknowledging that many in the Church today are ambivalent towards or have rejected the relevance of the Old Testament, in the remainder of the introduction Imes addresses the misperception of the dichotomy between Law and Grace and invites the contemporary church to follow the example of the early church (pp. 2-5).

The book is divided into two equal parts: *Becoming the People who Bear God’s Name* (chapters 1-5) and *Living as the People who Bear God’s Name* (chapters 6-10). The first chapter offers insightful literary analysis of the Sinai narrative that draws out YHWH’s gracious purposes for renewing the Abrahamic Covenant with Israel and prepares the Israelites for a relationship built on trust by replacing their Egyptian slavery identity with an identity as the people of YHWH. Chapters 2-5 analyze the preparation for entering into the covenant, the structure of the covenant, the ratification and maintenance of the covenant, and the resources/accoutrements of the covenant, respectively. Given the title of part 2, chapter 6 ironically traces the history of Israel from Numbers 11 through the Exile which is largely the testimony of people who failed to bear God’s name in a worthy manner. However, Imes does point to events and people that offered glimpses into what it meant to bear the name of God rightly. Chapter 7 highlights the prophetic hope of a righteous remnant that would enter into a renewed covenant. In chapter 8 Imes appeals in large measure to Matthew’s witness to Jesus as the embodiment of the True Israel who in actuality bore the name of YHWH, viz., YHWH Saves (Jesus being the Hellenized rendering of the Hebrew Joshua). Chapters 9 and 10 speak of the missional impact of bearing the name of YHWH for the early church, including the Gentiles who are now included in the covenant community of YHWH.

Bearing God’s Name is an eminently readable distillation of her doctoral thesis in which her reinterpretation of the “Name Command” is justified by her careful exegesis and observations from the context of the ancient Near East. While evidence of that scholarship is still perceptible (specifically in well-placed insets that help the contemporary reader overcome the “foreignness” of the Old Testament setting), her primary concern is to help the church in general understand the ongoing relevance of the second of the Ten Words/Ten Commandments. The prohibition against *bearing* the name of YHWH in vain is much more significant than the traditional understanding of the prohibition to avoid speaking/swearing/cursing while *using* the Name. Moreover, as this book makes manifest, the consequences of keeping or violating this command becomes an integral part of the narrative that runs from Sinai through the End of the Age. Imes’ line of reasoning is interspersed throughout

with practical implications as to why Sinai still matters for the church. Chief among her concerns in this vein are the ethical and missional ramifications of bearing God's name rightly, as she asserts, "The fact that God has revealed to us what pleases him is one of the most gracious gifts—it's an invitation to know him, to become like him, and therefore to be part of his mission" (183).

Integral to her insistence that Sinai still matters is the claim that the New Covenant stands in continuity with the Old Covenant which was initiated with Abram (Genesis 15) and ratified by Israel at Sinai (Exodus 24) and renewed on the Plains of Moab (Deuteronomy, with the ratification ceremony expressed in 26:17-19) (61-64). Imes notes that Deuteronomy has elements that correspond to Hittite suzerain-vassal treaties that were employed during approximately the same time period as Moses preached Deuteronomy (following the identifications used by Kenneth Kitchen and Meredith Kline). While I agree with the basic sentiment that Deuteronomy's *constituents* have parallels to those in the Hittite treaties, I have argued that not only Deuteronomy's constituents but also its *structure* actually follow the basic organizational structure of those treaties (cf. Steven W. Guest, "Deuteronomy 26:16-19 as the Central Focus of the Covenantal Framework of Deuteronomy," PhD diss., The Southern Baptist Theological Seminary, 2009).

Imes correctly maintains that the "Renewed Covenant" stands in continuity with the Old Covenant, that is, the New Covenant is not God's "Plan B" (pp. 127-31). She states that New Testament church sees itself "in continuity with the Old Testament people of God" (5). And near the end of the book she observes, "The New Testament does not detach itself from this story [that began at Sinai]" (187). Rather, she affirms, "Future generations may be included in the covenant simply by embracing it with faith and responding to it with obedience" (108).

There is just one more nuance that I would like to discuss in relation to this last excerpt, which ties back in to my initial paragraph of this review. That is, with respect to the book's subtitle, one might expect some discussion as to how the Mosaic Law should inform the believer's practice. As noted, this is largely absent, and the general tenor of this book would lead one to understand that Sinai is more concerned with *becoming* a people who bear God's name well rather than *keeping* a list of rules and regulations meticulously. But there are occasional "mixed messages" that one might detect. For instance, on the final page of the book Imes writes, "Jesus shows up to model for us how to bear Yahweh's name by obeying perfectly the law given at Sinai" (187). This statement, along with the final excerpt in the previous paragraph, seems to place a premium on obedience. The question remains: "Obedience to *what*?"

Imes' book has much to commend for its intended audience of lay people, students and church leaders. This is especially true for those who might be struggling with the question of how the Old Testament should inform the ethics and mission of the church. This book offers a corrective to those who hold that there is a discontinuity between the Old Testament people of God and the Church Universal. It also addresses the

mistaken perspective that there was a fatal breach in the Old Covenant that required a radical break (that is, a different kind of covenant). Moreover, Imes echoes her doctoral mentor's favorite theme that Law is infused with and is an expression of the Law-giver's abounding grace which is a welcome contrast to the disposition towards the Law that is promulgated by many in the contemporary church.

Steven W. Guest
Cebu, Philippines

Long, Gary A., *Grammatical Concepts 101 for Biblical Hebrew* (2nd Edition). Grand Rapids, MI: Baker Academic, 2013, pp. 213, Available in paperback.

Gary A. Long (PhD) is professor of biblical and theological studies at Bethel University and the author of *Grammatical Concepts 101 for Biblical Greek*.

Long provides an explanation of the strategy of the book by writing: "Designed to complement standard teaching grammars, this book assists the entry-level Biblical Hebrew student in learning basic grammatical concepts no single *teaching* grammar treats adequately and no *reference* grammar explains plainly enough for many beginning students (p. xvii). The book is not designed to be read through at one time but rather fills the need for a simple reference to Hebrew grammar with many cross-references to major works on Biblical Hebrew.

He divides the book into three parts. Part 1: Foundations reviews the basics of language with an emphasis on building a bridge between English grammar and Hebrew grammar. The chapter may be overwhelming to the beginner as the explanation of linguistic hierarchies is complicated due to the complexities of the discussion. Part 2: Building Blocks develops grammatical concepts that are common to most all languages. Some of the building blocks are gender, number, article, conjunctions, nouns, adjectives, adverbs, participles, infinitives, and mood. Part 3: The Clause and Beyond cannot be comprehended without a thorough knowledge of chapter 2. The semantics of clauses, sentences and paragraphs are dependent on the understanding of the basic building blocks of language. A significant advantage of these discussions is the relating of English grammar to Hebrew. It is widely known that most English students do not understand English grammar so as to have a foundation for further language study. Long does an excellent work of simplifying, as much as possible, a solid understanding of grammatical concepts. Throughout the book, he provides valuable cross-references to standard works on Biblical Hebrew. The many examples that are provided are invaluable to the beginning student.

Although the book includes "Concepts 101" in the title, the book covers information that is useful to any student of Hebrew. It goes far beyond introductory matters. This second edition is expanded and updated with accessible information. Long states: "I have written the book for a learner (I suggest life-long learner)

who has had little or no formal study of grammar. The language, therefore, strives for simplicity wherever possible. Some will find the language at times overly simplistic.” (p. xvii)

John A. McLean
Liberty University Rawlings School of Divinity

Moon, Joshua N. *Hosea. Apollos Old Testament Commentary, 21.* London, England: IVP Academic. 2018, pp. 253.

Joshua N. Moon (PhD) is Fellows Tutor at Anselm House, on the campus of the University of Minnesota, St Paul.

Joshua Moon’s commentary on Hosea is another excellent addition to the Apollos Old Testament Commentary Series. He “sets the prophecies of Hosea in the context of the eighth century BC. The concern of his commentary is the importance of reading Hosea as Christian Scripture, in which we are meant to hear God’s own voice as he calls his people to himself. Moon demonstrates the continuing importance of hearing God’s words through Hosea, situating the reading of each section within the larger biblical and theological concerns.” (Cover statement)

The commentary is divided into two major sections: 1. Introduction and 2. Text and Commentary. The Introduction deals with the historical backdrop; Hosea among the prophets; and development, text, and structure of Hosea. There is one excursus on Hosea 6:2 and the resurrection of Jesus. The indices of bibliography, scripture references, authors and subjects are extensive and beneficial.

The Text and Commentary chapters are divided into five sections: 1. Translation, 2. Notes of the Text, 3. Form and Structure, 4. Comment and 5. Explanation. Moon’s translation is clear, fluid and primarily based on the Masoretic tradition. The Translation incorporates his detailed analysis of many manuscripts and translations. The Notes of the text are practical and persuasive. This section of the commentary will be challenging to those who do not fully understand the intricacies of textual criticism. Form and structure are interesting but seem forced at times when there does not seem to be an obvious structure. I found it challenging at times to distinguish differences between the two sections of Comment and Explanation. The comment section seems to be more exegetical or expository, while the explanation section is more homiletical and applicational. The comment section references many biblical, theological or New Testament themes that I would prefer to be left in another section like “Biblical and Theological Tangents.” The explanation section provides more information about historical and cultural customs or norms. An excellent example is Moon’s discussion on the identity Gomer, the wife of Hosea (pp. 36-44).

All students of the Bible will find value in this commentary, but not necessarily equally in all five sections. The most noteworthy sections to most readers will probably be Comment and Explanation.

John A. McLean
Liberty University Rawlings School of Divinity.

Schnabel, Eckhard J. *Jesus in Jerusalem: The Last Days*. Grand Rapids: Eerdmans, 2018, pp. xxiv + 680, \$60.00, hardcover.

In *Jesus in Jerusalem*, Eckhard Schnabel, Distinguished Professor of New Testament at Gordon-Conwell Theological Seminary, analyzes the historical events of the last week of Jesus' life leading up to his death, burial, and resurrection. In five total chapters, he analyzes these events by exhaustively surveying what we know about the seventy-two people in the Gospel accounts (Chapter 1), the sixteen places mentioned in or around Jerusalem in those accounts (Chapter 2), the timeline for each of the events (Chapter 3), and, beginning with the anointing at Bethany, the twenty-four events that appear in one or more Gospel account (Chapter 4). Chapter 5 summarizes five theological conclusions from the study: Jesus as the Messiah, Jesus and the temple, Jesus' death, Jesus' resurrection, and Jesus' mission and that of his followers. Of the five chapters, it is natural that Chapter 4 is by far the longest (over two hundred pages).

It may prove helpful to provide a sample of Schnabel's decisions on the major issues in Gospels scholarship. Schnabel contends that the Last Supper was a Passover meal, and that the chronological discrepancy between the Synoptic Gospels and John is most plausibly explained by suggesting that the Passover "was celebrated on two subsequent days, with both days deemed to be Nisan 14 by the celebrants" (p. 147). Also, on the evidence from the beginning of Tiberius' reign (AD 13; cf. Luke 3:1), the forty-six-year-long reconstruction effort of Herod's temple (beginning in 20/19 BC; cf. John 2:20), and the likelihood that Jesus' public ministry lasted three years, Schnabel suggests Jesus died in AD 30 (p. 140). Finally, Schnabel suggests that Jesus' prophetic action in the temple did not critique the temple or the sacrifices per se but symbolically predicted its destruction due to the salvation-historical reality of the messianic age dawning (pp. 159–65).

The strengths of the book lie in its format and historical method. The format is encyclopedic; the reader can easily find the person, place, or event of interest, for each is presented either chronologically or in the order of their appearance in the narratives. For instance, if the reader wants to know more about the high priest's servant Malchus, they could easily locate the relevant information; Malchus is listed as Person #54 at the outset of Chapter 1, and the full description appears in the proper place later in the chapter (pp. 82–83). The format can be minorly repetitive; for instance, we are told four times (corresponding to the number of named disciples in the conversation) which of the disciples wanted to know when the temple would be destroyed (pp. 19–22).

The format of the book also includes tables, figures, and excurses. Included in the tables is a suggested chronology of the events of Jesus' last week in Jerusalem (pp. 150–51). Schnabel's reconstruction of the events on Easter Sunday morning is outstanding. He lists the events by chronological groupings and portrays three scenarios via three tables—one of which is mapped out—for the possible geographical movements of Jesus' disciples that morning (pp. 354–59). Also helpful is the drawing of Jerusalem in AD 30, replete with the names of specific places and structures in and around the city (p. 106). Finally, readers will find helpful the thirteen excurses throughout the book that explore in more detail relevant historical information, such as the historicity of Annas' interrogation of Jesus, what constituted a crime against the emperor, and Pilate's custom of freeing a prisoner at Passover in light of Roman legal precedent.

Schnabel's historical method is exemplary. He contends at the outset that “historical Jesus” scholarship should take seriously the Gospel narratives, for they are “the only accounts that provide us with sustained information about Jesus” (p. 7). Following the lead of Richard Bauckham and others, Schnabel treats the Gospel accounts as based on eyewitness testimony. He thus assumes that the accounts are historically reliable and, despite apparent discrepancies, should be harmonized if possible.

Schnabel also rigorously analyzes the events of Jesus' last week in Jerusalem in light of Jewish and Greco-Roman history and culture. As evidenced by the book's copious endnotes—they comprise almost two hundred pages, with Chapter 4 alone including 1,182 endnotes(!)—Schnabel leaves no historical stone unturned. For instance, he concludes that, apart from violations of the temple, the Sanhedrin did not have jurisdiction in capital cases in Roman Judea, that Jesus' trial before the Sanhedrin was not illegal on account of its “consultative function,” and that Jesus was plausibly tried and condemned by the Sanhedrin as a *mesit* and *maddiakh*—someone who teaches heresy and turns Israel away from God (pp. 242–49).

The book's rigorous historical focus is its strength and, potentially, its weakness. Gospel scholarship can tend to produce literary “readings” of Gospel narratives that are historically implausible. Schnabel counteracts this trend by reminding us that the Gospel narratives are rooted in history. At the same time, the book can potentially mute the literary-theological aims of the Evangelists. Two examples will suffice. In John 19:14, Jesus is said to be crucified at the twelfth hour (12pm), whereas Mark 15:25 says he was crucified at the ninth hour (9am). The traditional explanation of this discrepancy, which Schnabel supports, is that both are round numbers in the Jewish reckoning of time and therefore are both accurate—Jesus was crucified mid-to-late-morning. Historically, this is a compelling explanation, but might there also be a literary-theological explanation? Here various interpretations could and have been proffered (e.g., Jesus was crucified when the Passover lambs were sacrificed), but the point is that the Evangelists can recount the narrative in a historically accurate

way while at the same time making theological claims. To use another example, when Jesus says “I thirst” on the cross (John 19:28), Schnabel makes the point that by this time Jesus would have been severely dehydrated, which explains his request. This is surely correct historically. But then Schnabel warns that “Jesus’ thirst should not be trivialized by symbolic interpretations” (559n985), such as connecting Jesus’ request to his earlier Johannine teachings about his being the source of living water and eternal life. While Schnabel is surely right to be cautious against historically implausible readings, it should be noted that historical and literary-theological analysis of the Gospel narratives are not at odds; both are necessary for interpreting rightly their significance.

