



themelios

*An International Journal for Students of
Theological and Religious Studies*

Volume 36 Issue 3 November 2011

EDITORIAL: Spiritual Disciplines <i>D. A. Carson</i>	377
Jonathan Edwards: A Missionary? <i>Jonathan Gibson</i>	380
That All May Honour the Son: Holding Out for a Deeper Christocentrism <i>Andrew Moody</i>	403
An Evaluation of the 2011 Edition of the New International Version <i>Rodney J. Decker</i>	415
PASTORAL PENSÉES: Friends: The One with Jesus, Martha, and Mary; An Answer to Kierkegaard <i>Melvin Tinker</i>	457
Book Reviews	468

themelios

DESCRIPTION

Themelios is an international evangelical theological journal that expounds and defends the historic Christian faith. Its primary audience is theological students and pastors, though scholars read it as well. It was formerly a print journal operated by RTSE/UCCF in the UK, and it became a digital journal operated by The Gospel Coalition in 2008. The new editorial team seeks to preserve representation, in both essayists and reviewers, from both sides of the Atlantic.

Themelios is published three times a year exclusively online at www.theGospelCoalition.org. It is presented in two formats: PDF (for citing pagination) and HTML (for greater accessibility, usability, and infiltration in search engines). *Themelios* is copyrighted by The Gospel Coalition. Readers are free to use it and circulate it in digital form without further permission (any print use requires further written permission), but they must acknowledge the source and, of course, not change the content.

EDITORS

General Editor: [D. A. Carson](#)
Trinity Evangelical Divinity School
2065 Half Day Road
Deerfield, IL 60015, USA
themelios@thegospelcoalition.org

Managing Editor: [Charles Anderson](#)
Oak Hill Theological College
Chase Side, Southgate
London, N14 4PS, UK
charlesa@oakhill.ac.uk

Administrator: [Andrew David Naselli](#)
Grace Bible Church
107 West Road
Moore, SC 29369, USA
themelios@thegospelcoalition.org

BOOK REVIEW EDITORS

Old Testament
Daniel Santos
Universidade Presbiteriana Mackenzie—CPAJ
Rua Maria Borba, 15
Sao Paulo, SP, Brazil 01221-040
daniel.santos@thegospelcoalition.org

New Testament
[Alan Thompson](#)
Sydney Missionary & Bible College
PO Box 83
Croydon, NSW 2132, Australia
alan.thompson@thegospelcoalition.org

History and Historical Theology
[Nathan A. Finn](#)
Southeastern Baptist Theological Seminary
P. O. Box 1889
Wake Forest, NC 27588, USA
nathan.finn@thegospelcoalition.org

Systematic Theology and Bioethics

[Hans Madueme](#)
Trinity Evangelical Divinity School
2065 Half Day Road; D-632
Deerfield, IL 60015, USA
hans.madueme@thegospelcoalition.org

Ethics (but not Bioethics) and Pastoralia

[Dane Ortlund](#)
Crossway
1300 Crescent Street
Wheaton, IL 60187, USA
dane.ortlund@thegospelcoalition.org

Mission and Culture

[Jason Sexton](#)
St Mary's College
University of St Andrews
South Street
St Andrews, KY16 9JU
Scotland
jason.sexton@thegospelcoalition.org

EDITORIAL BOARD

Gerald Bray, *Beeson Divinity School*; Oliver D. Crisp, *University of Bristol*; William Kynes, *Cornerstone Evangelical Free Church*; Ken Magnuson, *The Southern Baptist Theological Seminary*; Jonathan Pennington, *The Southern Baptist Theological Seminary*; James Robson, *Wycliffe Hall*; Michael Thate, *Durham University*; Mark D. Thompson, *Moore Theological College*; Garry Williams, *The John Owen Centre, London Theological Seminary*; Paul Williamson, *Moore Theological College*; Stephen Witmer, *Pepperell Christian Fellowship*.

ARTICLES

Articles should generally be about 4,000 to 7,000 words (including footnotes) and should be submitted to the Managing Editor of *Themelios*, which is peer-reviewed. Articles should use clear, concise English, following *The SBL Handbook of Style* (esp. for abbreviations), supplemented by *The Chicago Manual of Style*. They should consistently use either UK or USA spelling and punctuation, and they should be submitted electronically as an email attachment using Microsoft Word (.doc or .docx extensions) or Rich Text Format (.rtf extension). Special characters should use a Unicode font.

REVIEWS

The book review editors generally select individuals for book reviews, but potential reviewers may contact them about reviewing specific books. As part of arranging book reviews, the book review editors will supply book review guidelines to reviewers.

EDITORIAL

Spiritual Disciplines

— D. A. Carson —

D. A. Carson is research professor of New Testament at Trinity Evangelical Divinity School in Deerfield, Illinois.

Almost two decades ago I wrote an essay titled [“When Is Spirituality Spiritual? Reflections on Some Problems of Definition.”](#)¹ I would like to follow up on one aspect of that topic here.

The broader framework of the discussion needs to be remembered. “Spiritual” and “spirituality” have become notoriously fuzzy words. In common usage they almost always have positive overtones, but rarely does their meaning range within the sphere of biblical usage. People think of themselves as “spiritual” because they have certain aesthetic sensibilities, or because they feel some kind of mystical connection with nature, or because they espouse some highly privatized version of one of any number of religions (but “religion” tends to be a word with negative connotations while “spirituality” has positive overtones). Under the terms of the new covenant, however, the only “spiritual” person is the person who has the Holy Spirit, poured out on individuals in regeneration. The alternative, in Paul’s terminology, is to be “natural”—merely human—and not “spiritual” (1 Cor 2:14). For the Christian whose vocabulary and concepts on this topic are shaped by Scripture, only the Christian is spiritual. Then, by an obvious extension, those Christians who display Christian virtues are spiritual, since these virtues are the fruit of the Spirit. Those who are “mere infants in Christ” (1 Cor 3:1), if they truly are in Christ, are spiritual inasmuch as they are indwelt by the Spirit, but their lives may leave much to be desired.² Nevertheless the NT does not label immature Christians as *unspiritual* as if the category “spiritual” should be reserved only for the most mature, the elite of the elect: that is an error common to much of the Roman Catholic tradition of spirituality, in which the spiritual life and the spiritual traditions are often tied up with believers who want to transcend the ordinary. Such “spiritual” life is often bound up with asceticism and sometimes mysticism, with orders of nuns and monks, and with a variety of techniques that go beyond ordinary Joe or Mary Christian.

Owing to the wide usage of the “spiritual” words, way beyond NT usage, the language of “spiritual disciplines” has likewise extended itself into arenas that are bound to make those who love the gospel more than a little nervous. Nowadays spiritual disciplines may include Bible reading, meditation, worship, giving away money, fasting, solitude, fellowship, deeds of service, evangelism, almsgiving, creation care, journaling, missionary work, and more. It may include vows of celibacy, self-flagellation, and chanting mantras. In popular usage, some of these so-called spiritual disciplines are entirely divorced from any specific doctrine whatsoever, Christian or otherwise: they are merely a matter of

¹*JETS* 37 (1994): 381–94.

²Editor’s note: Cf. D. A. Carson, “The Cross and the Holy Spirit: 1 Corinthians 2:6–16,” in *The Cross and Christian Ministry: Leadership Lessons from 1 Corinthians* (Grand Rapids: Baker, 2004), 43–66.

technique. That is why people sometimes say, “For your doctrine, by all means commit yourselves to evangelical confessionalism. But when it comes to the spiritual disciplines, turn to Catholicism or perhaps Buddhism.” What is universally presupposed by the expression “spiritual discipline” is that such disciplines are intended to increase our spirituality. From a Christian perspective, however, it is simply not possible to increase one’s spirituality without possessing the Holy Spirit and submitting to his transforming instruction and power. Techniques are never neutral. They are invariably loaded with theological presuppositions, often unrecognized.

How shall we evaluate this popular approach to the spiritual disciplines? How *should* we think of spiritual disciplines and their connection with spirituality as defined by Scripture? Some introductory reflections:

(1) The pursuit of unmediated, mystical knowledge of God is unsanctioned by Scripture, and is dangerous in more than one way. It does not matter whether this pursuit is undertaken within the confines of, say, Buddhism (though informed Buddhists are unlikely to speak of “unmediated mystical knowledge of God”—the last two words are likely to be dropped)³ or, in the Catholic tradition, by Julian of Norwich. Neither instance recognizes that our access to the knowledge of the living God is mediated exclusively through Christ, whose death and resurrection reconcile us to the living God. To pursue unmediated, mystical knowledge of God is to announce that the person of Christ and his sacrificial work on our behalf are not necessary for the knowledge of God. Sadly, it is easy to delight in mystical experiences, enjoyable and challenging in themselves, without knowing anything of the regenerating power of God, grounded in Christ’s cross work.

(2) We ought to ask what warrants including any particular item on a list of spiritual disciplines. For Christians with any sense of the regulative function of Scripture, nothing, surely, can be deemed a spiritual discipline if it is not so much as mentioned in the NT. That rather eliminates not only self-flagellation but creation care. Doubtless the latter, at least, is a good thing to do: it is part of our responsibility as stewards of God’s creation. But it is difficult to think of scriptural warrant to view such activity as a spiritual discipline—that is, as a discipline that increases our spirituality. The Bible says quite a lot about prayer and hiding God’s Word in our hearts, but precious little about creation care and chanting mantras.

(3) Some of the entries on the list are slightly ambiguous. At one level, the Bible says nothing at all about journaling. On the other hand, if journaling is merely a convenient label for careful self-examination, contrition, thoughtful Bible reading, and honest praying, using the habit of writing a journal to foster all four, it cannot be ruled outside the camp the way self-flagellation must be. The apostle declares celibacy to be an excellent thing, provided one has the gift (both marriage and celibacy are labeled *charismata*, “grace gifts”), and provided it is for the sake of increased ministry (1 Cor 7). On the other hand, there is nothing that suggests celibacy is an intrinsically holier state, and absolutely nothing under the terms of the new covenant warrants withdrawing into cloisters of celibate monks or nuns who have physically retreated from the world to become more spiritual. Meditation is not an intrinsic good. A huge amount depends on the focus of one’s meditation. Is it one imagined dark spot on a sheet of white? Or is it the law of the Lord (Ps 1:2)?

(4) Even those spiritual disciplines that virtually all would acknowledge to be such must not be misunderstood or abused. The very expression is potentially misleading: spiritual *discipline*, as if there

³ Cf. Keith Yandell and Harold Netland, *Buddhism: A Christian Exploration and Appraisal* (Downers Grove: IVP, 2009).

is something intrinsic to self-control, to the imposition of self-discipline, that qualifies one to be more spiritual. Such assumptions and mental associations can lead only to arrogance; worse, they often lead to condescending judgmentalism: others may not be as spiritual as I am since I am *disciplined* enough to have an excellent prayer time or a superb Bible-reading scheme. But the truly transformative element is not the discipline itself, but the worthiness of the task undertaken: the value of prayer, the value of reading God's Word.

(5) It is not helpful to list assorted Christian responsibilities and label them spiritual disciplines. That seems to be the reasoning behind the theology that smuggles in, say, creation care and almsgiving. But by the same logic, if out of Christian kindness you give a back rub to an old lady with a stiff neck and a sore shoulder, then back rubbing becomes a spiritual discipline. By such logic, any Christian obedience is a spiritual discipline, that is, it makes us more spiritual. Using the category of spiritual disciplines in that way has two unfortunate entailments. *First*, if every instance of obedience is a spiritual discipline, then there is nothing special about the emphatically emphasized, biblically mandated means of grace: prayer, for instance, and serious reading of and meditation on the Word of God. *Second*, such a way of thinking about spiritual disciplines subtly cajoles us into thinking that growth in spirituality is a function of nothing more than conformity to the demands of a lot of rules, of a lot of obedience. Certainly Christian maturity is not manifest where there is *not* obedience. Yet there is also a great deal of emphasis on growth in love, in trust, in understanding the ways of the living God, in the work of the Spirit in filling and empowering us.

(6) For these reasons it seems the part of wisdom to restrict the label “spiritual disciplines” to those Bible-prescribed activities that are explicitly said to increase our sanctification, our conformity to Christ Jesus, our spiritual maturation. When Jesus in John 17 prays that his Father will sanctify his followers through the truth, he adds, “Your word is truth.” Small wonder that believers have long labeled things like the study of the truth of the gospel “means of grace”—a lovely expression less susceptible to misinterpretation than spiritual disciplines.

* * * * *

Long-time readers of *Themelios* will remember that the final years of the paper version of this journal were among its best. Carl Trueman was then *Themelios's* capable editor. When the journal became exclusively digital under the auspices of The Gospel Coalition, Carl graciously stayed on to write a column each issue—doubtless among the first thing that readers turned to. We announce with regret that Carl is stepping down and acknowledge with gratitude his singular contribution. *Soli Deo gloria.*

Jonathan Edwards: *A Missionary?*

— Jonathan Gibson —

Jonathan Gibson is a PhD candidate in Hebrew Studies at Girton College, Cambridge.

Jonathan Edwards (1703–1758) is remembered today as a saint, scholar, preacher, pastor, metaphysician, revival leader, theologian, Calvinist—the list goes on. However, ‘If there is one area of Edwards’s life that has been consistently overlooked and understated by contemporaries and scholars alike, it is his role as Indian missionary and advocate for Indian affairs.’¹ It is indeed hard to imagine: a white British colonial Puritan, with powdered wig and Geneva bands, as a *missionary to native American Indians*. Of course, historically, the issue is not debated. In August 1751, following a three-month trial period in the spring of the same year, Jonathan Edwards moved to the frontier mission outpost of Stockbridge where he served for nearly seven years, just prior to his death in March 1758. His role at Stockbridge was two-fold: to pastor the English congregation and to serve as missionary to the Indians.²

Stockbridge was ‘beyond the line of the frontier and a mere dot in the wilderness . . . the farthest edge of civilized America.’³ It was a missionary village, set up for the twin purposes of (1) evangelising Indians by civilising them and (2) securing their allegiance for political purposes in King George’s War against the French.⁴ The outpost consisted mainly of Mohican Indians,⁵ but in time Mohawks started to settle there too, along with some other tribes.⁶ The Indians were granted lots of land by the river and promised education for their children.⁷

¹John E. Smith, Harry S. Stout, and Kenneth P. Minkema, eds., *A Jonathan Edwards Reader* (New Haven: Yale University Press, 1995), xxxvii.

²‘Letter to the Reverend Thomas Gillespie. Stockbridge, July 1, 1751,’ in Jonathan Edwards, *The Works of Jonathan Edwards: Letters and Personal Writings* (vol. 16; ed. George S. Claghorn; New Haven: Yale University Press, 1998), 386. Henceforth, *The Works of Jonathan Edwards* will be abbreviated to *WJE*. For an overview of this period of Edwards’s life, see Ola Elizabeth Winslow, *Jonathan Edwards 1703–1758* (New York: Collier, 1940), 247–69; Iain H. Murray, *Jonathan Edwards: A New Biography* (Edinburgh: The Banner of Truth, 1987), 371–98; and George Marsden, *Jonathan Edwards: A Life* (New Haven: Yale University Press, 2003), 375–431.

³Winslow, *Jonathan Edwards*, 248.

⁴For a detailed history of the Stockbridge mission, see Sarah Cabot Sedgwick and Christina Sedgwick Marquand, *Stockbridge 1739–1974* (Stockbridge: Berkshire Traveller, 1974); Patrick Frazier, *The Mohicans of Stockbridge* (Lincoln: University of Nebraska Press, 1992). The mission would also secure more land for English settlers and ‘cement Massachusetts’s claims to the disputed border with New York’ (Rachel Wheeler, ‘Edwards as Missionary,’ in *The Cambridge Companion to Jonathan Edwards* [ed. Stephen J. Stein; Cambridge: Cambridge University Press, 2007], 196–214).

⁵Also known as Mahican, Muhhakaneok, Stockbridge, Housatonic, or Housatunnuck (Marsden, *Jonathan Edwards: A Life*, 375). The name means ‘the people of ever-flowing waters’ (Sedgwick and Marquand, *Stockbridge*, 5).

⁶These included Oneidas, Onondagas, Cayugas, Tuscaroras, Senecas (Sedgwick and Marquand, *Stockbridge*, 5).

⁷Marsden, *Jonathan Edwards: A Life*, 375–76.

1. Was Stockbridge a 'Quiet Retreat' or 'Forced Exile'?

Jonathan Edwards served for seven years at the Stockbridge mission station (1751–1758). Prior Edwards's scholarship has given short shrift to these Stockbridge years. Since the earliest biographers, some have viewed his move to Stockbridge as 'a quiet retreat . . . where he had a better opportunity to pursue and finish the work God had for him to do.'⁸ It was a time of 'retirement and leisure' to prepare 'four of the ablest and most valuable works which the church of Christ has in its possession.'⁹ David Levin has called it an 'isolated assignment [that] freed him to write.'¹⁰

For others, the Stockbridge period was an 'exile,' implying that Edwards was 'out of the place' to where he would rather be.¹¹ For McGiffert, 'Edwards' position as a missionary was an incident in a career primarily devoted to other interests.'¹² Tracey too implies that Edwards's time as a missionary was 'accidental': 'Lacking other vocational options, Edwards became a missionary to an Indian settlement on the western frontier of Massachusetts at Stockbridge . . . he became an Intellectual by default.'¹³ Tracey summarises Edwards's period at Stockbridge as labouring 'in his study for eight [*sic*] years,'¹⁴ until he was called to the presidency of Princeton University.

In sum, whether a 'retreat' or an 'exile,' all are agreed that Edwards used these seven years for doing what he loved to do: write. In rather crass fashion, Winslow concludes, 'In the wilderness of Stockbridge

⁸ Samuel Hopkins, *The Life and Character of the Late Reverend Mr. Jonathan Edwards*, in *Jonathan Edwards* (ed. David Levin; New York: Hill and Wang, 1969), 74.

⁹ Sereno Dwight, 'Memoirs of Jonathan Edwards, A. M.,' in *The Works of Jonathan Edwards* (ed. Edward Hickman; Edinburgh: Banner of Truth, 1834), cxxvii. Dwight is referring to the four major treatises Edwards wrote at Stockbridge: *Freedom of the Will*, *Concerning the End for Which God Created the World*, *The Nature of True Virtue*, and *Original Sin*. After arriving in Stockbridge, Edwards also published *Misrepresentations Corrected, and Truth Vindicated, in a Reply to the Rev. Mr. Solomon Williams's Book* (1752).

¹⁰ David Levin, ed., *Jonathan Edwards: A Profile* (New York: Hill and Wang, 1969), xx. Similar also, Alexander V. G. Allen, *Life and Writings of Jonathan Edwards* (Edinburgh: T&T Clark, 1889), 273–74, and Sedgwick and Marquand, *Stockbridge*, 57.

¹¹ So Henry Bamford Parkes, *Jonathan Edwards: The Fiery Puritan* (New York: Minton, Balch & Company, 1930), 189–248; Winslow, *Jonathan Edwards*, 268–69; Arthur Cushman McGiffert Jr., *Jonathan Edwards* (New York: Harper & Brothers, 1932), 139; Andrew F. Walls, 'Missions and Historical Memory: Jonathan Edwards and David Brainerd,' in *Jonathan Edwards at Home and Abroad: Historical Memories, Cultural Movements, Global Horizons* (eds. David W. Kling and Douglas A. Sweeney; Columbia: University of South Carolina Press, 2003), 250; M. X. Lesser, 'An Honor Too Great: Jonathan Edwards in Print Abroad,' in *Jonathan Edwards at Home and Abroad: Historical Memories, Cultural Movements, Global Horizons* (ed. David W. Kling and Douglas A. Sweeney; Columbia: University of South Carolina Press, 2003), 17; Patricia J. Tracey, *Jonathan Edwards, Pastor: Religion and Society in Eighteenth Century Northampton* (New York: Hill and Wang, 1980), 180; and Marsden, *Jonathan Edwards: A Life*, 369.

¹² McGiffert, *Jonathan Edwards*, 141.

¹³ Tracey, *Jonathan Edwards*, 8. Tracey seems to contradict herself, as later in her work she notes that Edwards did have other options before moving to Stockbridge (181). Walls also thinks that Edwards became a missionary 'largely by default' ('Missions and Historical Memory,' 250); and most recently, Wheeler has referred to Edwards as an 'accidental missionary' (*To Live upon Hope: Mohicans and Missionaries in the Eighteenth-Century Northeast* [London: Cornell University Press, 2008], 175).

¹⁴ Tracey, *Jonathan Edwards*, 181.

he could preach old sermons to a handful of Indians and a smaller handful of whites, close the door of his four-by-eight-foot study, and make up his mind about the freedom of the will.¹⁵

2. Was Edwards a 'Default' Missionary?

This analysis of Edwards's time as a 'default' missionary is not without good grounds. First, none dispute that his move to Stockbridge came about largely as a result of his dismissal from his Northampton pastorate. Edwards held to a strict view concerning admission to communion in contrast to the open policy of his predecessor, Solomon Stoddard.¹⁶ In June 1750 the controversy came to a boil: the congregation voted Edwards out of his pastorate, which he had held for twenty-two years (1729–1750).¹⁷ He wrote to a friend, 'But I am now as it were thrown upon the wide ocean of the world, and know not what will become of me and my numerous and chargeable family; nor have I any particular door in view, that I depend upon to be opened for my future serviceableness.'¹⁸ Clearly Stockbridge was not a change in service Edwards *initiated* himself; he was unemployed and needed another job.

Second, Edwards's personality and manner did not lend him to being a 'natural' choice for a missionary. He was 'reclusive and somewhat obsessive.'¹⁹ When Ephraim Williams, the moderator of the mission outpost, heard of his possible appointment, he opined to a friend concerning Edwards, 'I am sorry that a head so full of divinity should be so empty of politics.'²⁰ According to Williams, Edwards was completely unsuitable for the task: he was 'not sociable' and therefore 'not apt to teach'; a 'very great Bigot'; 'old' and therefore not capable of learning the Indian language²¹; and his writings were too hard to

¹⁵ *Ibid.*, 223.

¹⁶ Affectionately known as the 'Pope of the Connecticut River' (Marsden, *Jonathan Edwards: A Life*, 11). He was also Edwards's grandfather.

¹⁷ For Edwards's own perspective on communion, see his *An Humble Inquiry into the Rules of The Word of God, Concerning the Qualifications Requisite to a Complete Standing and Full Communion in the Visible Christian Church*, in *WJE: Ecclesiastical Writings* (vol. 12; ed. David D. Hall; New Haven: Yale University Press, 1994), 167–348. For Edwards's own account of the whole controversy, see his *Misrepresentations Corrected, and Truth Vindicated*, and *Narrative of Communion Controversy* both in *WJE: Ecclesiastical Writings*, 12:359–506 and 12:507–619, respectively. For a full discussion of this issue and the controversy surrounding Edwards's dismissal, see David Hall, 'Editor's Introduction,' in *WJE: Ecclesiastical Writings*, 12:1–90, and Peter Y. De Jong, *The Covenant Idea in New England Theology, 1620–1847* (Grand Rapids: Eerdmans, 1945), ch. 7. For a conservative evangelical perspective on the controversy, see Mark Dever, 'How Jonathan Edwards Got Fired, and Why It's Important for Us Today,' in *A God Entranced Vision of All Things* (ed. John Piper and Justin Taylor; Wheaton: Crossway, 2004), 129–44. Different opinions exist as to the undercurrents that brought about Edwards's removal from Northampton. See Tracey, *Jonathan Edwards*, 183–94, for a helpful analysis. Cf. also Marsden, *Jonathan Edwards: A Life*, 370.

¹⁸ 'Letter to the Reverend John Erskine. Northampton, July 5, 1750,' in *WJE: Letters and Personal Writings*, 16:355.

¹⁹ Marsden, *Jonathan Edwards: A Life*, 5.

²⁰ 'Letter to Jonathan Ashley of Deerfield, May 2, 1751,' cited in Sedgwick and Marquand, *Stockbridge*, 61–62.

²¹ Edwards actually refused to learn the language, though he did give some thought-out reasons (*WJE: Letters and Personal Writings*, 16:562).

understand.²² Sedgwick and Marquand comment, ‘there was truth in [Ephraim’s] catalogue of Edwards’s defects for a position of missionary.’²³

Third, Edwards’s study patterns amply support the view that Stockbridge was a writing retreat. According to his daughter Esther, he spent thirteen hours a day in his study.²⁴ Edwards even wrote of himself, ‘I am fitted for no other business but study.’²⁵ Hopkins said of him that he was ‘too settled in scholastic ways to make a successful missionary.’²⁶

Finally, in early October 1757, Edwards received a call to be President of the College of New Jersey. His reply adds weight to the perspective that Stockbridge was more a ‘writing retreat’ than a ‘missionary endeavour.’ In Edwards’s mind, there were two chief difficulties in ‘accepting this important and arduous office’: (1) his health was poor, and (2) his writing projects would suffer:

My heart is so much in these studies, that I cannot find it in my heart to be willing to put myself into an incapacity to pursue them any more, in the future part of my life, to such a degree as I must, if I undertake to go through the same course of employ, in the office of a president.²⁷

Edwards, ‘much at a loss’ to know what to decide, wrote that he would willingly submit the matter to a ‘wise, friendly, and faithful’ council.²⁸ On January 4, 1758, the council’s decision for Edwards to move to Princeton reduced him to tears.²⁹ Given the fact that in his letter to the Trustees he never mentioned his devotion to the Indians,³⁰ Edwards’s tears seem not to have been shed for them. For Marsden, ‘more likely, he was overwhelmed by the sense of loss at maybe never getting to his projected great works,’ since he had mentioned several times in his letter to the trustees how deeply ‘my heart is . . . in these studies.’³¹

3. A New Approach to the Stockbridge Years

When all these factors are taken together, viewing the Stockbridge years as a ‘retreat’ or ‘exile’ seems more than reasonable. However, upon closer examination of Edwards’s diary, letters, sermons, and

²² Here Williams is referring to *An Humble Inquiry* (1749) in which Edwards defended his view of a strict admission for communion.

²³ *Stockbridge*, 62.

²⁴ Frazier, *The Mohicans of Stockbridge*, 121.

²⁵ ‘Letter to the Reverend John Erskine, Northampton, July 5, 1750,’ in *WJE: Letters and Personal Writings* 16:355. This was following his expulsion from Northampton.

²⁶ Hopkins, *Jonathan Edwards*, 108.

²⁷ ‘Letter to the Trustees of the College of New Jersey. Stockbridge, October 19, 1757,’ in *WJE: Letters and Personal Writings*, 16:725–30.

²⁸ *Ibid.*, 16:729.

²⁹ Hopkins, *Jonathan Edwards*, 78; ‘Letter to the Reverend Gideon Hawley. Stockbridge, January 14, 1758,’ in *WJE: Letters and Personal Writings*, 16:737.

³⁰ Nor in his later letter to his daughter Esther Edwards Burr (‘Stockbridge, November 20, 1757,’ in *WJE: Letters and Personal Writings*, 16:731).

³¹ Marsden, *Jonathan Edwards: A Life*, 431.

writings, as well as his social context in Stockbridge, such a conclusion becomes too reductionist.³² Approaching Jonathan Edwards's Stockbridge years with a methodology that seeks to hold both intellectual and social history together—allowing possible vectors of influence between the two—yields great rewards in assessing Edwards as a missionary.³³ This methodological manoeuvre does not deny or ignore that in Stockbridge Edwards reached his intellectual writing peak—the treatises produced in these seven years speak for themselves; nor even that Stockbridge was brought about mainly by Edwards's dismissal—the foregoing has made that clear.³⁴ Rather, this approach guards us from reducing Edward's time at Stockbridge to *merely* a writing 'retreat' or 'exile,' as some historians have previously proposed, and instead makes transparent his missionary perspective, interest, and service to the Indians as preacher and pastor, administrator and defender, educator and theologian—something that is often lost through the 'retreat' or 'exile' lens.

Using the primary sources already mentioned, we assess a number of areas of Edwards's missionary service: (1) his long time interest in missions; (2) his publication of *The Life of David Brainerd*; (3) his own perspective on moving to Stockbridge; (4) his Stockbridge Indian sermons; (5) his administration and defence of Indian affairs; (6) his innovative teaching methods for Indian children; and finally (7) the place of missions within his theological framework.

3.1. Edwards's Long-time Interest in Missions

Early on in his ministry, during his first pastorate in New York (1722–1723), Edwards recalls having 'great longings for the advancement of Christ's kingdom in the world; and my secret prayer used to be, in large part, taken up in praying for it.'³⁵ In 1727 in his 'Catalogue,' Edwards noted that he wanted to read Millar's *History of the Propagation of Christianity*, which gave an account of Christian missions from the apostles up to the time of writing.³⁶ Interestingly, this is one of the few books he took with him when 'travelling light' on horseback to Princeton in 1758.³⁷

Edwards's interest in mission was not merely passive. He was part of the committee that set up Stockbridge in 1734, serving also as the person who would receive and disburse the funds given for the Stockbridge boarding school.³⁸ It may also reasonably be argued that Edwards was a 'missionary trainer' of sorts. Various missionaries over the years lodged with him to receive theological training: Job Strong,³⁹ Joseph Bellamy and Samuel Hopkins, both key players in developing the missionary movement

³²In support: Claghorn, 'Editor's Introduction,' in *WJE: Letters and Personal Writings*, 16:17.