Jesus in Jerusalem will be especially helpful for church leaders. Given the prominence of the passion narratives for the Christian faith and in the Christian tradition, Schnabel’s work will help church leaders and their congregants grasp the historical features of the narratives in order to discern more fully the significance of the death and resurrection of Christ.

Joshua M. Greever
Grand Canyon University

Stuhlmacher, Peter. *Biblical Theology of the New Testament*. Translated and edited by Daniel P. Bailey. Grand Rapids: Eerdmans, 2018, pp. xxxiv + 935, \$95.00, hardcover.

The magnum opus of Peter Stuhlmacher, professor emeritus of New Testament studies at the University of Tübingen, has at long last been made available to the English-speaking world through the translation efforts of Daniel Bailey in collaboration with Jostein Ådna. A two-volume work initially published in German and passing through multiple editions (*Biblische Theologie des Neuen Testaments*), *Biblical Theology of the New Testament [BTNT]*—now appearing in one volume—introduces the English-speaking world to the state of biblical and New Testament theology in German scholarship. The introductory bibliography and survey of New Testament theologies in Chapter 1 go a long way to this effect.

BTNT is divided in two “books”: Book 1, spanning some 750 pages, examines the message of the New Testament in six parts according to the chronology of its “proclamation”; and Book 2, less than 100 pages, examines questions regarding the formation of the biblical canon and how a text should be interpreted in light of its inclusion within the canon (“canonical exegesis”). In honor of Stuhlmacher’s seminal essay on the subject, Daniel Bailey concludes the book with a lengthy appendix on why *hilastērion* in Romans 3:25 should be translated as “mercy seat” or “place of atonement” instead of “atoning sacrifice” or “propitiation.”

According to Stuhlmacher, the best approach to biblical theology considers the tradition-historical character of its message, and therefore Book 1 unfolds according

to the chronological proclamation of the New Testament message. Parts 1 and 2 thus do not focus on the message of the Evangelists per se but on the kerygma of the historical Jesus, the oral tradition, and the earliest confessions of the church. Following the lead of Birger Gerhardsson, Rainer Riesner, and others, Stuhlmacher finds in the Gospels historically reliable eyewitness testimony such that “[t]he earthly Jesus was none other than the Christ of faith” (180, italics original). He considers the kerygma in Acts 10:36–43 to have pre-Easter origins and contains one of the earliest summaries of the Christian confession

In Part 3, Stuhlmacher examines the “proclamation” of Paul. The origin for Paul’s gospel was his experience on the Damascus road, which gave rise to an emphasis on Jesus’ atonement for sinners and the justification of the ungodly. Stuhlmacher contends that for Paul justification, which is understood to be both forensic and transformative, was not a subsidiary or polemical doctrine but was the center of his theology.

In Part 4, Stuhlmacher examines “the proclamation in the period after Paul.” Stuhlmacher considers five of the Pauline letters to be pseudonymous (Ephesians, Colossians, and the Pastorals), although he claims the ecclesiology and eschatology in these later letters are remarkably similar to what appears in the genuine Pauline letters. The other texts included here are Hebrews, James, 1 Peter, 2 Peter, and Jude. Stuhlmacher claims James “massively contradicts the Pauline doctrine of justification” (506) and thus cannot be placed “on equal footing in the canon next to the Pauline doctrinal letters” (504). Stuhlmacher portrays early Christianity as comprised of various schools (e.g., Pauline, “Jewish Christianity,” Johannine, etc.), and 1 Peter appears as the theological “golden mean” between them (519). Building on Jude, 2 Peter reflects a later period of the church (end of the first / beginning of the second century AD), in which it was necessary to combat heresy by a right reading of Scripture.

Because Part 1 already examined Jesus’ proclamation of the kingdom of God, Part 5’s examination of the Synoptic Gospels is relatively brief, focusing on their distinctive contributions to themes such as Christology, ecclesiology, and ethics. The Johannine corpus is examined in Part 6, a corpus Stuhlmacher ascribes to the school associated with the so-called John the Elder. Even though Johannine theology is “pathbreaking,” “esoteric,” and “elitist” (703), it shares a common theological foundation with the rest of the New Testament.

Because of the length of the book and the limited space in this review, only a few theological strengths of the book can be mentioned. Time and again Stuhlmacher raises good questions from the text and offers keen insights into its meaning. His emphasis on the justification of the ungodly as the soteriological center of the New Testament is salutary, especially in light of attempts to view justification as a subsidiary or polemical doctrine. The attempt to locate the center of Scripture in

God's reconciliation of humanity to himself through the atoning work of Christ fits the biblical data (1 Corinthians 15:3).

One of the strengths of *BTNT*, which is also its distinctive contribution to New Testament theology, is its tradition-historical approach combined with a focus on canonical exegesis. While there is not one "right way" to write a biblical theology, a focus on the historical process by which the early Christian message took shape allows the individual voices to be heard and brings into clearer focus the contours of that message. To the extent that theology is grounded in history, a focus on history aptly prepares the way for theology. The corresponding weakness of the tradition-historical approach for biblical theology is that an overemphasis on tradition history in an attempt to "get behind the text" can actually underemphasize the text itself and can lead to unwarranted and speculative historical judgments (e.g., regarding the substitutionary view of Jesus' death for sin, Stuhlmacher idiosyncratically claims, "No one had dared to think this before Paul" [333]). Except for the occasional lapse (see 216–18, 680–82), *BTNT* admirably utilizes tradition history to elucidate the biblical text.

From a methodological standpoint, Stuhlmacher's approach to Scripture raises the question as to how one's doctrine of Scripture impacts the task of biblical theology. Stuhlmacher holds to the inspiration of Scripture, but not its *verbal* inspiration (797). He thus questions the accuracy of historical details (e.g., Luke's numbers in Acts [228]) and claims to authorship (e.g., 2 Peter is a "classic pseudepigraphon" [544]). He disputes various theological claims: Paul disagreed with the apostolic decree of Acts 15 (421); the author of 1 Timothy made "obviously mistaken developments" regarding women in ministry (472); James misunderstands and contradicts Paul's teaching on justification (504); the impossibility of repentance for the lapsed in the exhortations of Hebrews should be rejected because it contradicts other biblical teaching (540); John's Gospel presents "an actual opposing view of the Synoptics," such that the testimonies in John "are selected, composed, and infused with theology in such a way that new facts and realities are thereby postulated" (692; cf. 735–36). Despite his aversions to the contrary (784–85), Stuhlmacher's rejection of Scripture's verbal inspiration leads him to a "canon within a canon" hermeneutic. For if the voices of Scripture are in direct opposition to one another—if they are mutually contradictory—then the interpreter is forced to choose one instead of the other or to privilege one more than the other. This inevitably leads to a "canon within a canon" hermeneutic in which some voices matter more than others—in Stuhlmacher's case, Paul's doctrinal letters appear the weightiest in the New Testament (786–88).

The rejection of verbal inspiration thus appears to undermine the task of biblical theology, which by nature aims for theological unity. Stuhlmacher repeatedly emphasizes the reality and unity of the canon, but is not unity undermined by the presence and necessary suppression of opposing voices within the canon? To be sure, biblical theology needs to consider all the voices of Scripture in order to grasp the

whole, but this is a far cry from privileging some voices over others (e.g., Paul over James). The verbal inspiration of Scripture, which coheres with the claims of the biblical authors themselves (2 Timothy 3:16; 2 Peter 1:21), better upholds the task of biblical theology, for in removing the possibility of truly contradictory theological statements, it undergirds the unity and internal consistency of Scripture while at the same time allowing each biblical voice to be heard and appreciated. As a result, verbal inspiration removes from the interpreter the burden of creating a necessarily arbitrary “canon within a canon.”

Despite this weakness, *BTNT* is an excellent biblical theology of the New Testament. Within the discipline of biblical theology, *BTNT* will especially make the reader aware of the state of German biblical-theological scholarship, and the volume’s tradition-historical approach combined with canonical exegesis affords it a distinct place in the discipline. The English-speaking world can be grateful to Daniel Bailey that this magnum opus is now available in eminently readable English.

Joshua M. Greever
Grand Canyon University

Bond, Helen. *The First Biography of Jesus: Genre and Meaning in Mark’s Gospel*. Grand Rapids, MI: Eerdmans, 2020, 336 pp., \$42.99, hardcover.

Helen Bond is the head of the divinity school at the University of Edinburgh and has served as professor of New Testament since 2000. She has published extensively on topics related to Jesus, the Gospels, and their first-century environment, and her work in these areas is evident in this thought-provoking and well-researched volume. Bond operates on the assumption that establishing a text’s genre is key to interpretation, and since Mark is the earliest Gospel written, this is especially important in understanding Jesus and the particular ways in which the evangelists portrayed him.

Along with much of recent scholarship, Bond argues that Mark’s work belongs to the category of ancient *bioi*, exhibiting many of the literary conventions of this genre. From the introduction she labors to show that genre is far more than a stylistic device, but profoundly influences how the author depicts his subject as well as how the author understands the world. Seeing Mark as a biographer, she contends, is essential for understanding what he wanted to communicate about Jesus, and how he shaped, reappropriated and reconfigured his material for his audience as they sought to articulate a sense of Christian identity within the Roman world. Each chapter further develops the ways Mark does this, noting where he conforms (and occasionally does not conform) to other examples of ancient *bios* such as Xenophon’s *Memorabilia* or Lucian’s *Demonax*.

In chapter one Bond sets the stage for understanding Mark’s Gospel as ancient biography, noting how he uniquely expanded and reformed the Roman idea of “Gospel”

to include the life, ministry and teaching of Jesus. She argues convincingly that Matthew and Luke view Mark as a *bios* in light of their additions, including elements like genealogies and birth accounts in line with conventions displayed in other *bioi*. Much of the chapter is taken up with a survey of scholarly views and developments related to genre in the Gospels, how this influences composition and purpose, and the ways others have understood Mark in light of literature from the same era.

Chapter two surveys the features of *bioi*, how the genre developed and how biographers viewed aspects of their subjects, such as character development, virtues, and teaching. In terms of how Mark describes Jesus, she contends that his work “has most in common with the Greek lives of philosophers, especially those...that hold up their subject as a model to be imitated” (76). Here and throughout, Bond notes that *bioi* are distinct from history writing, and thus there is a tension between the historical figure of the subject and the literary act of making them a paradigm for others. One of her focuses is that Mark highlighted certain aspects of Jesus as part of the *exempla* tradition, meaning that he intended for his audience to compare themselves with and identify with Jesus.

In chapter three Bond examines Mark as a biographer and what can be said of him based on his writing. Namely, she points to Mark’s rhetorical skill and creativity in his use of ancient literary devices like *chreiai* (terse narratives without extraneous detail). She notes also how Mark’s portrait of Jesus is consistent with values prized in Greco-Roman culture (like speaking with authority, silencing opponents and dying for his cause), but also subverts that same culture (as with Jesus calling for followers to deny themselves). Chapter four examines the different sections of the Gospel and how Mark draws attention to particular qualities in Jesus, focusing on the issue of his identity and characterization.

Chapter five focuses on supporting characters, and Bond suggests that Mark is not ultimately concerned with these for their own sake but uses them to make a point about Jesus as the subject. For example, she argues that Mark intends for the disciples’ desertion of Jesus not to highlight their failure but to illustrate the horror of Jesus’ lonely death. In other cases, Bond writes that characters such as Bartimaeus or the anointing woman serve as *exemplum* to the audience. In chapter six, Bond casts Mark’s account of Jesus death in light of biographical convention, claiming that Jesus’ death is in line with accounts of philosophers who die in accordance with their teaching. That is, she sees Mark following convention by shaping the narrative of Jesus’ life to show that his shameful death was fitting. However, she notes that even in his similarity to other biographers, Mark is unique and “turn(s) conventional ideas of a death that is good and even noble upside down” (230). In the final pages, she notes how Mark’s work, seen through the lens of *bioi*, served to immortalize the memory of Jesus for his readers as a literary monument to his life and teaching.

Bond’s work has much to commend it. Her consultation of ancient and modern sources is meticulous, her prose flowing and the structure of her chapters easy to

follow. Her work is unique as a full-length apologetic for Mark's classification as a *bios*, and that this classification has myriad implications for interpreting his work. Part of the book's contribution is as an answer to form-critical assumptions surrounding Mark, namely the idea that he was just a compiler of tradition. She makes a strong case for clearly seeing Mark as an individual standing behind the text, and that this truth was important for his original readers and should be today.

In her evaluation of different perspectives than her own, Bond is respectful and fair. This is refreshing, since not all readers may share her conclusions. For example, some may be disappointed by her skepticism about the historicity of some elements in Mark's Gospel. Because she argues that Mark's characters have a literary purpose, she expresses agnosticism at whether these are more than his literary creations. That is, since Mark followed ancient *bioi*, she proposes that historical accuracy was not necessarily important to him, and he thus employed various fictions, distortions and idealizations in shaping his narrative. She is clearest about this in her discussion of secondary characters like the disciples, writing that "just because the disciples have counterparts in the real world does not mean that they are any less Markan creations" (199). In this way, she departs from scholars like Craig Keener who presume Mark to be generally historically reliable. She does not say that there is no history in Mark, or that his anecdotes do not communicate truths about Jesus, but readers may be left wondering exactly how historical she understands Mark to be.

Regardless of one's answer to the historicity question, the book will undoubtedly serve as a starting point and reference from which student and scholar alike will examine Mark's work and its background, and it deserves to be widely read. While useful to the serious scholar, the original languages are transliterated and esoteric concepts explained in a way that make it accessible to laypeople as well. Her work provides fresh insights into the author of the earliest Gospel and how his environment influenced his work and would be a helpful addition to library of anyone seeking to interpret Mark more carefully.

William Bowes
University of Edinburgh

Ritchie, Sarah Lane. *Divine Action and the Human Mind*. Cambridge: Cambridge University Press, 2019. \$120.00. 384 pages.

Like most works in the Cambridge theology series, the present volume serves two purposes. First, each monograph offers the student a survey of the issues on the subject at hand. In other words, it is a kind of state of the art treatment on the subject. Second, each monograph advances the discussion in some way. In Sarah Lane Ritchie's well-written and well-researched monograph, she accomplishes both. As with all good works of philosophy, theology, and science, Ritchie's *Divine Action and the Human Mind* works from a set of intuitions. Ritchie's work is no different in this respect.

What is different is her courageous attempt not to water down her commitment to what appears to be a form of methodological naturalism (although she would not cast it in quite those terms, as she expands the notion of “naturalism” quite considerably beyond the boundaries of most definitions in the literature) as the starting point to understanding the mind. While a virtue in the sense that she is unwilling to take a muddy middle way to discovering the nature of agency, my concern is that the intuitions she has chosen cast doubt on the predominant philosophical and theological literature’s assumption that minds are ontologically distinct from physical events and by doing this Ritchie is unable to give us an adequate explanation of minds.

Ritchie’s overarching subject is the nature of divine agency through the lens of human agency, hence the title. Her primary objective is to do a bit of ground clearing, so as to naturalize the Divine mind. She has a set of desiderata, insofar as I can surmise they include the following (see specifically pp. 29-31): (1) A scientifically adequate theory of Divine action, which Ritchie takes to entail naturalism (broadly construed or reinterpreted to mean “theological naturalism”). (2) A theologically adequate theory that includes the immanence of Divine action in the world. (3) A theory that excises ontological binaries.

Ritchie proceeds by criticizing interventionist and non-interventionist causal joint accounts in part 1. Interventionist accounts are those in which Divine action must suspend natural regular laws of succession that explain most of the world’s events (championed recently by Alvin Plantinga, *Where the Conflict Really Lies*). Interventionist accounts have fallen on hard times, are often dismissed in most of the “Science and Theology” literature, and for this reason along with the purposes of this review I will set aside further discussion of interventionism. After prefacing the discussion on Divine agency through the lens of human mental agency (chapter 1), Ritchie devotes much of her attention to causal joint theories of Divine mental action for the purposes of moving toward a naturalized account of the Divine mind. She perceives causal joint accounts as having some merit because they are non-interventionist, hence they do not require God to mess about in the natural order he has created (see chapter 2). Further, these theories have received significant attention in the recent “science and theology” literature. Committed to the causal closure of the natural world, advocates of causal joint accounts perceive Divine action at physical events that are “ontologically underdetermined by physical causes” (p. 42). The most commonly championed proposals include quantum theory, emergence, chaos theory, and complexity (p. 43).

Ritchie devotes significant attention to one causal joint theory developed by Philip Clayton (see chapter 3). Clayton’s proposal takes human consciousness as the underdetermined moment in physical evolution whereby God may act without intervening in the natural process. For those interested in science and religion discussions, Clayton’s proposal has received significant attention in the literature as a promising account of Divine action in the natural world. Like other causal joint

accounts, Ritchie argues that such an account suffers from a potentially inconsistent use of the scientific method in theological construction and depends on the questionable binary of the mind and brain, and it may even yield substance dualism. The problems with this binary are reflected in consciousness debate.

She discusses the problem of consciousness and other possible physicalist positions in chapter 4 and 5. Here she advances a useful, albeit brief, survey of reductive and non-reductive physicalisms, which presumes the hard problem of consciousness. Less enamored with naturalist inclined theologies of Divine action that are committed to physicalism, Ritchie does hold out some possibility that these might in the end advance satisfactory explanations of minds (pp. 183-5). However, these views suffer from the besetting assumption, but potentially explicable assumption, of what is commonly called the hard problem of consciousness (i.e., the problem characteristic of phenomenal, intrinsic, and, arguably, private experience that is non-reducible to the language of neuro-biology, even if on the “easy problem” some aspects are quantifiable through the use of cognitive science, pp. 137-44).

In part 2, Ritchie in her move away from the binary, takes a theological turn. Her primary objective is to move beyond the binary by creating conceptual space for theological naturalism (i.e., an expanded naturalism). She explores Thomism, panentheism, and pneumatological naturalism. The goal is to lay the groundwork for additional constructive theological work from a broadly naturalistic perspective.

Back to the heart of my concern with Ritchie’s argument over the nature of intuition as a source of knowledge concerning mind and action. For the sake of the argument, let us grant that there is not a hard problem of consciousness. Although I remain unconvinced, I will set that aside for the sake of space by attending to a different set of related concerns. I have two concerns. First, her intuitions replace what is most ostensible in any philosophical or scientific discussion about agency. Second, her intuitions lead the way to an account that provides us with no explanation of agency, let alone Divine agency. On the second concern, while Ritchie does not commit to one theory (she’s not satisfied with an updated Thomist model, see her critique in pp. 227-60) of Divine agency, she leans in a direction that eschews the binaries to such an extent that holds out hope for a kind of neutral monism that will make mental and physical properties features of one unified ontology. Assuming that she is not committed to the variations of neutral monism on offer in the philosophical literature, her non-commitment to an explanation is equivalent to neutral monism in that both provide no explanation of mental properties. And, instead of privileging first-person consciousness as the starting point for knowledge, she privileges third-person public properties of physical events. (The reader would benefit from her nuanced discussion on the nature of first-person intuitions. On differing epistemological accounts, Ritchie is right to press the reliability of mere perspectival knowledge, private intuitions and the like.)

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There is hope, and one for which can satisfy all or nearly all of Ritchie's desiderata. If we desire a compatibilist view, then we can look elsewhere. Following Berkeley for one example, God constitutes phenomenal perceptions, and God does not intervene (in that God never intervenes because his actions set up natural causes as bundles or stuffs or his thoughts are constitutive of natural events; i.e., on some variations this would simply amount to Divine occasionalism, which is Berkeley's view). On this account of Divine action in the world, we have a robust picture of Divine immanence, which likely requires giving up methodological naturalism in favor of methodological supernaturalism. If this is the case, then we can find a satisfying paradigm not in neutral monism, but in idealist immaterialism. If I may suggest one alternative to theistic naturalism, a Berkeleian idealism satisfies what appears to be Ritchie's desiderata. Berkeleian idealism affirms the following propositions: (1) immaterialism; (2) mentalism about immaterial substances; (3) the phenomenological nature of physical laws and bodies; (4) that all phenomena are dependent on one mind, namely the Divine mind. On this global ontology, we retain the phenomenal distinction between mental substances and phenomena (hence retaining the fundamental intuitions of common sense) without sacrificing a unified view of the natural world, hence a robust scientific method is sustainable. Further, idealism, of this sort or some similar theory, is theologically adequate in so far as God is immanent in the world, excluding a gappy relation or a deistic picture (hence non-interventionism and compatibilism of divine action with natural causes). The cost, if there is one, is that one must grant that mental content primitively functions in the natural world and is necessary to a scientific method.

There remain other general, and debatable, concerns about the intuitions chosen. For one example, Ritchie grants no role to catholic determinations on theism (i.e., the collective confessional stance on the nature of theism), but, instead, she places methodological naturalism (or something near it) at the heart of her theological method. Again, the bigger problem with the proposal is that the intuitions chosen grant us no explanation of mental data. And it is for this reason, that I suggest to Ritchie that she consider an alternative monist theory that is compatibilist and non-interventionist, namely some version of Theistic Idealism (Berkeley gives us one thoughtful example). But, this would require her to reconsider her intuitions by inverting the ontological priority of the mind in place of natural regular laws.

For an interesting symposium on Ritchie's *Divine Action and the Human Mind*, see the following symposium over at *Sapientia*: <https://henrycenter.tiu.edu/2020/07/divine-action-and-the-human-mind-a-rejoinder/> [accessed on July 19, 2020].

Joshua R. Farris
Head of Alpine Christian School
Part-Time Lecturer at Auburn University Montgomery

Wittman, Tyler R. *God and Creation in the Theology of Thomas Aquinas and Karl Barth*. Cambridge; Cambridge University Press, 2019, pp. 315, \$105, hardcover.

Tyler R. Wittman is an Assistant Professor of Theology at New Orleans Baptist Theological Seminary in New Orleans, LA. Before his appointment at NOBTS, Dr. Wittman was an Assistant Professor of Christian Theology at The Southern Baptist Theological Seminary in Louisville, Kentucky. Dr. Wittman completed his dissertation, entitled *Confessing God as God: Thomas Aquinas and Karl Barth on Theology and Economy*, at the University of St Andrews in 2016 under the supervision of the late John Webster. His published work generally focuses on various aspects of trinitarian theology throughout the medieval scholastic and Reformed traditions.

Dr. Wittman's *God and Creation in the Theology of Thomas Aquinas and Karl Barth*, an updated version of his doctoral dissertation, examines how best to understand and correlate God's nature and works, or theology and economy, respectively, so as to uphold the distinction between the Creator and creation (p. 11). Through a comparative and constructive retrieval of the theologies of Thomas Aquinas and Karl Barth, Wittman seeks to elucidate this distinction in two complementary ways, which he introduces in the first chapter: "first, that theology exhibit how God's perfection does not require his relation to creation; second, that theology depict the intelligibility of God's perfection in himself in such a way that licenses the claim that God would be God in undiminished perfection and goodness without creation" (p. 12). Beginning his retrieval of Aquinas in Chapter 2, Wittman describes Aquinas's conception of God's life as his eternal blessedness, "which grounds a circular construal of divine movement and activity that is primarily ordered to God in himself and secondarily to creatures" (p. 28). Chapter 3 correlates the circular divine movement of God's life *in se* to God's works in creation by describing the mixed relation that obtains between God and creation.

The following three chapters establish how Barth arrives at a revised "real" relation between God and creation through his theology of God's self-determination in Christ. Chapter 4 describes Barth's understanding of theological actuality, drawing together the nature of God's love, freedom, and "faithfulness" (p. 171). Chapter 5 explores how Barth reorients doctrines such as divine simplicity and uniqueness because of his underlying concern for the mode of theological predication. In Chapter 6, the final chapter on Barth's own theology, Wittman roots Barth's correlation of theology and economy in his Christological doctrine of election.

Chapter 7 brings these two historical accounts together, comparing Wittman's findings in the previous chapters to generate constructive suggestions concerning the relationship between theology and economy. This concluding chapter argues that an account that grounds the distinction between God and creation in an account

of God's perfect life in himself rather than in a self-determining decision is more capable of undergirding the church's confession of God as God in all his works.

Wittman's book is an erudite discussion of several consistently difficult concepts in contemporary systematic theology, including theological actuality, the nature of divine action, and the role of metaphysics in theological methodology. The main strength of the book is how Wittman keeps these concepts in view throughout the course of the study and carefully develops them from different angles. The prime example of this is the development of the concept of actuality through Wittman's discussions of Aquinas and Barth. Wittman argues that Aquinas views God's actuality as his plenitude of life in himself that allows for his activity in creation, whereas Barth construes actuality as a result or totality of God's nature and works. This difference illustrates the need to specify the logical relationship between God's acts and his inner perfection. For Wittman, this relationship must allow God's acts to be logically reducible to his perfection (pp. 283–84). On this understanding, then, Barth's understanding of actuality undermines his ability to maintain that God's perfection is intelligible apart from any reference to creatures. On the other hand, an account similar to Aquinas's, wherein actuality is understood as an "originating fullness" that also functions as the principle of all of God's economic acts, provides the basis upon which to confess God as God both in himself and in his acts in creation. This culminates in Wittman's most incisive suggestion, which is a critique of modern theologies that fail to "specify God's perfection as something logically antecedent to and intelligible without God's outgoing immanent operations," namely, that "it becomes difficult, if not impossible" to demonstrate that creatures do not in some way contribute to God's perfection (p. 284).

Actuality is only one example of the many nuanced discussions that are intertwined throughout the historical retrieval and brought to fruition in the final chapter. Others include the relation between being and activity, the nature of God's self-determination, and the role of nominalism and theological predication. In addition to this, Wittman shows a rare attunement to the connection between Christian ethics and the theological method of the two theologians, discussing at length the effect their understanding of pride had on their methodology (see, for example, page p. 62).

While the project's limited scope allows for sustained depth on the topics mentioned above, it also leads to a handful of instances where more context or argumentation might have been helpful to the overall argument. For instance, there are places where a reader might wish that Wittman engages more directly with the scholarship surrounding the topics that he addresses. This is especially true in the last chapter, where many of Wittman's suggestions implicitly challenge large portions of contemporary Barthian scholarship. While this is likely due to limitations both of space and focus, it does make it difficult for anyone except topic experts to place Wittman's reading of both Aquinas and Barth among the existing literature.

Another omission concerns the historical contexts of each theologian. For example, while demonstrating the logical similarities in how Hegel and Barth conceptualize actuality, Wittman makes it clear that he is not attempting to draw genetic similarities but is only heuristically comparing them. While this is certainly a more conservative and economical approach, it leaves unspecified the generally modern commitments that lead a theologian to understand actuality as ‘resultant’ and why these commitments differ so significantly from those of Aquinas. Though this is likely due to the scope of Wittman’s work, this omission represents a lacuna of historical explanation that might have been somewhat filled in various sections by a handful of footnotes.

Wittman’s book, while highly technical and at points quite dense, provides an excellent example of how historical retrieval, attention to the biblical text, and contemporary theological concerns might continue to intersect in theological literature. When working through this volume, the reader should remain attentive to the themes of divine actuality, the relationship between being and act, and the effects of the methodological commitments of each theologian. While this book is not well-suited undergraduates in their first few years, advanced students and scholars interested in the current research around the relation between the Creator and creation will benefit from Wittman’s careful analysis and suggestions.

Cameron B. Crickenberger
University of St Andrews

Ortlund, Gavin. *Theological Retrieval for Evangelicals: Why We Need Our Past to Have a Future*. Wheaton, IL: Crossway, 2019, pp. 218, \$21.99, paperback.

Gavin Ortlund is the senior pastor at First Baptist Church of Ojai in Ojai, California. In addition to the book being reviewed here, he is the author of a number of books, including *Anselm’s Pursuit of Joy: A Commentary on the Proslogion* (Catholic University Press of America, 2020), *Finding the Right Hills to Die On: The Case for Theological Triage* (Crossway, 2020), and *Retrieving Augustine’s Doctrine of Creation: Ancient Wisdom for the Current Controversy* (IVP Academic, 2020).

Theological Retrieval for Evangelicals is neatly divided into two complementary parts. Chapters 1–3 comprise the first part and function as a sort of apologetic (or, as Ortlund terms it, a manifesto) for theological retrieval as a needed practice in evangelical spheres. In these chapters, Ortlund argues that retrieval of patristic and medieval theology is not a betrayal of protestantism, that such retrieval can provide the historical rootedness many evangelicals desire, and that the benefits of engaging in this work far outweigh the potential dangers. Indeed, these benefits launch Ortlund into the second part of the book, where he seeks to highlight and enact—in a distinctively evangelical mode—the manner in which theology before the reformation

can strengthen modern weaknesses and offer fresh ways for approaching ancient questions in contemporary context.

Chapters 4–7, then, are where the rubber hits the road and Ortlund moves into full-fledged retrieval mode. Interacting with the likes of Boethius, John of Damascus, Anslem, Irenaeus, Gregory the Great, Ortlund invites the reader to consider how their insights might prompt creative theological thinking with respect to fraught or neglected conversations surrounding the creator/creature distinction, divine simplicity, the atonement, and pastoral theology.

Ortlund's central argument is difficult to disagree with: namely, that protestant theology, specifically of the evangelical stripe, needs to begin playing with a full historical-theological deck. His apologetic for retrieval is well argued and addresses most, if not all, of the major objections one might imagine hearing from those who are uncomfortable engaging pope-sanctioned theology. Indeed, this charitable desire to extend the evangelical theological purview is palpable throughout the book and is one of its central virtues. Thus, when it comes to providing a lucid and persuasive case that evangelicals should engage in theological retrieval, the book is both successful and winsome.