³³In support: Rachel Wheeler, 'Edwards as Missionary,' 196.

³⁴I also concur with Wheeler that 'At the time that the *Life of Brainerd* was published in 1749, Edwards likely had never contemplated becoming a missionary himself' ('Edwards as Missionary,' 198).

³⁵'Personal Narrative,' written in 1939 (*WJE: Letters and Personal Writings*, 16:797). This was written to resolve questions raised from his diary (*WJE: Letters and Personal Writings*, 16:748).

³⁶Ronald E. Davies, 'Jonathan Edwards: Missionary Biographer, Theologian, Strategist, Administrator, Advocate—and Missionary,' *International Bulletin of Missionary Research* 21:1 (1997): 60.

³⁷Ronald E. Davies, *A Heart For Mission: Five Pioneer Thinkers* (Ross-Shire: Christian Focus, 2002), 83.

³⁸Claghorn, 'Editor's Introduction,' in *WJE: Letters and Personal Writings*, 16:18n9.

³⁹Jonathan Edwards, *WJE: Apocalyptic Writings and an Humble Attempt* (vol. 5; ed. Norman Pettit; New Haven: Yale University Press, 1985), 286.

in America later in the century; and Gideon Hawley, who went out from Stockbridge as a missionary to the Onohquagas.⁴⁰

In 1747, Edwards was further at work in promoting the advancement of God's kingdom across the world.⁴¹ His publication of *An Humble Attempt* served to promote and encourage a concert of prayer that had originated in Scotland.⁴² Using Zechariah 8:20–22 as his main text, Edwards believed that the future advancement of the church would be inaugurated 'by great multitudes in different towns and countries taking up a *joint resolution*, and coming into an express and visible *agreement*, that they will, by united and extraordinary *prayer*, seek to God that he would come and manifest himself, and grant the tokens and fruits of his gracious presence.'⁴³ Such advancement would include *all* families of the earth (Gen 12:3), *all* nations (Isa 2:2; Jer 3:17), *all* flesh (Isa 40:5; Ps 65:2).⁴⁴ Edwards presented a geographical overview of 'late remarkable religious awakenings' throughout the world, and included 'a very great awakening and reformation of many of the Indians, in the Jerseys, and Pennsylvania, even among such as never embraced Christianity before.'⁴⁵ This serves as a nice segue into the influence of David Brainerd on Edwards.

3.2. Edwards's *The Life of David Brainerd*

In 1748, David Brainerd was dying of tuberculosis and spent the remaining months of his life in Edwards's home, 'no doubt providing ample opportunity for Edwards to discuss mission work with Brainerd.'⁴⁶ Following his death, Edwards chose to lay aside his important work in the freedom of the will and edit Brainerd's diary.⁴⁷

Pettit has argued that Edwards 'was not so much interested in the young man's mission to the Indians as in his commitment to a holy cause.'⁴⁸ Such an analysis, however, draws too sharp a dichotomy between Edwards's interest in Brainerd's life and his mission to the Indians.⁴⁹ For Edwards, the two were

⁴⁰ Davies, 'Jonathan Edwards: Missionary Biographer,' 60n5.

⁴¹ *An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer, for the Revival of Religion and the Advancement of Christ's Kingdom on Earth, Pursuant to Scripture-Primes and Prophecies Concerning the Last Time* (1747) (*WJE: Apocalyptic Writings and an Humble Attempt*, 5:309–436).

⁴² For the background behind Edwards's paper, see *WJE: Apocalyptic Writings and an Humble Attempt*, 5:29–47.

⁴³ *Ibid.*, 5:314 (emphasis original).

⁴⁴ *Ibid.*, 5:329–41. Edwards presents a biblical theology of texts on the all-inclusive nature of Christ's future kingdom.

⁴⁵ *Ibid.*, 5:363–64. Here Edwards had in mind the successes of David Brainerd at Crossweeksung in New Jersey and at the Forks of Delaware in Pennsylvania. See Brainerd's account of the former in *WJE: The Life of David Brainerd* (vol. 7; ed. Norman Pettit; New Haven: Yale University Press, 1985), 253–97.

⁴⁶ Wheeler, 'Edwards as Missionary,' 197.

⁴⁷ 'Letter to Reverend John Erskine. Northampton, August 31, 1748,' in *WJE: Letters and Personal Writings*, 16:249.

⁴⁸ Pettit, 'Editor's Introduction,' in *WJE: The Life of David Brainerd*, 7:13. In support: Wheeler, 'Edwards as Missionary,' 198; and Walls, 'Missions and Historical Memory,' 256.

⁴⁹ His earlier work *Religious Affections* (1746) had been written to explain, defend, and critique the previous 'awakenings' of the Spirit in 1734–1735 and 1740–1742 (*WJE: Religious Affections* [vol. 2; ed. John E. Smith;

integrally connected. True, Edwards saw the Spirit's work in bringing about genuine religious affections in Brainerd's life, *but also in converting the heathen*. In his appendix to Brainerd's diary, Edwards draws out various lessons from Brainerd's life, one of which is that "There is much in the preceding account to excite and encourage God's people to earnest prayers and *endeavors* for the advancement and enlargement of the kingdom of Christ in the world."⁵⁰ Brainerd set more than just an example for prayer; his life gave impetus to God's people for accomplishing the conversion of the Indians.⁵¹ Edwards believed that Brainerd's success among the Indians was 'a forerunner of something yet much more glorious and extensive of that kind; . . . and this may justly be an encouragement to . . . promote the spreading of the Gospel among them.'⁵² Given such statements it is hard to imagine that Edwards had no, or little, intention of promoting missions through Brainerd's life.

3.3. Edwards's Perspective on His Move to Stockbridge

Stockbridge was not Edwards's only option following his dismissal from Northampton; he may have had a call from Canaan, Connecticut soon after.⁵³ Moreover, there was a faction in Northampton that wanted Edwards to start a new church plant in the town.⁵⁴ But Edwards vehemently opposed it: 'I had no inclination or desire to settle over these few at Northampton, but a very great opposition in my mind to it It was much more agreeable to my inclination to settle at Stockbridge.'⁵⁵ Furthermore, Edwards had received an offer to relocate his family to Scotland, where he might pastor a Presbyterian church.⁵⁶ In addition to these offers, soon after relocating to Stockbridge, Edwards received another call from a church in Virginia.⁵⁷ In this light, Tracey's contention that Edwards became a missionary due to

New Haven: Yale University Press, 1959]). For Edwards, true revival, and therefore advancing Christ's kingdom on earth, were integrally connected to producing religious affections in the converted. Brainerd's successes among the Indians, coupled with his godly piety, were signs of God's kingdom advancing. Pettit has perhaps failed to make these connections and thus has a diminished view of Edwards's interest in Brainerd's mission to the Indians.

⁵⁰ WJE: *The Life of David Brainerd*, 7:531–32 (emphasis added).

⁵¹ *Ibid.*, 7:533.

⁵² *Ibid.* See also 'Letter to a Correspondent in Scotland, November 1745,' in WJE: *Letters and Personal Writings*, 16:185. Cf. 'Luke 14:16–24, Lecture before Sacrament, April 1746. On Occasion of the News of Mr Brainerd's Success among the Indians,' in WJE: *Sermons and Discourses 1743–1758* (vol. 25; ed. Wilson H. Kimnach; New Haven: Yale University Press, 2006), 727.

⁵³ Winslow, *Jonathan Edwards*, 264. A number of sermons from August 1750 (Ps 45:3–5; John 14:27) and September 1750 (Luke 15:10) are marked that they were preached at 'Canaan'; the latter at 'Canaan/Westfield/Ipswich' (WJE: *Sermons and Discourses 1743–1758*, 25:738).

⁵⁴ Marsden, *Jonathan Edwards: A Life*, 364–65.

⁵⁵ 'Letter to Major Joseph Hawley. Stockbridge, November 18, 1754,' in WJE: *Letters and Personal Writings*, 16:651.

⁵⁶ 'Letter to the Reverend John Erskine. Northampton, July 5, 1750,' in WJE: *Letters and Personal Writings*, 16:356.

⁵⁷ *Ibid.*, 16:492. The invite came to Edwards in a letter dated March 2, 1752.

lack of opportunities is untenable.⁵⁸ Minkema's remark seems more accurate: 'Edwards trolled for a new pastorate . . . [b]ut he had his eye on the Stockbridge post.'⁵⁹

In addition, various letters that Edwards sent to correspondents just prior to his relocation to Stockbridge provide a window into his perspective on this new chapter of his life. He had 'undertaken the business of a missionary to the Indians' and requested prayer for 'the new important business.'⁶⁰ An 'open door' had been set before him in a place where 'There are some things remarkable in divine providence, that afford a prospect of good things to be accomplished here for the Indians.'⁶¹ He spoke frankly about his decision, but his resolutions, which he tried to read over once a week,⁶² reveal that this would not have been a decision he undertook lightly: 'Resolved, that I will live so as I shall wish I had done when I come to die.'⁶³ The sundial, which now marks the site of his homestead in Stockbridge, aptly summarises his outlook: 'My times are in thy hand.'⁶⁴

Edwards's willing orientation towards service at Stockbridge was displayed to the Indians as well. In possibly Edwards's first sermon to the Indians in Stockbridge during his trial period in January 1751, he preached on Peter and Cornelius (Acts 11:12–13).⁶⁵ Cornelius was from a 'heathen' nation but was 'willing to be instructed' and had prayed to be 'brought into the light.'⁶⁶ After explaining how Cornelius and his family were converted through Peter's preaching, Edwards proclaimed, 'Now I am come to preach the true religion to you and to your children, as Peter did to Cornelius and his family, that you and all your children may be saved.'⁶⁷ Edwards clearly saw himself as part of the 'advancement' of the gospel to the heathen.

At the pivotal Mohawk Treaty, August 16, 1751, when agreement was made for Mohawks to come and live at Stockbridge,⁶⁸ Edwards expressed similar sentiments: 'But you have been neglected long enough. 'Tis now high time . . . that you may be really brought into the clear light.'⁶⁹ The temporal reference should not be skirted over. Edwards believed that the Stockbridge treaty with the Mohawks

⁵⁸ Tracey, *Jonathan Edwards*, 8.

⁵⁹ Kenneth P. Minkema, 'Jonathan Edwards—A Theological Life,' in *The Princeton Companion to Jonathan Edwards* (ed. San Hyun Lee; Princeton: Princeton University Press, 2005), 12.

⁶⁰ 'Letter to the Reverend John Erskine. Stockbridge, June 28, 1751,' in *WJE: Letters and Personal Writings*, 16:380. In his 'Letter to the Reverend Thomas Gillespie, Stockbridge, July 1, 1751,' Edwards refers to his Stockbridge move as 'the important service I have undertaken in this place' (*WJE: Letters and Personal Writings*, 16:387).

⁶¹ 'Letter to Mr. William Hogg, Edinburgh. Stockbridge, July 13, 1751,' in *WJE: Letters and Personal Writings*, 16:392. Cf. also 'Letter to the Reverend Thomas Gillespie. Stockbridge, July 1, 1751,' in *ibid.*, 16:387.

⁶² *Ibid.*, 16:753.

⁶³ *Ibid.*, 16:754.

⁶⁴ Winslow, *Jonathan Edwards*, 268.

⁶⁵ 'Acts 11:12–13, The Things that Belong to True Religion. Stockbridge, January, 1751,' in *WJE: Sermons and Discourses 1743–1758*, 25:570–74.

⁶⁶ *Ibid.*, 25:571.

⁶⁷ *Ibid.*, 25:571.

⁶⁸ Dwight, 'Memoirs of Jonathan Edwards, A. M.,' cxxxv.

⁶⁹ '2 Peter 1:19, to the Mohawks at the Treaty. Stockbridge, August, 1751,' in *The Sermons of Jonathan Edwards: A Reader* (ed. Wilson H. Kimnach, Kenneth P. Minkema, and Douglas A. Sweeney; New Haven: Yale University Press, 1999), 108.

was possibly 'God in his providence . . . opening the door for introducing the light of the gospel among these nations, more than ever [he] has done before. And if we, the English, don't fail in our [part], there is prospect of great things being done . . . And probably this present season is our *now* or *never*.'⁷⁰

Writing a year later to Isaac Hollis, Edwards reported that 'many' members of the Onohquaga tribe 'that used to be notorious drunkards and blood-thirsty warriors, have of late strangely had their *dispositions* and manners changed through some wonderful influence on their minds,' having 'a *disposition* to religion and a thirst after instruction.'⁷¹ Edwards's vocabulary is suggestive and nearly identical to his 'willing' language in the Cornelius sermon. In *Religious Affections* Edwards used 'disposition' and 'inclination' synonymously and in the context of Spirit-inspired revival. Such language indicates Edwards's belief that the Spirit was at work among these Indians.⁷² 'Edwards apparently pondered these things in his heart and deduced that the Indians have a glorious future in the work of redemption.'⁷³

If Marsden is correct that Edwards 'characteristically saw himself as involved in grand historical moments,'⁷⁴ then such comments by Edwards at the beginning of his Stockbridge ministry must, at the very least, restrain us from viewing these seven years as, in Edwards's mind, merely a 'retreat' or 'exile.' In the light of Edwards's correspondence and sermons, it is hard to draw such a conclusion; it was, rather, an 'important work' that was timely in God's advancing his kingdom among the heathen. Moreover, in all of Edwards's letters there is no mention of his desire to *just* write. Edwards went to Stockbridge with the clear purpose of serving as missionary to the Indians, albeit with more time to write.

3.4. Edwards as Missionary Preacher and Pastor

'The Stockbridge sermons have been assumed to be little more than simple Sunday school lessons, often recycled from the body of Northampton sermons.'⁷⁵ Some have even stated that he just preached old sermons.⁷⁶ A closer look at the long-neglected body of sermons from the Stockbridge years however, yields some valuable fruit in assessing Edwards's missionary credentials. Much can be learned from the *number* of new sermons from Stockbridge, as well as their *form* and *content*. I will look at each of these in turn.

⁷⁰ 'Letter to Thomas Hubbard, speaker of the Massachusetts House of Representatives. Stockbridge, August 31, 1751,' in *WJE: Letters and Personal Writings*, 16:399.

⁷¹ 'Letter to the Reverend Isaac Hollis. Stockbridge, July 17, 1752,' in *WJE: Letters and Personal Writings*, 16:499.

⁷² Cf. also 'Letter to Secretary Andrew Oliver. Stockbridge, April 12, 1753,' in *WJE: Letters and Personal Writings*, 16:583.

⁷³ Gerald R. McDermott, 'Missions and Native Americans,' in *The Princeton Companion to Jonathan Edwards* (ed. Sang Hyun Lee; Princeton: Princeton University Press, 2005), 264.

⁷⁴ Marsden, *Jonathan Edwards: A Life*, 387. Given both the way that Edwards wrote about the 'awakenings' in New England that he had been a part of and his involvement in the international prayer concert, we must surely conclude that he did.

⁷⁵ Rachel Wheeler, "'Friends to Your Souls": Jonathan Edwards' Indian Pastorate and the Doctrine of Original Sin,' *Church History* 72:4 (2003): 748.

⁷⁶ For example, Winslow, *Jonathan Edwards*, (1940, 223); Tracey, *Jonathan Edwards*, 182n32, and Perry Miller, *Jonathan Edwards* (Toronto: William Sloane, 1949), 232.

3.4.1. *The Number of Edwards's New Sermons at Stockbridge*

Of the approximately 1,200 sermons of Jonathan Edwards, Wheeler calculates that between 1751 and 1758 Edwards preached about 233 sermons to the Stockbridge Indians and 165 sermons to the English congregation at Stockbridge.⁷⁷ According to her calculations, approximately 190 of the Indian sermons were original compositions. Even though later Indian sermons of this period reveal that as time progressed Edwards began outlining more and more,⁷⁸ the number of new sermons to the Indians contrasts starkly with the 29 original compositions preached to the English congregation. There are no extant sermons for 1757, though 29 Northampton sermons are marked as having been re-preached that year.⁷⁹ Whether these were preached to the Indian congregation as well as to the English congregation is unclear. Given Edwards's general practice at Stockbridge for sermon preparation to the Indians (see below), it seems hard to conceive that during this year he simply recycled old sermons for his Indian audience. However, this can remain only at the level of conjecture.

In sum, although 1757 is exceptional for extant sermon records and although Edwards's sermon productivity to the Indians was on a slow decline in 1756,⁸⁰ there is enough evidence from previous years to counter the commonly held view that Edwards wrote virtually no new sermons while in Stockbridge. This is made even clearer when the form and content of Edwards's Stockbridge sermons are taken into consideration. As Kinnach notes, Edwards's becoming a missionary occasioned 'the most dramatic modification' of his homiletic practice, one which demanded 'a new kind of preaching.'⁸¹

To the Indians, Edwards favoured NT to OT texts by a ratio of five to three, whereas with the English there was almost equal balance.⁸² Edwards chose texts mainly from Matthew and Luke, particularly the parables. Such texts are concomitant with Edwards's heightened use of imagery and metaphors in his Indian sermons, which leads to our second observation.

3.4.2. *The Form of Edwards's New Sermons at Stockbridge*

The *form* of Edwards's sermons changed. *Externally*, the Indian sermons took on a renewed simplicity. The length was obviously shorter to allow for his audience's attention span and the interpretation of John Wauwampequunaunt (to the Mahicans)⁸³ and Rebecca Ashley (to the Mohawks).⁸⁴ But there was also

⁷⁷ Wheeler, 'Edwards as Missionary,' 204, 213n44, n48 (cf. *WJE: Letters and Personal Writings*, 16:504–9). Wheeler draws her numbers from an analysis of the finding aid to the Jonathan Edwards Collection Gen MSS 151, by Elizabeth A. Bolton, Beinecke Rare Book and Manuscript Library, 1995. Wheeler states that the numbers should be taken as approximate, since some sermon manuscripts that Edwards marked with 'St. Ind.' are not identified in the index as Indian sermons. For further, see 'Appendix: Dates Sermons, January 1743–February 1758, Undated Sermons, and Sermon Fragment,' in *WJE: Sermons and Discourses 1743–1758*, 25:739–54.

⁷⁸ Wilson H. Kinnach, 'Preface to the Period,' in *WJE: Sermons and Discourses 1743–1758*, 25:41.

⁷⁹ *Ibid.*, 25:36.

⁸⁰ Perhaps due to the dwindling of numbers as a result of malfeasance and infighting among the English mission officers (*ibid.*, 25:41).

⁸¹ *Ibid.*, 25:40.

⁸² Rachel Wheeler, "Friends to Your Souls," 750.

⁸³ John Wauwampequunaunt was one of Edwards's reasons for not learning Mohican (Frazier, *The Mohicans*, 94).

⁸⁴ Kinnach, 'Preface to the Period,' in *WJE: Sermons and Discourses 1743–1758*, 25:30.

a change in the external form on paper. Edwards 'modified his customary form by removing numbered heads and division titles while preserving the form's aesthetic and logical structure.'⁸⁵

Internally, Edwards's sermons included a heightened use of imagery and substituting narrative for exegesis. For example, preaching on Ps 1:3, Edwards employs captivating imagery to convey his chief doctrine: 'Christ is to the Heart of a true saint like a River to the Roots of a tree that is planted by it':

As the waters of a river run easily and freely so the love of Christ. [He] freely came into the world, laid down his life and endured those dreadful sufferings. His blood was freely shed. Blood flowed as freely from his wounds as water from a spring. All the good things that Christ bestows on his saints come to 'em as freely as water runs down in a river. . . . There is an abundance of Water. Christ is like a river in the great plenty and abundance of love and grace. . . . The tree that spreads out its roots by a river has water enough—no need of rain or any other water. So the true saint finds enough in Christ. Great plenty of water enough to supply a great multitude of persons with drink to satisfy all their thirst, to supply the roots of a multitude of trees.⁸⁶

Thus, while Edwards chose not to learn the Indian language, there is clear evidence that he deployed the English language in such a way as to be understood by his hearers. The power of imagery, story, and metaphor was always present in Edwards's preaching—one needs to only recall the spider dangling over the flames of hell.⁸⁷ But it became accentuated in his Stockbridge sermons to the Indians because it was freed from Edwards's first person commentary. For instance: in a sermon on Matt 13:7 to the English congregation in Northampton, Edwards commenced, 'when it is said in the text that some of the seed fell among thorns it is as much as to say that some fell on uncultivated unplowed land; . . . from this text I would speak to these two Propositions.'⁸⁸ On the same text to his Indian congregation, Edwards no longer intruded into the sermon to narrate the journey for his hearers: 'some that have the word preached . . . are like ground that was never planted/all over run with thorns.'⁸⁹ 'He attempted so much as possible to let the power of imagery and story carry the weight of his message.'⁹⁰

⁸⁵ Wilson H. Kimnach, 'Edwards as Preacher,' in *The Cambridge Companion to Jonathan Edwards* (Cambridge: Cambridge University Press, 2007), 120. Compare Appendix 1 with Appendix 2.

⁸⁶ *WJE: Sermons and Discourses 1743–1758*, 25:602–604.

⁸⁷ In *Sinners in the Hands of an Angry God*. For the whole sermon, see *WJE: Sermons and Discourses, 1739–1742* (vol. 22; eds. Harry S. Stout, Nathan O. Hatch, and Kyle P. Farley; New Haven: Yale University Press, 2003), 404–35. On Edwards's use of imagery in general, see 'Editor's Introduction,' *WJE: Sermons and Discourses 1720–1723* (vol. 10; ed. Wilson H. Kimnach; New Haven: Yale University Press, 1992), 213–27.

⁸⁸ 'Matthew 13:7, November 1740,' box 6, folder 469, Jonathan Edwards General Collection (hereafter JEC), Beinecke Rare Book and Manuscript Library, Yale University, New Haven, Connecticut, cited in Wheeler, "Friends to Your Souls," 750. Other examples include: '1 Corinthians 10:17, January, 1751,' box 14, folder 1104, JEC, preached to the English congregation at Stockbridge where Edwards commented, 'in the Text four things may be observed.' On James 2:19: 'I shall mention two or three further reasons, or arguments of the truth of this doctrine' (*WJE: Sermons and Discourses 1743–1758*, 25:608; December 1746; re-preached September 28, 1752).

⁸⁹ 'Matthew 13:7, March 1752,' box 6, folder 470, JEC, cited in Wheeler, "Friends to Your Souls," 750.

⁹⁰ Wheeler, "Friends to Your Souls," 750–51.

3.4.3. *The Content of Edwards's New Sermons at Stockbridge*

The *content* of Edwards's early sermons at Stockbridge are also revealing. A subtle biblical theology reminiscent of Paul at Mars Hill (cf. Acts 17) is present in Edwards's first few sermons. Utilising the metaphors of light and darkness, Edwards expounds on human nature and the fall. In the beginning, 'man,' to use Edwards's term, was created in God's image with 'a principle of holiness in his heart,' and 'his mind was full of Light.'⁹¹ But 'when man sinned against God he lost his Holiness and then the Light that was in his mind was put out. Sin and the devil came in and took possession of his heart, and his mind was full of darkness.'⁹² Having lost the divine light humankind turned to idolatry, worshipping 'sun and moon and stars'; still others worshipped the devil.⁹³ But God pitied humankind 'and gave 'em the holy Scriptures to teach men and to be in this world as a light shining in a dark place.' God's revelation was progressive:

[He] first made known himself to Moses and other prophets, and directed them to write a part of the Bible. And after many ages, he sent his own Son into the world to die for sinners and more fully to instruct the world. This was about 1750 years ago. And then Christ directed his apostles to write the Word in a more clear manner, and so the Bible was finished.⁹⁴

Those nations that have the Scriptures 'enjoy Light,' while those that do not 'live in darkness and the devil . . . reigns over 'em.'⁹⁵ In just a few sermons, Edwards had outlined the history of creation, fall, and progressive revelation right up to the close of the canon!

This change in approach, nevertheless did not dampen his Calvinistic doctrine, even if it was distilled somewhat. He continued to preach to the Indians of their inherent sinfulness, their need of divine light, and of the eternal fires of hell. Indians were 'in darkness' and 'If you never have this light shine into the heart, you must dwell forever in darkness, in another world, with the devil, the prince of darkness, in hell.'⁹⁶ Reminiscent of his world-famous *Sinners* sermon, Edwards warned his Indian audience, 'He knows you are a poor miserable creature ready to drop into Hell You deserve that [God] should hate you and trample you under foot.'⁹⁷ Sinners will be 'cast into a furnace of fire' and 'their bodies will be full of fire as within and without as ever a red hot iron was in the midst of a fierce fire.'⁹⁸

Edwards taught that the Indians were no worse than the English. He assured them that 'we are no better than you,' that Christ died for 'some of all nations,' and that Christ 'shall save his people from their

⁹¹ 'Genesis 1:27, August 9, 1751,' in *WJE: Sermons and Discourses 1743–1758*, 25:741.

⁹² '2 Peter 1:19, To the Mohawks at the Treaty. Stockbridge, August, 1751,' in Kimnach *et al*, *The Sermons*, 105.

⁹³ *Ibid.*

⁹⁴ *Ibid.*

⁹⁵ *Ibid.*, 106.

⁹⁶ *Ibid.*, 110.

⁹⁷ 'Revelation 3:20, Stockbridge. February, 1751,' in *WJE: Sermons and Discourses 1743–1758*, 25:740.

⁹⁸ '2 Corinthians 4:18, August, 1751,' box 14, folder 1110, JEC, cited in Wheeler, "Friends to Your Souls," 755.

sins.⁹⁹ “There is forgiveness offered to all nations,’ for Christ ‘did not die only for one nation’ but wished for other nations to be his people, even those that ‘had been Heathens.’¹⁰⁰ Nor was there any sin that could keep them from relationship with God: ‘the great Saviour the King of Heaven and Earth’ is now ‘come to your door,’ so ‘let Him in.’¹⁰¹ Those who did would ‘have this God to be their Friend.’¹⁰²

‘In their simplicity, the Stockbridge sermons represent a distillation of Edwards’ theology.’¹⁰³ Although the essence of his Calvinism did not change, to English and Indians alike Edwards applied his sermons differently: ‘to the Indians he was a plain and practical preacher; upon no occasion did he display any metaphysical knowledge in the pulpit. His sentences were concise and full of meaning; and his delivery, grave and natural.’¹⁰⁴ Edwards also preached to the Indians in a gentler manner compared to his English sermons. He exhorted them to be ‘friends to your souls,’ to ‘forsake wickedness and seek after Holiness,’ and not to ‘act the part of Enemies of Enemies [*sic*] to your soul.’¹⁰⁵ Such a sermon could scarcely have been more different than a sermon Edwards preached a month earlier to his English congregation, in which he lambasted them for lack of response to his preaching. He would ‘rather go to into Sodom and preach to the men of Sodom than preach to you and should have a great deal more hopes of success.’¹⁰⁶ The difference in tone and application is palpable. The difference is also understandable: any preacher of Edwards’s time in New England believed the sermon should be tailored to suit the audience. ‘But the unique circumstances of his Indian congregation and the particular trials they faced prompted Edwards to search for different lessons within the same Calvinist doctrines.’¹⁰⁷ For Edwards, the English had had the benefits of centuries of gospel preaching, so they should have shown more signs of spiritual life than their Indian brethren.

This assessment of Edwards’s long-neglected Stockbridge sermons serves as a corrective to the view that at Stockbridge he simply re-preached old Northampton sermons to the Indians. Rather, this survey reveals Edwards was a true missionary preacher and pastor, adapting new sermons to his audience in a way that ensured effective communication and pastoral sensitivity.

⁹⁹ ‘2 Peter 1:19, To the Mohawks at the Treaty. Stockbridge, August, 1751,’ in Kinnach *et al*, *The Sermons*, 105.

¹⁰⁰ ‘Luke 24:47, October 1751,’ box 14, folder 1078, JEC, cited in Wheeler, “‘Friends to Your Souls,’” 757.

¹⁰¹ ‘Revelation 3:20, Stockbridge. February 1751,’ in *WJE: Sermons and Discourses 1743–1758*, 25:740.

¹⁰² ‘Job 9:4, Stockbridge. January 1753,’ in *WJE: Sermons and Discourses 1743–1758*, 25:643–45.

¹⁰³ Wheeler, “‘Friends to Your Souls,’” 759.

¹⁰⁴ Gideon Hawley, ‘A Letter from Rev. Gideon Hawley of Marshpee, Containing an Account of His Services among the Indian,’ in *Collections of the Massachusetts Historical Society* (1st ser., 4. Boston, 1794), 51, cited in Marsden, *Jonathan Edwards: A Life*, 393.

¹⁰⁵ ‘Proverb 19:8, June 1756,’ box 13, folder 985 JEC, cited in Wheeler, “‘Friends to Your Souls,’” 736.

¹⁰⁶ Matt 13:3–4, 1740, re-preached May 1756, box 6, folder 463, JEC, cited in Wheeler, “‘Friends to Your Souls,’” 736.

¹⁰⁷ Wheeler, “‘Friends to Your Souls,’” 737. Here we see the possible influence of Edwards’s social context on his intellectual and theological perspective.

3.5. Edwards as Administrator and Defender of Indian Affairs

Far from Stockbridge being a quiet retreat, it initially turned out to be a ‘living hell’ for Edwards.¹⁰⁸ The bane of Edwards’s life in Stockbridge came from the Williams’s clan, relatives of whom had opposed him in Northampton.¹⁰⁹ Colonel Ephraim Williams had moved his family to Stockbridge in 1737 and soon acquired the position of village moderator.¹¹⁰ His daughter, Abigail, married John Sergeant, the first missionary to Stockbridge, in 1739, and took on some of the leadership of the mission with him.

Edwards was not the only one who had problems with this family: the Indians frequently complained of Williams’ treatment of them, particularly in relation to land allocation.¹¹¹ Edwards reported to the Commissioners in Boston that the Indians ‘have a very ill opinion of Colonel Williams and the deepest prejudice against him, he having often molested ’em with respect to their lands and other affairs.’¹¹² According to Edwards, Abigail was also guilty of financial mismanagement.¹¹³ At one point Edwards commented to a friend, ‘it is enough to make one sick.’¹¹⁴ Through all this Edwards became an efficient administrator of Indians affairs and advocate for them. His letters to Isaac Hollis, Andrew Oliver, Joseph Paice, Thomas Foxcroft, and Thomas Hubbard¹¹⁵—too many to recount in detail here—demonstrate that Edwards diligently defended Indian rights.

Land allocation was not the only issue Edwards had to deal with. The complicated infrastructure and personnel in Stockbridge presented its own problems. John and Abigail Sergeant had established two boarding schools for boys and girls, alongside the already existing day school, supervised by Timothy Woodbridge. This led to complex funding sources for the mission. Wheeler helpfully explains, ‘The minister and schoolteacher were funded by the London-based missionary society, the New England Company, of which Elisha Williams was a commissioner,’ and the boarding school, ‘with initial funds from an English benefactor, Isaac Hollis, [were] completed under the oversight of Ephraim Williams with funds from the Province.’¹¹⁶ In time, Hollis would also send funds for Abigail Sergeant’s girls’ boarding

¹⁰⁸ McDermott, ‘Missions and Native Americans,’ 266, quoting Charles Chaney. McDermott provides no reference.

¹⁰⁹ Edwards was also distantly related to the Williams.

¹¹⁰ Marsden, *Jonathan Edwards: A Life*, 376.

¹¹¹ Wheeler, ‘Edwards as Missionary,’ 200n23. See Frazier, *The Mohicans*, 82–88, for an account of Indian complaints prior to Edwards’s arrival.

¹¹² ‘Letter to Secretary Andrew Oliver. Stockbridge, February 18, 1752,’ in *WJE: Letters and Personal Writings*, 16:423–24. See also Frazier, *The Mohicans*, 99–100, for an overtly illegal deed of Ephraim Williams, and Edwards’s ‘Letter to the Reverend Isaac Hollis. Stockbridge, July 17, 1752,’ in *WJE: Letters and Personal Writings*, 16:500–502; and again, Lion Miles, ‘The Red Man Dispossessed: The Williams Family and the Alienation of Indian Land in Stockbridge, Massachusetts, 1736–1818,’ *New England Quarterly* 67 (1994): 46–76.

¹¹³ ‘Letter to Sir William Pepperrell. Stockbridge, January 30, 1753,’ in *WJE: Letters and Personal Writings*, 16:556. For the fullest expression of Edwards’s objection to Abigail being head of the girls’ boarding school, see ‘Letter to Andrew Oliver. Stockbridge, April 13, 1753,’ in *WJE: Letters and Personal Writings*, 16:587–92.

¹¹⁴ ‘Letter to Secretary Andrew Oliver. Stockbridge, February 18, 1752,’ in *WJE: Letters and Personal Writings*, 16:425.

¹¹⁵ See *WJE: Letters and Personal Writings*.

¹¹⁶ Wheeler, ‘Edwards as Missionary,’ 201.

school. The Williams's interest in the missionary village had mixed motives; it was 'the means to the end of developing the town of Stockbridge, and with it the fortunes of the Williams family.'¹¹⁷

Early on Edwards realised the need to wrest control of the funds for the mission boarding schools.¹¹⁸ After two years of internecine struggle, change of personnel, and numerous letters from Edwards to various key people related to the mission,¹¹⁹ his final vindication came in February 1754 when Isaac Hollis appointed him as overseer of the boarding school. This proved too late, however, as by now most Mohawks had left the school over its mismanagement under Captain Kellogg, an appointment of the late John Sergeant.¹²⁰ Edwards kept the school alive with a handful of Mohican children and one Mohawk child who boarded in his own home.¹²¹

Not only does such a survey refute the position of the Stockbridge years as a 'quiet writing retreat' but it also rebuts Winslow's claim that Edwards 'had little interest in the Indians except as souls to be saved.'¹²² In the light of the evidence, Edwards emerges as a diligent administrator and defender of Indian affairs. He was no longer aloof with his head in the clouds, as some had complained of him in Northampton. Here, in Stockbridge, the 'reclusive' pastor was involved in the nitty gritty of everyday Indian lives, and in so doing seemed 'to have developed genuine affection for his Indian congregation.'¹²³

3.6. Edwards as Innovative Educator

Edwards, like most colonials, thought the Indian language 'barbarous' and 'exceeding barren and very unfit to express moral and divine things.'¹²⁴ But he also had problems with the methods used in the schools to teach English: the children 'only learn to make sounds on the sight of such marks, but know not the meaning of the sounds, and so have neither profit nor pleasure in reading.'¹²⁵ Edwards's plan was to do away with rote learning, which amounted to 'learning without understanding.'¹²⁶ He wished to replace it with education that was centred on understanding.¹²⁷ He proposed a Socratic method of

¹¹⁷ Sedgwick and Marquand, *Stockbridge*, 31.

¹¹⁸ 'Letter to Sir William Pepperrell. Stockbridge, November 28, 1751,' in *WJE: Letters and Personal Writings*, 16:413.

¹¹⁹ *Ibid.*; cf. also, 'Letter to Secretary Andrew Oliver. Stockbridge, February 18, 1752,' in *WJE: Letters and Personal Writings*, 16:423; 'Letter to Sir William Pepperrell. Stockbridge, January 30, 1753,' in *WJE: Letters and Personal Writings*, 16:552–63; 'Letter to Andrew Oliver. Stockbridge, April 12, 1753,' in *WJE: Letters and Personal Writings*, 16:59.

¹²⁰ 'Letter to Secretary Josiah Willard. Stockbridge, March 8, 1754,' in *WJE: Letters and Personal Writings*, 16:626–27, and 'Letter to the Reverend Thomas Prince. Stockbridge, May 10, 1754,' in *WJE: Letters and Personal Writings*, 16:629–43.

¹²¹ *Ibid.*, 16:638–39.

¹²² Winslow, *Jonathan Edwards*, 252.

¹²³ McDermott, 'Missions and Native Americans,' 203.

¹²⁴ 'Letter to Isaac Hollis. Stockbridge, Summer, 1751,' in *WJE: Letters and Personal Writings*, 16:389.

¹²⁵ *Ibid.*

¹²⁶ 'Letter to Sir William Pepperrell. Stockbridge, November 28, 1751,' in *WJE: Letters and Personal Writings*, 16:407.

¹²⁷ *Ibid.*, 16:408.

questions and answers.¹²⁸ Furthermore, Edwards encouraged a narrative approach to pedagogy. Included in this would be a history of the world and the progressive spread of God's kingdom throughout the world.¹²⁹ For Edwards this education would be for 'girls as well as boys.'¹³⁰ It would include singing, since 'especially sacred music, has a powerful efficacy.'¹³¹ He encouraged examination of the pupils and rewards for those who excelled.¹³² And all of this was not just for mere education, but also ultimately to promote their salvation.¹³³

3.7. Edwards as Theologian of Mission

In his letter to the Trustees of the College of New Jersey in October 1757, Edwards wrote of his latest theological project:

a great work, which I call *A History of the Work of Redemption*, a body of divinity in an entire new method, being thrown into the form of an history, considering the affair of Christian theology, as the whole of it, in each part, stands in reference to the great work of redemption of Jesus Christ; which I suppose is to be the grand design of all God's designs, and the *summum* and *ultimum* of all the grand scheme in their historical order.¹³⁴

The implication of such a statement is that Edwards's previous works were viewed by him as each playing a 'part' in the whole 'affair of Christian theology,' the *summum* and *ultimum* of which was God's great work of redemption in Jesus Christ. In this respect, Edwards's theological treatises must not be seen in isolation, but ultimately as connected components to the work of redemption as displayed in history. When these theological works are dealt with as strands within the 'web' of Edwards's theology, the prominence of mission in his theological framework becomes all the more apparent. Space restricts an assessment of each of his treatises, but we will deal with at least three here.

3.7.1. The End for Which God Created the World

In *The End for Which God Created the World*, Edwards argues that God's chief end in the creation of the world is glorifying himself through his creatures delighting in him forever.¹³⁵ And this 'chief end' is accomplished through the most preeminent of all God's works: the work of redemption. 'The work of redemption is that by which men . . . are restored to holiness and happiness.'¹³⁶ But the reason that Christ's redemptive work was even necessary is because of the reality of original sin.

¹²⁸ Ibid.

¹²⁹ Ibid., 16:409–11.

¹³⁰ Ibid., 16:411.

¹³¹ Ibid.

¹³² Edwards made similar comments in 'Letter to Joseph Paice. Stockbridge, February 24, 1752,' in *WJE: Letters and Personal Writings*, 16:435–47.

¹³³ 'Letter to Sir William Pepperrell. Stockbridge, November 28, 1751,' in *WJE: Letters and Personal Writings*, 16:411–12.

¹³⁴ *WJE: Letters and Personal Writings*, 16:728.

¹³⁵ Jonathan Edwards, *The Philosophy of Jonathan Edwards from His Private Notebooks* (ed. Harvey G. Townsend; Eugene: University of Oregon, 1955), 130–33.

¹³⁶ Ibid., 130.

3.7.2. Original Sin

Original Sin stresses the equal inability of sinners: 'All are sinners, and exposed to condemnation. This is true of persons of all constitutions, capacities, conditions, manners, opinions and educations; in all countries, climates, nations and ages; and through all the mighty changes and revolutions, which have come to pass in the habitable world.'¹³⁷ Arguably, Edwards's experience among the Stockbridge Indians led to his view of 'human equality forged in universal depravity.'¹³⁸ As Edwards surveyed the whole of humankind—North and South America, Africa and Asia—he saw that the fall had rendered all people incapable of any true religion: instead, there existed only 'the grossest ignorance, delusions, and most stupid paganism.'¹³⁹ Such depravity led to the need for divine revelation. Edwards portrayed such logic in his Mohawk Treaty sermon: because the Indians were in a state of darkness they were in *need* of the light of God's revelation.¹⁴⁰

While Edwards himself made no explicit step in logic from original sin to the need for missions in his treatise,¹⁴¹ Wheeler has suggested there is still a link:

it is important to remember that it was a related doctrine of universal applicability that underwrote New World colonization and mission efforts. If humans are naturally sinful, then all need Christ as savior, and it is therefore incumbent upon those in possession of the written revelation to bring it to those without.¹⁴²

Certainly, the connections were present in Edwards's preaching: 'We are no better than you in no respect, only as God has made us to differ and has been pleased to give us more light. And now we are willing to give it to you.'¹⁴³

It is when we turn to another of Edwards's works that we see a further important thread in his theological framework.

3.7.3. A History of the Work of Redemption

A History of the Work of Redemption consists of a series of thirty lecture-sermons that Edwards preached to his Northampton congregation on a single text (Isa 51:8) between March and August 1739. Edwards divided history into three main stages: the fall to incarnation, the time of Christ's incarnation, and the period from the resurrection to end of the world.¹⁴⁴ For Edwards, the second stage

¹³⁷ Jonathan Edwards, *WJE: Original Sin* (vol. 3; ed. Clyde A. Holbrook; New Haven: Yale University Press, 1970), 124.

¹³⁸ Wheeler, "Friends to Your Souls," 761.

¹³⁹ *WJE: Original Sin*, 3:151.

¹⁴⁰ Kimnach *et al*, *The Sermons*, 105–10.

¹⁴¹ His two main practical implications were that this doctrine would lead firstly to humility, and secondly, to mutual compassion among mankind (*WJE: Original Sin*, 3:424).

¹⁴² Rachel Wheeler, 'Lessons from Stockbridge: Jonathan Edwards and the Stockbridge Indians,' in *Jonathan Edwards at 300. Essays on the Tercentenary of His Birth* (ed. Harry S. Stout, Kenneth P Minkema, and Caleb J.D. Maskell; New York: University Press of America, 2005), 135.

¹⁴³ '2 Peter 1:19, To the Mohawks at the Treaty. Stockbridge, August, 1751,' in Kimnach *et al*, *The Sermons*, 108.

¹⁴⁴ Jonathan Edwards, *WJE: A History of the Work of Redemption* (vol. 9; ed. John F. Wilson; New Haven: Yale University Press, 1989), 127–293, 294–343, 344–528.

was redemption accomplished and the third redemption applied. The overarching doctrine controlling all the sermons was ‘The Work of Redemption is a work that God carries on from the fall of man to the end of the world.’¹⁴⁵

For Edwards, the work of redemption in this third period ‘will be accomplished by means, by the preaching of the gospel . . . God’s Spirit shall be poured out, first to raise up instruments, and then those instruments shall be improved and succeeded. And doubtless one nation shall be enlightened and converted after another.’¹⁴⁶ The work of redemption through the means of gospel proclamation will ‘go on in a wonderful manner, and spread more and more . . . , the gospel shall be preached to every tongue, and kindred, and nation, and people . . . , it will soon be gloriously successful to bring in multitudes from every nation.’¹⁴⁷ Crucial to this worldwide conversion is Edwards’s view of revivals, which, for him, were millennial harbingers.¹⁴⁸ Hence, his interest in the Indian revivals under David Brainerd now becomes apparent.

Thus, when the strands of Edwards’s theological web are connected we see the prominence of missions: God is glorified when fallen creatures enjoy him forever by delighting in the communication of his love and holiness. This goal is accomplished through communicating God’s redemptive work in Christ, which is necessary in the first place because people are unable by themselves to attain knowledge of such things. The chief work of God to accomplish his chief end is the work of redemption, and this work is realised by the means of missionary preaching to all nations—native American Indians included!

Certainly Edwards’s view of mission was not void of political barnacles. To evangelise was to civilise, and overthrowing the Antichrist meant nothing other than defeating the French; and to accomplish *this*, the English needed to secure the allegiance of the Indians.¹⁴⁹ Edwards was ‘a man of his times.’¹⁵⁰ Nevertheless, the driving pulse of his life was evangelising sinners, not extending the British crown.¹⁵¹

3.8. Summary

Prima facie Edwards’s Stockbridge years appear to have been a ‘quiet retreat’ or ‘forced exile’ in which he gave himself wholeheartedly to the studies that he loved so much. This paper contends that while Stockbridge was undeniably a productive writing period in the wilderness, it is nevertheless reductionist to conclude it was *only* that. To do so, as much prior Edwards’s scholarship has done, is not only to overlook Edward’s social and intellectual contexts—and the vectors of influence between the two—but it is to miss out on an aspect of Jonathan Edwards that has for too long been neglected:

¹⁴⁵ *Ibid.*, 9:116.

¹⁴⁶ *Ibid.*, 9:459.

¹⁴⁷ *Ibid.*, 9:461.

¹⁴⁸ See Harry S. Stout, ‘Edwards as Revivalist,’ in *The Cambridge Companion to Jonathan Edwards* (ed. Stephen J. Stein; Cambridge: Cambridge University Press, 2007), 125–43.

¹⁴⁹ ‘Letter to Joseph Paice. Stockbridge, February 24, 1752,’ in *WJE: Letters and Personal Writings*, 16:441.

¹⁵⁰ George Marsden, ‘Biography,’ in *The Cambridge Companion to Jonathan Edwards* (ed. Stephen J. Stein; Cambridge: Cambridge University Press, 2007), 19–20.

¹⁵¹ For example, Edwards prefaced his Sermon to the Mohawks with: ‘These honorable gentlemen treat in the name [of King George], but I in the name of Jesus Christ’ (Kinnach *et al*, *The Sermons*, 105). Ultimately for Edwards he served only one King and one cause.

that of missionary.¹⁵² Moreover, to give short shrift to Edwards's Stockbridge years is to fail to understand the theological paradigm that shaped Edwards's life and actions, one in which mission was absolutely central for the glorification of God.

This paper provides credence to those who, such as Marsden, have rightly included 'missionary' in the long list of roles for which Jonathan Edwards should be remembered.¹⁵³ Conversely, the analysis contained herein calls into question descriptions of Edwards as an 'accidental' or 'default' missionary—adjectives that are at best unfortunate and at worst misleading, and which Edwards himself would hardly have been agreeable to given his view of God's sovereignty: Stockbridge was for him an 'open door,' where 'some things remarkable in divine providence [afforded] a prospect of good things to be accomplished here for the Indians.'¹⁵⁴

4. Concluding Reflections

To close the paper at this juncture would leave us impoverished if we did not assess in what ways Edwards speaks into the contemporary areas of scholarship, pastoral ministry, and missionary service. Among the many possible lessons, five reflections from Edwards's time at Stockbridge seem fitting. While the lessons are not novel, they still serve as helpful reminders and checkpoints.

First, while Jonathan Edwards did spend thirteen hours a day in his study, he nevertheless accepted a job that ensured he was in regular service of a local church. At Stockbridge Edwards wrote tomes that have served the church for centuries since, but he also preached regularly through an interpreter to indigenous Indians who were in the dark and in need of gospel light. D. A. Carson's contemporary exhortation is fitting:

If you are an academic, you need to put yourself into places where, as it were, you take your place with the frontline troops from time to time. This means engaging the outside world at a personal level, at an intellectual and cultural level; it means working and serving in the local church; it means engaging in evangelism. . . . My point is that by continuing in forms of pastoral ministry, even while engaging in technical scholarship, you will not only avoid some pitfalls, but you will avoid becoming a mere quartermaster.¹⁵⁵

¹⁵² More recently, some scholars have gone so far as to give Edwards the title, 'grandfather of modern missions' (Ronald E. Davies, 'Jonathan Edwards, Theologian of the Missionary Awakening: Occasional Paper,' *Evangel* 17:1 [1999]: 1–8). Cf. also Walls, 'Missions and Historical Memory,' 252–53, and Stuart Piggin, 'The Expanding Knowledge of God: Jonathan Edwards' Influence on Missionary Thinking and Promotion,' in *Jonathan Edwards at Home and Abroad*, 266–96.

¹⁵³ Marsden writes of Edwards being remembered today as 'a theologian, a philosopher, an artist, a pastor, a preacher, an awakener, a leader of a party, a Calvinist, a Puritan, a biblicist, a millennialist, a missionary, an educator, an ascetic, a spiritual writer . . . , a colonial, an international' (George M. Marsden, 'The Quest for the Historical Edwards: The Challenge of Biography,' in *Jonathan Edwards at Home and Abroad: Historical Memories, Cultural Movements, Global Horizons* [ed. David W. Kling and Douglas A. Sweeney; Columbia: University of South Carolina Press, 2003], 4).

¹⁵⁴ 'Letter to Mr. William Hogg, Edinburgh. Stockbridge, July 13, 1751,' in *WJE: Letters and Personal Writings*, 16:392. Cf. also 'Letter to the Reverend Thomas Gillespie. Stockbridge, July 1, 1751,' in *ibid.*, 16:387.

¹⁵⁵ D. A. Carson, 'The Scholar as Pastor,' in John Piper and D. A. Carson, *The Pastor as Scholar and The Scholar as Pastor* (Nottingham: IVP, 2011), 82–83.

Second, while Edwards did not choose the life of a complete scholarly recluse or academic hermit, engaging in practical ministries from school education to administrative duties in defending the rights of the local Indians, he nevertheless exhibited such a level of self-discipline that he was able to produce a significant amount of written material in those seven short years. For those in ministry who tend to be ‘introverts’ and prefer books to people—as Edwards himself did, let us be honest—the challenge from Edwards is to put ourselves in places, positions, ministries, and acts of service that ensure we are not just ‘mere quartermasters,’ but ministers and servants of *people*, people made in the image of God, many of whom he has purchased by his Son’s blood. But there is a reverse side too: those in ministry who tend to be ‘people persons’ and prefer relating to sermon writing, ought to learn from Edwards’s self-discipline. It is easy to ‘put off’ sermon preparation or writing because of the urgent needs of the church or mission, because of people who need time spent with them or administration that needs to be completed; but, if one is in some form of ministry or missionary service, there is also ‘book work’ to be undertaken, hungry souls that need to be fed with the food of God’s Word. To neglect this can also be another form of neglecting people, a failure to provide them with what they really need. While Edwards perhaps got the balance wrong, one thing he could not be accused of was sacrificing the important on the altar of the urgent. He had long-term goals and plans for writing important projects (not for his mere pleasure but because he believed the church needed such works), and he saw them through as best he could under the providence of God.

This leads, third, to Edwards’s exemplary pulpit ministry at Stockbridge. While Edwards had the opportunity to reuse his old sermons, the number of new sermons prepared at Stockbridge shows that he took his ministry to the Indians more seriously than previous scholarship has adequately demonstrated. Indeed, when the proportion of new sermons for the Indian congregation (190) is compared to those for the English congregation (29), it would not be untrue to say that Edwards gave more ministry attention to the Indians than he did to his own tribe. Edwards certainly cannot be accused of laziness in regard to contextualising and stylising his sermons for this new audience. His preaching to the Indians was therefore fresh, apropos, and powerful. His choice of narrative over epistle was sensitive to their level of understanding and educational background. His use of simple biblical-theological frameworks to those who were biblically illiterate demonstrates Pauline-like wisdom and contextualisation (cf. Acts 17).

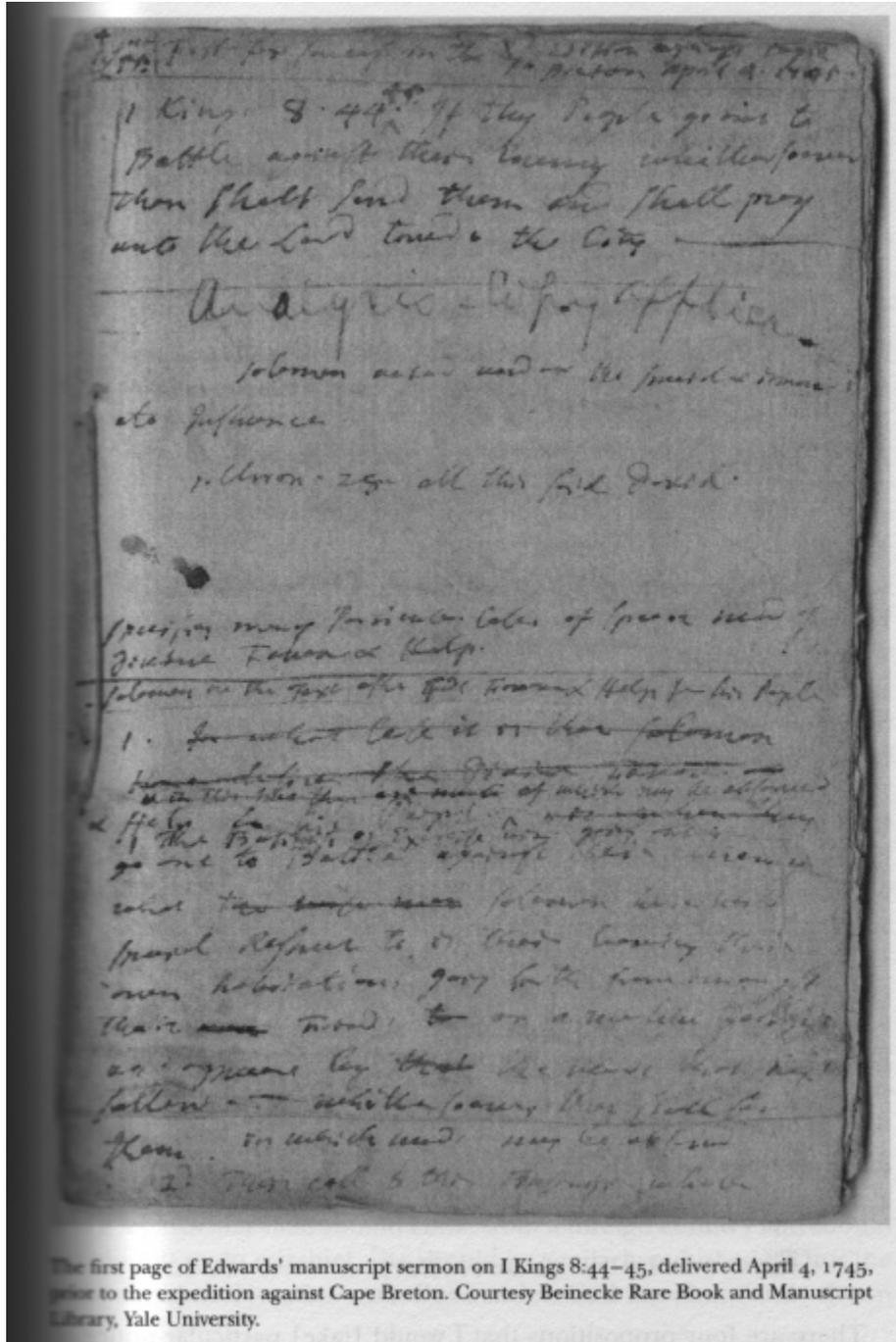
The lessons for pastors and itinerant preachers are obvious, especially in relation to reusing old sermon material. Pastors who have been in ministry for several years and have either a transitory or new congregation naturally feel tempted to simply re-preach old sermons. The temptation is real for itinerant preachers too. The problem is not in reusing material (there is nothing wrong with that) but in not spending time thinking of those to whom we will preach our sermons: who they are, their contexts, their educational backgrounds, their level of biblical literacy, the intellectual level of the sermon, the clarity and simplicity of the points, etc. For Edwards, his old sermons obviously were not fit for his new flock, so he prepared new ones. And as the survey of Edwards’s Stockbridge sermons reveals, as he did so, contextualisation, application, and packaging were never far from his mind.

Fourth, prior to his move to Stockbridge and although he pastored only white congregations, Edwards always maintained an interest in how God was at work in other parts of the globe, even so far away as Africa and Asia. Edwards did not have the Internet to keep abreast of missional advancement on these two continents, yet he took the time to read and research and ensure that he did. In this regard, he serves as a fine example for any pastor-theologian to not become so preoccupied with one’s own ‘patch’ of ministry or scholarship that one neglects to see what God is doing elsewhere in the world. As

noted earlier, it was this interest in mission that eventually served as a formative influence among others that would finally cause Edwards to decline other pastoral opportunities in New England and abroad for the mission outpost of Stockbridge. One's interest in various mission operations now may in the future lead to places and ministries one never imagined going.

Finally, connected to this, Edwards presents us with the importance of placing our own lives and ministries within the larger redemptive-historical story of God's salvation on earth. It was this 'big picture' framework that helped Edwards to situate himself, even when he felt 'thrown upon the wide ocean of the world,' and to view Stockbridge as a grand and strategic moment in the history of redemption. Discussion of Edwards's postmillennialism aside, his optimism for gospel-advancements and his sensitivity to divine acts of God in history provide us with a positive outlook for our lives and ministries, especially during hardships. For the God of Jonathan Edwards is also our God, who has caught us up into his grand story of redemption to bring salvation to the tribes and peoples of this world for his own glory—the end for which he created the world.

Appendix 1: Sermon on 1 Kings 8:44-45, Northampton, April 4, 1745¹⁵⁶



¹⁵⁶ WJE: Sermons and Discourses 1743-1758, 25:129. Note the numbered headings.

That All May Honour the Son: Holding Out for a Deeper Christocentrism

— Andrew Moody —

Andrew Moody recently completed a doctorate on trinitarian relations through the Australian College of Theology and is currently lecturing in systematic theology at Ridley Melbourne.

In the [November 2009 edition of *Themelios*](#), Dane C. Ortlund raises some very helpful questions about whether a christocentric theology signifies an unbalanced vision of the Godhead.¹ He offers equally helpful answers that Christocentrism is appropriate because (1) this is the way God is made known economically and (2) the purposes of the Father and Spirit in the economy are to make the Son known.

This article focuses the discussion on the second of these points and historically and systematically explores further what Ortlund calls “salvation-historical Christocentrism.”² In particular, I intend to promote a “filio-Christocentrism” that unpacks this category more fully.

1. Christ and the Son

What is the relationship between Christ and the eternal Son? Is Christocentrism the same as Filiocentrism? Ortlund’s christocentric Trinity assumes a fairly straightforward correspondence between Christ and the Son,³ but things have never gone smoothly here. Historical theology has often found itself trying to unweave the humanity and divinity of Christ by ascribing certain actions or attributes (e.g., tiredness, ignorance) solely to the humanity of Jesus and other aspects of his life (e.g., miracles, wisdom) to his divinity. At times this approach has turned into an Antiochene division wherein the natures themselves act as independent agents.⁴

¹ D. C. Ortlund, “[Christocentrism: An Asymmetrical Trinitarianism](#),” *Them* 34 (2009): 309–21.