When it comes to modeling theological retrieval in the second part, the results are a bit more varied. Chapter 6 is where the process of retrieval feels most thoroughly and fully fleshed out. Here, Ortlund draws Irenaeus and Anslem together in an effort to show how recapitulation and satisfaction need not be at odds when giving an account of the atonement. Not only does he paint a clear picture of why this would be a helpful intervention in contemporary atonement debates, he also effectively appeals to the Transfiguration narrative in support of such a rapprochement. Thus, he demonstrates both *that* patristic and medieval theology offer fresh solutions to modern problems and *how* one might go about retrieving and applying those solutions. Chapter 7 is similarly successful in both respects when engaging Gregory the Great's pastoral theology. However, while chapters 4 and 5—on the Creator/creature distinction and divine simplicity respectively—clearly and persuasively make the case that the tradition has something to offer, they provide a somewhat less clear vision for what it means to appropriate and apply these novel solutions to contemporary debates. Given that these topics are both deeply complex and less likely to be at the forefront of the average evangelical's imagination than the atonement or pastoral theology, more elaboration on this front would have been helpful.

While it does not undermine the substance of Ortlund's argument, it is worth noting that there is something of a tonal shift between the two parts. Whereas his apologetic for theological retrieval seems to be pitched at evangelicals broadly construed, his case studies in retrieval are distinctly more academic in nature and as such seem aimed at a, if not different, then more restricted audience. A good example of this is his brief description of how divine simplicity both featured in and bolstered the worship of ancient theologians (pp. 123–26). While how this might be the case

may be apparent to the trained theologian, it will be considerably more opaque to the wider evangelical audience at which the first part seems aimed.

Ultimately, though, Ortlund hits his mark. Indeed, insofar as the target audience is restless evangelicals with some prior theological acumen, he not only leads them to the edge of retrieval, he also helpfully unearths the insights of ancient theologians in a manner that may just make them want to dive in. Furthermore, the student of Christian theology who engages this text will come away with a certain sense of awe when it comes to the breadth and depth of the tradition in which they stand. Such awe and the impetus it provides are surely indispensable for the theological task.

Koert Verhagen
University of St Andrews

Cole, Graham A. *Faithful Theology: An Introduction*. Short Studies in Systematic Theology. Wheaton, IL: Crossway, 2020, pp. 118, \$14.99, paperback.

Graham A. Cole, dean and professor of systematic and biblical theology at Trinity Evangelical Divinity school, opens Crossway's *Short Studies in Systematic Theology* with his inaugural volume, *Faithful Theology: An Introduction*. Along with Oren R. Martin, Cole serves as an editor for the series. In the preface, they note the purpose of this new line of books: "This series ... aims to present short studies in theology that are attuned to both the Christian tradition and contemporary theology in order to equip the church to faithfully understand, love, teach, and apply what God has revealed in Scripture" (p. 11).

Cole's introduction opens with a question: "How are we to get better at talking and thinking about God?" (p. 13). Here he concerns himself with a piece of prolegomena: *method*—but not just any method. The title of the book reveals his cards here: Cole is interested in *faithful theology*; after all, why would anyone content himself with anything less? He clarifies, "This book is about the method to use in doing faithful theology: faithful to God, faithful to God's words" (p. 14). The subsequent chapters discuss five elements of faithful theology.

Chapter 1 argues that "Doing theology needs a secure epistemological base. God's word written is that base" (p. 37). Following Reformed teaching, he says, "Scripture is vital to doing theology in an evangelical way. Why?" he asks, "Because God has spoken and unveiled his mind, his will and his ways ... Scripture is the Spirit-inspired, inerrant, and infallible crystallization of the divine discourse" (p. 20). Scripture holds ultimacy for formulating doctrine and serves as distributive guideline for faithful theology's elements in Cole's account. Yet, this does not lead to a sort of "just me and my Bible" hermeneutic.

In chapters 2–3, Cole demonstrates that "Theological thinking is contextual thinking" (p. 66). He acknowledges "no one reads Scripture in a vacuum" (p.

40). And while “Scripture constitutes the final court of appeal in an evangelical methodology” (p. 41), “Doing theology wisely means learning from the past” (p. 41). Nonetheless, “whatever tradition we stand in needs to be open to reform by the word of God. This is because Scripture ... is the ruling norm (*norma normans*), while tradition is a ruled norm (*norma normata*)” (p. 52). Scripture’s ultimacy established in chapter 1 determines the “authority” and usefulness of tradition. Cole then situates theology in space and time in our fallen context—what he, harking on Romans 8:22—calls a context of “a ‘groaning’ creation awaiting its liberation” (p. 56). Cole is not entertained by hypotheticals, and in his view, neither is theology. Theological reasoning attends to reality because that is the only domain in which it exists, and this economy includes creation, fall, redemption, and consummation. With reference to the fall, *faithful* theology requires its practitioner to possess a proper attitude wherein “Virtues play a role in doing theology, and humility is key ... The unteachable theologian is an oxymoron” (p. 60).

Chapter 4 posits that wisdom is integral for relating Scripture, tradition, and the context of the fallen world. Part of wisdom’s value is its confession of the Creator-creature-distinction—“God is God and ... we are not” (p. 69)—which stems from the “the fear of the Lord” (p. 69; cf. Prov 1:7). What is theological wisdom? Cole answers, “In theology, wisdom is reasoning employed as the servant of Scripture and not as the master of Scripture” (p. 70). Nonetheless, theology employs redeemed reason. Part of reason’s importance for *theological* inquiry as *sapientia* or “wisdom” is its utility “to make connections that aren’t foolish” (p. 85).

Chapter 5 discusses “the way of worship” (p. 87). Cole intertwines worship with the elements of faithful theology previously considered. Just like all of life, theology is meant to be an act of worship with “the requisite attitude toward God, which is reverence” (p. 101). Such a posture of theology’s practitioner precedes and impels worship. Theology practiced for the intellect’s sake is not worshipful; theology done for God’s sake is. To conclude his volume, Cole informs his readers that his method outlined in this book is not definitive, but illustrative. A key emphasis of his conclusion, however, teaches “life is lived *coram Deo* (before God). Our doing theology needs to be offered daily to God which is our reasonable worship ... Doing theology then is a way of loving God with our minds ... We do theology as disciples of Christ” (p. 105).

Cole’s work instructs the lay to talk about God faithfully, yet it also reminds the most astute theologians of their primary goal in theology. To faithfully “do” theology, one must follow Scripture, be guided by the Christian tradition, recognize our fallen state, use wisdom, and worship God with our everything. Pastors and lay interested in theology will benefit from Cole’s work. The volume enjoys brevity and offers generous accessibility. However, its simplicity does not detract from academic accuracy. Formal students of theology would do well to read this book to be reminded of (1) the content of theology and (2) the goal of theology—God’s glory

enjoyed by his saints. Cole's book was a joyful surprise, covering both the material, methodological, and moral dimensions of theology. Nonetheless, the book leaves one question open for consideration.

Readers may ask: "What role does natural theology play, if it does have a place in 'faithful' theology?" There is little doubt to say that in Cole's program of faithful theology, the claims of natural theology must align with Scripture (p. 92), but a sufficient account of the content and manner of natural theology, as well as examples of natural theology, seem to be wanting (p. 92, n. 16). However, this question or critique is one of omission and bears little to no significant import on the book's usefulness.

I eagerly recommend this book for at least three reasons. First, though this volume is simple, its historical bearings bring forth riches from the Christian tradition while utilizing trustworthy contemporary voices as guides through the halls of the Christian faith. Those who desire to incorporate church history into Scripture-based theology find an instructive work here.

Second, Cole's account serves as a great corrective for what some might consider systematic theology's *modus operandi* as merely collating Bible verses to form principles and teachings. While there is a place for proof-texting (p. 81), theology is not *merely* collecting verses and data to form a point or teaching, for theology includes wisdom and "wisdom is not reducible to the accumulation of data" (p. 69). Cole's treatment of systematic theology bears more fruit, as it captures reason's place in forming a coherent account of all that must be true

Third, Cole's work provides a constant and convicting heart check. One who reads this little work is constantly reminded that faithful theology requires its practitioner to be a certain sort of person who exemplifies intellectual and moral virtues, preeminently, humility.

Cole's short volume contributes well in the recovery of systematic theology. While today's culture and academic circles often are cold to Christianity and theological studies, Cole's little book warms and kindles our hearts to worship the triune God who has made himself known in the person and work of Jesus Christ.

David Larson
Bethlehem College & Seminary

Van der Kooi, Cornelis and Gijsbert van den Brink. *Christian Dogmatics: An Introduction*. Translated by Reinder Bruinsma with James D. Bratt. Grand Rapids, MI: Eerdmans, 2017, pp. xiv + 806, \$45, hardback.

In this wonderfully rich one-volume introduction to Christian theology, two seasoned full professors who work in a wide-array of traditional and interdisciplinary specialties at Vrije Universiteit Amsterdam have come together to offer an up-to-date entry-level textbook to the field that is, for the most part, both appropriately thorough

and lucidly accessible. I say “for the most part” because there are several places in which, with regard to content, more should have been said or covered, and there are a few instances in which the syntax could have been more clear (e.g., when referents like “the latter” and “the former” have been used in a somewhat confusing manner). While the English edition at hand (2017) is at times more current than the critically-acclaimed Dutch original (2012) with regard to certain discussions and especially their associated bibliographic materials, the authors’ editorial decision to rely less upon “sources that are available only in Dutch” for the present translated version is somewhat unfortunate as there are certainly some who would have benefited from such quotations and citations perhaps being included in footnotes (cf. pp. vii-viii). This very minor scruple aside, the volume as a whole more than handsomely succeeds in its aim of providing, in broad brush stroke, “a contemporary account of the faith” (p. xii) through its critical description and constructive weighing of historic and contemporary theological options. Along such lines, the book serves, in both intention and effect, as a very good starting point for further deliberation and discussion.

That said, Kooi and Brink’s coverage of prolegomena (chs. 1-2), theology proper (chs. 3-4), and revelation (ch. 5) is followed by that of creation and providence (ch. 6), theological anthropology (ch. 7), sin and evil (in which is found the topic of theodicy) (ch. 8), covenant (in which the standing of Israel within Christian thought is the main focus) (ch. 9), Christology (chs. 10-11), pneumatology (ch. 12), scripture (ch. 13), ecclesiology (ch. 14), justification and “transformation” (instead of “sanctification”) (ch. 15), and finally, eschatology (ch. 16).

Such a thematic ordering suggests the heavy influence of twentieth-century impulses within Protestant theology. This can be most clearly discerned from the authors’ prioritizing of the doctrine of the Trinity (ch. 3), not only as being placed before other aspects and attributes of the doctrine of God (ch. 4; cf. p. 113), but also as being discussed prior to the doctrines of revelation (ch. 5) and scripture (ch. 13)—two loci which, different from more traditionally conservative systematic theologies, have here been separated from each other (by eight whole chapters) as well as from the overall discussion surrounding prolegomena (chs. 1-2). In this regard, the relocation of the doctrine of scripture so that it directly follows and thus explicitly flows from pneumatology (ch. 12) is a move reminiscent of Stanley J. Grenz’s *Theology for the Community of God* (1994; reprint, 2000). Insofar as Grenz’s late placement of scripture was a source of controversy amongst those of conservative evangelical persuasion who adamantly maintain biblical inerrancy and its methodological importance for theology overall, Kooi and Brink’s thematic separation of scripture from revelation and from prolegomena, along with their viewing of the “diversity” of scriptural interpretation “as a virtue” (p. 568), will likely raise similar eyebrows. Their endorsement of the recent push for a “theological interpretation of scripture” (pp. 554-61), as has been formatively influenced by Karl Barth’s doctrine of scripture

and its trinitarian contours (cf. p. 558; pp. 561-64), might also be critically received with suspicion by the same constituency—even if, ironically, this relatively new movement is mostly being proposed and advanced from within evangelicalism itself. Nevertheless, these moves concerning the place and appropriation of scripture are indirectly reflective of Kooi and Brink’s opinion—shared by many today—that “it is impossible (as Frame proposed) to go back to a pre-Barthian nonchristological understanding of the doctrine of God” (p. 147).

On a somewhat different note, the contemporary currency and relevance of Kooi and Brink’s work is underscored by their chapter on revelation (ch. 5), which highlights revelation’s indirect nature (pp. 167-71) as well as seven proposed models for revelation that have mostly arisen within the twentieth century (pp. 171-81). Also included in this chapter is a survey of approaches generally taken regarding Christianity’s relationship to other religions—another sign that the work is up to speed with the times (pp. 190-97). This theme will appear again in Kooi and Brink’s refocusing of the notion of covenant through a dedicated discussion of Israel, which they rightly describe as being “the raw nerve in Christian theology” (ch. 9). In this regard, the authors helpfully reframe Christianity’s mode of engagement with contemporary Judaism as being in the realm of “dialogue” instead of “mission” (cf. 344-45), en route to a rejection of supersessionism in favor of a reframed “theology of incorporation,” in which it is the gentiles that, in Christ, “*have been incorporated in the already existing covenant with Israel*” rather than the other way around (p. 359, *emphasis in original*).

Kooi and Brink’s chapter on the Trinity (ch. 3) also shows its contemporary relevance regarding other religions through its attempt to “provide a handle for talking with Muslims about the doctrine of the Trinity against the background of monotheism and Islam” (p. 75; cf. pp. 104-6). This is followed by a section seeking to grasp the “practical significance of the doctrine of the Trinity” (pp. 107-10), in which is featured some introductory comment on the social trinity and its socio-political significance (pp. 109-10). Notably missing here, however, is explicit mention of how the notion of “participation in the Trinity” ought to carry significance for one’s everyday life as a believer and for one’s ministry and service in the church and in the world. Inclusion of this missing piece would only strengthen the authors’ desire to situate the doctrine of participation as being “a bridge between justification and sanctification” (cf. ch. 15, esp. pp. 680-86). Their noble attempt at asserting the importance of participation along such lines fails, however, to give the theme of adoption both sufficient attention and necessary prominence. I believe this glaring oversight is mainly due to Kooi and Brink’s understanding of participation as being “a bridge between” rather than as being “the source of” justification and sanctification (not to mention adoption). In this regard, their overemphasis upon justification (as the solution to the perceived problem of guilt rather than, for example, shame or fear as being the primary consequence for sin) reveals the work’s theologically western

orientation (cf. pp. 651, 653-63)—a point acknowledged but not rectified by the authors (pp. 659-60).

On a more positive note, Kooi and Brink's chapter on "justification and transformation" (ch. 15)—which is noticeably placed *after* rather than *before* their chapter on ecclesiology (ch. 14)—is up-to-date in that it seeks to engage not only with the Finnish interpretation of Luther, but also with the New Perspective on Paul (pp. 676-80). The discussion of eschatology (cf. chs. 7 and 16) is also profound for its locating of heaven and hell as being outside of time and space—a move that raises interesting questions about the intermediate state (cf. p. 272; pp. 746-47). Not enough is said, however, about important proposals concerning "second-chance theology" (p. 747) and "annihilationism" (p. 749).

Altogether though, students, pastors, academics working in areas other than theology, journalists, and really, "all those who are interested in theology" (p. xi) will find Kooi and Brink's book to be of great value. Each chapter opens with a helpful outline of the chapter's aims, as well as several thought-provoking questions which serve to help readers make meaningful connections to the forthcoming material. These also will be especially useful for beginners in theology.