² *Ibid.*, 319.

³ This is not a criticism given the scope of Ortlund’s paper. My own case here is that the assumption is correct.

⁴ In this vein the Tome of Leo (ratified at Chalcedon) disturbingly depicts the two *natures* working in communion with each other (*Agit enim utraque forma cum alterius communione*). See D. Bathrellos, *The Byzantine Christ: Person, Nature, and Will in the Christology of St. Maximus the Confessor* (New York: Oxford University Press, 2005), 176–189 and A. Grillmeier, *Christ in Christian Tradition: From the Apostolic Age to Chalcedon (451)* (2nd ed.; trans. J. S. Bowden; Christ in Christian Tradition; 2 vols.; London: Mowbray, 1975), 1:536.

This concern over the difference between the two natures of Christ makes it difficult to pin down what it means for God to have a christocentric agenda. Should the goals of such a plan be thought of as promoting the Son who *is* the person of Christ, or do they simply serve the humanity he assumes and redeems or perfects? Concerns over the immutability and impassibility of the Son have often ensured that it is the latter. Athanasius for example explains that the exaltation and naming of Christ in Phil 2:9–10 cannot refer to the Logos⁵ but only to the change Christ brings about for us.⁶

Gregory of Nyssa handles Acts 2:34–35 in the same way:

Who then was “exalted”? He that was lowly, or he that was the highest? . . . Surely, God needs not to be exalted, seeing that he is the highest. It follows then, that the apostle’s meaning is that the humanity was exalted: and its exaltation was effected by its becoming Lord and Christ.⁷

We could multiply such quotes at length across the patristic and medieval period. Despite diverse theories of how Christ’s person, work, or nature confer blessings on creation, orthodox theologians generally agree that the *benefit* applies only to the human nature itself. The Logos himself as divine and immutable remains unmoved and unaltered in heaven⁸ without any “real relationship”⁹ to what he achieves in the flesh.

In the Reformation the same approach persists despite a focus-shift from Christ as perfecter of human nature to Christ as Mediator.¹⁰ As our representative the Son wins prizes for us in which he personally has no real interest, and he enters into new relationships with creation and the Father that stand apart from what he continues to enjoy as Son. Preaching from Eph 1:10, Calvin observes,

When Jesus Christ was exalted by God his Father, it was in order that his exaltation should serve our eternal salvation . . . all things were made subject to our Lord Jesus Christ, not for his own use (for what need had he of them?) but for our sakes, in order that he may give us whatever he knows to be for our profit.¹¹

⁵The Logos “after the resemblance of the unalterable Father . . . is unalterable” (*Contra Arianos* 1.38–39; NPNF² 4.328–29).

⁶“He himself has made us sons of the Father, and deified men by becoming Himself man” (ibid.).

⁷*Contra Eunomium* 5.3 in NPNF² 5.177–78.

⁸Thus the (ancient and misnamed) doctrine of the *extra calvinisticum*. See D. Willis-Watkins, *Calvin’s Catholic Christology: The Function of the So-called Extra Calvinisticum in Calvin’s Theology* (Studies in Medieval and Reformation Thought 2; Leiden: Brill, 1966).

⁹Aquinas distinguishes between the real (significant/affecting) relationship (*relatio realis*) that creatures have with regard to God and the merely conceptual relationship (*relatio rationis*) that the immutable God has with what he creates and rules. See H. Küng, *The Incarnation of God: An Introduction to Hegel’s Theological Thought as Prolegomena to a Future Christology* (trans. J. R. Stephenson; Edinburgh: T&T Clark, 1987), 531–32.

¹⁰Heiko Obermann observed and Stephen Edmondson lately elaborated that Calvin’s theology represents a transition from a nature-Christology to a (person-centred) office or Mediator-Christology (Edmondson, *Calvin’s Christology* [Cambridge: Cambridge University Press, 2004]), but that is of limited significance here. Neither system envisages any *personal stake* for the Logos in his mission.

¹¹John Calvin, *The Eighth Sermon on the First Chapter of Ephesians*, http://www.the-highway.com/Calvin_Eph8.html (accessed March 2010), taken from John Calvin, *Sermons on the Epistle to the Ephesians* (trans. Arthur Golding; repr., Edinburgh: Banner of Truth Trust, 1973); cf. *Institutes* 3.1.1. It should be added that this

Even more unexpected distinctions occur in Calvin's exegesis of John 15:9 and 17:24. Dismissing, in the first case, the "abstruse inquiry" of those who would speculate on love between the first and second persons of the Godhead, Calvin states that this "has nothing to do with the present passage. But the love which is here mentioned must be understood as referring to us . . . the Father loves him, as he is the Head of the Church."¹² The second reference is interpreted similarly. "You loved me before the foundation of the world," writes Calvin,

agrees better with the person of the Mediator than with Christ's Divinity alone. It would be harsh to say that the Father loved his Wisdom; and though we were to admit it, the connection of the passage leads us to a different view. Christ, unquestionably, spoke as the Head of the Church . . . he was beloved, in so far as he was appointed to be the Redeemer of the world. With such a love did the Father love him before the creation of the world, that he might be the person in whom the Father would love his elect.¹³

2. Questioning the Model

No doubt there are fundamental orthodox truths being defended in all this. If the Son is truly divine—the Word of God who sustains all things by his own powerful word (John 1:1; Heb 1:3)—then we can scarcely think that the incarnation deprives him of this. Unless we are to cast him as a *dispensable* or redundant player in the life of God whose functions can be taken up by the Father and Spirit while he is on earth and whose human nature replaces his divinity,¹⁴ we must surely agree and insist that assuming flesh does not mean relinquishing deity.

We must surely affirm the same in the case of Christ's ascension and glorification. Christ is begotten "this day," declared with power to be the Son of God, given the name above all names, and so on. Surely he already *had* these things; otherwise the second person of the Trinity needs creation to be himself, and his transcendence is lost.¹⁵

But there are difficulties here too. The more rigorously we pursue the distinction between Christ's human nature (or office) and his *eternal person*, the harder it will be to make sense of passages that speak of him "coming down" (John 6:38) or "becoming poor" (2 Cor 8:9) or "emptying himself" (Phil

is not the whole story with Calvin. In the same chapter he speaks intriguingly of the Father and Christ glorifying themselves in the church and considering themselves incomplete apart from her (see n. 41 below).

¹² John Calvin, *Commentary on the Gospel According to John* (trans. J. Pringle; 2 vol.; repr., Grand Rapids: Eerdmans, 1956), 2:111.

¹³ *Ibid.*, 2:187.

¹⁴ "What was happening to the rest of the universe during the period of our Lord's earthly life . . . was [the world] let loose from the control of the Creative Word?" W. Temple, *Christus Veritas: An Essay* (London: Macmillan, 1925), 142–43.

¹⁵ The best-case version of this is a panentheist scheme set out by the likes of Jürgen Moltmann, Wolfhart Pannenberg, or Robert Jenson, where the temporal events of the incarnation somehow give rise to the eternal reality of the Trinity. The worst case is simply adoptionism.

2:7).¹⁶ The attempt to make those relationships and gains apply to Christ only “officially” threatens to fracture him into two subjects and can foist clumsy distinctions onto Scripture.¹⁷

And there are soteriological implications. If the love spoken of in verses such as John 17:24 and 15:9 really means only God’s relationship toward *us* (via Christ), then that necessarily diminishes what it means to be “in him.” To share in the “love” or “sonship” of Christ is not at all to share in those bonds that extend between Father and Son but something infinitely less: a hyperbolic expression of a perfect relationship between the Creator and created.¹⁸ Indeed for Calvin and many of his heirs, the Son is so separable from the Mediator that in the end he appears to *resign* the office once it is complete:

But when as partakers in heavenly glory we shall see God as he is, Christ, having discharged the office of the Mediator, will cease to be the ambassador of his Father and will be satisfied with that glory which he enjoyed before the creation of the world Then he returns the Lordship to his Father so that—far from diminishing his own majesty—it may shine all the more brightly.¹⁹

This melancholy prospect questions both the significance and permanence of our union with Christ.²⁰ The Son stoops to save us but seems to have no wish to remain bound to us any longer than is necessary. It is as if, having endured the wedding feast, he goes back inside to where he *really* lives with his Father while the bride gets to stand out on the porch looking in through the window. No doubt there should be happiness enough in that for us who should otherwise be in hell, but it is surely a shadow on our joy to learn that the Son’s mediation so chafes on his glory. Surely we were hoping that salvation meant having *him* and that he—Christ *and* Son—might see some gain in being united to us.²¹

¹⁶Unless otherwise noted, Scripture quotations are from the ESV Bible (*The Holy Bible, English Standard Version*). Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

¹⁷Can we really for example believe that the writer of Hebrews intends to limit our understanding of “the heir of all things” to Christ’s vicarious humanity when he has just introduced him as Son, radiance, imprint, and creator? Yet this is how historical theology has often read it. See for example Chrysostom, *Homily 1*, in NPNF¹ 14.368 and Calvin’s commentary on the same passage: John Calvin, *Commentaries on the Epistle of Paul the Apostle to the Hebrews* (trans. John Owen; Edinburgh: Calvin Translation Society, 1853), 33–34.

¹⁸Hence the distinctly Western habit (from Augustine) of pressing that “Father” means “the Trinity” for us and “the first person of the Godhead” for Christ. G. Emery, *The Trinitarian Theology of Saint Thomas Aquinas* (trans. F. Murphy; Oxford: Oxford University Press, 2007), 163–65.

¹⁹*Institutes* 2.14.3; all *Institutes* quotes from John Calvin, *Institutes of the Christian Religion* (ed. J. T. McNeill; trans. F. L. Battles; 2 vols.; Philadelphia: Westminster, 1960). As far as I have been able to tell, this theory goes back to Martin Bucer—see W. v. t. Spijker, *The Ecclesiastical Offices in the Thought of Martin Bucer* (trans. J. Vriend; Studies in Medieval and Reformation Thought 57; Leiden: Brill, 1996), 40—but becomes a mainstream Reformed staple via Calvin. How this relates to the eternal humanity of Christ is difficult to understand, though John Owen makes a valiant attempt to resolve it in the final chapter of his *A Declaration of the Glorious Mystery of the Person of Christ*.

²⁰I hasten to acknowledge that Calvin’s doctrine of Christ as Mediator is the subject of much discussion and is more variegated than these quotes might indicate. My purpose here is simply to indicate one aspect of his theology.

²¹Surely permanence and mutual delight are implicit in the imagery of marriage between the Lamb and his people (Rev 21 cf. Isa 62:4). The idea that our salvation might one day no longer be “in Christ” is hard to justify either from the Bible or tradition. The idea also jars with the “union with Christ” theme expressed elsewhere in

3. Christ as the Son's Becoming

But what is the solution? Is there any way we can speak of a personal *interest* of the Son in his achievements and office without sacrificing his transcendence? Can we speak of the Son gaining anything for himself without denying his perfection?

It is certainly no threat to his divinity to speak of him gaining *glory* by his mission. If we ask why God created the world, then the closest thing we get to an answer from either the Bible or historical theology is that he created it for his own glory.²² From the heavens that declare his glory to his mighty acts of salvation, God's plan is that heaven and earth should finally be filled with his knowledge (Isa 11:9), that the nations should bring him glory (Ps 86:9), and that his own people should see his face and display his glory (Rev 21:11; 22:4; Isa 60:21).

And if we read the NT at face value, it seems that there is also a Trinitarian structure to this manifestation. God who reveals information about himself through the prophets in many and various ways in the OT, discloses himself most fully by revealing his Son (ἐν υἱῷ, Heb 1:2). This does surely not mean that the Son is uninvolved in salvation history up until this point; we know that all the acts of the Father are done through him (e.g., 1 Cor 8:6; John 1:3), but up until the incarnation the Son works invisibly or "transparently."²³ Only in the last days is the Son brought forth (1 Pet 1:20) and set forth as the definitive way of honouring the Father—not just to afford us a superior revelation but so that "all may honour the Son, just as they honour the Father" (John 5:23). In accord with the way God presents his salvation in Isa 48:9–11 and Ezek 36:22–23, his deeper purpose beyond our deliverance is to glorify his own name. Except here it is God the Father who explicitly seeks the glory of the Son by setting him forth as life-giver and judge (John 5:22–29). And the Son returns that honour by completing the work the Father gives him (John 17:4).

The supreme expression of this mutual glorification occurs through the cross itself, not simply because of the degree to which God's purposes and character are invested in this event nor even because of the supreme love shown to us here by the Father and Son. But the very structure of the cross event—the way that it is Christ *alone* who takes the penalty of our sins on himself—signifies a mode of operation that is radically unlike anything that goes before. Here the Father and Son achieve our salvation *by being separated*. Or to be more accurate, the Father saves us by calling and allowing his Son to be the one who redeem us *alone*.

The arc of Rev 4–5 brilliantly illuminates the result of this for us. In Rev 4, John's door into heaven opens to reveal a view of God enthroned at the centre of all glory and creation. Around him the four living beasts representing the orders of creation endlessly praise him while, further out, the twenty-

Reformed theology; see for example L. Gatiss, "[The Inexhaustible Fountain of All Good Things: Union with Christ in Calvin on Ephesians](#)," *Them* 34:2 (2009): 194–206.

²² Thus, Aquinas writes that, in creating, "[God] intends only to communicate his own completeness, which is his goodness." *Summa Theologiae* 1a.44.4; cf. Thomas Aquinas, *Creation, Variety, and Evil* (1a.44–49) (trans. T. Gilby; *Summa Theologiae*; 61 vols.; Cambridge: Cambridge University Press, 2006), 8:21. The *Westminster Catechism* puts the matter more plainly: "Man's chief end is to glorify God, and to enjoy him forever."

²³ All speculations in this area raise the difficult question of how God's willing and achievement of any end relates to his status as *actus purus* (a perfect actor without need or change). The assumed answer in this paper is that there must be such a thing as a wholly contingent good that pleases God but without which he is *already* perfectly happy. To put it another way, the persons of the Trinity have contingent *as well as* natural relations.

²³In other words, much as the Spirit continues to work in the NT.

four elders representing the full complement of God's elect respond to the hymns of the creatures by surrendering their authority and proclaiming:

Worthy are you, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they existed and were created; (Rev 4:11)

But in Rev 5 the theme of the praise switches from creation to redemption. In answer to the vain search for someone worthy to unseal God's scroll of history, the Lion of Judah appears as a slain Lamb in the midst of the throne and living creatures. In response the elders initiate a *new* song that is at once similar, yet also different from 4:11. Falling to worship, they declare,

Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth; (Rev 5:9–10)

Significantly the Lamb's redeeming death is the ostensible reason he is praised, just as the Father is honoured as creator in the previous chapter. While there is no denial that the Son is *also* creator, nor that the Father is *also* saviour, nonetheless the persons are relatively responsible for these works in different ways.²⁴ In the cross-event, the Son becomes worthy of praise in a *new* way (signified by ὠδὴν καινὴν).²⁵ Alongside his eternal inclusion in the nature, works, and praise of the Father (cf. 1 Cor 8:6), he now earns a particular and *distinct* worship that is different from, but equal with, that accorded to the first person of the Trinity.

And this takes us beyond mere manifestation. The Son's achievement here is not simply to reveal the Father. It is also to establish a new relationship with the universe in which the Son himself is the focus and hinge. The world, hitherto seen as the Father's by virtue of his creation (Rev 4:11) now also becomes the Son's by virtue of redemption.²⁶ The culmination of the arc is praise to both God and the Lamb together: "To him who sits on the throne and to the Lamb be blessing and honour and glory and might forever and ever!" (Rev 5:13).

²⁴ The doctrine or principle of appropriation acknowledges that certain activities of the Godhead are particularly the work of the different Persons without denying the Augustinian axiom that the *opera ad extra* are undivided. See, for example, Article 9 of the *Belgic Confession*.

²⁵ Not meaning here the intrinsic glory—what the Son possesses from eternity—but the relative or transitive glory of his nature displayed and acknowledged in created space and time. Thomas Aquinas (*Summa Theologiae* 3a.25.2) approaches something like this distinction in distinguishing the worship due to God *as God* (*adoratio latriciae*) and that occasioned by God's contingent acts—whether creation or incarnation (*adoratio duliae*). The seventeenth-century Anglican Daniel Waterland puts it more helpfully ("Equality of Christ with the Father: Sermon V, Jan 6, 1719," in *The Works of the Rev. Daniel Waterland: Now First Collected and Arranged* [ed. W. Van Mildert; Oxford: Clarendon, 1823], 104):

Though the absolute, essential dignity of our blessed Lord was always the same, and in respect of which he was ever equal with God, yet his relative dignity towards us, founded in the obligations we have received from him, never so signally appeared as in that amazing and astonishing instance of condescension and goodness, his becoming man, and dying for us. We were hereby "bought "with a price," becoming servants to Christ, and Christ a Lord to us, in a peculiar sense, and under a new and special title.

²⁶ The same dynamic seems to be at work behind God the Father as author of the scroll of history (Rev 5:1) and the Son/Lamb as the one who receives and accomplishes it (Rev 5:7; cf. 1:1).

Surely this clarifies and crystallises important answers to the question of how the Son relates to Christ. Christ is the eternal Son: but not simply *the Son performing a vicarious mission on our behalf*; he is also by that mission the Son becoming something new *pro nobis* at the behest of his Father. He is the Son in space and time, redeeming the Father's world and thereby becoming its head and winning "a people for his own possession" (Titus 2:14; cf. John 17:24). He is the Son completing the Father's original secret plan that was for the world to belong to him (Eph 1:9–10; Col 1:16).

Jonathan Edwards, one of the few theologians to explore this theme,²⁷ draws together a skein of threads from historical theology to embroider a richly textured Christocentrism that is also filiocentric in the way just described. Following Irenaeus and the medieval scholastics, Edwards explains that the Word/Son is the perfect author and finisher of humanity, being himself the perfect and eternal "image of God" after whom and in whom all lesser images are created.²⁸ But Edwards converts this into a Reformed and more relational account by stressing that this pattern is completed by the cross and glorifies *the person* of the Son. The extent of humanity's wretched poverty, the greatness of the price paid for its redemption, and the degree of its exaltation all magnify the Son. As he presses in his sermon *Approaching the End of God's Grand Design*,

And because it was a spouse to communicate his goodness to that he desired, that she might be one fit not to give but receive good, one was pitched upon that was remarkably empty and poor in herself, not the highest order of creatures, but mankind . . . in a fallen, miserable and helpless state. . . . The great design was that Christ in this way should procure or obtain this his spouse, bring her to come to him, present her to himself and make her perfectly beautiful, perfectly and unspeakably happy . . . And this is the way that God the Father intended to glorify his Son: the world was created that from thence Christ might obtain this spouse. This was God's portion and inheritance, [his] first fruits, his jewel, [his] darling. This was the great gift of God to the Son in the eternal work of redemption, the great promise of God to Christ, the joy set before him.²⁹

²⁷ Other exemplars are mostly Catholic: in modern times Hans Urs von Balthasar and Thomas Weinandy; Rupert of Deutz in the twelfth century; John of the Cross in the seventeenth (see below). But Edwards's own theology here develops the Reformed doctrine of the covenant of redemption (*pactum salutis*) wherein the Father and Son enter into a compact for humanity's deliverance. His nearest predecessor is English Puritan Thomas Goodwin (1600–1680), who depicts the divine persons planning creation for each other's glory (*The Works of Thomas Goodwin, D.D., Sometime President of Magdalene College Oxford* [8 vols.; Edinburgh: Nichol, 1861]). To Goodwin, one important end of the covenant of redemption is that the eternal Son might achieve "a double title to glory" (*ibid.*, 1:100). I am very grateful to Mark Jones for his important research on Goodwin: M. Jones, *Why Heaven Kissed Earth: The Christology of the Puritan Reformed Orthodox Theologian, Thomas Goodwin (1600–1680)* (Göttingen: Vandenhoeck & Ruprecht, 2010).

²⁸ For relevant studies that show affinities between Edwards and earlier Christian Neoplatonism/exemplarism, see D. Schweitzer, "Aspects of God's Relationship to the World in the Theologies of Jürgen Moltmann, Bonaventure and Jonathan Edwards," *RelStTh* 26 (2007): 5–24, and M. Gibson, "The Beauty of the Redemption of the World: The Theological Aesthetics of Maximus the Confessor and Jonathan Edwards," *HTR* 101 (2008): 45–76. While these studies (quite legitimately) highlight the Edwardsean thesis that the world is analogically *like* the Logos, I would suggest that Edwards's real contribution is depicting salvation history as *for* the Logos personally and relationally.

²⁹ J. Edwards, *Sermons and Discourses, 1743–1758* (ed. W. H. Kimnach; The Works of Jonathan Edwards Series 25; New Haven: Yale University Press, 2006), 117–18.

Edwards' recourse here to the biblical typology of the church as the bride of the Son reoccurs again and again throughout his sermons and *Miscellanies*, clearly sounding a deep resonance in his understanding of salvation in Christ.³⁰ The redeemed church is the perfect spouse, knowing and glorifying the husband in whom she finds her deliverance and identity. Ordained for the Son by the Father and given back to the Father by the cross and consummation, the church becomes part of God's life, a means by which the Father and Son love each other and give to each other.³¹

Edwards' approach sounds like something we would find in the writings of the mystical tradition,³² but the imagery and concepts are biblical (especially Johannine). In union with Christ, Jesus' disciples are drawn into the same relationship of love and indwelling that characterises the Father and Son (17:20–23). Becoming a means by which the Father and Son love and glorify each other (John 6:40; 14:13; 15:8; 16:27; 17:6, 10), we are enabled by the Spirit to speak to the Father in the same terms as Jesus (Rom 8:15; Gal 4:6).

If the object of this discussion were simply the Son as Mediator, then there would be nothing very new in this. But Edwards will not stop there; Christ is not simply for us; we and our salvation are more fundamentally *for him*. Reaching beyond the ancient Thomist/Franciscan divide over whether the incarnation would have happened apart from the Fall,³³ Edwards insists that the incarnation *and* cross are God's main plan. The Son's delight and glory in his redeemed bride³⁴ is the eternal goal of everything.³⁵

³⁰ Whether Edwards has overstated the image is open to question. As Graham Cole helpfully observed with regards to an earlier draft of this paper, God's intentions are more varied than this and involve other categories such as restoration of the *imago dei* and revelation of the sons of God.

³¹ "Christ, with all his elect church, now perfect, shall ascend to heaven, and Christ shall come and present his church, now perfectly redeemed, to the Father, saying, 'Here am I, and the children whom thou hast given me;' and having thus finished all the work that the Father had given him to do, he shall deliver up the kingdom to the Father. Then shall the Father, with infinite manifestations of endearment and delight, testify his acceptance of Christ, and of his church thus presented to him, his infinite acquiescence in what his Son has done, and his complacency in him, and in his church; and in reward shall now give them the joy of their eternal marriage feast, and he himself will dress his Son in his wedding robes [a fresh glorification of his human nature]. . . . Thus God the Father will give the Son his heart's desire" (*Miscellanies* 1162, in J. Edwards and D. Brainerd, *The Works of President Edwards: With a Memoir of His Life* [ed. S. E. Dwight; 10 vols.; New York: Carvill, 1830], 587–88).

³² To be more precise, it sounds like John of the Cross, who manages to anticipate both the covenant of redemption and fully-fledged social Trinitarianism in one extended poem. See *Romance sobre el Evangelio "In principio erat Verbum" acerca de la Santísima Trinidad* 3–4; G. Brenan, *St John of the Cross: His Life and Poetry* (trans. L. Nicholson; Cambridge: Cambridge University Press, 1975), 191–93. I am indebted to both Rowan Williams and (Bekeley graduate student) Matt Paulson here.

³³ The question is whether the incarnation was always intended as a consummation to creation and would have happened regardless of the Fall or whether it was primarily a reparative or emergency measure. For helpful summaries, see G. Florovsky, *Creation and Redemption*, vol. 3 of *Collected Works of Georges Florovsky* (14 vols.; Belmont: Nordland, 1976), 165–70; J. Sheppard, *Christendom at the Crossroads: The Medieval Era* (Louisville: Westminster John Knox, 2005), 66–74. For Calvin's intriguing position, see P. Helm, *John Calvin's Ideas* (Oxford: Oxford University Press, 2004), 339–41.

³⁴ Not excluding, of course, her delight in him and the Father's love for her through Christ.

³⁵ Thus, while Edwards agrees with Reformed tradition that the regency of the Son under the *pactum salutis* will come to an end, he breaks with his predecessors insisting that the Son's reign as Mediator will never end

The creation of the world seems to have been especially for this end, that the eternal Son of God might obtain a spouse towards whom he might fully exercise the infinite benevolence of his nature, and to whom he might, as it were, open and pour forth all that immense fountain of condescension, love, and grace that was in his heart, and that in this way God might be glorified. Doubtless, the work of creation is subordinate to the work of redemption.³⁶

4. Applying the Pattern

Now the significance of all this may not be immediately obvious. After all it is probably fair to suggest that most modern Christians *already* straightforwardly believe that Christ and the Son are the same person with unified interests.³⁷ But recovering and exploring this “common-sense” approach can yield important insights for advanced thinkers too. If it is true, as I have argued, that the primary goal of redemptive history is installing the Son to a new glory and a new set of relationships, then there are a host of implications for key theological questions. While a full exploration is far beyond us here, some of these are listed very briefly below.

4.1. Deification

In recent years evangelicals have been increasingly drawn to the ancient doctrine(s) of *theosis* or deification—the idea that somehow Christ joins us to God—either by some kind of ontological participation or by a communication taking place between his divine and human natures. Such ideas may or may not have truth to them, but if the mission of Christ represents a genuine expression (or extension) of the relationship between eternal Son and Father, then another possibility presents itself. Divine participation here means becoming the medium or currency by which the Father and Son exchange love and honour in the contingent realm.³⁸ We are

- those whom the Father gives to the Son (John 6:37; 17:6; Eph 1:4);
- the means by which the Father fulfils his desire to honour his Son (John 5:23; 6:44; 17:10);
- loved by the Father for believing, loving, and obeying his Son (John 14:21; 16:27);
- the context and means by which Jesus glorifies the Father (John 15:8; 17:4, 18);
- sharers in the perichoretic dynamic of the Father and Son by the Spirit (John 17:20–23).

(*The Works of President Edwards in Four Volumes* [9th ed; 4 vols.; repr. of the Worcester ed.; New York: Leavitt & Allen, 1856], 1:426):

He then was invested with a two-fold dominion over the world: one vicarious, or as the Father’s vicegerent, which shall be resigned at the end of the world, and the other, as Christ, God-man and Head and Husband of the Church, and in this latter respect he will never resign his dominion, but will reign forever and ever, as is said of the saints in the new-Jerusalem, after the end of the world.

³⁶“The Church’s Marriage to Her Sons, and to her God,” in *ibid.*, 3:573.

³⁷In most cases the instinct would be toward a kenotic theory: Christ “turning into” a man and then going back to heaven.

³⁸Michael S. Horton puts it well, striking a particularly Edwardsean note (*Covenant and Salvation: Union with Christ* [Louisville: Westminster John Knox], 295):

It is not too extravagant to designate this with the noble title of “divinization.” Not only are the adopted heirs the beneficiaries of divine love; their adoption also is itself caught up in the love of the Father and the Spirit for the Son.

Deification here means being made a part of the relationship between the Father and Son: co-lovers and co-heirs and co-recipients of love.³⁹

4.2. Humanity

If history is the process by which the Son of God comes into his inheritance as manifest ruler and deliverer of the world, then this elucidates a complex reciprocal relationship between him and humanity. On the one hand, humanity is fulfilled or completed in the Son (e.g., Heb 2:8–10; Eph 1:22) just as Mediator/Nature Christology has always maintained.⁴⁰ On the other hand, in becoming human and redeeming humanity, the Son also achieves the Father’s plans for *him*. The real meaning of humanity is the Son—for whom all things were made (Col 1:16)—becoming the one through whom history and creation are brought back into harmony with the Father. Christ’s rule is not just *our rule* mended by him; it is first *his own reward* for his sacrifice and conquest (Phil 2:5–11). The rule of humans over the world hitherto seen is thus a (poor) shadow of this rule; though in union with him we are joined to our antitype, converted to true humanity (Heb 2:10; Rev 5:10).

4.3. Ecclesiology

If the church is a gift given by God to his Son, then we must radically elevate our estimation of her significance. We are accustomed to thinking of the church as simply receiving God’s great compassion. And so she is. Yet she is also the body and bride of Christ, “the fullness of him that fills everything.” As such she is essential to Christ—not for a moment because the Son needs her for his eternal perfection but because the Father’s gift to the Son *just is* his coming into relationship with a people who share in his deliverance, life, and rule.⁴¹ The Son’s *becoming Christ* cannot happen apart from the church, thus our service toward her is invested with much greater gravity, being itself an act of service toward not only the Son but the Father and Spirit from and through whom this plan for the Son comes.

4.4. Trinitarian Relations

The ideas proposed in this paper might redirect the focus of the current debate concerning the relationship between the life of Jesus and Trinitarian relations *ad intra*. The proposal here is that the sending of the Son by the Father is really a *giving to him* and that the obedience of Christ to the Father is

³⁹ Once we note that all this happens through the Spirit we are presented with the possibility that the Church is a new manifestation of what the Spirit has always done. The Spirit himself is the eternal bond of love (*vinculum amoris*) between the first and second persons (Augustine). The Spirit is co-lover (*condilectus*) of Father and Son (Richard of St Victor). Now we apparently share in this too—a new expression of the Trinitarian exchange.

⁴⁰ The distinction to observe here is this: much historical theology has been willing to see divine filiality as archetypal of humanity; and there has also been a willingness to see the Son as perfecting this correspondence by the nature/office/mediation he performs for us. But I am arguing that we should also stress that humanity’s antitype is *the Son himself* as incarnate redeemer and Lord; human typology finds its ultimate *telos* in the Son’s own contingent glorification.

⁴¹ This is a filio-christocentric version of the Augustinian doctrine of the *totus Christi*. As Calvin puts it in regards to Eph 1:23 (*Eighth Sermon on Ephesians*, 122–23), “our Lord Jesus Christ, and even God his Father, account themselves imperfect, unless we are joined to him . . . [as] a husband will say, I seem to be only half a man when my wife is not with me.” Cf. Horton, *Covenant and Salvation*, 294: “The church exists because of the love, honour, glory, and majesty that the Father has wished to lavish on his Son in the Spirit.”

really an honouring of the Father by the Son.⁴² But this becomes much harder to envisage if the *real Trinity* behind the economy is a trio of conferring peers or if the unity of divine will is held to signify a *single conscious agency* behind the three.⁴³ In that case the initiative that allows the Father to give (or give to) his Son begins to look like a role-play or mirage.⁴⁴ Simultaneously, the honour accorded the Father by the Son loses depth, for those dictates *really come* from the three persons together. But a Trinity in which the Father really does possess some kind of volitional priority allows the patterns of honour and giving seen in, say, John 17, to be true;⁴⁵ each of the persons saves us and is honoured in a way that truly expresses the *ad intra* relationships.⁴⁶ And we, in honouring the Son and Father according to these patterns of creation and redemption, encounter and are united with the persons as they actually are, not ontologically but relationally: the Father determining for the Son and the Son responding in joyful accession to the Father.

5. Conclusion

What I propose here is on one level a fairly minor revision to the way we often view salvation history. I affirm God's freedom and perfection *in se*, the orthodox distinction between the natures of Christ, Christ's status as Mediator, and the cross and resurrection as the central elements in God's

⁴² This is not to suggest that the *mode* of the Father-Son relationship is the same *ad intra* and in Christ. The entrance of the Son into a contingent fallen world brings an intrinsic heteronomy (Mark 14:36; Heb 5:8) and loss of glory (Phil 2:5–8). Nevertheless, (1) it is this *in extremis* manifestation of divine filiality which allows the Son to come out of the shadows (or unapproachable light!) and be known (John 13:31, etc.); (2) this situation is itself an event that finds its origin in the Father such that he too is savior (John 3:16; Rom 8:24).

⁴³ By this I mean the tendency found in Western theology (chiefly after Ambrose) to reify the essence itself as a meta-personal subject above and beyond the three *substantiae/suppositae/personae*. As Augustine puts it, "Each of these is a full substance and all together are one substance (*singulus quisque horum plena substantia, et simul omnes una substantia*)" (*De Doctrina Christiana* [ed. R. P. H. Green; Oxford Early Christian Texts; Oxford: Clarendon, 1995], 16–17 [1.9]).

⁴⁴ A possible solution might be to suggest that the persons of the Trinity *actually change* in the way they relate for the duration of salvation history such that the Father really is the *principium* and the Son really does unilaterally depend on him until the final wrap-up of history. But this is a fairly risky move: by turning the standard *ad intra/ad extra* dichotomy into a "before and after" scheme, it makes God time-bound, contingent, and (as discussed above) implies an ontological kenosis and dispensability on the part of the Son while he really absents himself from heaven and "becomes" a dependent agent.

⁴⁵ A legitimate question is how this might work if, as orthodoxy maintains, the persons have only one will? To summarize a much larger discussion, it is vital here to realize that we must distinguish God's essential will from his contingent decisions (to preserve his freedom). In scholastic speculation this has been accomplished by imagining God as eternally possessing an infinity of *ideas* (or *rationes* or *λόγοι*), some of which he chooses to actualize in/as space-time according to his *pactum* or *potentia ordinata*. There is no injury to God's volitional unity if we see each of the persons possessing the ideas but see the Father as one who (in eternity) decrees which should be thus actualized. And indeed something like this seems to be the foundation of (the pre-Warfield form of) the *pactum salutis* wherein the Father is said to be proposer on account of his priority as to subsistence; see Owen's *A Declaration of the Mystery of the Person of Christ* 17 (J. Owen and W. Orme, *The Works of John Owen* [ed. T. Russell; 21 vols.; London: Baynes, 1826], 12:272–81; cf. 9:125–39).

⁴⁶ Thus Maximus the Confessor explicates the means by which the whole Godhead is honoured in John 5:17: "One approves, the other does the work, with the Holy Spirit also working essentially to complete the Father's approving and the Son's working, that the Triune God may be all in all" (*Ad Thalassium* 2; PG 90:272b). This structure should be familiar to readers of the *Institutes* (cf. 1.13.18).

purposes. All that I have proposed is that we see the cross and incarnation not simply as an *ad hoc* emergency provision for our sakes but as *first* arising from a still deeper purpose in the economy of the Father to honour his Son. Before the Fall, before the creation of the world, God chose us in his Son for the sake and glory of his Son. The Father, who “works all things according to the counsel of his will,” decreed that our knowledge and glorifying of *him*,⁴⁷ should be completed only in the setting-forth of his Son as head, redeemer, and object of faith (Eph 1:9–11).

But this small change has the potential to alter our perspective on a great deal. It radically elevates how we esteem our salvation and demands that we redefine humanity in Trinitarian terms. It helps us preserve the plain sense of Scripture as we read of the One who came down and the Father who sent him. It shows theology, Christology, and anthropology to be mutually illuminating and tied together. It tells us that we can share in the love and giving of the Triune God without eroding the distinction between divinity and creation.

⁴⁷ Again, it is essential to note that the glory of the Son is not *exclusive* of the Father’s praise but that the Father is most glorified *through* the distinct manifestation and “lifting-up” (cf. John 12:27–32; 13:31–32) of the Son.

An Evaluation of the 2011 Edition of the New International Version

— Rodney J. Decker —

*Rod Decker is Professor of New Testament and Greek at Baptist Bible Seminary
in Clarks Summit, Pennsylvania.*

1. Introduction

Evaluating a new English translation of the Bible can be extremely difficult.¹ That is due to at least three factors. First, we have such a wealth of options already accessible in our language that any new offering seems superfluous; we are jaded by the abundance. Second, there is a cynical view that attributes all such productions to greedy commercial publishers. Third, translations are often controversial due to theological or social issues. In our day the question of inclusive language for gender reference is a hot-button topic that colors the discussion. A major factor that has generated heat in this area is the rhetoric of “single-issue, watchdog groups,” who tend to view any variation from their canonical party line to betray the gospel.

In light of factors such as these, perhaps it would be helpful to step outside our American culture and consider the responses to new translations in non-Western settings. Dick France recounts his experience in attending an English-speaking church service in a remote area of Nigeria. A new translation had recently been published, one designed specifically for settings such as this in which most of the audience spoke English only as a second language “at best.” During the service the Scripture was read from the new translation. After doing so “the Nigerian leader of the service put the book down, saying, ‘Now we will hear it from the real Bible,’ and he proceeded to read the same passage from the KJV.” On another occasion France tells of a new translation in a tribal language of Zaire, the first attempt to put Scripture directly into their own language as it was spoken (i.e., rather than an archaic version based on the KJV). When the new translation was first read to the people “the hearers commented favorably on the ease of understanding but then pointed out that, of course, it wasn’t the Bible!” France observes, “It almost seems that, by definition, the Bible must be remote and unintelligible.”²

We may be amused by such reactions, judging them to be simplistic and poorly informed, but sometimes our reactions to new translations and revisions of existing ones are no better. We may not like to think of our favorite translation as “remote and unintelligible,” but what seems comfortable to us due to long familiarity and use in fruitful ministry in our familiar settings may not be unlike the

¹This article was originally presented at the Bible Faculty Summit held at Faith Baptist Bible College and Seminary in Ankeny, IA, July 28, 2011.

²Dick France, “The Bible in English: An Overview,” in *The Challenge of Bible Translation: Communicating God’s Word to the World; Essays in Honor of Ronald F. Youngblood* (ed. G. Scorgie, M. Strauss, and S. Voth; Grand Rapids: Zondervan, 2003), 193.

reactions that France describes in the settings of Nigeria and Zaire. An outside observer might notice what we do not: the older translations that we use do not communicate in our culture much better than did the KJV in Nigeria.

From our location on the timeline of English-speaking history, the ability of an older translation to communicate God's inspired, inerrant revelation is no longer limited to the KJV. The oldest of our "modern" translations are now long enough "in the tooth" that they are showing their age. In neither the case of the KJV (celebrating its 400th anniversary this year) nor the NASB or NIV (both now in their 30s) is this due to deficiencies in the translation itself. The KJV translators sought to make their words speak directly to Tyndale's plow boy;³ in their own words, "we desire that the Scripture may speake like it selfe, as in the language of *Canaan*, that it may be vnderstood euen of the very vulgar" (i.e., even by the uneducated).⁴

The NIV translators sought to communicate clearly to their generation. But English stops for no one. Our language has continued to change, and it has changed much more rapidly during the past hundred years than it did in the seventeenth century. The swirling vortex of technological and social transformation that has surrounded us with increasingly swift winds of change has impacted our language. Our language *has* changed. Oh, perhaps you speak largely the same way you did in the middle of the twentieth century (at least if you are near my age or older). That is quite possible if you've lived in relatively conservative areas of our country or ministered in conservative churches that have long since celebrated their golden anniversary (and perhaps their centennial or even their bicentennial). But English *has* changed. That is undeniable. (I will return to this subject a bit later in this article.) That is why new translations appear periodically and older ones are revised.⁵ Whether we like it or not, we do not live in an era where a translation can reign as sole monarch for several centuries.⁶ Perhaps such a time will once again be enjoyed by our heirs should the Lord tarry; but it is not this day, and it does not appear to be tomorrow either.

³Tyndale said to an English cleric, "If God spare my life, ere many years pass, I will cause a boy that driveth the plow shall know more of the Scripture than thou dost." His statement echoes the preface of Erasmus' Greek NT: "I would to God that the plowman would sing a text of the Scripture at his plow and that the weaver would hum them to the tune of his shuttle." Both citations from Tony Lane, "A Man for All People: Introducing William Tyndale," *Christian History* vol. 6, no. 4, issue 16 (1987): 7.

⁴"Translators to the Reader," 11.

⁵Indeed what some call "the 1611 KJV" has been almost entirely a phantom for more than 200 years because it was revised at least six times, though each time continuing the same name as its predecessor. The last revision to bear that name was the 1769 revision by Blayney that has now been printed for over two centuries, but it is not the same as what was printed in 1611. These various revisions were due to changes in the English language. Later revisions of the same tradition have changed the name. The 1885 was known as the (English) Revised Version, the 1901 as the American Standard Version (originally, the "Revised Version, Standard American Edition"), the 1952/1962/1971 as the Revised Standard Version (and NRSV, 1989), and the 2001/2007 as the English Standard Version.

⁶The KJV, despite celebrating 400 years, has *not* reigned as sole monarch on the English Bible throne during all of that time. It was more than a half century *after* 1611 before it became the preferred translation, and for somewhat more than the last half century it has had to share that throne with other translations. The KJV dropped from the number one position as the best-selling English Bible in 1988; the NIV has held that position since then (email correspondence from Verne Kenney, Executive Vice President, Zondervan, October 17, 2011).

New translations, of course, often face considerable opposition if they attempt to replace long-cherished traditional versions (e.g., the reception of the KJV in 1611!),⁷ but so do revisions of existing translations. “Keep your hands off my Bible!” is a common perspective—and for good reason in some cases. At the best this attitude could reflect long years of memorization and meditation on words that have become so ingrained in the minds and hearts of its readers that they seem second nature, while different words and phrasing seem out of sorts. But this attitude may also simply reflect an obstinate resistance to change. Change, in itself, is not, of course, a *summum bonum*. But when change can result in greater accuracy and more ready comprehension of the Word of God, at that point inflexibility serves, not to protect fidelity to Scripture, but to hinder effective discipleship and ministry.

The current occasion for such discussion is the recent release of the 2011 revision of the New International Version (henceforth NIV11).⁸ The NIV NT was first published in 1973 and the complete Bible in 1978.⁹ It was the only “modern” translation of the time that became widely accepted in conservative circles.¹⁰ In more recent years, of course, there have been many more versions,¹¹ though few have achieved the widespread popularity of the NIV.¹² The NIV was revised in 1984 (henceforth

⁷ The KJV translators anticipated this: “whofoeuer attempteth any thing for the publike (fpecially if it appertaine to Religion, and to the opening and clearing of the word of God) the fame setteth himfelfe vpon a ftage to be glouted vpon by euery euil eye, yea, he cafteth himfelfe headlong upon pikes, to be gored by euery fharpe tongue. For he that medleth with mens Religion in any part, medleth with their cuttome, nay, with their freehold, and though they find no content in that which they haue, yet they cannot abide to heare of altering” (“The Translators to the Reader,” [p. 2], 1611 printing of KJV).

⁸ Although a digital edition of the text was made available on the web on November 1, 2010, the revision was not officially published until spring 2011.

⁹ Official data on the translation and its history can be found at <http://www.thenivbible.com/translation> and <http://www.thenivbible.com/translation/history> (thenivbible.com is a Zondervan site). See also the site of the Committee on Bible Translation (CBT): <http://www.niv-cbt.org>. (URLs cited in this paper were all accessed in June 2011.)

¹⁰ As of the 1970s the only three alternatives of significance were (1) the RSV (largely rejected by conservatives), a revision in the KJV/RV/ASV line of translations, (2) the NASB, which had just been published in 1971 (the NT had been released in 1963), and (3) the Modern Language Bible (1969, which revised the Berkley Version, 1959). The MLB never caught on, and even after its 1995 update, the NASB has managed only a niche market position (at one time #3 when choices were limited, it is now #10 in sales in the US), used primarily by those who perceive it to be “more accurate” since it is “more literal” (superficial judgments reflecting little understanding of what is involved in translation) and by first year language students who are comforted by the fact that it is the closest to their own attempts at putting the biblical text into something approximating English! (That in itself should say something about the quality of the translation.) Such perspectives are encouraged by the copyright owner, whose official web page declares, “At NO point did the translators attempt to interpret Scripture through translation. Instead, the NASB translation team adhered to the principles of literal translation. This is the most exacting and demanding method of translation, requiring a word-for-word translation that is both accurate and readable. This method follows the word and sentence patterns of the original authors” (<http://www.lockman.org/nasb>).

¹¹ Since the 70s there has been a relative flood of new translations of which the NASB and NIV were the harbingers. These include the GNB (1976), NJB (Catholic, 1985), NCV (1987), NRSV (1989), REB (1989, which revises the NEB, 1970), CEV (1995), God’s Word (1995, which succeeds Beck’s AAT, 1976), NIVI (1996), NLT (1996), ESV (2001; 2nd ed., 2007), TNIV (2002), HCSB (2004; 2nd ed., 2010), NET (2005), NAB (Catholic, 1970; 4th ed., NABRE, 2011), ISV (2011), and CEB (2011).

¹² The July 2011 Best Sellers List from the Christian Booksellers Association shows the NIV to be the number one selling Bible in the US (a position it has now held for quite a few years), followed in order by the NLT,

NIV84), making the 2011 revision the third edition by that name.¹³ Unfortunately, the latest revision has already engendered contentious responses.

2. Factors That Engender Controversy

The controversy regarding the NIV11 is due to at least four factors. First, the revision poses serious questions regarding linguistics and translation theory. Second, it raises the questions of language change and the use of gender-related language—a volatile issue due to concerns regarding the radical feminist social agenda. Many are concerned that the NIV11 attempts to mollify such radical concerns. Third, personality issues are involved. Entrenched positions have been staked out by well-known biblical scholars and high-profile advocacy groups. Fourth, theological boundaries and doctrinal bias impact the nature of Bible translations. Before I assess the NIV11, we must think about each of these factors since they color one’s view of any new translation that touches on any of these areas.¹⁴

2.1. Linguistics and Translation Theory¹⁵

To paint with very broad strokes, there are two general approaches to translation. The first is best described as formal equivalence, the second as functional equivalence.¹⁶

1. *Formal equivalence* seeks to reproduce the grammatical and syntactical form of the donor language as closely as possible in the receptor language, making only such changes as are necessary for intelligibility. Thus for each word in the donor language, the same part of speech is used in the receptor language and, as much as possible, in the same sequence. The guiding principle is “as literal as possible, as free as necessary.”
2. *Functional equivalence*, by contrast, focuses on the meaning and attempts to accurately communicate the same meaning in the receptor language, even if doing so requires using different grammatical and syntactical forms. Although the form may differ in functional equivalence, the translation functions the same as the original by accurately communicating the same meaning.¹⁷

KJV, NKJV, ESV, RV1960 (Spanish), HCSB, Message, NIrV, and NASB. This ranking is based on unit sales through May 31, 2011 (http://www.cbaonline.org/nm/documents/BSLs/Bible_Translations.pdf). Only the NLT and more recently the ESV have begun to see widespread use.

¹³Two other related translations are based on the NIV: the British NIVI (1996 by Hodder and Stoughton) and more recently the TNIV (2005)—an unsuccessful attempt by the publisher to replace the NIV.

¹⁴Both in this section and the remainder of the paper I focus almost entirely on the NT since that is my area of major study. I have not read the NIV11 OT other than a few scattered passages.

¹⁵I have addressed this issue in much greater detail in “The English Standard Version: A Review Article,” *Journal of Ministry and Theology* 8:2 (2004): 5–56, earlier versions of which may be found at <http://www.ntre-sources.com/esv.htm>.

¹⁶These two approaches have sometimes been called “literal” and “dynamic” equivalence. I have detailed the problems with such terminology in the article cited in the previous footnote.

¹⁷This is not necessarily a “thought for thought” translation, but one that alters the grammatical form when necessary to preserve accurate meaning. In some cases form and meaning are interrelated, and in such cases functional equivalence attempts to preserve the necessary formal elements. But in most instances the form is language-specific and is not essential to expressing the meaning in another language. In many cases it cannot

translations), take their respective positions closer to either end of the translation spectrum relative to the NIV.

Due to the advocacy of the ESV by both the publisher and some well-known users who promote it,¹⁹ the ESV is sometimes viewed as more accurate or reliable because it supposedly uses formal equivalence.²⁰ Some have even argued that this translation approach is more consistent with verbal inspiration—a conclusion that reflects a problematic understanding of both inspiration and translation.²¹

2.2. Language Change and Gender-Related Language

As I note in §1, it is undeniable that the English language has been changing. All languages, of course, change continually, though the rate of change may vary in different social contexts. It appears that some identifiable changes have taken place over the last several decades that are relevant to Bible translation.

Of particular relevance is the issue of gender language.²² The terminology here is diverse. What “inclusive language” or “gender neutral” mean to one person are not necessarily the same as what they mean to others. At one end of the spectrum, one or both of these terms describe feminine language

¹⁹ Some points of this review sound like it is comparing the ESV and NIV11 primarily because the most vocal critics of the NIV84 and NIV11 are strong proponents of the ESV. By responding to such criticisms, comparing the two translations is inevitable. I have already had my say on the ESV (see n. 15); it is a good translation and has its place, though it is not my personal preference even though I teach from it every Sunday due to the church setting in which I minister.

²⁰ There is a surprising amount of functional equivalence in the ESV, far more than one would suspect from reading the publisher’s PR material. Indeed, some of the best features of the ESV are those places where it has done just that. My review of the ESV points this out in a number of places. Mark Strauss has made a similar observation: “As I was reading through the ESV (in conjunction with another project), I came to the epistle to the Hebrews. Hebrews contains some of the finest literary Greek in the New Testament and can be a very difficult book for my Greek students. I expected to encounter substantial problems in the ESV. Instead, I found that the ESV was quite well translated in Hebrews, with fewer of the kinds of problems I was encountering elsewhere. Then the reason dawned on me. The fine literary Greek of Hebrews—with radically different word order, grammar and idiom—is simply impossible to translate literally into English. To do so produces gibberish. Ironically, the ESV was at its best when it *abandoned* its ‘essentially literal’ strategy and translated the meaning of the text into normal English” (“Why the English Standard Version [ESV] Should Not Become the Standard English Version: How to Make a Good Translation Much Better,” paper presented at the annual ETS meeting, 2008, p. 2).

²¹ For a discussion of this issue, see my article “Verbal-Plenary Inspiration and Translation,” *Detroit Baptist Seminary Journal* 11 (2006): 1–37 (<http://dbts.edu/journals/2006/Decker.pdf>). Strauss makes a similar observation: “Some critics have claimed that the only way to protect the verbal and plenary inspiration of Scripture is to translate literally. This, of course, is linguistic nonsense. The translation that *best* preserves the verbal and plenary inspiration of Scripture is one that clearly and accurately communicates the *meaning* of the text as the original author intended it to be heard. The Greek idioms that Paul or John or Luke used did not sound awkward, obscure or stilted to their original readers. They sounded like normal idiomatic Greek. Verbal and plenary inspiration is *most* respected when we allow the meaning of the text to come through” (“Why the English Standard Version [ESV] Should Not Become the Standard English Version,” 32).

²² As a grammarian it pains me to talk about “gender language” since gender is a grammatical category, not a physiological one! But that is the way the discussion has been phrased, so I acquiesce to common usage and in so doing illustrate a point made earlier: words are not always used according to traditional dictionary definitions!

to address God as in “God the Father and Mother.”²³ At the opposite end of the spectrum, these terms describe using “gender accurate” language to maintain the same gender reference as the original text, especially when a statement refers to both men and women.²⁴ There are a range of options between these two poles.

Some such changes in English usage may have been initiated by those with a political/social agenda in an attempt to force changes in the language that reflect their views on matters of gender, but we should “be exceedingly careful about monocausal analyses of the changes taking place, with simple wrong-versus-right prescriptions.”²⁵ Changes that have taken place in English in this regard, whether through feminist pressure or otherwise, have prompted strong reactions. Poythress and Grudem, for example, refer to the “‘politically correct’ language police,”²⁶ certainly a rhetorically charged description (even if someone agrees with that sentiment).

Bible translations that change gender language are sometimes suspected of complicity with the feminist agenda. Both the NIVI and the TNIV have been so charged as have other translations such as the NRSV. It is certainly possible that some translations have changed gender language for just that reason, but it should not be assumed to be the case without evidence.²⁷ In this case the Committee for Bible Translation responsible for the NIV11 has been quite specific regarding their motivation.²⁸ They point out that 95% of the NIV11 is identical with the NIV84. Changes are due to one or more of three factors:

1. Changes in English
2. Progress in scholarship
3. Concern for clarity

They do not include a social agenda, and we should take them at their word. When change in gender language is involved, it almost always involves the first item: changes in English. *Why* English has changed is not the issue; rather, they have made such changes only where they have determined

²³ This sort of usage is pervasive, e.g., in *An Inclusive Language Lectionary* (NCC; the *Readings for Year B* volume; Louisville: Westminster John Knox, 1987). As an example, Lesson 2 is from Gal 4:4–7, “And because you are children, God has sent the Spirit of the Child into our hearts, crying, ‘[*God! My Mother and*] Father!’” (p. 42, brackets and italics in original).

²⁴ Unless otherwise noted, all uses of “inclusive language” in this paper refer to this definition.

²⁵ D. A. Carson, *The Inclusive Language Debate* (Grand Rapids: Baker, 1998), 186–87.

²⁶ E.g., Vern Poythress and Wayne Grudem, *The TNIV and the Gender-Neutral Bible Controversy* (Nashville: Broadman & Holman, 2004), 37; the phrase “language police” occurs ten times. This book updates and expands idem, *The Gender-Neutral Bible Controversy: Muting the Masculinity of God’s Words* (Nashville: Broadman & Holman, 2000). The earlier edition responds to the NIVI.

²⁷ There does appear to be such evidence in the case of the NRSV. The preface, “To the Reader,” says, “During the almost half a century since the publication of the RSV, many in the churches have become sensitive to the danger of linguistic sexism arising from the inherent bias of the English language towards the masculine gender, a bias that in the case of the Bible has often restricted or obscured the meaning of the original text. The mandates from the Division [of Education and Ministry of the National Council of Churches of Christ] specified that, in references to men and women, masculine-oriented language should be eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture.”

²⁸ The following summary above comes from “NIV Translation Philosophy,” <http://www.niv-cbt.org/niv-2011-overview>.

that English has, indeed, now changed. It is not an effort to influence change or to appease a feminist agenda.²⁹

How was change in English usage determined? In earlier debates regarding the NIVI and the TNIV, it was charged that too many gender-related changes had been made without evidence that these changes were necessary due to language change.³⁰ With the NIV11, the translators have taken special pains to address this question. They commissioned a study of gender language based on the Collins Bank of English—a 4.4 billion-word database of English usage worldwide based on both print and audio recordings.³¹ The CBT explains,

Research of this type is just one tool in the hands of translators, and, of course, it has no bearing on the challenge of preserving transparency to the original text. But hearing God's Word the way it was written is only one part of the NIV's overall mission. If readers are to understand it in the way it was meant, translators need to express the unchanging truths of the Bible in forms of language that modern English speakers find natural and easy to comprehend. And this is where a tool like the Bank of English comes into its own.³²

The nature of the changes made in this area are considered later in this essay.

2.3. Personality Issues

My summary here will be brief and deliberately not documented. It is no secret that the issues involved in Bible translation have engendered considerable debate. This has resulted in a polarization between positions, often perceived as the difference between the ESV and the NIV. Entrenched positions

²⁹ They explain in a Q&A format discussion: “Q: Was the goal with the NIV update to make this version more gender inclusive? [A:] The CBT’s mandate under the NIV charter is to maintain the NIV as an articulation of God’s unchanging Word in contemporary English. *To the extent that gender inclusive language is an established part of contemporary English* and that its use enhances comprehension for readers, it clearly was an important factor in decisions made by the translators” (emphasis added; <http://www.thenivbible.com/experience/common-questions>).

³⁰ See the foreword by linguist Valerie Becker Makkai (University of Illinois-Chicago) in Poythress and Grudem, *The Gender-Neutral Bible Controversy*, xvii–xxiv. (Makkai’s foreword is unchanged in the 2004 revision, even retaining reference to the NIVI.) Poythress and Grudem explicitly single this out in regard to the generic “he” in the appendix (see pp. 356–57 in the 2000 NIVI edition; pp. 468–70 in the 2004 TNIV edition) responding to Carson’s *The Inclusive Language Debate*.

³¹ A summary is available at <http://www.niv-cbt.org/information/collins-corpus-report>. The full report is available at <http://www.niv-cbt.org/information/collins-language-study-full-report> or as a PDF at <http://www.niv-cbt.org/wp-content/uploads/Collins-Report-Final.pdf>. Interestingly, this extensive study is now being challenged by those who asked for the data in the first place! Cf. Vern Poythress, “Gender Neutral Issues in the New International Version of 2011,” *WTJ* 73 (2011): 79–96, esp. 91–95; Denny Burk, “The Translation of Gender Terminology in the NIV 2011,” *Journal for Biblical Manhood and Womanhood* (Spring 2011): 17–33, esp. 26–29. The essence of these two articles is that if it can be demonstrated that many people can still *understand* the use of generic “he,” then the translator must use that form since it is the closest equivalent of many third person masculine pronouns in the Bible (apparently assuming that *αὐτός* means “he”). This misses the point that English has multiple expressions: some are current and in active use, and others are passing out of the language and usually are only matters of passive recognition. If a translation aims to put the NT into *natural* English, it ought to use the most natural expression for such generic terms more often than the older forms that are disappearing.

³² “NIV Translation Philosophy,” <http://www.niv-cbt.org/niv-2011-overview>.

have been staked out by well-known biblical scholars and by high-profile advocacy groups. Having made their stand in public, often using rather “vigorous” language, it is extremely difficult to admit that there might be good intentions and even truth on the other side. Particularly when the issues are portrayed as tantamount to defending the gospel, there is little room for discussion. My *perception* of the debate over the last dozen years is that my description here is more characteristic of one side of the debate than the other.³³

2.4. Theological Boundaries

If every association or denomination produced their own translation, the matters discussed in this paper would be quite different. English translations, however, have not been done that way (except for sectarian groups). They have always been produced for large swaths of the church. Over the past century this has typically been for Roman Catholic, mainline Protestant, or evangelical use.³⁴ Relatively few “one-person” translations have been published in English.³⁵ None of these has ever become a “standard” translation, and churches have seldom used them. Instead our English tradition has been that of translations by committee—committees deliberately comprised of a range of denominational and theological perspectives. Every widely used English translation during the past century has been prepared by just such a committee. The intent of such a structure is to produce a translation that a wide swath of the church can use and that does not cater to one particular perspective. This has proven to be a wise approach. I might like to have a Baptist translation (one that makes the biblical basis for my Baptist heritage very clear!), but others would surely prefer one with their (Methodist, Presbyterian, Lutheran, etc.) distinctives!