Clement Yung Wen
China Evangelical Seminary, Taiwan

Gibson, Scott M. and Matthew D. Kim, editors. *Homiletics and Hermeneutics: Four Views on Preaching Today*. Grand Rapids, MI: Baker Academic, 2019, 192 pages, \$21.99, paperback.

What is the influence of hermeneutics to the task of preaching? Scott M. Gibson, the David E. Garland Chair of Preaching and director of the PhD program in preaching at George W. Truett Theological Seminary, Baylor University, and Matthew D. Kim, the associate professor of preaching and ministry at Gordon-Conwell Theological Seminary, have collected four leaders in the field of preaching to weigh in on this important discussion: Bryan Chapell, former president and chancellor of Covenant Theological Seminary; Abraham Kuruvilla, senior researcher professor of preaching and pastoral ministries at Dallas Theological Seminary; Kenneth Langley, adjunct professor of preaching at Trinity Evangelical Divinity School; and Paul Scott Wilson, professor of homiletics at Emmanuel College, University of Toronto. As established authors in the field of homiletics and former presidents of the Evangelical Homiletical Society, editors Gibson and Kim were excellent choices to facilitate a discussion about the interplay between hermeneutics and homiletics among these able evangelical scholars of preaching, and voice their own perspectives at the conclusion.

Gibson and Kim set the table for the conversation among the scholars in the introduction. After identifying the inescapability of preaching from one's own stated or unstated perspective, the editors note their purpose, "This book is about

teasing out the theological presuppositions of approaches to preaching. That is, we want to explore the hermeneutic that lies behind one's theology of preaching" (p. xii). Four hermeneutical approaches are discussed in the subsequent chapters: *redemptive-historical* (Chappell), *christiconic* (Kuruville), *theocentric* (Langley), and *law-gospel* (Wilson). Though other perspectives could have been discussed, these were highlighted because "these reflect the current streams of thought in evangelical hermeneutics and homiletics" (p. xii). The editors are to be commended for their efforts to facilitate this conversation. Incorporating different viewpoints can encourage homiliticians to learn from theological traditions that are different from their own. With the rise of social media and the ability to create echo chambers with ease—though sometimes unintentionally—books like this help preachers locate potential blind-spots, assist preachers in sharpening weak areas of argumentation, and can deepen convictions already embedded in how one views the Bible and the task of communicating its truth to others.

Chappell first promotes a *redemptive-historical* view, which utilizes biblical theology to "show how each text manifests God's grace in order to prepare and enable his people to embrace the hope provided by Christ" (p. 8). In order to preach in a Christ-centered way, Chappell utilizes his Fallen Condition Focus, found in his book, *Christ-Centered Preaching*, to ask: "What does this text reflect of human nature that requires redemption?" (p. 16). Next, Kuruville puts forward a *christiconic* view where he is concerned to determine, "what the author is *doing* with what he is saying in that particular text in order to elicit valid application for the readers" (p. 51). Building upon his book, *Privilege the Text!*, he says the Bible "projects a world in front of the text—God's ideal world, individual segments of which are portrayed by individual pericopes" (p. 55). Therefore, the task of preaching is to invite people into this ideal world. Since Jesus is the only one to perfectly live this world in front of the text, each pericope highlights a different characteristic of Christ, the perfect man. The written word of God functions christologically because it "depicts the incarnate Word of God" (p. 59). As a preacher expounds pericope by pericope, God's people gradually embody characteristics of Christ and are shaped into his image. Next, Kenneth Langley describes a *theocentric* view, which in essence means that "preaching is manifestly God centered" (p. 82). He sees a danger in only making Christological and soteriological connections in preaching, which limits other important topics and connections necessary for shaping a biblical worldview. Finally, Paul Scott Wilson puts forward the *law-gospel* view, preferring to use the words trouble and grace in articulating a traditional Lutheran view of preaching. The dual purpose of the scriptures is to use the language of Isaiah 19:22, to strike and heal. Drawing heavily on his previous book, *The Four Pages of Sermon Preparation*, Wilson says the purpose of preaching is to preach the gospel, and he articulates his methodology of how to accomplish this task.

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Similar to the other multiple views books, *Homiletics and Hermeneutics* was easy to follow due to the structure. Each of the contributing authors had a chapter articulating their position, with the other three providing a gracious response in areas of agreement and disagreement. For each view, the authors advocated their proposed view by discussing the biblical, theological, homiletical, and applicational rationale. Doing so allows the reader to step into the laboratory with each homiletician in order to see not only the *how*, but the reasons *why* they do what they do. This is an invaluable experience for one wanting to think deeper about the theory of preaching or who has a desire to apply these ideas practically to their weekly sermon preparation.

There are a number of issues and concerns repeated throughout the book, which are necessary for preachers to think carefully about. First, there is a concern from the writers about if and how one should preach Jesus in every sermon. The second concern in question form, closely relates to this: How is one to preach a sermon from the Old Testament? In more provocative words—Would a sermon from an Old Testament passage be preached differently in a synagogue on a Saturday than at a church on the Lord’s Day? A third issue preachers must think through is how much attention should be given to the immediate and canonical contexts and the relationship between the two contexts. Finally, the related issues of application and sanctification were discussed. How does a preacher move from meaning to application? Furthermore, how should sermons be developed that promote growth in Christ and the shaping of biblical worldviews?

During Christian conferences, organizers frequently offer a panel discussion among the invited speakers. These opportunities prove beneficial to an audience in that various perspectives are showcased in fair and informative ways. This book possesses the tone of a panel discussion among colleagues on a conference panel. Each contributor offers a perspective within the current stream of evangelical homiletics with an appreciation of other evangelical options. As such, this book can be useful as an introduction into the current state of evangelical homiletics for pastors or as a supplemental textbook for a class on hermeneutics and/or homiletics. Readers will likely find areas of disagreement, but most will be sharpened through the process of reexamining their approach to interpretation and proclamation of the Bible. Thus, this book offers a step forward as preachers grown into faithful communicator of the sacred text.

Scott Lucky
Parkway Baptist Church

Tan, Siang-Yan. *Shepherding God’s People: A Guide to Faithful and Fruitful Ministry*. Grand Rapids: Baker, 2019, 263 pages, \$22.99, paperback.

Originally from Singapore, Siang-Yang Tan (PhD, McGill University) serves as professor of psychology at Fuller Theological Seminary and senior pastor of the First

Evangelical Church in Glendale, California. Tan has authored fourteen books and serves in editorial roles for several academic journals. If only a single word were used to describe this volume, one might settle on “comprehensive.” Indeed, this is how John Ortberg describes the book in his preface. A quick perusal of the table of contents, and a thorough reading of its content reinforces the comprehensive nature of this overall project. From the beginning of the book, readers sense Tan’s commitment to plunge into the deep waters of pastoral ministry. Guided by an expert with more than thirty-five years of experience under his belt, this volume comprehensively covers the critical aspects of a faithful shepherding ministry.

Divided into two overall sections, part one consists of the first four chapters. Here Tan introduces readers to select fundamentals of pastoral ministry: a biblical perspective on ministry, the essential role of the Holy Spirit, the spiritual life of a pastor, and the personal life of the pastor. In part two, Tan identifies sixteen primary areas of pastoral ministry and devotes a chapter to each area. Some of the topics covered in these chapters include traditional components of a church service (teaching, worship, etc.), leadership (mentoring staff, volunteers, working with church boards, integrity), church ministries (small groups, missions, counseling), weddings, funerals, and the always-difficult period of time when a pastoral change occurs. In each of these areas, Tan combines a wealth of personal experience and a deep reserve of critical research. While including aspects of his personal experience throughout the volume, the substance of his assertions are grounded within the biblical text and from church tradition. Thus, his presentation avoids the idiosyncrasies often found in similar volumes. Due in part to its scope, the amount of information presented in this comprehensive book is both its greatest strength while also being a conditional weakness.

How one approaches this volume will determine its suitability for integration into ministry. Because pastors have a wide array of concerns, it proves impossible to know what readers expect from a book on pastoral ministry. Some readers desire well-researched data, while others seek personal stories and experiences shared by an expert in the field. Some readers seek a specific list of things to do, while others want less of a list and more of a challenge to thoughtfully explore areas that may not have been top-of-mind prior to consuming the text. The challenges notwithstanding, this book has import for each interested reader. In John Ortberg’s preface, he claims “You might think of this book as a kind of career syllabus for pastors” (p. xii). This apt description aids in preparing the reader to tackle the material that follows. Each chapter contains topical lists related to the chapter’s material. The lists are usually numbered, comma-delimited, or parenthetical inserts. Quite often, a specific item in each list is then further broken down into another sub-list. Tan clearly indicates his sources, which are numerous, and the end of each chapter presents a list of recommended reading for further study.

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The comprehensive nature of Tan's work is seen primarily in its breadth, not depth. Tan's broad research forms an excellent foundation for his chapter materials, and the extensive lists proves exhaustive, even though readers may find his explanations lacking. Some are not explored in-depth, which is understandable given the need to limit the length of the book. Yet the lack of explanation stifles the application for some of the material. While none of the lists are superfluous, some deserve a dedicated chapter. Thus, a prospective reader would do well to take notes on the items that pique their interest or where the Holy Spirit nudges for further investigation, then consult the citations at the end of the book as a guide for what materials to use for more in-depth research and understanding.

Books on pastoral ministry run the entire gamut of styles. Because of the vast array of current monographs on pastoral ministry, readers can struggle to determine which ones are worth purchasing. If one is looking for a book that elucidates on years of personal pastoral experience through powerful, impactful stories, this volume will not suffice. If an individual is looking for a deep theological dive into one or two key areas of pastoral ministry utilizing deep exploration, cultural context, or detailed word study, one will not find this work fulfilling. Instead, Tan's volume presents a survey of pastoral ministry with thoughtful inclusions of and additional resources. As such, this volume best serves as a starting source for pastoral ministry. It may not contain the suggested answers a reader may expect to find on a given topic, but it provides a survey of thought on pastoral ministry topics and it points readers to resources they can use to find their own answers. As such, pastors from any expression of the Christian faith can feel good about adding this book to their personal reference collection.

Eric Odell-Hein

Columbia Evangelical Seminary, Washington

Lee, Ahmi. *Preaching God's Grand Drama*. Grand Rapids, MI: Baker Academic, 2019, pp. 175, \$22.99, paperback.

An experienced pastor and worldwide preacher, Ahmi Lee is Assistant Professor of Preaching at Fuller Theological Seminary in Pasadena, California. Her first book, *Preaching God's Grand Drama*, is a timely, theologically rich contribution to the field of homiletics. While other works, such as Eric Brian Watkins' *The Drama of Preaching*, have explored the dramatic dimensions of preaching in relationship to the redemptive-historical narrative of Scripture, Lee builds on the work of Kevin Vanhoozer and others to present a theodramatic homiletic in conversation with prevailing models of preaching. Specifically, the book reflects Lee's experience of feeling "caught" between two competing paradigms of preaching: "the text centered, so-called traditional preaching" model and "the reader-centered, conversational mode of preaching" (pp. 1-2). *Preaching God's Grand Drama* is her attempt to draw

upon the best of these two models to articulate a third way: theodramatic preaching, an integrative model of preaching that invites the Church to participate in God's past, present, and future action in the world.

The book is arranged into six chapters. The first chapter articulates and assesses the traditional homiletic. For Lee, the traditional homiletic is typically a deductive mode of preaching that linearly teaches propositional truth. While mindful that she is sketching a kind of "homiletical caricature," she states the traditional homiletic's assumptions can be captured in four metaphors: the herald, a banking transfer, a golden key, and a still-life picture (p. 9). Lee goes to great lengths to articulate the gift of this rich preaching tradition, especially noting its "unflinching trust in God's communicative ability to reveal himself and minister to his people through the reliable witness of Scripture" (p. 29). Still, she notes that this model is not without its potential weaknesses and dangers, such as misusing authority, cultivating an insular church culture, and delimiting sermon forms.

In chapters two and three, Lee surveys and critiques what she labels as the conversational homiletic, a view of preaching as "a shared ministry of the church" based on a communal meaning-making process (p. 51). Drawing on Lucy Rose, John McClure, and O. Wesley Allen as recent exemplars, Lee traces how the conversational model of preaching grew out of postmodern epistemological shifts and the emergence of the New Homiletic, a movement within homiletics that emphasizes the role of listeners, favors inductive approaches to preaching, and highlights how language constitutes reality (p. 36). Despite the diversity that exists among these figures, she argues they each propose a view of preaching that prioritizes social location, subjectivity and experience, and a decentralized pulpit (p. 52). Lee applauds several aspects of the conversational model, such as how it takes large-scale cultural changes seriously and insists that hermeneutics should be a hospitable practice. However, she offers a strong and substantive critique of the conversational homiletic's lack of confidence in Scripture's ability to authoritatively convey meaning and its reliance on a "community of readers to generate meaning from their experience of the text" (p. 77).

In chapter four, utilizing Hans Urs von Balthasar's description of theology as epic, lyric, and dramatic, Lee articulates a dramatic view of theology to reunite the traditional homiletic's focus on doctrine (epic) and the conversational homiletic's focus on life (lyric). Informed by Balthasar, N.T. Wright, Nicholas Lash, and particularly Kevin Vanhoozer, Lee's proposal for dramatic theology aims to uphold the "*coherence* and *consistency*" of the story of Scripture as it is embodied in diverse contexts in the world (p. 111; author's emphasis). Building on this notion of dramatic theology, the fifth chapter sketches Lee's theodramatic homiletic. In brief, a theodramatic homiletic conceives of preaching as a performance of the story of the gospel through which the church is reoriented toward "the reality of being in Christ" as they participate in God's mission in the world (p. 144). The final chapter

considers four perspectives that guide a theodramatic homiletic: retrospection (attending to God's work in the past), introspection (attending to God's work in us), extrospection (attending to God's work in the world), and prospection (attending to God's future work).

Preaching God's Grand Drama is a wide-ranging, substantive theological account of preaching as a theodramatic practice. In less than 200 pages, Lee offers a clear, balanced, and nuanced treatment of the drama of preaching in the context of major contemporary homiletical models, the changing Western epistemological milieu, and prominent theological voices on theology and narrative. In addition, while unable to provide an extensive biblical and historical foundation for her proposal, Lee offers several illuminating Scriptural soundings throughout the book as well as intriguing brief allusions to figures in the history of preaching (e.g., pp. 7, 87, 126, 130, 151-152). While some may quibble with Lee's presentation of the traditional and conversational preaching models, in general, her work is fair and judicious—especially given the careful qualifications she makes throughout the book. Of course, Lee's engagement with a diversity of perspectives by necessity limits her exploration of some voices and traditions. For example, while the book does briefly mention African American preaching in relationship to conversational preaching, a future project might explore how African American preaching traditions could enrich the theory and practice of theodramatic preaching (p. 37). As James Earl Massey asserts in *Stewards of the Story* (Westminster John Knox, 2006), the Black church has often conceived of preaching as “telling the Story.” Furthermore, while Lee acknowledges that issues of “methodology, sermon forms and language, and delivery” are outside the scope of her present study, a sample of a theodramatic sermon would have coupled well with her stimulating insights and questions in the concluding chapter of the book (p. 5).