This background is relevant to the discussion of the NIV11: For whom is this translation intended? The CBT is comprised of a multi-national, multi-denominational group of fifteen scholars who represent a wide spectrum of conservative evangelical theology. As of 2010, the CBT consists of twelve American scholars, two British scholars, and one Indian scholar, and they are members of Baptist, Presbyterian, Reformed, Anglican, Pentecostal, and independent churches.³⁶ Within this group there are premillennialists and amillennialists, Calvinists and Arminians, Presbyterians and Baptists, etc. In

³³ I may be wrong, but the rhetoric from one side sounds to me like the sabre rattling of the old “fighting fundamentalists” and some of their more belligerent descendants. (Thankfully, not all fundamentalists operate with that mentality.) But the issues in the debate are *not* of the same importance as the battles over the deity of Christ and the inspiration of Scripture that characterized the fundamentalist-modernist controversy a century ago.

³⁴ Historically that was not always the case. Luther translated for the German Protestants, i.e., what came to be the German Lutheran Church. The earliest English Bibles were also one-person works (Wycliffe, Tyndale, etc.), but beginning with the Bishop’s Bible and continuing in the KJV, these became committee works intended for the Anglican Church, though even then the KJV committee was comprised of both Puritans and High Churchmen. There are also differences in some mission translations in recent times when translation work has been done by one person or a small group from the same mission, though this is typically the case for tribal translations rather than for large language groups. Spanish, for example, has a similar translation tradition in this regard as does English. What has come to be known as the Reina-Valera translation began with Casiodoro de Reina in 1569, which Cipriano de Valera revised in 1602. Since that time it has become a committee-based translation, particularly in the 1960 edition, the most popular revision used today.

³⁵ The most familiar are Moffat, Beck, Williams, Phillips, Montgomery, and (if paraphrases are included) Taylor and Peterson.

³⁶ Over the forty-five-year history of the CBT, the diversity is even greater.

any of these (or many other) doctrinal positions, there are texts that could be translated in such a way as to make the preferred interpretation appear to be the only (or at least the more likely) conclusion. We may like to think that our own theological system is certainly the correct one, but more careful reflection suggests that such a conclusion is inevitably overstated.³⁷ It is therefore wise to prepare our standard translations so as not to prejudice disputed questions. It is not the task of a translation to press a particular theological agenda.

If a translation is intended to serve conservative, evangelical Protestants, then it is only fair that all major positions have a balancing input to a translation. We have recognized this in terms of millennial systems, denominational polity, and even soteriology. We draw the line when a position becomes non-evangelical (e.g., salvation apart from knowledge of Jesus) or outright unorthodox (e.g., open theism). The question comes in where other positions are judged to be in relation to the evangelical constituency. Is it possible to hold with integrity to the inspiration and authority of Scripture and not agree with, say, the consensus doctrinal position of members of our own church fellowship? Any church group that is not proposing to prepare their own exclusive version needs to expand their doctrinal criteria for whom and what is considered acceptable in a translation. Since we recognize others who would not be comfortable as part of our own church fellowship as genuine Christians, the potential doctrinal positions that would be allowed input to the translation process must be a wider circle than our own.

It may even be that some evangelicals committed to the inspiration and authority of Scripture hold different views than do I in regard to the role of women in the church. I am not an egalitarian, but I wonder if the differences such a position entails in contrast to a complementarian view with reference to Bible translation are greater than the differences between, say, amillennialism and premillennialism, covenant theology and dispensationalism, or Presbyterian, Baptist, and Methodist polity.

3. An Overview of Changes in the NIV11

The NIV has always attempted to balance transparency to the original text with ease of understanding for a broad audience (i.e., balancing formal and functional equivalence). Doing so inevitably results in losing some transparency to the structure of the original text, but it is more than compensated by the resulting access to the meaning.³⁸ As the CBT says, “the NIV is founded on the belief that if hearing God’s Word the way it was written and understanding it the way it was meant were the hallmarks of the original reading experience, then accuracy in translation demands that neither one of these two criteria be prioritized above the other.”³⁹ This has not changed in the new revision. The vast majority of the text is unchanged from the existing NIV; only about 5% of the text has changed, and most of this

³⁷ Though I do not consciously hold any beliefs that I believe to be erroneous, I recognize that as a finite being suffering the noetic effects of sin there are flaws in my thinking. It is usually very easy to spot such flaws in others. I just wish that I had such a clear view of myself!

³⁸ The preceding two sentences are close summaries of the video by Doug Moo, chair of the CBT, “Introductory Video with Doug Moo,” posted at <http://www.niv-cbt.org/niv-2011-overview/video-featuring-dr-moo>. The video transcript is a slightly abridged version of the first page of the “Translator’s Notes” posted at <http://www.niv-cbt.org/niv-2011-overview/translators-notes>.

³⁹ “Updating the New International Version of the Bible: Notes from the Committee on Bible Translation,” <http://www.niv-cbt.org/niv-2011-overview/translators-notes>.

“involves comparatively minor matters of vocabulary, sentence structure, and punctuation.”⁴⁰ Someone who knows the wording of the NIV quite well can read large chunks of the new edition without noticing any differences whatsoever.

The changes that have been made have as their primary goal bringing the NIV “into line with contemporary biblical scholarship and with shifts in English idiom and usage.” A few illustrations of these changes will be helpful.

3.1. Changes Due to Developments in English

Changes in English (other than matters related to gender language, which we consider separately in §4) may involve changes in English word meanings or improving word choice. “Alien” occurs 111 times in the NIV84, but alien has come to be used most commonly in English to refer to an extraterrestrial being (e.g., “ET”). As a result, the NIV11 now uses “foreigner” (or a similar expression).

- NIV84, Gen 19:9, “Get out of our way,” they replied. And they said, “This fellow came here as an *alien*, and now he wants to play the judge!”
- NIV11, Gen 19:9, “Get out of our way,” they replied. And they said, “This fellow came here as a *foreigner*, and now he wants to play the judge!”

An archaic choice of wording in Isa 16:6 has been improved considerably. Although *overweening* is still in the dictionary, it is rarely used in contemporary English. (It was probably already archaic when the NIV was first published in 1978!)

- NIV84, Isa 16:6, We have heard of Moab’s pride—her *overweening pride* and conceit, her pride and her insolence—but her boasts are empty.
- NIV11, Isa 16:6, We have heard of Moab’s pride—how great is her *arrogance!*—of her conceit, her pride and her insolence; but her boasts are empty.

3.2. Changes Due to Progress in Scholarship

The NIV11’s translation of Phil 2:6 illustrates progress in scholarship. The NIV84 translates ἀρπαγμός as “something to be grasped” (KJV, “robbery”).⁴¹ More recent study, however, has shown that we should understand this text as the NIV11 renders it: “Who, being in very nature God, did not consider equality with God *something to be used to his own advantage*.”⁴²

⁴⁰ Ibid.

⁴¹ NIV84, “Who, being in very nature God, did not consider equality with God *something to be grasped*.” KJV: “Who, being in the form of God, thought it not *robbery* to be equal with God.”

⁴² Although the Translator’s Notes do not specify, the scholarship mentioned is the work of Roy Hoover, “The *Harpagmos* Enigma: A Philological Solution,” *HTR* 64 (1971): 95–119 (summary of his 1968 ThD diss. at Harvard). Although technically the dissertation had been written and the summary article published prior to the first edition of the NIV, the research had not yet been studied and was not widely known at the time. It has since been adopted in several major commentaries on Philippians (see, e.g., Moisés Silva, *Philippians* [2nd ed.; BECNT; Grand Rapids: Baker, 2005], 103–4; Peter T. O’Brien, *Commentary on Philippians* [NIGTC; Grand Rapids: Eerdmans, 1991], 214–16). The idiom involved includes the following: (1) When ἀρπαγμός occurs as a predicate accusative with νομίζω, ἠγέομαι, ποιέω, or τίθημι, it is an idiomatic expression. Here the relevant phrase is ἀρπαγμὸν ἠγέοσατο. (2) When ἀρπαγμός occurs in this combination as an idiom, it does not have the same sense as the ἀρπαγμός word group in other contexts; that is, there is no connotation of theft or violence. (3) ἀρπαγμός and ἄρπαγμα are interchangeable forms in this idiom. The –μός ending is a rare form (not used in LXX and only here

3.3. Changes Due to the Need for Greater Clarity

Clarity has been the aim in the following examples. The change in Matt 1:16 is based on explicit grammatical relationships. The NIV84 makes it possible to argue that Jesus is the physical son of Joseph, but since the relative pronoun used here is feminine (ἣν, *whom*), such a conclusion is invalid. The NIV11 clarifies this by supplying the antecedent of the pronoun.

- NIV84, Matt 1:16, “Jacob the father of Joseph, the husband of Mary, *of whom* was born Jesus.”
- NIV11, Matt 1:16, “Jacob the father of Joseph, the husband of Mary, and *Mary* was the mother of Jesus.”

Likewise the clarification in Phil 4:13 avoids a common misunderstanding. Paul does not claim an unqualified ability to do absolutely anything. Rather, he anaphorically refers to what he has just discussed in the context: being content in all circumstances.

- NIV84, Phil 4:13, “I can do *everything* through him who gives me strength.”
- NIV11, Phil 4:13, “I can do *all this* through him who gives me strength.”

3.4. Changes Related to “Messianic” Texts

Some have criticized the NIV11’s rendering of “Messianic” passages. The issues here are not the same as with the RSV⁴³ since all the members of the CBT accept the reality of OT predictive Messianic prophecy.⁴⁴ I suspect that many of the issues arise due to issues of typological texts, that is, OT texts that do not themselves prophesy Messiah directly but that the NT identifies as typological in relation to Jesus. That is certainly the case in the most commonly cited example: the use of Ps 8 in Heb 2. The relevant texts are as follows.

in NT); –μᾱ is the more common form (though used only seventeen times in LXX). As a result, the background for the idiomatic use must come from extra-biblical Hellenistic Greek.

⁴³ For a summary of the issues regarding OT Messianic prophecy in the RSV, see R. Laird Harris, *Inspiration and Canonicity of the Bible* (Grand Rapids: Zondervan, 1969), 58.

⁴⁴ Interview with Doug Moo as reported by the Wisconsin Evangelical Lutheran Synod (WELS) study committee (WELS Translation Evaluation Committee, Supplemental Report, p. 8 [hereafter cited as “WELS Report”]).

Psalm 8:4–5

NIV84	TNIV	NIV11
<p>What is <i>man</i> that you are mindful of <i>him</i>, the <i>son of man</i> that you care for <i>him</i>?</p> <p>⁵You made <i>him</i> a little lower than the heavenly beings and crowned <i>him</i> with glory and honor.</p>	<p>What are <i>mere mortals</i> that you are mindful of <i>them</i>, <i>human beings</i> that you care for <i>them</i>?^a</p> <p>⁵You have made <i>them</i>^a a little lower than the heavenly beings and crowned <i>them</i>^a with glory and honor.</p>	<p>What is <i>mankind</i> that you are mindful of <i>them</i>, <i>human beings</i> that you care for <i>them</i>?^a</p> <p>⁵You have made <i>them</i>^a a little lower than the angels and crowned <i>them</i>^a with glory and honor.</p>
	<p><i>a 4 Or what is a human being that you are mindful of him, a son of man that you care for him?</i></p> <p><i>a 5 Or him</i></p>	<p><i>a 4 Or what is a human being that you are mindful of him, a son of man that you care for him?</i></p> <p><i>a 5 Or him</i></p>

Heb 2:6–9

NIV84	TNIV	NIV11
<p>But there is a place where someone has testified: “What is <i>man</i> that you are mindful of <i>him</i>, the son of man that you care for <i>him</i>? ⁷You made <i>him</i> a little lower than the angels; you crowned <i>him</i> with glory and honor ⁸and put everything under <i>his</i> feet.” In putting everything under <i>him</i>, God left nothing that is not subject to <i>him</i>. Yet at present we do not see everything subject to <i>him</i>. ⁹But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.</p>	<p>But there is a place where someone has testified: “What are <i>mere mortals</i> that you are mindful of <i>them</i>, human beings that you care for <i>them</i>? ⁷You made <i>them</i> a little lower than the angels; you crowned <i>them</i> with glory and honor ⁸and put everything under <i>their</i> feet.”^a In putting everything under <i>them</i>, God left nothing that is not subject to <i>them</i>. Yet at present we do not see everything subject to <i>them</i>. ⁹But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.</p>	<p>But there is a place where someone has testified: “What is <i>mankind</i> that you are mindful of <i>them</i>, a son of man that you care for <i>him</i>? ⁷You made <i>them</i> a little lower than the angels; you crowned <i>them</i> with glory and honor ⁸and put everything under <i>their</i> feet.”^b In putting everything under <i>them</i>, God left nothing that is not subject to <i>them</i>. Yet at present we do not see everything subject to <i>them</i>. ⁹But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.</p>
	<p>^a Or “What is a human being that you are mindful of <i>him</i>, the son of man that you care for <i>him</i>? ⁷You made <i>him</i> lower than the angels for a little while; you crowned <i>him</i> with glory and honor ⁸and put everything under <i>his</i> feet.”</p>	<p>^b 7,8 Or ⁷You made <i>him</i> a little lower than the angels; you crowned <i>him</i> with glory and honor ⁸and put everything under <i>his</i> feet.”</p>

The original objection was to the TNIV. Poythress and Grudem contend that by changing *man* and *son of man* (and the subsequent pronouns *him/his*) to *mere mortals* and *human beings* (followed by *them/their*) the TNIV “needlessly obscures the possible connection of this verse with Jesus,” thereby excluding

“this legitimate interpretive possibility.” These changes were allegedly made because the NIV84 is “too male-oriented”; the changes are “part of a systematic and unnecessary loss of male-specific meaning that is there in the original text.”⁴⁵ The same charge is repeated in the CBMW review of the NIV11 and in Poythress’s recent article in *WTJ*.⁴⁶ The WELS study also expresses some concern about the TNIV rendering at this point but judges the NIV11 as an improvement.⁴⁷

The issues in this use of the OT in the NT are hermeneutical. I happen to think that the TNIV/NIV11 more accurately reflects the text than the NIV84 and other similar translations. Exegeting Ps 8 on its own (i.e., without reading any NT use back into the OT text⁴⁸) would show that the entire reference of the psalm as originally written and intended refers *only* to human beings.⁴⁹ The TNIV actually expresses the contextual meaning of שְׂנוֹאִים (*ʿēnôš*, v. 4; LXX, ἄνθρωπος) quite well. In contrast to the “LORD, our Lord, how majestic is your name in all the earth!” (v. 1) for whom the heavens are finger work (v. 3), humans are appropriately described as “mere mortals.” The point of the psalm is that even though we humans are puny beings in comparison with God, we are God’s special creations with privilege and responsibility over the rest of creation (vv. 5–8). God has given us a position lower than angels,⁵⁰ yet still one of glory with dominion over the animal kingdom. Both “man” (שְׂנוֹאִים, *ʿēnôš*) and “son of man” (בְּנֵי אָדָם, *ben-ʾādām*) generically refer to the human race, not to any specific person. As such, using English plural pronouns following is not only valid, but preferable.⁵¹ There is no hint here of anything Messianic. If we had only Ps 8, we would never suspect that it had any relevance to Jesus.

⁴⁵ Poythress and Grudem, *The TNIV*, 58, 59, 60.

⁴⁶ “An Evaluation of Gender Language in the 2011 Edition of the NIV Bible: A Report from the Council on Biblical Manhood and Womanhood,” rev. 6/6/11, hereafter cited as “CBMW Review,” <http://www.cbmw.org/Resources/Articles/An-Evaluation-of-Gender-Language-in-the>, 12 and Vern Poythress, “Gender Neutral Issues,” 82–84. Thanks to Andy Naselli for pointing me to a similar, though more detailed objection by Barry Joslin: “Son of Man’ or ‘Human Beings’? Hebrews 2:5–9 and a Response to Craig Blomberg,” *Journal for Biblical Manhood and Womanhood* 14 (2009): 41–50. The article by Blomberg that Joslin takes issue with is “But We See Jesus’: The Relationship Between the Son of Man in Hebrews 2:6 and 2:9 and the Implications for English Translation,” in *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Context* (ed. R. Bauckham et al.; London: T&T Clark, 2008).

⁴⁷ “Psalm 8 as quoted by Hebrews 2:6–8 also caused concern by the way it was handled in the TNIV. In fact it was very difficult to see in the TNIV why the holy writer had cited it as a messianic reference. After expressing our concerns to the CBT, we were relieved to note that in the new NIV, there were some improvements in the way those verses were rendered” (“WELS Report,” 7n2).

⁴⁸ I assume the hermeneutical autonomy of the OT and reject using the NT to reinterpret the OT (though I do not do this on critical grounds; I accept both direct predictive prophecy as well as typological references), though many who might disagree with my assumption would agree with my exegetical conclusions in the OT context as Blomberg’s article illustrates (see n. 45).

⁴⁹ I can only sketch my conclusions; there is insufficient space in an already-long article to provide the exegetical details for either the OT or NT texts.

⁵⁰ Another exegetical issue here relates to the identity of the “angels.” The Hebrew text reads מַאֲלָהִים (*mēʾēlōhîm*). The NIV11 reflects this in the marginal note, “or *than God*.” The translation “angels” is influenced by παρ’ ἀγγέλους in the LXX.

⁵¹ To argue that these pronouns must be singular because the Greek text has masculine singular pronouns (αὐτός, etc.) as Poythress does (“Gender Neutral Issues,” 83) is not an adequate argument. The pronouns are masculine singular because Greek pronouns always match their antecedent in gender and number. The antecedents here are ἄνθρωπος and υἱός, both masculine singular. When a generic, collective term appears, subsequent pro-

Then we turn to the NT. The paragraph in Heb 2 begins with a similar angel-human contrast (v. 5), though this time the angels have the lower position in relation to the “world to come.” The writer then quotes from Ps 8. His explanatory comment in v. 8b continues the same referent as Ps 8: everything has been placed in subjection to humans, *but* there is an unfulfilled element here: “at present we do not see everything in subjection” (v. 8b). Through the end of v. 8, the antecedent of the pronouns is consistent: human beings. There *is* a christological reference beginning in v. 9, introduced with the contrasting/developmental conjunction *δέ*: *but* we see Jesus (*δέ . . . βλέπομεν Ἰησοῦν*). At this point the author begins to show how Jesus is the One who became human to fulfill the typology of Ps 8: he will show us “how it’s done”; that is, the dominion over the creation given to humans has never been properly administered, though it will be in “the world to come.” The incarnation began demonstrating how someone who is fully human should and will exercise the dominion God intended.

If these exegetical conclusions can be justified (as I think they can be), then there is nothing obscured in Ps 8. Even in Heb 2 there is nothing obscured since the reference is only to humans through the end of v. 8. Generic reference is thus valid for Ps 8:4–8 and Heb 2:5–8. Only in Heb 2:9 does the reference become christological and singular, and at that point the NIV11 (and the older TNIV) is perfectly clear.

The current rage in some circles of christological exegesis of the OT, though it sounds pious, is too often (though not always) misleading. One should not criticize translations that are serious about the original meaning of a psalm or other OT passage, even if there is later evidence of typological use of those texts. Even in oracular texts where the reference is explicitly Messianic, there may well be a level of, say, Davidic reference, that should not be obscured by translating in such a way that makes the opposite mistake of what Poythress and Grudem think the TNIV and NIV11 make. But that is another can of hermeneutical worms!

3.5. Other Changes

A number of other changes were made throughout the text. These include the use of “Messiah” for *Χριστός* when used as a Messianic title and “God’s/the Lord’s people” (or something similar) in place of “saints” to avoid the usual connotation of special holiness (especially in a Roman Catholic sense).

- NIV84, Mark 1:1, “The beginning of the gospel about Jesus *Christ*, the Son of God.”
- NIV11, Mark 1:1, “The beginning of the good news about Jesus *the Messiah*, the Son of God.”
- NIV84, 1 Cor 6:2, “Do you not know that *the saints* will judge the world?”
- NIV11, 1 Cor 6:2, “Or do you not know that *the Lord’s people* will judge the world?”

Many people have criticized an earlier decision to translate *σάρξ* as “sinful nature” (esp. in Paul), and that expression has now reverted largely to the traditional translation “flesh.”⁵²

- NIV84, Rom 13:14, “Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the *sinful nature*.”

nouns often need to become plural in English to clarify the intended reference and avoid *misreading* the referent as singular.

⁵² This change encourages some people to think of the physical body as sinful; I am inclined to think the earlier choice was better in many cases, but *σάρξ* does not always have the same meaning. “Sinful nature” remains in Rom 7:18, 25. Cf. Douglas J. Moo, “Flesh’ in Romans: A Problem for the Translator,” in *The Challenge of Bible Translation: Communicating God’s Word to the World; Essays in Honor of Ronald F. Youngblood* (ed. Glen S. Scorgie, Mark L. Strauss, and Steven M. Voth; Grand Rapids: Zondervan, 2003), 365–79.

- NIV11, Rom 13:14, “Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the *flesh*.”

The NIV11 more often explicitly represents the conjunction γάρ compared with the NIV84, which often left γάρ untranslated for reasons of English style.

- NIV84, Rom 1:16, “I am not ashamed of the gospel, because it is the power of God.”
- NIV11, Rom 1:16, “*For* I am not ashamed of the gospel, because it is the power of God.”

Also some passages that have been debated and for which there are multiple options have been left open.

- NIV84, Rom 1:17, “For in the gospel a righteousness *from God* is revealed.”
- NIV11, Rom 1:17, “For in the gospel the righteousness *of God* is revealed.”

The vast majority of these sort of changes are, in my opinion, very good ones that contribute to understanding the Word of God in English. Even those individual decisions that I might have decided otherwise are justifiable and valid.

4. Gender Language in the NIV11

The most controversial changes in the NIV11 involve gender language. This paper is not the place to resolve all the issues involved. Entire books are written on the subject, some providing helpful discussion, others generating considerably more heat than light.⁵³

4.1. Principles

As I indicate in §1 and §2.2, the motivation for updating gender language is predicated on the conclusion that the English language *has* changed. If a translation intends to communicate in contemporary English, then that translation is fully justified to make changes that reflect current usage. Some translations do not attempt to use contemporary language and are content with dated English that is still, hopefully, intelligible, even if it is not natural written or oral English.⁵⁴

The principle involved in the NIV11, as is the case with a number of other evangelical translations (e.g., ESV, HCSB, NET, NLT), is that wording in the donor language that is *not* gender specific should not *become* gender specific in the receptor language. The issue involved is not *if* some form of inclusive language should be used, but what specific types of language are legitimate and how extensive they should be.

I suspect that all translators would agree in principle that translations should represent the donor language in regard to gender language as accurately as possible in the receptor language. That is, if the

⁵³ For a sampling of the discussion, see Carson, *Inclusive Language Debate*; Mark Strauss, *Distorting Scripture? The Challenge of Bible Translation and Gender Accuracy* (Downers Grove: IVP, 1998); idem., “Current Issues in the Gender-Language Debate: A Response to Vern Poythress and Wayne Grudem,” in *The Challenge of Bible Translation* (ed. G. Scorgie, M. Strauss, and S. Voth; Grand Rapids: Zondervan, 2003); Poythress and Grudem, *The TNIV*, rev. ed. of *The Gender-Neutral Bible Controversy: Muting the Masculinity of God’s Words*, 2000); and Gordon Fee and Mark Strauss, “Gender and Translation,” ch. 7 in *How to Choose a Translation for All Its Worth* (Grand Rapids: Zondervan, 2007), 97–108.

⁵⁴ The NASB and ESV are the best examples of translations that make little attempt to use contemporary English. Although both are far more intelligible than the KJV (for which I am thankful), neither of these consistently use current, natural English idiom.

NT makes a statement that refers to men and women, the translation should do the same to the extent possible. The rub comes not with the principle, but with deciding exactly where such reference is used and how best to express it in English.⁵⁵

Since the NIV is receiving the most criticism—often from advocates and/or translators of other translations that themselves use inclusive language!—a few examples may be helpful to set the stage for the discussion to follow:

- ESV, Matt 7:9, “Or which *one* of you, if *his* son asks him for bread, will give him a stone?” (ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;) [ESV uses generic “one” for ἄνθρωπος even though it is followed by a masculine pronoun.]
- HCSB, 2 Tim 3:13, Evil *people* and impostors will become worse (πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν). [HCSB uses the least inclusive language of all recent translations, but here uses generic “people” for ἄνθρωπος.]
- NET, 1 Thess 1:4, “We know, *brothers and sisters* loved by God, that he has chosen you” (εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ τοῦ θεοῦ, τὴν ἐκλογὴν ὑμῶν).
- NLT, 1 Tim 2:1, “I urge you, first of all, to pray for *all people*” (Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις . . . ὑπὲρ πάντων ἀνθρώπων).
- ISV, 1 Tim 2:5, “There is one God. There is also one mediator between God and *human beings*—*a human*, Christ Jesus” (Εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς).

4.2. Basis

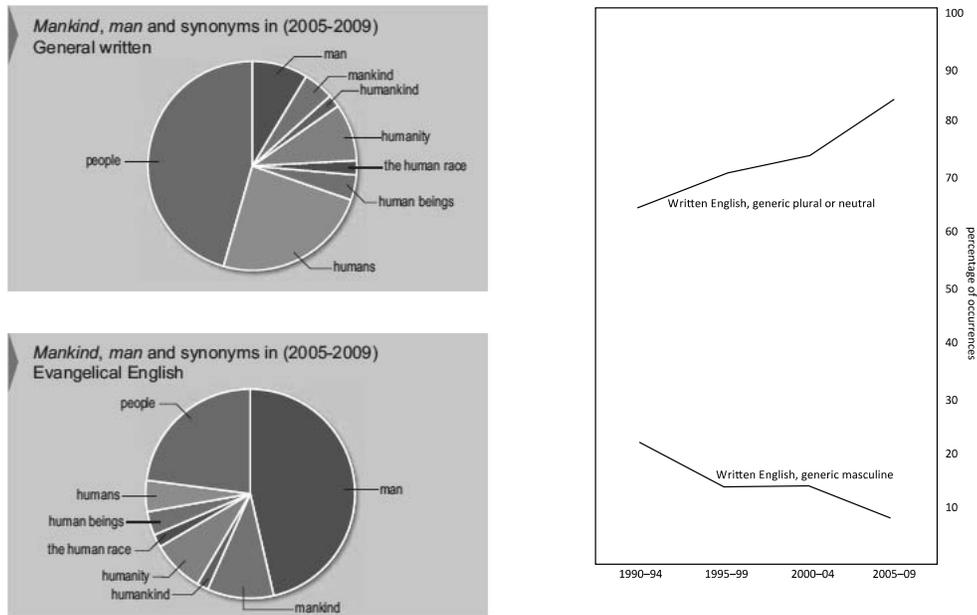
The basis on which the NIV11 has addressed the inclusive language question is the Collins study (see §2.2 above). It is crucial to grasp the significance of the Collins Report to understand why the CBT has made certain decisions. This is the first time ever, so far as I am aware, that a study of the English language of this magnitude has been undertaken to provide objective input for decisions by a translation committee. Previous translations have checked their dictionaries and style guides, but have never attempted to verify actual English usage. Due to the length and complexity of that report only, some representative items are included here.

By far the most significant conclusion of the study is that the most common way in which people currently express a generic reference in English is the use of a plural or neutral pronoun. The use of generic “he” has declined significantly over the past twenty years. This can be seen on the right-hand graph below.⁵⁶

⁵⁵ It is also sometimes argued that translating generic referents with English masculine nouns or pronouns is necessary to preserve important theological implications of masculinity (e.g., Poythress and Grudem, *The TNIV and the Gender-Neutral Bible Controversy*, 363–67; Burk, “The Translation of Gender Terminology in the NIV 2011,” 25), but this reads theological significance into grammatical gender, apparently equating masculine gender with male physiological reference. If it is crucial to translate the masculine plural form of πατήρ as “fathers” or “forefather(s)” rather than, say, “ancestors” (i.e., when it refers to, well, *ancestors!* e.g., John 4:20), then on the same basis one might wonder if the feminine gender of χεῖρ (e.g., Mark 3:1) or ἀκροβυστία (e.g., Acts 11:3) ought to be preserved somehow in English as well.

⁵⁶ The graph shown has been redrawn from a much more complex one in the Collins Report, p. 5. Only the two relevant plots (of fifteen) have been included.

A second noteworthy item is the current frequency distribution of the following synonyms: *man*, *mankind*, *humankind*, *humanity*, *the human race*, *human beings*, *humans*, and *people*. In this instance there is a dramatic difference in general written English usage and usage in “Evangelical English.” The two pie graphs below make the contrast very evident.⁵⁷ It appears that evangelicals use an “insider” vocabulary and do not reflect the norms of the wider culture in this area.



4.3. Implementation

What has the NIV11 done to implement their conclusions regarding language change in relation to gender language?

4.3.1. Seven Guidelines

The CBT adopted seven guidelines for revising gender language. They do not rigidly apply any of these, so passages vary due to factors such as oral cadence and context. The guidelines are listed below with examples.⁵⁸

1. “Using plurals instead of singulars to deal with generic forms *was avoided*” (p. 5).
2. “Using second person forms instead of third person forms to deal with generics *was avoided*” (p. 5).

⁵⁷ Both graphs are from the Collins Report, p. 6. If the data are plotted diachronically they show that the use of “man” and “mankind” has declined in frequency over the past twenty years in general, written English. There was a significant decrease in the frequency of “man” in Evangelical English in 1995–99, but that usage has rebounded in 2005–2009 to the same frequency as was present in 1990–2004.

⁵⁸ The guidelines are taken directly from the PDF version of the “Translators’ Notes,” <http://www.niv-cbt.org/wp-content/uploads/Translation-Notes-Final1.pdf>.

These first two guidelines do not mean that the NIV11 does not ever make such changes. Many examples of the use of both second person and plurals can be cited, but these are often when a text intersects with another of the guidelines below or for purposes of English locution. In particular, the use of “their” (and related forms) is often treated as a *singular* in the NIV11 (see #3 below).⁵⁹

3. “Singular ‘they,’ ‘them’ and ‘their’ forms were widely used to communicate the generic significance of pronouns and their equivalents when a singular form had already been used for the antecedent” (p. 6).

It is important to notice that guideline #3 explicitly refers to using “they,” “them,” and “their” as *singular*. This does not mean that these words are always singular, but that they can be used as either singular or plural depending on the context.⁶⁰ This reflects how the English language has changed, and the Collins Report provides the evidence. Though it makes many English teachers cringe, for better or worse, English usage no longer restricts these forms to plural reference. Contemporary English commonly uses expressions like the following: “If *anybody* had a right to be proud of *their* accomplishments, it was Paul.”

- NIV11, Jas 3:2, *Anyone* who is never at fault in what *they* say is perfect, able to keep *their* whole body in check.
- NIV11, Mark 4:25, *Whoever* has will be given more; *whoever* does not have, even what *they* have will be taken from *them*” (ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ).

This is the usual pattern, though the Translators’ Notes (p. 6) explicitly point out, “at the same time, recognizing the diversity in modern English, a generic ‘he’ was occasionally retained: ‘If I have rejoiced at my enemy’s misfortune or gloated over the trouble that came to him . . .’ (Job 31:29).”

4. “‘People’ and ‘humans’ (and ‘human beings’) were widely used for Greek and Hebrew masculine forms referring to both men and women. A variety of words — ‘humanity,’ ‘human race,’ ‘man,’ ‘mankind’—were used to refer to human beings collectively” (p. 6).

Given the massive preponderance of this usage in general written English (see the graphs from the Collins Report above), this is an obvious choice. If nearly 70% of such references use “people” or “human” and approximately 10% use “man” or “mankind,” it is hard to criticize a translation for similar usage unless we argue that the insider language of evangelicalism must be the only usage allowed.⁶¹ One

⁵⁹ It is unhelpful and misleading for CBMW to count all uses of “their,” etc., as changes from singular to plural and argue that guideline #1 was not followed consistently (“CBMW Report,” 15–17). See guideline #3 in this regard.

⁶⁰ This introduces no more complexity than English “you” in regard to singular or plural. The sense of the context is usually obvious. I doubt that most readers would misunderstand the sense of a text on this basis.

⁶¹ The charts from the Collins Report (see above) show that in “Evangelical English” “man” is the most common word in such contexts with about 45%, followed by “people” with 20%. One possible reason that I entertained for such a predominance in this category is that one of the written works included in the sample corpus of Evangelical English was Wayne Grudem’s *Systematic Theology* (Grand Rapids: Zondervan, 1994), but even Grudem prefers “people” to “man” for generic reference. In his *Systematic Theology*, the word “man” occurs 915 times, but “people” occurs 1,510 times—a proportion closer to general written English than the “Evangelical English” corpus in which it is included. (These figures are based on an Accordance search of the digital version of Grudem’s *Systematic Theology*.) It might be argued that a contemporary writer has other alternatives than someone translating a previous text (Poythress makes just this argument: “Gender Neutral Issues,” 90), but that argument is invalid.

would think that a concern to make the Bible intelligible to both Christians and non-Christians would recommend the use of “standard English” rather than the usage of a minority group.

- NIV11, Mark 8:24, He looked up and said, “I see *people*; they look like trees walking around” (καὶ ἀναβλέψας ἔλεγεν· βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας).⁶²
- NIV11, Rom 5:12, Therefore, just as sin entered the world through one *man*, and death through sin, and in this way death came to all *people*, because all sinned (Διὰ τοῦτο ὡσπερ δι’ ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ’ ᾧ πάντες ἥμαρτον).

In this example ἄνθρωπος is translated two different ways based on the meaning of each use. The first says “man” since it refers to Adam; the second says “people” since it refers to everyone, not just men. It is appropriate that ἄνθρωπος is used in both instances in Greek since ἄνθρωπος is the most common generic term to refer to the entire human race, but in English this sort of reference is normally expressed by “people.”⁶³

5. “Ancestors’ was regularly preferred to ‘forefathers’ unless a specific, limited reference to the patriarchs or to another all-male group is intended” (p. 6).

NIV11, John 6:31, Our *ancestors* ate the manna in the wilderness (οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ).

The basis for this change is the Collins Report (pp. 49–56), which shows that “ancestor” is by far the most common word to use in such contexts; “father” or “forefather” occur infrequently in contemporary written English. There is no inherent “male meaning” that is voided by using a contemporary synonym in place of the traditional English gloss “fathers,” which English rarely uses now. In the example from John 6, there is certainly no “male meaning”; the point that Jesus’ Jewish contemporaries are making is that ancient Israel ate manna, not that the males ate it. Rhetorically asking “Why does the new NIV

A translation should use natural, contemporary English. Meaning is constrained by the receptor language, and it must match the donor language in gender reference. If the donor language is generic, then that must be expressed the way the receptor language works, not constrained by an artificial constraint of older/traditional forms of the language. “Man” formerly served this purpose in English, but it has increasingly been replaced by “people, etc.” “Man” is not the only possible English gloss for ἄνθρωπος.

⁶² ESV translates “I see men,” but since the man was blind and saw only shapes like trees, it is hard to understand how he could have identified the people he saw to be males.

⁶³ To suggest that eliminating a “male-oriented” term (i.e., generic “man”) is capitulating to the feminist agenda (as does the “CBMW Report,” 12–13) is foolishness. Though this reference is not cited (their primary example is from the OT, Prov 27:17), the charge is applied to many such instances in the writings of CBMW and related writers. Ironically, the ESV frequently does the same thing; e.g., Matt 12:36, I tell you, on the day of judgment people will give account for every careless word they speak (λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργόν ὃ λαλήσουσιν οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως). Likewise in Grudem’s *Systematic Theology*, “forefather” occurs only twice and “fathers” only once in this sense, but “ancestor” seven times. (“Fathers” occurs seventy-five times, but most instances are in Scripture quotes [normally RSV], references to God, or are patristic references.) It appears that the *principle* of generic reference is accepted, but the dispute is in its application. At that point one ought to be discussing exegesis of the passage(s) in question, not accusing translations of eliminating maleness.

seek to eliminate male meaning that is present in the Hebrew or Greek text?”⁶⁴ makes an unwarranted semantic assumption.⁶⁵

6. “‘Brothers and sisters’ was frequently used to translate *adelphoi* in the New Testament, especially in the vocative, when it was clear that both genders were in view” (p. 6).

This is one of the generally accepted changes adopted in several recent translations. Some place it in the text (e.g., NET, NIV11) and others in the margin (e.g., ESV).⁶⁶ Agreement, however, is limited to the plural form, appeal typically being made to BDAG’s note that “The pl. can also mean brothers and sisters.” For example,

NIV11, Phil 3:1, Further, my *brothers and sisters*, rejoice in the Lord (Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ).

Although BDAG does not comment specifically on the singular form in this regard, there are about thirty instances in the NT where the referent of the singular ἀδελφός is not limited to males.⁶⁷ To argue that these uses must be translated as “brother” seems at odds with the same referent of the plural form. That the difference between singular and plural limits the semantic domain, though possible, seems highly unlikely given the parallel nature of the statements. Consider the use of ἀδελφός in both the singular and plural forms in 1 John 3:13–17. (I have retained the traditional “brother(s)” in my translation below to represent ἀδελφός.)

13. μὴ θαυμάζετε, ἀδελφοί	Do not marvel, <i>brothers</i> (plural)
14. ἡμεῖς οἶδαμεν ὅτι . . . ὅτι ἀγαπῶμεν τοὺς ἀδελφούς	We know that . . . because we love the <i>brothers</i> (plural)
15. πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ	Everyone who hates his <i>brother</i> (sing.)
16. ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι	We ought for the <i>brothers</i> (plural) to lay down our life
17. ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα	Whoever has the goods of the world and sees his <i>brother</i> (sing.) having a need

⁶⁴ “CBMW Report,” 11. Although the ESV usually maintains “father” or “forefather” in instances where NIV11 reads “ancestor(s),” note Heb 7:10 (ESV), “for he was still in the loins of his *ancestor* when Melchizedek met him” (ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχισέδεκ). One might, using the same argument as the “CBMW Report,” suggest that the ESV has “eliminated the male meaning that is present in the . . . Greek text”!

⁶⁵ NET also uses primarily “ancestor” in place of the older “fathers/forefathers” (though both the older terms are used occasionally). HCSB prefers “fathers,” but “ancestor/s” is also quite common; “forefather/s” does not appear.

⁶⁶ For example, the ESV margin note at Phil 3:1 reads, “Or *brothers and sisters*; also verses 13, 17.” Grudem also uses this phrase consistently in his *Systematic Theology* in place of generic “brother,” which occurs only once alone.

⁶⁷ Matt 5:22, 23; 18:15, 21, 35; Luke 17:3; Rom 14:10, 13, 15, 21; 1 Cor 5:11; 7:15; 8:11, 13; 1 Thess 4:6; 2 Thess 3:6, 15; Jas 1:9; 2:15; 4:11; 1 John 2:9, 10–11; 3:10, 15, 17; 4:20–21; 5:16.

Is it reasonable to think that five references in five verses, all talking about the same general subject, really have two different meanings? Do three of them refer to all believers (i.e., “brothers and sisters”) while two refer only to male believers? Does v. 15 refer to hating only male Christians? Or is it only male Christians for whom we are to have compassion and share our material possessions (v. 17)?

The NIV11 has been criticized for taking the singular ἀδελφός as generic in on the basis of how it translates Luke 17:3: “If your *brother or sister* sins against you, rebuke them” (Ἐὰν ἀμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ). The CBMW report says,

Jesus gave a specific example of a brother who sins. He could have said “brother or sister” if he had wanted to, because elsewhere the New Testament says “brother or sister” in James 2:15, “Suppose a brother or sister (Greek *adelphos ē adelphē*) is without clothes and daily food.” But Jesus did not say “brother or sister” in Luke 17:3. He gave a specific example of a brother. Should we feel free to “correct” what Jesus said? (p. 13)

But this is tendentious and ill-informed. If ἀδελφός means “fellow Christian” (i.e., a metaphorical use of the word), then nothing has been “corrected.” Just because Greek *can* say ἀδελφός ἢ ἀδελφή does not mean that it must always use that expression. If anything, it would appear that this phrase is the exceptional way to say what is normally expressed simply with ἀδελφός.⁶⁸ Although the plural form of ἀδελφός is the most common reference with the meaning “brothers and sisters,” there is no reason to reject the same meaning for the singular form. In either case (singular or plural), there must, of course, be contextual justification for the metaphorical use.

7. “While the Greek word *anēr* (‘man’ or ‘person’) was frequently translated with masculine forms in English, it is clear in several contexts that the word refers to men and women equally (an option endorsed by major dictionaries of the Greek NT)” (p. 6).

The usual word used in the NT to indicate that a person is a male is ἀνὴρ. Even this word, however, does not have a “default” English gloss. It cannot be mechanically translated as “man” in every case. In many cases that does work, but in other instances it should be translated as “husband,” also a male word, but with very different connotations. Other more formal uses might best be represented as “gentlemen” (e.g., Acts 14:15) or perhaps “brothers” (e.g., Acts 15:13, in which both NIV and ESV translate the phrase ἄνδρες ἀδελφοί as simply “brothers”).

In other texts ἀνὴρ appears to have the same generic meaning as ἄνθρωπος. Although this is not common, there are some examples in which the context seems to justify this conclusion. The text explicitly defines it as inclusive in Acts 17:34:

NIV11, Acts 17:34, “Some of the *people* became followers of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others” (τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς).

Acts 17:34 specifies a general group (τινὲς . . . ἄνδρες) and then gives several examples from the larger group (ἐν οἷς καί), which includes a man (Διονύσιος), a woman (γυνὴ ὀνόματι Δάμαρις), and other

⁶⁸ The exact expression ἀδελφός ἢ ἀδελφή is used only once in the NT (though ἀδελφὸς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα occurs twice: Matt 18:29 || Mark 10:29); it would seem unlikely that such a reference would only occur once given the subject matter of the NT.

people who remain unnamed (καὶ ἕτεροι σὺν αὐτοῖς). The text clearly specifies that a woman is included as part of the reference of ἀνήρ.

An inclusive referent seems quite sure in Rom 4:8; Jas 1:12, 20.

- NIV11, Rom 4:8, “Blessed is *the one* whose sin the Lord will never count against them” (μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἀμαρτίαν).
- NIV11, Jas 1:12, “Blessed is *the one* who perseveres under trial” (Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν).

It is possible in Luke 14:24. BDAG (79.2)—but not the NIV11—proposes it in Luke 5:18, and Carson wonders about it in Matt 14:35.⁶⁹

4.3.2. *Sample Comparison: 2 Timothy in the NIV84 and NIV11*

In this section I have randomly selected a NT text, 2 Timothy, and examined all the changes from the NIV84 to NIV11.⁷⁰ Appendix 2 (§7) includes a complete catalog, and this section summarizes it with a few examples to provide some flavor for the changes in the NIV11.

Of the thirty “revision units,”⁷¹ the great majority are matters of (relatively) simple changes in English wording, some of which might reflect a slightly different analysis of the Greek text.⁷² By my judgment, twenty-one of the thirty revision units are only matters of English wording, seven are wording changes that involve gender language, and two are matters attributable to a different analysis of the Greek text.⁷³ This means that 70% of the changes are English wording, which might be related to the CBT’s explanations for change: English usage (e.g., #18, 2 Tim 2:20, “ignoble” > “common”) or clarity (e.g., #23, 3:6, “weak-willed” > “gullible”). These are the seven passages that involve gender language:

1. 1:3, forefathers > ancestors
2. 2:2, reliable men > reliable people
3. 2:15, workman > worker
4. 2:21, a man > those who
5. 3:13, evil men > evildoers
6. 3:17, the man of God > the servant of God
7. 4:21, the brothers > the brothers and sisters

⁶⁹ Carson, *Inclusive Language Debate*, 124; his discussion on 124–25 is quite helpful.

⁷⁰ My only criteria was that the book not be too long and not include any of the major controversy texts since I deal with them separately.

⁷¹ In §8, I list the thirty units separately even though some include more than one change. Determining how many changes have been made is difficult since it is often hard to determine which parts might have been changed separately. In this regard it is a bit like determining how many textual variants there are in a text. “Revision units” are thus somewhat like “variant units” in textual criticism.

⁷² Without specific comment from the CBT on each change, it is precarious to assign motives to such changes. The revision Guidelines (discussed above) clearly explain some of these changes. Others might be explained from several perspectives.

⁷³ Neither of these two changes involves textual variants.

I do not think that any of these seven changes are controversial. The wording of each is paralleled in other recent translations (ESV, NET, HCSB).⁷⁴ Most of what I have read in the NIV11 is similarly noncontroversial,⁷⁵ but some passages have drawn particular criticism.

4.3.3. *Three Controversial Passages*

Before we tackle the controversial passages it is worth pointing out that all translations have warts. Every translation of the Bible ever produced in any language is a human production, and not one of them is perfect.⁷⁶ Whether we are talking about the ancient translations (e.g., Old Latin, Syriac, or Coptic), historical translations in English (e.g., Wycliffe, Tyndale, Bishop's Bible, or KJV), or contemporary translations such as the ESV or NIV, the Holy Spirit has superintended none of them in the way he did Scripture. The original text was inspired. Translations *qua* translations are not. Thankfully, most translations are reliable and accurate, despite their differences.⁷⁷ The differences are not usually matters of error, but of variations in how the translations express the meaning of the original text in English. Every translation must choose what to include and what to omit because languages as different as Hebrew and Greek on the one hand and English on the other communicate meaning in such different ways. If a translation could convey every semantic element of the original and add nothing extraneous, then we would not need to study the biblical languages. But every translation both omits and adds information due to the structural mismatch of the donor and receptor languages. It is not that the same meaning cannot be communicated; it can be, but the resulting structure will always vary in form and usually in length.

All translations have warts in the sense that there are texts in all translations that disappoint us. Of course what disappoints you may not disappoint me! As they say, beauty is in the eye of the beholder. So as not to step on your particular toes, let me use an example that most of us (at least the original audience to whom I presented this paper) classify as a wart. In 1 John 2:2, the RSV translates ἱλασμός as “expiation” rather than the traditional “propitiation.” Granted, propitiation will not win awards for clarity these days, it is still my opinion that using expiation calls for a “wart rating” at this point. Why? Because the two words have different meanings: *propitiation* means that God is satisfied that Christ's sacrifice has paid the penalty for sin. On the other hand, *expiation* means that sin has been forgiven. The focus is very different: one focuses on God, the other on sin. Although both are true statements, expiation does not accurately represent what John said; the ἱλασμός word group is God-focused.

⁷⁴The notes for each passage listed in appendix 2 (§7) of this article identify which of the three translations have similar wording in each of the seven texts.

⁷⁵The use of “singular *their*” is not controversial theologically, though it has its share of English critics. This is discussed above and is not included in subsequent discussion.

⁷⁶For a discussion of the “warts” in the KJV, both textual and translational, see William W. Combs, “Errors in the King James Version?” *Detroit Baptist Seminary Journal* 4 (1999): 151–64 (<http://dbts.edu/journals/1999/Combs.pdf>).

⁷⁷As Fee and Strauss put it, “although meaning can never be reproduced *perfectly*, it can be rendered *truly*, that is, with a high degree of accuracy. What Bible readers need to take from this is that all Bible versions—no matter how accurate—have certain limitations” (*How to Choose a Translation*, 31).

If we assume for the moment that this is a valid “wart” (you may well disagree with me!), is it such a problem that in and of itself would render the RSV unusable? I don’t think so.⁷⁸ The question comes in how many warts are tolerable? How big are they? Where are they located? If you will tolerate my extending this metaphor a bit further, it is possible that a single translation wart, if it is large enough and ugly enough and especially if it is located dab on the front of the translation’s nose, could be judged serious enough to cause one to look for another suitor (if I may change analogies altogether!)?

What are the potential warts in the NIV11? There are not many, and the CBT has been very upfront in identifying several of them—though of course they do not call them warts! The potentially controversial passages all involve gender language. There are major issues in only three specific texts: Rom 16:1–2; 16:7; and 1 Tim 2:12.⁷⁹ The CBT discusses Rom 16:1–2 and 1 Tim 2:12 as “some of the most famous texts on gender roles.”⁸⁰

Rom 16:1–2

There are two specific words involved in questions regarding Rom 16:1–2: διάκονος and προστάτις.

Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὕσαν καὶ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, ²ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἀγίων καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

<p>NIV84: I commend to you our sister Phoebe, a <i>servant</i>^a of the church in Cenchrea. ²I ask you to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you, for she has been a <i>great help</i> to many people, including me.</p>	<p>NIV11: I commend to you our sister Phoebe, a <i>deacon</i>^a of the church in Cenchreae. ²I ask you to receive her in the Lord in a way worthy of his people and to give her any help she may need from you, for she has been the <i>benefactor</i> of many people, including me.</p>
<p>^a Or <i>deaconess</i></p>	<p>^a Or <i>servant</i></p>

It is probably not a major issue whether προστάτις is a technical term (“benefactor”) or a general descriptive (“great help”). And the translation “deacon” may not be controversial in some churches. There is quite a variety of roles and structures among churches, even conservative churches, regarding deacons. Some will object to the translation, but that likely depends on how deacons function in that person’s church. I am more inclined to prefer the alternate translation that is found in the marginal note:

⁷⁸ The issues with the RSV are more extensive than one wart, which is why it did not meet the approval of many conservatives. Generally speaking, however, the RSV is quite well done, especially in the NT. Its serviceability is evident in that the ESV is a very light revision of the RSV, differing in only about 6–8% of the text according to some estimates.

⁷⁹ As in any translation there will be many smaller warts. Some will consider the use of singular “their” to be a wart; others any changes from the traditional renderings of specific terms, etc. Those, however, are systematic/programmatic changes rather than individual warts.

⁸⁰ “Translator’s Notes,” 7.

“Or *servant*.” All that NIV11 has done is to reverse the text and marginal translations that were found in the 1984 edition.⁸¹

1 Tim 2:12

The second potentially controversial passage (and most likely to be debated) is 1 Tim 2:12—a flashpoint text in recent years.

διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ ἀυθεντεῖν ἀνδρός, ἀλλ’ εἶναι ἐν ἡσυχίᾳ.

NIV84: I do not permit a woman to teach or to <i>have authority over</i> a man; she must be silent.	NIV11: I do not permit a woman to teach or to <i>assume authority over</i> a man; she must be quiet.
---	--

The Translators’ Notes explain the reasoning behind this change.

Much debate has surrounded the rare Greek word *authentein*, translated in the 1984 NIV as “exercise authority” [*sic*; NIV84 = “have authority”]. The KJV reflected what some have argued was in some contexts a more negative sense for the word: “usurp authority.” “Assume authority” is a particularly nice English rendering because it leaves the question open, as it must be unless we discover new, more conclusive evidence. The exercise of authority that Paul was forbidding was one that women inappropriately assumed, but whether that referred to all forms of authority over men in church or only certain forms in certain contexts is up to the individual interpreter to decide. (p. 7)

Some of us may strongly prefer the NIV84 (or the KJV) here. I cannot even begin to discuss the issue here.⁸² From a translation perspective, however, the CBT’s position is defensible. Since the word ἀυθεντέω is hotly debated—and it is a *hapax legomenon* (even outside the NT the TLG shows only about 300 uses)⁸³—there is little data on which to build a lexical-semantic defense of a particular meaning. One’s conclusions regarding this text must come not from one word but from the immediate context,

⁸¹ Previously the NIV84 marginal note read, “Or *deaconess*.” The NIV11 uses *deacon* in this instance with reference to a woman. Churches with which I have been associated that had women in such an office always referred to them with the English feminine form *deaconess*. Such differences appear to be customary rather than semantic.

⁸² As a few samples, see *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (ed. A. Köstenberger, T. Schreiner, and H. Baldwin; Grand Rapids: Baker, 1995; 2nd ed., 2005); Douglas J. Moo, “What Does It Mean Not to Teach or Have Authority Over Men? 1 Timothy 2:11–15,” in *Recovering Biblical Manhood and Womanhood* (ed. J. Piper and W. Grudem; Wheaton: Crossway, 1991), 179–93; Douglas J. Moo, “1 Timothy 2:11–15: Meaning and Significance,” *TJ* 1 (1980): 62–83; Philip Payne, “Libertarian Women in Ephesus: A Response to Douglas J. Moo’s Article, ‘1 Timothy 2:11–15: Meaning and Significance,’” *TJ* 1 (1981): 169–97; Douglas J. Moo, “The Interpretation of 1 Timothy 2:11–15: A Rejoinder,” *TJ* 2 (1981): 198–222; the commentary on this exchange by D. A. Carson, *Exegetical Fallacies* (2d ed.; Grand Rapids: Baker, 1996), 94–95; and the detailed syntactical study of an argument posed in Payne’s article by Andreas Köstenberger, “Syntactical Background Studies to 1 Timothy 2.12 in the New Testament and Extrabiblical Greek Literature,” in *Discourse Analysis and Other Topics in Biblical Greek* (ed. S. Porter and D. A. Carson; JSNTSupp 113; Sheffield: Sheffield Academic Press, 1995), 156–79.

⁸³ For studies of the TLG data, see L. E. Wilshire, “The TLG Computer and Further Reference to ΑΥΘΕΝΤΕΩ in 1 Timothy 2.12,” *NTS* 34 (1988): 120–34; and H. Scott Baldwin, “A Difficult Word: ἀυθεντέω in 1 Timothy

Paul's teaching elsewhere, a biblical theology of the subject, and ultimately a theological integration at the level of systematic theology. Given the scarce attestation of the word and the lexical uncertainty involved, it is most appropriate for a translation *not* to decide the issue. The choice of the CBT at this point is, I think, defensible in that regard. I would do it differently, but that does not mean the CBT's decision is invalid or indefensible, even for a complementarian. Nor is this a feminist-driven translation choice⁸⁴—a charge that the CBT explicitly denies⁸⁵—unless we also want to charge Calvin with that crime since his Latin commentary and translation say the same thing.⁸⁶ It is, indeed, a translation that allows multiple interpretations (“assume” may be read in either a positive or negative sense), but that may be a wise choice in this case. Those who want to proof-text certain positions (whether that position is valid or not) may not be happy, but we must be honest with the text and acknowledge that this is an issue that must be resolved on a much broader exegetical and theological basis.⁸⁷

Rom 16:7

The third specific passage is Rom 16:7. There are two issues here, though only one of them is new in the NIV11; one is unchanged from the NIV84.

ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουναῖν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές
εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.

2:12,” in *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (ed. A. Köstenberger, T. Schreiner, and H. Baldwin; Grand Rapids: Baker, 1995), 65–103, 269–305.

⁸⁴This is the accusation of the “CBMW Report”: “They have given legitimacy to a feminist interpretation that did not have legitimacy from any other modern English translation (except the discontinued TNIV)” (p. 6).

⁸⁵The CBT's response to the CBMW review says, “we object very strongly to the accusation that our gender translation decisions were motivated by a desire to avoid causing offense. Our concern is always, in every decision we make, to represent God's Word accurately and naturally in modern English—we have no other agenda” (“A Brief Response from the Committee on Bible Translation to the Review of the Updated NIV by the Committee on Biblical Manhood and Womanhood,” June 9, 2011, paragraph 4; see the full text at <http://www.niv-cbt.org/wp-content/uploads/cbt-response-to-cbmw-review.pdf>).

⁸⁶I first learned this from CBT's “Response to CBMW,” paragraph 5. See John Calvin, *Commentaries on the Epistles to Timothy, Titus, and Philemon* (trans. W. Pringle; original Latin commentary, 1556; Edinburgh: Calvin Translation Society, 1843; repr., Grand Rapids: Baker, 1979), 68. Calvin's Latin phrase was *sumere auctoritatem*; in English, “assume authority.” The “Calvin Bible” uses the same terminology; in English: “But I suffer not the woman to teach, nor to assume authority over the man, but to be silent” (1855 translation by Calvin Translation Society; <http://lookhigher.net/englishbibles/calvinbible/1timothy/2.html>).

⁸⁷To say that “in one stroke [this translation] removes the Bible's main barrier to women pastors and elders” (“CBMW Report,” 6) is ill-advised rhetoric. Paul Wendland agrees that “the CBMW overstates the case” in this argument (“Evaluating the NIV11's Translation of *αυθεντειν* in 1 Timothy 2:12,” <http://www.wels.net/sites/wels/files/Evaluating%20the%20NIV11.pdf>, 2011, p. 5). He offers as a counter example: “If I would say in a conversation, ‘The president assumed office today,’ would anyone think, ‘He means the president is assuming office *on his own initiative*’? I have a hard time believing it” (4).

<p>NIV84: Greet Andronicus and <i>Junias</i>, my relatives who have been in prison with me. They are <i>outstanding among</i> the apostles, and they were in Christ before I was.</p>	<p>NIV11: Greet Andronicus and <i>Junia</i>, my fellow Jews who have been in prison with me. They are <i>outstanding among</i> the apostles, and they were in Christ before I was.</p>
---	--

The primary issue involves only one letter in English: Junia rather than Junias. This is partly a text-critical question. But it hinges on the *accent*, and accents were not part of the original text. If the text is accented as given in NA/UBS, Ἰουνιᾶν, then this is a man's name; *Junias* is a masculine form of Ἰουνιάς, ᾶ, ὁ. If it is accented Ἰουνίαν, then it is a woman's name; *Junia* is a feminine form of Ἰουνία, ας, ἡ. Resolving an obscure question on the basis of the correct accent involves a number of additional considerations.⁸⁸ There are arguments for either accent pattern. Contemporary NT scholarship (including the ESV, which *changed* the RSV's Junias to Junia!) appears to favor the feminine form since some MSS have this accent,⁸⁹ but it is not certain.⁹⁰

The second issue in this verse is *not* an NIV11 issue at all since the translation in question, “outstanding among the apostles,” is unchanged from the NIV84. If it was not a deal-breaker before, it isn't now either. To use this as an argument against the NIV11 is not valid, especially when listed as a *change* in the revision.⁹¹

Scholars have considered the phrase οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις to be ambiguous since it could imply *either* that the parties named *are* apostles—and particularly noteworthy ones at that—*or*

⁸⁸ BDAG, s.v. Ἰουνία and Ἰουνιάς, 480; Bruce Metzger, *A Textual Commentary on the Greek New Testament* (2d ed.; Stuttgart: Deutsche Bibelgesellschaft, 1994), 475–76. Both of these sources cite the major bibliography on the question, though this should be updated with the works cited below in nn. 90 and 93.