Preaching God's Grand Drama is an important work that proposes a fresh paradigm on preaching that is biblically alert, historically aware, and theologically anchored. Pastors, preachers, theologians, and students of all backgrounds will benefit from Lee's insightful treatment of preaching as a thoroughgoing theological practice. Students will particularly find the book a helpful introduction to some of the major theological assumptions that undergird traditional and conversational preaching models. For example, Lee's informed and respectful delineation of potential weaknesses and dangers of the traditional homiletic will be sure to stir reflection among those who are not prone to critique expository or expositional preaching models. Likewise, her extensive assessment of conversational preaching will be invaluable, especially for those who may not be familiar with this model of preaching and some of its philosophical and hermeneutical assumptions. Students who are acquainted with Kevin Vanhoozer's scholarship, especially his response to George Lindbeck's cultural-linguistic model of theology in *The Drama of Doctrine* (Westminster John Knox, 2005), will likely get the most out of Lee's creative

and theologically robust proposal for a theodramatic homiletic. However, there is something for every thoughtful listener or preacher of sermons in this fine work. In short, Lee's exemplary book opens up new forays for understanding and practicing preaching as a dramatic act in the unfolding story of God.

Edgar "Trey" Clark III
Fuller Theological Seminary

Reed, Rick. *The Heart of the Preacher: Preparing Your Soul to Proclaim the Word*. Bellingham, WA: Lexham Press, 2019, xx + pp.216, \$13.99, hardback.

"Preaching is not just hard work; its *heart* work" (p. xvi). It seems apropos for Rick Reed to speak to this issue, a veteran of preaching and pastoral theology, with experience in the church and the academy. Dr. Rick Reed (DMin, Trinity Evangelical Divinity School) serves as the President of Heritage College and Seminary in Cambridge, Ontario, Canada where he is Professor of Homiletics and Pastoral Studies. He was Senior Pastor at the Metropolitan Bible Church in Ottawa for fourteen years. He has been a plenary and seminar speaker for the Billy Graham School of Evangelism and a master coach for Global Proclamation Academy in Dallas, TX. He is a regular contributor to the "Ask the Religion Experts" column of the *Ottawa Citizen*.

The Heart of the Preacher is a timely and insightful book that every practitioner of Christian preaching and pastoral ministry will want to explore. It is a tonic for the ailing ministry *heart* and a preventative to the potentially unhealthy preacher's soul. Reed's *heart* is to "help your heart as a preacher" (p. xviii). His goal is to "pass along the heart-level lessons God has been teaching me over the past thirty-plus years of preaching" (p. xviii). He organizes his work into two sections: *The Testing of a Preacher's Heart* where he highlights fifteen *heart-level* challenges. These tests – such as boasting, laziness, and failure "are commonly faced but not commonly addressed in preaching books or at pastoral gatherings" (p. xviii). Also, *The Strengthening of a Preacher's Heart* provides examples that God used in Reed's life to strengthen his soul to better proclaim God's Word. These tests are God-honoring and soul stabilizing, for "while we cannot keep our hearts from being tested, we can take intentional steps to get ready for the tests" (pp. xviii-xix). Reed graciously invites the reader to join him in the *demanding* work of *heart* work (p. xix).

Concerning preachers with *heart* failure, "They didn't lack aptitude or ability; they had a heart problem. In some cases, their hearts gave way to sinful attitudes and actions. In other cases, their hearts gave up from being worn down and hardened by the sins of others" (p. xviii). In *The Testing of a Preacher's Heart* we see that God desires to refine the preacher's *heart*, "He often uses the crucible of a preaching ministry to do it" (p. 1). In our preaching ministries we can become shipwrecked on many a selfish sandbar. How many have polluted their *hearts* from comparison,

insignificance, criticism or ambition? Reed reminds us that “we are servants and stewards—not celebrities, we must test our own hearts, but not fully trust our own test, Christ will evaluate our motives and not just our actions” (pp. 7-8). When we feel the urge to boast “we must let the cross have a lethal impact on our innate tendency to glory in our ministry impact” (p. 24). The preacher will face disengaged listeners, Blue Mondays and the temptation to be lazy or quit. Nevertheless, “The God who starts us as preachers sustains us as preachers” (p. 121). We fail, we suffer, and we experience pain and though “while we may not be able to publicly explain our pain, we can publicly proclaim God’s truth” (p. 110).

In *The Strengthening of a Preacher’s Heart*, Reed focuses on proactive measures of *heart care*, “We must not only play defense; we need to go on the offense. We must intentionally fortify our hearts” (p. 124). Through communion with God, delighting in Him, repenting of sin and allowing His grace to strengthen, the preacher cares for his soul. Reed asserts, “If I had to choose, I’d much rather step up to preach with my sermon unfinished than my soul unprepared” (p. 132). The preacher integrates the whole sermon process with prayer, and he studies *coram Deo* – before the face of God. Fortifying your *heart* means having to right-size your expectations, listen to your closest ally (your wife), make the most of your Saturday nights (soul preparation, not sermon preparation), and don’t kill the horse (take care of your physical body). Reed encourages us to highlight our salvation calling *before* our service calling, for if we get the order reversed, we “actually become dangerous in ministry. Instead of preaching to meet the needs of others, we preach to meet our own needs” (p. 165). Foundational to all proactive *heart care*, “When it comes to motivations for preaching, we sometimes miss the most basic of all motivators: love for Jesus” (p. 201).

Just a few strengths of note. *First*, the chapter on fear was encouraging, specifically the fear of “freedom from notes” in the preaching task. Several reasons may deter us – “I want to get it right”, “I do not have a good memory”, and “I do not want to embarrass myself” (pp. 60-61). Reed reveals a grim truth, “The desire to connect more deeply with our hearers should move us to get free from our sermon notes. Our motivation is not to impress but to impact ... Ironically, when tied to our notes, we actually draw more attention to ourselves” (p. 62). The goal is to internalize the message (*thought for thought*) rather than memorize (*word for word*). *Second*, in terms of leadership and vision, it is preaching that leads the way in casting a vision (p. 72) and “preachers set the climate for the congregation – that’s called leadership” (p. 73). The good news of Christ’s redemptive work is always at the forefront and a “gospel move” is integral to any expository message. This “gospel move” “grows organically out of the soil of every text we preach” (p. 74). *Finally*, a commitment to sound expository preaching. This conviction “will strengthen your soul to proclaim God’s Word” (pp. 143-144) and provides – more authority in your sermons (Word-based), more nourishment for your people, and more variety in your sermons (pp. 146-147). He rightly concludes that “the passage is not just the trailhead for the

sermon; it is the trail!” (p. 149). Only one minor limitation, while there are footnotes, it would have been nice if the publisher had chosen to include a bibliography.

Where does *The Heart of the Preacher* belong? This book is homiletically and pastorally rich and most certainly in the preaching endeavor we must remember, “The rhythms and routines we follow to keep our hearts not only prepare us to preach, they do something even more important: they draw us closer to Christ” (p. 208). *Heart* care for the preacher is not optional, “Guard your heart above all else, for it is the source of life” (Prov 4:23). This excellent work by Reed is recommended to: 1) the preaching novice, for traps to avoid and paths to follow, 2) to the experienced expositor who may be in need of a *heart* check-up, and 3) every homiletics professor as a companion work to preaching and pastoral ministry. This volume fits nicely on the preacher’s shelf next to Mac Brunson and James W. Bryant’s *The New Guidebook for Pastors* (B&H Academic, 2007) or Derek J. Prime and Alistair Begg’s *On Being a Pastor* (Moody, 2013). This is a must read for every preacher who takes his calling and his *heart* seriously.

Tony Alton Rogers
Southside Baptist Church, Bowie, TX

Swartz, David R. *Facing West: American Evangelicals in an Age of Global Christianity*. New York: Oxford University Press, 2020, pp. 322, \$34.95, hardback.

David R. Swartz, Associate Professor of History at Asbury University, has written a pathbreaking study of the complex interactions between American and non-Western evangelicals since World War II. *Facing West* deserves a broad readership and will become a standard text for students and specialists studying the changing demographics of evangelical Christianity and how they have reshaped evangelical culture, theology, and politics.

Equipped with extensive archival research and interviews, *Facing West* portrays one major theater in the seismic demographic changes in Christianity in the last century. In 1900, about eighty percent of all Christians lived in North America and Europe. In 2000, the clear majority of all Christians lived outside of North America and Europe. A change so large has affected all major Christian traditions, including and especially evangelicalism. Because of their commitment to missions and decentralized structure, successive generations of evangelicals spread the gospel and planted churches in Latin America, Africa, and Asia. Most of the new churches indigenized their leadership and, by the 1960s, began to significantly recontextualize Western evangelicalism for their own communities. The “global reflex” between the older, whiter, more affluent Western evangelicals and the newer, often poorer Global South evangelicals created both tensions and opportunities, which Swartz explores in detail (p. 6). Through nine chapters, each anchored in a year and city around the globe,

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Swartz narrates how evangelicals navigated the distribution of power within their sprawling community, the evolving theological emphases, and ultimately the way non-Western evangelicals levelled serious critiques against Western evangelicalism beginning in the 1970s.

These critiques, as Swartz shows, often centered on the Western evangelical tendency to prioritize evangelization (sharing the gospel and winning converts) over social justice (reforming society and improving material conditions). For the leaders of American evangelicalism, including Billy Graham, social transformation happened through individual conversions, and prioritizing social justice in the work of missions was regarded as a deviation from evangelicalism. The social gospel was what evangelicalism's primary American rivals, liberal Protestants, did. Outside the context of American Christianity, however, this division between evangelization and social justice made little sense. For Christians in Peru, or Ghana, or India the plight of the poor and dispossessed was seen as inseparable from the need for individual conversion. Theologians such as Samuel Escobar and René Padilla diagnosed systemic or social sin as well as personal sin. Moreover, they claimed that Western nations, including the United States, had implemented sinful systems of racism, imperialism, colonialism, and exploitative capitalism. The legacy of Western Christian missions was thus mixed for Global South Christians—bringing the good news but also foreign domination and cultural influence.

Swartz traces the emergence of this Global South critique through the figures and events that brought evangelicals around the globe together. The major sites of interaction between American and non-American evangelicals were international conferences and within the structures of evangelical institutions including World Vision, the National Association of Evangelicals, and the Lausanne Committee for World Evangelization. No single event was more consequential in Swartz's telling than the Lausanne Conference on Global Evangelization, held in Switzerland in 1974. This gathering—"the most important evangelical gathering of the postwar era"—consisted of more than 3,000 evangelicals from more than 150 countries (p. 87). The conference witnessed "the chastening of America...from many quarters of the Majority World," exposing divergent understandings of evangelization and social justice developing across the globe (p. 87). It also revealed trends that would only accelerate in coming decades: the growing influence of Pentecostal and charismatic theology on Global South evangelicals and, at the same time, the continued consensus among all evangelicals around relatively conservative social attitudes on sexuality. Swartz expertly captures the interplay between these various issues, and the unexpected ways evangelicals in different settings grappled with them.

Swartz's later chapters bring the story of the "global reflex" up to the present by profiling fascinating examples of American evangelicals adapting to foreign contexts. He examines the changing work of International Justice Mission (IJM), a non-governmental organization (NGO) founded in the 1990s to combat human

trafficking. For evangelicals, this often meant a focus on sex slavery in countries such as Thailand. In its early years IJM aggressively pursued high profile sex slave breakups, becoming known in Chiang Mai, the capital of Thailand, as “Cops for Christ” and using “Rambo” tactics (p. 240). In the wake of the terrorist attacks on September 11, 2001, IJM aligned with (and received aid from) the US government’s new focus on human trafficking. While this approach did produce some high-profile results, ultimately it proved less effective at solving the intractable systems that enabled human trafficking. Over the course of the 2000s and 2010s, IJM radically changed its tactics while keeping the same goals. “The twenty-first century social justice movement,” Swartz writes of IJM, World Vision, and the Lausanne Movement, “took a more flexible and diverse shape” (p. 241). In Chiang Mai, IJM began to prioritize understanding cultural context, partnering with existing local organizations, and addressing systemic problems alongside individual bad actors.

Swartz ends *Facing West* by examining American evangelical responses to the changing demography of the United States. While Boston, and New England more generally, is one of the U.S.’s most secular regions, the growth of immigrant and non-white evangelical churches is a notable exception. The year 2045 is when demographers forecast the US will become a majority-minority nation, and the same change is already well under way in American evangelicalism. Immigrant evangelical churches founded by Korean- and Spanish-speaking congregations, among many other languages, have brought with them the same changes in priorities that Global South evangelicals brought to the Lausanne Conference in 1974. Concerned about poverty, immigrant rights, and social justice, while also socially conservative, these evangelicals “simply do not fit the archetypal conservative–progressive binary as it stands in the United States” (p. 6). They are redefining what it means to be an evangelical, even as a significant white evangelical reaction has become entrenched in the ongoing “Christian Americanism” that defined early postwar evangelicals. Today, Christian Americanists resist or seek to reverse both theological and cultural changes in evangelicalism. Ultimately, in Swartz’s assessment, the contemporary moment is defined by these divergent attitudes toward the global reflex. That there is a powerful reflex, however, is not up for debate.

The most hopeful signs of change for Swartz is the growth of a “burgeoning evangelical multiculturalism” in some segments of the West (p. 283). This new evangelical milieu is theologically rigorous, socially engaged, and also a prophetic witness. In the United States, multiculturalism holds out the possibility that American evangelicals will “contextualize themselves” and rethink “the triumphalist paradigm within which they operate” (p. 299). Global evangelicals help drive home the point that, at their best, American evangelicals have also acknowledged: “modern American categories cannot contain an ancient and global faith” (p. 297).

Facing West is a crucial new entry into a growing scholarly conversation about the ways American evangelicalism has existed in international and global contexts.

Swartz's work should be compared alongside Melani McAlister's *The Kingdom of God Has No Borders: A Global History of American Evangelicals* (Oxford University Press, 2018) and Lauren Turek's *To Bring the Good News to All Nations: Evangelical Influence on Human Rights and U.S. Foreign Relations* (Cornell University Press, 2020). For students of biblical and theological studies, these works together highlight how historical contexts are critical to understanding the reading of the Bible and the production of theology. Without an appreciation of the changing shape of evangelicalism, it is difficult to accurately assess how and why evangelicals from different parts of the globe came to prioritize different aspects of their faith. Swartz's work significantly advances our understanding of these issues.

Daniel G. Hummel
University of Wisconsin-Madison

Baldwin, Erik and Tyler Dalton McNabb. *Plantingian Religious Epistemology and World Religions: Prospects and Problems*. London, UK: Lexington Books, 2019, pp. 315, \$95, hardback.

Baldwin and McNabb's *Plantingian Religious Epistemology and World Religions* is the first in-depth assessment of the prospects of extending Alvin Plantinga's strategy for defending the epistemic rationality of Christian belief to other religious contexts. To this end, the authors engage representative positions in Hinduism, Buddhism, Confucianism, Daoism, Judaism, and Islam for determining which, if any, are able to sustain something at least analogous to the Plantingian religious epistemological model. This project is important in light of the well-known *Pandora's Box* objection to Plantinga's religious epistemology: some are weary of Plantinga's theory if just any proponent of any major world religion can employ it to congratulate themselves for having epistemically rational religious beliefs.

The book is structured in four parts. The first introduces and defends the main outlines of Plantinga's religious epistemology; the second evaluates select eastern religions in their capacity for integrating that epistemology; the third evaluates Judaism and Islam with respect to the same question; and the fourth engages the aforementioned Pandora's Box problem. Ultimately the authors conclude that, while the Abrahamic religions have resources for developing Plantingian-type models of rational religious belief, the Eastern religious systems will struggle more considerably. Below I will pick out just some of the key stands in the authors' arguments, raising one or two concerns where applicable, before offering a closing assessment.

Readers looking for an accessible overview of Plantinga's religious epistemology and the discussion that has evolved around it since its introduction will certainly find it in the opening chapters of the book. Here the authors also advance some new lines of argument in defense of Plantinga's views; e.g., for thinking that intelligent design is necessary for proper function, for thinking that proper function is necessary for

warrant, and for bolstering Plantinga's well-known evolutionary argument against naturalism (EAAN).

With regard to the claim that intelligent design is necessary for proper function, I am not confident the authors say enough to dislodge a sensible naturalist conception of proper function. It is important for the authors that they accomplish this, not least because they later go on to identify the failure to invoke an intelligent designer as a key reason for thinking that Daoism and Confucianism, among other religious systems, are very probably screened off from adapting Plantinga's religious epistemology.

I think that our notion of "proper function" is very likely a *thin concept*—something like a roughly drawn sketch that might legitimately be filled out in different ways. One such way captures proper function by way of intelligent design, the other by way of natural selection. And so, e.g., I do not see why we cannot say that your heart functions *properly* when it pumps blood for either (or both) of these two reasons, stated roughly: (1) God designed and created your heart to accomplish this feat; (2) a heart's accomplishing this feat is a significant part of the explanation for why your ancestors were able to survive to reproductive maturity. Neither concept to me seems entirely correct nor incorrect—but useful for theorizing for this or that purpose. Baldwin and McNabb's central objection to the naturalistic notion is that it permits the acquiring of a new design plan in cases that disagree with our intuitive judgment (for details, see pp. 31-32). But this hardly strikes me as an argument that proper function could not coherently be conceived as a natural property, so much as simply reflecting the author's prior commitment to the first way of filling in the conceptual sketch.

In part two of the book, the authors proceed first to engage theistic and non-theistic versions of Hindu religious philosophy, for determining whether these systems are in position to adapt a version of Plantingian religious epistemology. The authors conclude that, partly owing to their viewing reality as "propertyless and qualityless Brahman," and partly owing to their rejection of an intelligent designer, the non-theistic strands of Hindu religious philosophy do not look promising on this score. Theistic versions like Visistadvaita Vedanta might fare better, the authors suggest, were it not partly for the reason that the view "maintains that individual souls are modes of the divine substance of Visnu," because it is "not at all clear how modes are the sorts of things that can have design plans" (p. 105).

But can I just register that Descartes thought that beliefs, among other mental states, were *modes of thought*. But why should that fact preclude us from thinking that beliefs have design plans? I should think a theist might find it natural to say, e.g., that even if beliefs are modes of thought like Descartes envisioned, they still have design plans, and a proper function to perform—namely, to purport to represent the world as it is. Perhaps more discussion on the metaphysics of modes might have been helpful here.

In part three the authors engage the non-Christian Abrahamic religions. While the authors are quite optimistic that these systems can accommodate Plantinga's epistemology, they do list some minor reservations that may interest the reader—viz., the fact that these religions seems to support obligations to have one's religious beliefs backed by evidence and argument; and, in the case of Islam, the fact that defeaters for Islamic belief may arise in connection with their seeming inability to rule out divine deception. Finally, the authors conclude with a rather rich discussion of strategies for answering the Pandora's Box objection. This discussion is particularly important since unless this objection is turned aside then Plantinga's religious epistemology is in big trouble, especially given the author's take that all Abrahamic religions are likely able to invoke that epistemology for defending their own non-Christian religious beliefs.

Portions of the book will certainly be of interest to anyone doing research in reformed epistemology, proper functionalism, religious disagreement, and comparative religions. The book is ambitious, as the authors themselves recognize. Some may find it too ambitious and would have preferred a reduction in scope. Still it certainly represents an excellent first pass on the questions it raises, and clearly reflects very diligent scholarship. This is sure to be the starting place for anyone curious about just how far and wide is cast the net of Plantingian religious epistemology.

Kegan J. Shaw
Anderson University

Williams, Richard N. and Daniel Robinson, *Scientism: The New Orthodoxy*. New York: Bloomsbury Academic, 2016. 208 pages. \$42.95.

As anyone in the academy will admit, the natural sciences have been extraordinarily successful. That success translates over into wonderful (even if sometimes dreadful) technological innovations: the light bulb, GPS, laptops, transportation, iPhones, vaccines, atom bombs, television, the Internet, the plane, telescopes, et al. The list is long and growing. The methods of science appear to be so powerful that some thinkers begin to ask themselves the following questions. What if one *needs* the sciences to *really* know anything at all? What if other disciplines have been using methods that do not lead to knowledge? Why is it that the sciences have a marked history of measurable progress that the other disciplines do not have (and if they do have it, why does it take so long, and why is it so small and inconsequential?)? If the methods of science have been this powerful, why are not such methods used in *all* domains of inquiry? Thus, if the sciences are the only way to have *real* knowledge of the nature of reality, then other disciplines seem to have two choices: either gradually go extinct (or fade into obscurity) or adopt the methods of the sciences to remain

academically relevant. Going extinct does not seem desirable and adopting other methods seems too Faustian. What are the non-sciences (or the soft sciences) to do? Well, thinkers are rightly pushing back. This book is an example of the push-back. Each academic contribution critiques scientism from a different angle. The book is not exhaustive (indeed, it cannot be) and so does not say everything that could be said against scientism. But it is an invaluable *part* of all that could be said against it. In the book, there are nine contributors, each pointing out a different way that scientism comes up short, including an excellent introduction from Richard M. Williams. Williams provides the reader with a helpful way each contributor approaches the *new orthodoxy*.

What is this *new orthodoxy*? The first step toward critiquing an idea is to understand it. Williams' introduction provides four features of scientism: method, imperialism, hubris, and naturalism. First, method has to do with how a discipline goes about getting its knowledge. In this case, the method will be *empirical*, which is a method that confirms what one can see, hear, touch, taste, or smell. In itself, there is nothing inherently wrong with this. Things begin to go awry when one argues that if a discipline does not use the method, it is no longer scientific. The discipline thereby loses that honorific title. For example, the philosopher may partly base her belief in the existence of universals using a method of reasoning that cannot be confirmed by what one can see, hear, touch, taste, or smell. The *new orthodoxy* then disqualifies philosophy for not being scientific. And if not scientific, then not knowledge. Second, imperialism is the idea that the *new orthodoxy* become zealots and seem to go on a crusade against other disciplines to convert them to their methods (perhaps calling it a *mission of mercy*). To the extent that such disciplines adopt such methods is the extent to which that discipline survives within the University and the academic community. Third, hubris refers to the over-confidence scientism has in the power and applicability of science's method(s). It is an over-stepping of the method's boundaries, thinking that its ways can either solve all problems or show why an alleged problem (according to a non-scientific discipline) is really a chimera. For example, given scientism, a literary critic who becomes a scholar of John Milton, and spends her career interpreting *Paradise Lost*, will not have knowledge of *Paradise Lost* unless she uses the methods of science. But literary criticism is not a hard science, or even a science at all. Scientism then assumes that because literary criticism is not scientific, it is therefore not knowledge nor could it be objective. Finally, naturalism is the idea that there is nothing supernatural. There is no God, gods, spirits, ghosts, or anything outside space-time and whatever space-time contains. It will only make sense, then, for the methods of science to go along with such a picture, and investigate the nature of reality with that naturalistic backdrop in mind. Why is scientism called the *new orthodoxy*? According to Williams, it is because the view has a new air about it. It is not *mere* academic disagreement. It is a monopolistic claim. The very weapons of disagreement are (if not scientific) rendered impotent, and the very success of its

method is itself reason to endorse its naturalism. It therefore threatens to colonize the academy with its methods, and force all the disciplines to subscribe to naturalism. Fortunately, scientism is seriously flawed.

The eight contributors provide the opportunity to touch on eight different ways to attack scientism (the book itself provides much more detail and many more *ways*). Daniel Robinson makes a case that scientific explanation and scientism do not sit well together. A scientific explanation involves reasoning from a set of data to a best explanation of that data. For example, suppose the car is not starting. Is the best explanation that there is something wrong with the car's engine, or is it that aliens tinkered with the engine? It would certainly seem outlandish to prefer the alien-explanation over the engine-explanation; the latter explanation is simpler, it takes into account more of what we already know (and so on). Scientists use the same method on a much larger (or a much smaller) scale. But here is the issue. What assurance does scientism have that such reasoning will not go against naturalism? To keep it from doing this, scientism will have to frontload such reasoning with a method that automatically commits itself to naturalism. If it does this, scientism itself is not purely scientific anymore; the frontloading becomes a philosophical add-on. It would be like affirming the unintelligibility of the English language in the English language. The affirmation is cutting one off from what it wants to affirm; the frontloading cuts scientism off from its claim to be purely scientific.

Lawrence Principe calls attention to the idea that science is more of a friend to religion than it is to scientism. This is not good for scientism, which will want to ally itself with science and against religion. Principe points out that history shows science growing out of a religious context. Many scientists were religious. It may look like science and religion are at odds now. But they were not adversaries when science began. That did not come until later. Principe argues that the reason it came later was because the times had changed. The religious began to see their religion as threatened by science; and scientists began to see that religion was in the way of its progress. As science began to change the way we understand the world, it was but a short step to thinking that science should be the only way to know anything at all, with religious people stuck in the mud. This is a hasty generalization. It could also be that science and religion get along with each other just fine, and that the scientist and the religious began to view science and religion in a way that doesn't do justice to the way science and religion related to each other in history.

Bastiaan van Fraassen argues that scientism is incompatible with empiricism. Remember that scientism's method of getting knowledge is empirical. But it also believes that naturalism follows from empiricism. What if empiricism does not necessarily lead to naturalism? What if empiricism leads to non-naturalism? What if the very method that scientism relies on leads to the conclusion that scientism is false? This is very easily seen if you remember the philosopher George Berkeley. Berkeley was an empiricist, but he was not a naturalist! He believed that the world

was a collection of ideas divinely communicated, i.e., mind-dependent where the mind is an immaterial substance that communicates ideas.

P. M. S. Hacker compliments Robinson in that it is a further reason to think that scientism and scientific explanation do not go together. Where Robinson talk about frontloading reasoning to the best explanation, Hacker makes the case that successful scientific explanations cannot go to support a metaphysic. Hacker works from within the growing discipline of cognitive neuroscience. Thinking goes on all the time. Thinking involves neurons. Cognitive neuroscience studies what goes when we think, and now such neurons are related to thinking. Consider the question of whether or not we have free will, a question that has been studied by philosophers for centuries. If such neuroscientists gave a scientific explanation for why the neurons in our brain are the way they are, and then says that such an explanation settles the metaphysical issue of whether or not we have free will, that is scientism. It is scientism because it oversteps science's boundaries. The nature of scientific explanation does not have anything to do with demonstrating a metaphysic. That is the job of philosophers.

Richard Swinburne's arguments demonstrate that because scientism implies naturalism, and naturalism implies determinism, and determinism is false, it follows that scientism is false. Determinism is the idea that there is no free will. If naturalism is true, it seems that humans are physical objects. If humans are physical objects, then they are subject to the laws of nature. If the laws of nature determine everything, it follows that humans are determined to act as they do. But there seems to be something that naturalism cannot account for. For example, a neuroscientist cannot open up my brain and observe my pain. One has privileged access to one's pain. It is private. The neuroscientist can find out about the pain by asking. Merely looking at neurons will not do the trick. Such private properties indicate that humans not only physical objects, since physical objects have all and only those properties that are public, open to view, able to be seen and documented by the neuroscientist. If humans are not only physical objects, then the laws of nature do not determine their actions, which means that determinism is false. If determinism is false, then naturalism is false. If naturalism is false, then scientism is false.

Roger Scruton shows that scientism is incompatible with the methods of the Humanities. One of the methods involved in the Humanities is an appeal to first-person, subjective experience. This harkens back to what Swinburne was talking about regarding the irreducible reality of private properties: only the person in pain knows they are in pain. In the Humanities, one discovers cinema, music, literature, poetry, philosophy, history, literary criticism, etc. Take Leo Tolstoy's *War and Peace* or Dante's *The Divine Comedy* or Soren Kierkegaard's *Fear and Trembling* or Thucydides' *The History of the Peloponnesian War* or C.S. Lewis' *A Preface to Paradise Lost* or Mozart's *Don Giovanni* or Francis Ford Coppola's *Apocalypse Now*. Scruton would say that such works of art, crafted by the private, subjective, first-person point of view of the artist bring about a world that science cannot get

to with its methods. Such beauty and insight gets at something real and worthwhile about the human condition. They allow us to vicariously experience transcendence, misery, elation, despair, and the seemingly unfathomable range of human experience and emotion. The methods of science exclude this. If scientism will only allow such methods, it will cut the human race off from this. Culture itself will be cut off. This is, once again, science overstepping its boundaries and becoming scientism.

Kenneth Schaffner argues that scientism is incompatible with neuroethics. Neuroethics studies the ethics of neuroscience, and how neuroscience itself is relevant to ethics. Scientism is incompatible with neuroethics because it depends on qualitative states of subjects who have phenomenal experiences and are able to access those experiences in a way that requires a first-person consciousness.

James Smith gives reason to think that scientism frames the entire debate about religion and science wrongly. This serves as a nice compliment to Principe's chapter. Smith argues that science is not sitting outside all contexts as a tribunal. It does not get to judge every other discipline while remaining itself unjudged, or even unjudgable. It is not that we have Nature on the one hand, discovered by science, and Religion on the other hand, which constitutes culture. Smith tells us that Science itself is a culture and so to pit Religion against Science is to pit one culture against another culture. Reframed in this way, one can see that rather than seeing the issue in terms of Nature vs. Culture, perhaps one could see how the different cultures reveal Nature in its own way. For example, science could tell us about the physics of nature; religion could tell us about the metaphysics, or even the origin, of Nature. Science might tell us about the evolution of Nature, whereas religion might interpret the meaning of such an evolution as having this or that intelligent guidance, or this or that purpose or *telos*.

The New Orthodoxy exposes the shortcomings of a scientific naturalism of which they are legion. Addressed from several disciplinary perspectives and from a sampling of some of the most important interdisciplinary scholars in the world, all who are in the humanities and in the sciences will benefit from reading this fine collection. Graduate students will also find a useful, albeit technical, survey of the issues concerning scientism. The present text would be a useful advanced text in undergraduate and graduate philosophy, humanities on topics of philosophy of science and theology and science.

Joshua R. Farris
Head of Alpine Christian School
Part-Time Lecturer at Auburn University Montgomery

Matthew J. Damore
University of Guam

Kinghorn, Kevin (with Stephen Travis). *But What About God's Wrath? The Compelling Love Story of Divine Anger*. Downer's Grove, IL: IVP Academic, 2019, pp. 157, \$18.

Kevin Kinghorn (DPhil, Oxford) is Professor of Philosophy and Religion at Asbury Theological Seminary. He has authored *The Decision of Faith: Can Christian Beliefs Be Freely Chosen?* (T&T Clark, 2005) and *A Framework for the Good* (Notre Dame, 2016) along with numerous articles and book chapters. While this book is written by Kinghorn, he acknowledges extensive dependence on the Biblical exegesis work of Stephen Travis (PhD, Cambridge), which is why Travis is referenced on the title page.

The issue of God's wrath is a practical point of contention in contemporary theology, as it has been throughout the history of Christian theology. In *But What About God's Wrath?* Kinghorn seeks to defend the thesis that God's wrath is a pattern of action of God "pressing on us the truth" of our sinfulness rooted in his love for all humanity (see p. 92). Kinghorn attempts to accomplish this in two ways. First, he provides a philosophical argument beginning with biblically and philosophically reasonable theological commitments for the conclusion that "God's wrath is entirely an expression of God's love, in specific contexts" (p. 2). Second, drawing on the work of Stephen Travis, he attempts to show how this thesis is supported by an accurate reading of the biblical texts.

Kinghorn begins by arguing that God's anger/wrath (he uses the terms interchangeably), while often accompanied by emotion, cannot be explained fully in terms of emotion; rather, God's wrath should be understood as a pattern of action with a particular purpose (Ch. 1). He then turns his attention to the nature of God, arguing that God is *essentially* loving, while the divine attributes of justice, holiness, and wrath are not essential to God (Ch. 2). He defines God's love as "*benevolence*: a seeking of others' well-being, a seeking of their fullness of life" (p. 26). From the truth that God is essentially loving, Kinghorn argues that God desires the well-being of every person, and that all his actions toward people will be benevolent (Ch. 3). From the premise that God acts benevolently toward all, Kinghorn proceeds to argue that God's concern for his glory, holiness, and justice are never at odds with his benevolence (Ch. 4). As a key aspect of the argument of Chapter 4, Kinghorn contends that justice is an expression of God's benevolence.

With these conclusions in place, Kinghorn returns to the subject of God's wrath (Ch. 5), arguing that God's wrath is the pattern of God's action of "pressing on us truths about ourselves" and the "kinds of truths about ourselves at issue here are truths about how we have acted sinfully toward others," (p. 92) others here including God. This process can be painful, but it is for our own good and so it is benevolent. Kinghorn argues that God's wrath is appropriate because humans are particularly prone to avoid acknowledging their sins (Ch. 6). He then addresses an objection to

his view, namely, that this concept of divine wrath is not severe enough to capture the biblical data. He argues that God's revealing the truth of human sin and unrepentance will cause severe suffering for those who do not respond with repentance, suffering that is appropriately described by the strong (though often analogical/metaphorical) scriptural language about divine wrath (Ch. 7).

In his final chapter (Ch. 8), Kinghorn addresses two issues. First, he argues that God's wrath is intended to lead to repentance; so, whether a human experiences God's action of pressing the truth of one's sin on oneself as continued wrath or as a catalyst for sanctification is up to the individual human. Second, he addresses the question of God's eternal wrath: if wrath is a catalyst for change, then how can we make sense of God's wrath after death when there's no possibility of repentance? His analysis here turns on a distinction. Those in hell do not experience God persisting in pressing the truth about their sin on them, and so, in that sense, do not experience God's wrath eternally. But they do get the outcome of rejecting God: eternal separation from God and all that is good, so "there is a clear sense in which they can be described as having eternally placed themselves under God's wrath" (p. 145).

Kinghorn's book has a number of strengths. One particular strength is the serious interaction with the particularities of Scripture. There are well over 250 entries in the Scripture index of the book, and I was impressed by the analysis of these texts in terms of the account of wrath that Kinghorn develops. As mentioned, Kinghorn acknowledges his dependence on the detailed biblical commentary on passages dealing with wrath provided by his colleague Stephen Travis, and Kinghorn has done a good job with explaining this material as he develops his philosophical argument. Probably the best example of this is the treatment of Romans 9, where Kinghorn argues that the proper understanding of this passage rests on understanding that it "is part of Paul's larger story of the complementary roles that Israel and the Gentiles are playing in God's grand plan of reconciling the world to himself" (p. 58).

Kinghorn also winsomely explains how God's glory, holiness, and justice are not at odds with divine love. One helpful argument Kinghorn gives on this score is that many of the attempts to pit holiness or justice against divine love assume that love apart from considerations of holiness and justice leads to permissiveness. But Kinghorn notes that love itself—as a concern for the well-being of the beloved—avoids the excesses of permissiveness without needing a motivation outside of the love itself (see pp. 69-79)

There are, however, some problems with Kinghorn's analysis. My first concern is the lack of interaction with the views of others in the Christian tradition, whether for or against Kinghorn's thesis. I have a colleague who, whenever we discuss a particular theological view, invariably asks, "Who in Christian history has held this view?" This is a good sentiment to have when doing theology; for, having a novel view in Christian theology is a *pro tanto* reason against it. While Kinghorn does not need to *focus* on the views of theologians through the centuries (the book is not a text

of historical theology), it would have been helpful for his case to interact with *some* significant figures from the Christian tradition. One important reason would be to point out to his readers that his thesis is not novel.

A second reason for interacting with the views of significant Christian theologians connects with another concern I have about this book. Kinghorn, for most of the book, provides little specific criticism of the position he defends. With the exception of his argument that love is not at odds with justice, where he interacts with arguments from Emil Brunner and Arthur Holmes (pp. 72-77), there is little interaction with clearly stated objections to Kinghorn's thesis and supporting arguments from other theologians or philosophers. By interacting with significant figures for Church history who disagree, he would have strengthened the case for his position.

This connects with another concern I have. Kinghorn's lack of interaction with opposing positions is significant for evaluating a key premise in his argument. Fundamental to Kinghorn's argument that God is benevolent toward all (Ch. 3) is his claim that the primary biblical model for describing divine-human relationships is God as father, and that "an earthly father would not merit the description *loving* if he ceased at any point to have his child's long-term well-being as an ultimate goal" (p. 47). But in order for this to support his conclusion that God acts benevolently toward everyone, the language of Scripture must refer to God as father of everyone. This, however, is a controversial claim. To pick just one example, while J. Gresham Machen acknowledged that *some* New Testament references indicate God can be conceived of as father of all people on the basis of God's being the creator and sustainer of all, he points out that "[o]rdinarily the lofty term 'Father' is used to describe a relationship of a far more intimate kind, the relationship in which God stands to the company of the redeemed" (*Christianity and Liberalism*, 1923 [reprint Eerdmans, 2009], p. 53). Simply assuming that the biblical language about God as father captures analogically his relationship with all people is a major problem for this position, which serves as a significant plank for Kinghorn's argument about God's wrath. (To be clear, I believe Kinghorn has sufficient philosophical and theological grounds to affirm universal benevolence without appealing to this biblical metaphor.)

One final issue: Key to Kinghorn's argument that divine wrath is not an emotion is that emotions are non-rational. He claims "the very nature of emotions . . . is that they propel us toward action without us having to make any rational judgments at all" (p. 20), and since God's activity is always intentional, we cannot understand divine wrath as an emotion. In this argument, Kinghorn assumes a non-cognitive account of emotions. While this may be the traditional view of emotions, there are many contemporary accounts that understand emotions as cognitive and evaluative (I think of the account of Robert Roberts or Robert Solomon). Kinghorn's lack of interaction with this view weakens his case for the nature of divine wrath.

With these problems noted, I still think this book serves as a good lay-level presentation of an argument that God's wrath should not be pitted against God's

love, but rather should be seen as an expression of God's love for all people. I take Kinghorn's argument to be fundamentally sound, and I see this position on God's wrath as fundamental for a grasp of who God is, so I commend this book for undergraduate theology courses and to pastors and thoughtful lay Christians.

Ross Parker
Charleston Southern University

De Florio, Ciro and Aldo Friderio. *Divine Omniscience and Human Free Will: A Logical and Metaphysical Analysis*. Cham, Switzerland: Palgrave Frontiers in Philosophy of Religion, 2019, pp. 264, \$80, Hardcover.

The problem of divine foreknowledge and human free will exists at the impasse of two seemingly independent, yet, arguably mutually exclusive propositions: that God has foreknowledge of future contingents and that human beings possess libertarian free will. Roughly stated, if God knows at some past time (say, the creation of the world) that tomorrow I will drink coffee for breakfast, then, when tomorrow arrives, it seems that I am not free to do anything other than drink coffee (call this the foreknowledge dilemma).

In their recently co-authored book, *Divine Omniscience and Human Free Will*, philosophers Ciro De Florio and Aldo Frigerio highlight an often overlooked aspect of the foreknowledge dilemma, namely, the metaphysics of time, arguing that solutions to the problem that do not account for the nature of time often are found wanting. Thus, the authors' *primary* goal is not to provide a solution to the problem; rather it is to evaluate the advantages and disadvantages of the most common solutions in light of differing metaphysics of time.

The book consists of six chapters. Chapter 1 (The Battle for Free Will) and Chapter 2 (Metaphysics and Logic of Time) provide a comprehensive layout of the foreknowledge dilemma, as well as a detailed layout of the logical and metaphysical framework the authors use to evaluate various solutions to the problem. Specifically, as it relates to the metaphysics, the authors define and detail the interplay between different ontologies (presentism, eternalism, growing block, and shrinking block), dynamics (A-theory and B-Theory), and topologies (open and closed universe) of time, as well as the underlying temporal logic of each view.

In Chapter 3, De Florio and Frigerio highlight two prominent revisionary solutions (what the authors call "extreme measures") – approaches that either re-define the traditional understanding of omniscience as lacking knowledge of the future or that re-define the notion of free will as one that lacks the ability to do otherwise – specifically, open theism and theological compatibilism, respectively. As it relates to Open Theism, the authors point out that, "From a conceptual point of view, the theses of Open Theism are coherent...The difficulties of Open Theism are...more theological than philosophical: is the concept of God advocated by the

open theists really in accordance with the God of the Bible?” (p. 92) On the other end of the spectrum, the authors argue that theological compatibilism is problematic, both philosophically (having to address the same issues faced by non-theological compatibilism) and theologically (specifically, as it relates to the loss of the free will defense for the problem of evil) (pp. 110-11).

Three moderate solutions are analyzed in chapters 4, 5, and 6: Ockhamism, Molinism, and the Timeless Solution, respectively. Methodologically, in order to parse out the more promising solutions from the problematic ones, De Florio and Frigerio place each position within differing temporal ontologies, dynamics and topologies, resulting in something akin to a cost-benefit analysis of each view. Somewhat surprisingly (and convincingly), the authors argue that all three views better fit within an eternalist framework. Some of the reasoning motivating this conclusion relates to the grounding problem: if, in order for a proposition to be true, there must exist something that makes it true, then what makes future contingents true?

The authors argue, for example, that for the presentist Ockhamist, “What is problematic is the combination of an open future with the statement that the future does not exist: in this situation, there is no ground for future truths” (p. 151). For the Ockhamist who holds to eternalism, the problem is resolved due to the fact that the future is on par ontologically with the past and the present (and, as a result, there is a grounding for future truths). This problem is amplified for the Molinist, where God not only knows future truths, but also the truth of future conditionals. De Florio and Frigerio argue that, even within an eternalist framework where past, present and the actual future truths can be grounded, “No past present or future states of affairs can be called for in order to ground the truth of [future conditionals]” (p. 190). This is a problem for the Molinist that the authors show is hard to resolve even on different metaphysical interpretations of time.

Regarding the Timeless solution to the foreknowledge dilemma, the authors argue that this view, again, fits well in an eternalist framework because “a timeless God can observe the entire temporal series and know the outcomes of free human decisions” (p. 256). In turn, there is no grounding problem for the advocate of the timeless solution.

One wonders why the authors do not address the possible solution of grounding the truth-makers of future contingents in the mind of God. This seems like a reasonable approach that some philosophers have taken and, if successful, eliminates many (if not all) of the difficulties of integrating solutions to the foreknowledge dilemma with the metaphysics of time. That said, the problem of divine foreknowledge and human free will lies at the intersection of a number of different disciplines, making it seemingly impossible for one book to cover every related issue.

De Florio and Frigerio conclude the book by putting forth a novel solution to the foreknowledge dilemma that combines a non-standard A-theory with a Timeless God, a view they call *Perspectival Fragmentalism* (see, pp. 240-256) Their solution

integrates Fragmentalism – the view that reality is fragmented, with each fragment “contain[ing] a privileged time (the present of that fragment), which determines the tense facts of that fragment” (p. 254) – with a perspectival semantics, where the indeterminacy of future tensed facts depends “not only on the instant at which it is evaluated but also on the perspective from which it is evaluated” (pp. 242-243). On Fragmentalism, neutrality (the thesis that there exists no privileged time) is affirmed, which distinguishes it from conventional A-theories.

With this dynamic of time and semantical framework in place, “a timeless God can be omniscient, since He can retain a constant epistemic relationship with all of the fragments, thus knowing all the propositions that are true in them” (p. 255). For instance, say at time t_1 I am deciding between choosing coffee or tea with my breakfast. At t_1 my decision is indeterminate. If, at t_2 , I choose coffee, my action becomes determined. A timeless God can know from the perspective of the configuration of the world at t_1 (fragment t_1) that my decision is indeterminate and, at the same time, know from the perspective of the configuration of the world at t_2 that I chose coffee.

De Florio and Frigerio’s model arguably address the foreknowledge dilemma given that indeterminacy (and free will) is retained, along with God’s foreknowledge of future contingents (all past, present and future fragments exist, similar to an eternalist ontology). In turn, the grounding problem is also impotent. That said, the authors move fairly quickly through their model, making it difficult at times to parse out some of the relevant nuances. Fragmentalism is a rather esoteric position, and its assimilation with perspectival semantics and a Timeless God – for a sufficient representation – to my mind requires more than the 15 or so pages the authors devote to the topic.

This point aside, it is hard to express the depth and intellectual rigor De Florio and Frigerio devote to their analysis of the problem of divine foreknowledge and human free will (especially in a short book review). Their work provides both the philosophical and theological communities with a crucial resource that will certainly aid future theories in resolving the foreknowledge dilemma. With a bit of work, the logical and metaphysical analysis done by De Florio and Frigerio allow the reader to grasp both the nature of the foreknowledge dilemma and the adequacy of the available solutions, better than any single text within the cannon of literature devoted to the topic.

Students in biblical and theological studies who are looking to get a better grasp on the problem of divine foreknowledge and human free will more specifically, but also, more broadly, the exchange between temporal logic, the metaphysics of time, and the nature God, will find this book to be a valuable resource. One point that De Florio and Frigerio make clear and convincing: *any* solution to the foreknowledge dilemma needs to account for the nature of time. Consequently, the authors provide students with a proper framework to serve as a genesis for such an exploration.

Michael Devito
University of Birmingham

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