⁸⁹ According to Reuben Swanson's data (*New Testament Greek Manuscripts: Romans* [Wheaton: Tyndale, 2001], 256), there are three accent patterns on this name: Ἰουνιᾶν (only 1837), Ἰουνίαν (Bc D2 Lc P Ψ 056 1 33 69 84 104 133 1243 1270 1424 1735 1874 1881 [+ 40 more minuscules]), and all the rest are unaccented (B* & A C L* 049 D* D1 F G). There are also several variant spellings: Ἰουλιαν (Ⲣ46), Ἰουλίαν (6), and Ἰουνίαν (618 1738).

⁹⁰ The NET's lengthy note usefully surveys the issue: “The feminine name *Junia*, though common in Latin, is quite rare in Greek (apparently only three instances of it occur in Greek literature outside Rom 16:7, according to the data in the TLG [D. Moo, *Romans* [NICNT], 922]). The masculine *Junias* (as a contraction for *Junianas*), however, is rarer still: Only one possible instance of the masculine name is known in extant Greek literature (Epiphanius mentions Junias in his *Index discipulorum* 125). Further, since there are apparently other husband-wife teams mentioned in this salutation (Prisca and Aquila [v. 3], Philologus and Julia [v. 15]), it might be natural to think of Junia as a feminine name. (This ought not be pressed too far, however, for in v. 12 *all* three individuals are women [though the first two are linked together], and in vv. 9–11 all the individuals are men.) In Greek only a difference of accent distinguishes between Junias (male) and Junia (female). If it refers to a woman, it is possible (1) that she had the gift of apostleship (not the office), or (2) that she was not an apostle but along with Andronicus was esteemed by (or among) the apostles. As well, the term ‘prominent’ probably means ‘well known,’ suggesting that Andronicus and Junia(s) were well known to the apostles (see note on the phrase ‘well known’ which follows).” The evidence from Epiphanius is questionable (as the *NTS* article on which this summary is based indicates; see n. 92 below), but a discussion of that is beyond the scope of this review.

⁹¹ It is listed under “Examples of specific changes from the 1984 NIV to the 2011 NIV” in the “CBMW Report,” 7.

that the apostles thought highly of these two people. (More recent study has seriously challenged that assumption.⁹²) Both options have been given in most recent translations.⁹³

- NIV84 text: “outstanding among the apostles” (no marginal note)
- NIV11 text: “outstanding among the apostles”; margin: “Or *are esteemed by*”
- NET text: “well known to the apostles”; margin: “Or ‘prominent, outstanding, famous [apostles]’”
- HCSB: “They are noteworthy in the eyes of the apostles”; margin: “Or *are outstanding among*”
- NASB: “who are outstanding among the apostles” (no marginal note)
- ESV: “They are well known to the apostles” (no marginal note)⁹⁴

In texts with multiple issues such as these, it is precarious for a translation to attempt to resolve all possible implications, and it is certainly not appropriate methodology to decide what is acceptable translation based on preconceived theological positions. As always, the text must determine our theology, not our theology the text.

A recurrent problem with criticisms of the NIV11 is the expectation that a translation should do more than it is possible to do. Not all issues can or should be resolved by translation, especially *one* translation. Many of the questions raised are those of the biblical languages and can best be discussed in that context. Readers without such ability dare not lean exclusively on any one translation. Even if a church has adopted a standard translation (and that is wise for consistency in ministry), readers must be taught that carefully studying difficult issues requires using multiple translations. They need to know that all translations will have some “warts.” Perfection should not be expected, though this should not raise questions regarding reliability and accuracy overall. The pastor’s job, after all, is that of teacher. He must train his people how to think about such translation issues and how to compensate for them.

⁹² The issue is not with Junia being a woman; that seems likely. Rather the grammatical construction ἐπίσημοι ἐν determines the nature of the statement made about her. My judgment is that if the evidence given in the below *NTS* article is valid, then it is almost certain that Paul refers to this otherwise unknown lady as being well known *to* the apostles. See Michael Burer and Daniel B. Wallace, “Was Junia Really an Apostle? A Re-Examination of Rom 16.7,” *NTS* 47 (2001): 76–91, which concludes, “the genitive personal modifier was consistently used [in biblical Greek, patristic Greek, papyri, inscriptions, classical and Hellenistic texts] for an inclusive idea [i.e., “well known among”], while the (ἐν plus) dative personal adjunct was almost never so used” (90; see also the summary in n. 92). If this conclusion is correct, then it would have been better if NIV11 had reversed the text and marginal readings, though including the alternative reading is an improvement over the NIV84 edition.

⁹³ The NET note again helpfully summarizes, “The term ἐπίσημος (*episēmos*) is used either in an implied comparative sense (‘prominent, outstanding’) or in an elative sense (‘famous, well known’). The key to determining the meaning of the term in any given passage is both the general context and the specific collocation of this word with its adjuncts. When a comparative notion is seen, that to which ἐπίσημος is compared is frequently, if not usually, put in the genitive case (cf., e.g., 3 Macc 6:1 [Ἐλεάζαρος δὲ τις ἀνὴρ ἐπίσημος τῶν ἀπὸ τῆς χώρας ἱερέων ‘Eleazar, a man *prominent among the priests* of the country’]; cf. also *Pss. Sol.* 17:30). When, however, an elative notion is found, ἐν (*en*) plus a personal plural dative is not uncommon (cf. *Pss. Sol.* 2:6). Although ἐν plus a personal dative does not indicate agency, in collocation with words of perception, (ἐν plus) dative personal nouns are often used to show the recipients. In this instance, the idea would then be ‘well known *to* the apostles.’ See Burer and Wallace, ‘Was Junia Really an Apostle? 76–91, who argue for the elative notion here.”

⁹⁴ It is interesting that the two major, conservative, formal equivalent translations reflect opposite conclusions with no marginal note regarding the alternative!

4.4. Evaluation

Translations tread a reactionary, theological minefield when they implement changes in gender-related language. This is unfortunate since the issues addressed are legitimate matters related to the clarity of Scripture. Because there has been a deliberate feminist secular agenda in the social/political sphere, there is suspicion that such pressures are what drive changes in translation.⁹⁵ It is true that there has also been an evangelical feminism in the form of an egalitarian view of women's roles in the home and in the church. Egalitarianism has been influenced by the secular ideology, though acknowledging that influence does not mean that these evangelicals have adopted the entire feminist creed. Though it may seem to be an awkward combination to some, many evangelical egalitarians still hold to the authority of Scripture and usually to its inspiration and inerrancy.⁹⁶

In response to evangelical egalitarianism, conservatives have mobilized to push back against what they view as faulty in significant areas of theology. That has often been a helpful corrective and has served to maintain a credible defense of the traditional, conservative position of the church in these areas. Unfortunately, single-issue groups, as helpful and necessary as they sometimes are, run the risk of becoming myopic, one-string-fiddle players who view everything through a narrow window of priority. The results can include blindness to legitimate concerns in related areas, misrepresenting other positions, rhetoric, and invalid argumentation. I am afraid this is reflected in some of the attacks on the NIV11 in which the CBT has been accused of capitulating to the feminist agenda.

Though translating gender language in Scripture *could* be handled so as to comply with the secular feminist creed,⁹⁷ recent evangelical translations (particularly the NIV11) attempt to express accurately the meaning of God's revelation. As two members of the CBT clearly say, the NIV does not advocate "the blanket replacement of masculine terms with inclusive language. This is not about gender 'neutrality' (as some have claimed), but about gender 'accuracy.' The goal is not to eliminate gender distinctions in Scripture, but to clarify them."⁹⁸ Whereas inclusivist versions intend to eliminate any patriarchal reference in Scripture, the goal of gender accuracy "is to reflect as accurately as possible the original

⁹⁵ Feminists have attempted to bring about change in the English language, e.g., by creating new forms for generic third person reference. More than eighty proposals have been tried including *co*, 'e, *en*, *ey*, *h'*, *he'er*, *mer*, *per*, *phe*, 'self, (s)he, *shem*, *shim*, *yo*, *e/em/eir/eirself*, *e/es/em*, *en/es/ar*, *et/ets/etsself*, *ha/hez/hem*, *he/hes/hem*, *hiser/himer*, *hu/hum/hus*, *hy/hym/hys/himself*, *ir/iro/im*, *ne/nir*, *ne/nis/ner*, *ot/ots/otsself*, *po/xe/jhe*, *se/sim/sis*, *she/shis/shim*, *tey/term/tem*, *thir/thiro/thim*, *ve/ver/vis/verself*, *xe/xem/xyr/xemself*, *ze/hir/hirself*, *ze/mer/zemself*, *ze/zim/zees/zeeself*, *ze/zir/zem/zes/sirself*, and *zhe/zhim/zher/zhimself*, etc. The oldest such proposal of which I am aware is *thon* (an abbreviation for "that one," first proposed in 1884. (The preceding examples have been gleaned from a variety of websites.) But language is not easily manipulated for ideological ends. English speakers have been more practical in meeting the need, resurrecting the use of singular "their, etc.," which was formerly common in the language.

⁹⁶ As with any such position there is a spectrum of positions, and the leftward edge blends seamlessly into the secular ideology with the concomitant abandonment of the authority of Scripture. This attitude should not, however, be presumed to represent the more conservative wing of egalitarianism.

⁹⁷ E.g., *The Inclusive New Testament and Psalms: An Inclusive Version* (ed. Victor R. Gold, Thomas L. Hoyt, Sharon H. Ringe, Susan Thistlethwaite, Burton H. Throckmorton, and Barbara A. Withers; Oxford University Press, 1995); *The Inclusive Bible: The First Egalitarian Translation* (ed. Priests for Equality; Lanham, MD: Sheed & Ward, 2007). Neither of these are evangelical translations. See also the *Lectionary* mentioned in n. 23.

⁹⁸ Fee and Strauss, *How to Choose a Translation*, 101.

meaning of the text. Gender accurate versions seek to introduce inclusive language only with reference to human beings and only when the original meaning included both sexes.”⁹⁹

Changes are needed because *English has changed* in the past quarter century. This means that any of the recent evangelical translations that reflect inclusive language (ESV, NET, HCSB, NIV11, etc.) are first steps in that direction. Different approaches have been implemented, and all translations will benefit as such efforts are evaluated and used. Earlier approaches such as the NIVI and TNIV were pioneer attempts that proved unsatisfactory, but translators have learned from them. The HCSB has been the most reticent to make many such changes; the ESV is more generous (though within certain strict limits); the NET and NIV11 have worked with slightly broader parameters.

Criticisms of the TNIV have produced one of the most significant influences on the gender language of the NIV11: the documentation of what changes have actually taken place in English in the past quarter century. The Collins Report provides an objective baseline for the NIV11 in the area of gender language.¹⁰⁰ The results appear to me to be justifiable and in almost all cases helpful. Yes, there are a few warts (as any translation has), but I do not think that they are of sufficient quantity or seriousness to detract from the far greater gains in clarity (in all areas) in the NIV11.

5. Conclusion

Is the NIV11 a viable, usable translation in conservative churches? In order to decide that, we should first ask on what bases such a question should be evaluated.

5.1. Criteria

Fee and Strauss propose four criteria for evaluating a translation: accuracy, clarity, naturalness, and appropriateness.¹⁰¹ Although proposed in a book written by two members of the CBT, it appears to me that these are appropriate criteria for any translation, not just the NIV. Some translation teams would respond differently as to the importance of each or might understand the criteria differently, but the issues would nevertheless remain. What is not included is any direct evaluation of the formal/functional spectrum. That, I think, is deliberate since we are seeking to evaluate the results, not the means by which they were achieved. If we were to apply these four criteria to the NIV11, what would be the result?

5.1.1. Accuracy

First, is the NIV11 accurate? If accuracy is defined as communicating God’s revelation in such a way that we understand what God intended us to understand,¹⁰² then I would rate the NIV11 (as the NIV84

⁹⁹ Ibid., 102.

¹⁰⁰ The CBT says, “In the pursuit of this agenda [i.e., ‘to represent God’s Word accurately and naturally in modern English’], CBT used extensive research into the state of modern English as a basis for our decisions about gender translation. In all our public information about the update, we have stressed the importance of this research, the ‘Collins Report,’ for our work” (CBT “Response to CBMW Review,” paragraph 4).

¹⁰¹ Fee and Strauss, *How to Choose a Translation*, 36–41.

¹⁰² Fee and Strauss phrase it this way: “By accurate we mean that a translation reflects the meaning of the original text as closely as possible. It should transport modern readers back to the world of the Bible, enabling them to hear the message as the original readers heard it.

in its time) high in terms of accuracy. The NIV does not attempt to reproduce the donor text primarily in a word-for-word fashion, but were it to do so, the result would usually be less accurate since the donor and receptor languages express meaning so differently. The meaning, however, is communicated accurately. That is the goal of translation: accurately communicating the intended meaning of the donor text.

In the area of gender language, the efforts of the NIV11 to accurately represent generic/inclusive reference in the donor language with suitable equivalents in the receptor language accurately conveys the intended reference in contemporary English. Though not every choice will meet the approval of the critics, the CBT's choices in this regard are defensible and express the Word of God accurately in English.

5.1.2. *Clarity*

Second, is the NIV11 clear? For God's revelation to function in a revelatory manner, it must be understandable in the receptor language. Using unclear language compromises the revelatory goal of Scripture. The text as originally written was clear to its original readers. That does not mean that all parts were equally easy to understand, but the obstacles to comprehension were not in the language used but in the profundity of the concepts involved. Even though Paul claims that everything he wrote to the Corinthians could be read and understood (2 Cor 1:13), Peter admits that some of the things Paul wrote were hard to understand (2 Pet 3:15–16). This should be the case with a translation also. It should represent the meaning accurately in clear language so that the reader does not stumble due to obscurities of lexicon or syntax.

By taking a mediating position between formal and functional equivalence (though tending, I think, closer to the formal end of the spectrum), the NIV has been able to produce a text that is clearer than many translations, especially those weighted more heavily with formal equivalence. "Formal equivalent versions have a tendency to alter the forms of the original until they are just comprehensible. Unfortunately, what is comprehensible to a translator may be obscure, awkward, or even meaningless to the average reader."¹⁰³ People who have sufficient training in the biblical languages may tend to judge clarity more generously than the "average reader," who does not understand the range of options available for many of the formal elements in Hebrew and Greek. If we are serious about making the Word of God a vital tool in the lives of English-speaking Christians, then we must aim for a translation that communicates clearly in the language of the average English-speaking person. It is here that the NIV excels.

5.1.3. *Naturalness*

Third, is the language of the NIV11 natural? The questions of clarity and naturalness are related. Clarity asks if a text can be easily understood. Naturalness asks if the translation communicates in

"Although accuracy relates primarily to properly transferring the linguistic meaning of the forms of the biblical languages, it also relates to biblical history and culture. Every book in the Bible was written at a particular place and time, and a translation should seek to reproduce the foreignness of the text. . . . Accuracy also relates to genre or literary form. . . . Reproducing the style of the original is also part of accuracy" (ibid., 36–37). The "foreignness of the text" relates to the items specified—the cultural and chronological distancing of the text's setting and message—*not* to the language used in the receptor language to communicate this information.

¹⁰³ Fee and Strauss, *How To Choose a Translation*, 39.

the receptor language using expressions that a receptor-language speaker would use. We may well understand English statements that we would never think of using in our own speech and writing. As one example, Acts 11:22, Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἱερουσαλὴμ, might be translated as “The report of this came to the ears of the church in Jerusalem” (ESV) or “News of this reached the ears of the church at Jerusalem” (NIV84). Neither of these translations are formal equivalents,¹⁰⁴ but neither do they use natural English idiom. We do not speak of information “reaching the ears.” Instead we would say, “News of this reached the church in Jerusalem” (NIV11). Despite not reproducing the idiom involving the ears, the NIV11 accurately reproduces the meaning and does so in much more natural English. It is the little changes like this that make the NIV11 sound much more natural than many other translations.

5.1.4. Appropriateness

Fourth, is the result appropriate for the intended audience? This criterion may be more subjective than the first three since there are many variables. It acknowledges that there is not one translation that is best for every purpose. Though a church may adopt one translation as a standard for their “in house” ministries (e.g., Sunday School, worship services, etc.), they might well consider a different translation if they were reaching out to a group of immigrants whose English skills were very limited. Likewise, if an established church with a large population of seniors (e.g., some churches in Florida, though this may often be true in the north as well, though for different reasons) decided to change from their traditional KJV to a modern translation, they would likely make a different choice than a new church plant reaching young adults in a university town or families in an inner city. What is appropriate for one may not be as suitable for another.

In light of factors such as these, I cannot give a simple answer to Fee and Strauss’s fourth criterion. Based on many years of using the NIV84 and my initial exposure to the NIV11, I would suggest that the NIV11 is still one of the more versatile choices. It not only communicates the meaning of God’s revelation accurately, but does so in English that is easily understood by a wide range of English speakers. It is as well-suited for expository preaching as it is for public reading and use in Bible classes and children’s ministries. It may not be as well-suited for use in some very traditional churches in socially conservative parts of the country. Though its use could potentially increase comprehension in such settings, the cost in terms of rejection based on it “not sounding like the Bible” might outweigh the potential gains. Some churches also deliberately prioritize an “old sound” in the public reading of Scripture to invoke the weight of tradition. In such cases the NIV11 will not have the same effect. Nor is it as useful for discerning the formal structure of the biblical text. This is not of concern to many Christians, but some who consider themselves “serious students” like the biblisch cadences of more formal translations. Yet even here students should make use of multiple translations that reflect various emphases: both the formal ones for structure (to the extent that can be gleaned from an English translation), the functional ones to jar the mind long accustomed to traditional phrasing, and also those mediating translations like the NIV (and NET, HCSB, etc.) that attempt to balance both concerns. A case could be made that a

¹⁰⁴ A formal equivalent of this clause in Acts 11:22 would read, “But the word was heard in the ears of the church that was in Jerusalem.” Even this is not “strictly” formal since the word order has been revised to match English. A “word-for-word” translation would read, “it was heard but the word into the ears of the church of the one that was in Jerusalem”—neither clear nor natural.

translation like the NIV11 is one of the better choices as an all-around tool for ministry, supplemented for serious Bible study by a translation that flanks the NIV on either side.

5.2. Reactions

Just as the KJV in 1611, any new translation faces certain challenges. The NIV11 is no exception to such attacks. The charge has been led by the CBMW. The potential issues in this regard have already been mentioned at several points in the paper. CBMW is essentially a very vocal single-issue¹⁰⁵ group that has determined that one of the primary ways to champion their position is to advocate a single approach to translation: formal equivalence with explicit objection to “gender-neutral” translation.¹⁰⁶ There is also potential for conflict of interest at this point since some of the key players in CBMW are also responsible for a competing translation, the ESV.¹⁰⁷ The tone of their official review of the NIV11 is unhelpful, and the methodology employed is designed more for rhetorical effect than it is for a substantive engagement in the issues.¹⁰⁸

Other opposition has come from the Southern Baptist Convention, which passed a resolution opposing the NIV11 at their annual convention in June 2011. This was not a recommendation from the resolutions committee, but a motion from a pastor on the floor. The heart of the 2011 resolution claims, “this translation alters the meaning of hundreds of verses, most significantly by erasing gender-specific details which appear in the original language.” It also references a 1997 resolution on translation that condemns “gender inclusive translation.” Unfortunately, neither “gender-neutral” (in the title of the 2011 resolution) nor “gender inclusive” in the 1997 resolution are defined. Definition is the heart of any such statement (though rarely included in formal resolutions). By the definitions used by the CBT, both the HCSB and the ESV use “gender inclusive” language. It appears that the resolution assumes a very broad definition of the term and applies it to a translation that itself uses a very narrow definition. As explained above, the only changes in the NIV11 that may be termed “gender inclusive” are those that the translators understood to be inclusive of both men and women in the original text. That is hardly objectionable. It is unfortunate that the SBC has not issued a more accurate statement, but given the size and influence of that denomination, it will have wide impact. Had the motion come from the resolutions committee, or better, a committee appointed to spend a year studying the issue, it is possible that it might have been considered more carefully. Matters of this significance and the magnitude of the influence of the largest Protestant denomination would suggest that the matter deserves greater

¹⁰⁵ Their single issue is defending a complementarian view of men and women and opposing egalitarianism. I personally hold a complementarian position, so my objection is not to the position itself but to some of the ways in which CBMW has attempted to advance that cause.

¹⁰⁶ See the Mission and Vision Statement on the CBMW website at <http://www.cbmw.org/Our-Mission-and-Vision>, s.v. “What’s at Stake, #5.”

¹⁰⁷ Wayne Grudem is a member of the Board of Directors of CBMW and also a member of the Translation Oversight Committee for the ESV and General Editor for the *ESV Study Bible*.

¹⁰⁸ The methodology essentially collates a large quantity of data presented in summary form. This gives the uninformed reader the impression of thousands and thousands of errors. In reality there are a few basic issues in regard to how gender-related language should be translated. These get too little attention in the review. Previously published reviews of the NIV1 and TNIV have employed the same basic method. One sometimes sees a parallel in the manner in which “KJV-only” advocates defend their preference against all comers.

care and time than a short floor discussion allows. The CBT has issued a formal response to the SBC's resolution objecting strongly to the claims made in the resolution.¹⁰⁹

An exemplary approach to considering the NIV11 may be seen in the deliberations of the Wisconsin Evangelical Lutheran Synod (WELS).¹¹⁰ Although they have not made a final decision yet, their preparation and consideration of the issue is a model from which other groups could learn much. After detailing their extensive study and deliberations, the recommendation of the Translation Evaluation Committee to the WELS synodical convention this past summer concludes,

As we have considered all these matters, the committee has become firmer in its consensus regarding the new NIV. We believe it could be used as a translation for our synod's publications. Before going any further, we ask all to understand what we are saying and what we are not saying in advancing such a thesis. We are not suggesting that this is the only way to go. Nor are we saying that there aren't other good translations out there. We are certainly not suggesting that the new NIV become the "official version" of WELS. In fact WELS has never adopted an official version. Congregations and individuals are free to adopt and use such versions as most suit their needs.

But we do wish to advance the proposition that the new NIV could serve us adequately as a translation for our synodical publications. At the same time we are far from certain that those feelings are shared by a majority of WELS members. That is why we also believe that the thesis needs to be tested by further discussions held among a wider audience until we reach a more general agreement. Before we make some suggestions for broadening the conversation, permit us to list the main reasons why we believe the new NIV, despite its flaws, is still workable:

1. As noted above, while there are some notable weaknesses, there are also even more notable improvements. Does the good outweigh the bad? We do not advocate reading the chart above simplistically by saying, "The fact that improvements are in the majority ends all debate." Yet we can suggest that its many improvements should be considered as one factor tipping the scales in the new NIV's favor. We believe it is a faithful and accurate translation, for the most part, and that it is the best of all the versions for public reading in our churches.

2. We believe that no other current translation would be a significant improvement over the NIV, one that addresses all the NIV's weaknesses without adding its own new ones to the mix. No matter what version a person proposes, it will have both its weaknesses and its strengths. There is no perfect translation of the Bible. Above we have noted some of those strengths and weaknesses among the likeliest runners up. The same could be done for any other version that a person would nominate for consideration. When we apply the evaluative criteria we have set forth above, we believe that the NIV emerges as the best option.

¹⁰⁹ See the links to relevant materials in appendix 1 (§6).

¹¹⁰ A variety of reports and related documents are posted on the WELS website: <http://www.wels.net/news-events/forward-in-christ/bible-revision-new-international-version-2010>. See especially the Supplementary Report as well as the Q&A document. There are also reviews of the ESV, HCSB, and AAT.

3. Our synod is used to the NIV. To continue using it in its revised form would provide the greatest continuity and cause the fewest disruptions among us. Many of us can remember, for example, what it was like to memorize our catechism verses as children in the KJV and then teach them as pastors to our catechism classes in the NIV. We learned how easy it was to get confused and mix the two up. That would not happen if we adopted the new NIV. In fact we are of the opinion that if a church began using the new NIV in public reading tomorrow, most congregation members wouldn't even notice the change.¹¹¹

The decision at the 2011 convention was to continue their study for another two years with a process in place to involve a wider range of people and churches as they move forward toward making a final decision. The Translation Evaluation Committee will prepare additional study materials for use in the synodical districts that will make their recommendations in 2012. If there is not a two thirds majority consensus of the districts at that time, a decision will be made at the synodical convention in July 2013. This is a careful, studied, and commendable process. It is not sufficiently flamboyant to make headline news, but it bodes well for the long-term health and ministry of the Wisconsin Evangelical Lutheran Synod.

As summarized above, there have been both positive and negative reactions to the NIV11.¹¹² Whatever one decides, they will have plenty of company.¹¹³

5.3. Recommendations

Making a specific recommendation regarding any Bible translation is always a hazardous enterprise. There is no one translation that is best in every situation. Any counsel that I suggest here must be weighed carefully against specific needs and settings, but hopefully this article and my concluding comments can suggest the relevant factors.

My judgment is that the NIV11 *is* a usable translation in many situations. It continues the NIV tradition largely unchanged, though improved in many small ways across the breadth of the canon. It is not perfect. No translation is. (Have I mentioned that before?!) It has a few warts. All translations do. Overall, however, it improves an otherwise fine translation.

The major sticking point for some will be the use of inclusive language, yet *all* recent translations (including the ESV) do exactly this. The difference is the extent of such expressions. So long as one realizes that the purpose of such language is to accurately reflect inclusive language in the original texts of Scripture, it is hard to fathom objections. Since contemporary English has changed in this regard, it

¹¹¹ "WELS Report," 11–12.

¹¹² At the time of this writing I am not aware of any other major, published responses or official position statements regarding the NIV11. The blogosphere has been "relatively" quiet. Even *World* magazine has remained calm on this release; the editor, Marvin Olasky, printed a brief, mild review that says he is "not a fan," but that there are "some improvements" ("Another New NIV?" January 1, 2011, online at <http://www.worldmag.com/articles/17442>). Daniel Wallace has posted a four-part review at Parchment and Pen: <http://www.reclaimingthemind.org/blog/2011/07/a-review-of-the-new-international-version-2011-part-4-of-4>, concluding, "it is a well-thought out translation, with checks and balances through rigorous testing, overlapping committees to ensure consistency and accuracy. . . . the scholarship that produced this version is excellent." He describes the translation as a "gem" that "for readability . . . has no peers."

¹¹³ And yes, I deliberately use a "singular *they*" in this sentence!

is only reasonable that translations that operate on a principle of ongoing revision (as does the NIV¹¹⁴) reflect current usage when they are revised.

Are the gender-related revisions perfect? No. Would I choose to word some of them slightly differently? Of course, and so would you. That, however, is not the issue since it would be true of any of us if we were revising any translation, and not just in matters related to gender. One must look at the broader picture: the translation as a whole. Does the NIV11 have sufficient commendable qualities and minimal detracting warts to make it usable? I conclude that it meets those criteria.

I think that many churches would find it helpful in ministry. It is of sufficient quality and accuracy to serve as the primary Bible in the local church, just as was the NIV84. Of course, those churches that have balked at using the NIV84 will not likely find the NIV11 of interest either. There could be many reasons for that, some legitimate, others not. For those churches still using the KJV, a change to the NIV11 is a broader leap than to a revision of a more recent version in the same KJV lineage (e.g., the ESV).¹¹⁵ That broader leap, however stretching it might be, has the potential to provide greater gains since the result is clear, normal, accurate English rather than less clear, somewhat archaic English. Whether a pastor is willing to lead his people through such a transition will depend on the particular local church setting and atmosphere. It may not be a wise choice at a particular time, especially early in a pastor's ministry when the necessary trust has not yet been established and the essential teaching foundation has not yet been laid.

Regardless of the setting, it behooves a pastor to spend time teaching his people regarding the issues involved in translation, including the issue of gender language.¹¹⁶ Ordinary Christians who have no knowledge of the biblical languages¹¹⁷ need to learn the limits of what a translation can and cannot do. They also need to learn how to use multiple, complementary translations in their study. Without such teaching from their pastor, any transition to a new translation will find rocky going. Even churches that are presently using the NIV84 need an introduction to the questions raised by the NIV11. If these are considered carefully and alternate positions described fairly, Christians can understand and profit from any of the new translations that use some form of inclusive language. If a pastor demonizes opposing positions and treats either the ESV *or* the NIV84 *or* the NIV11 as evil, then he may sway his congregation to his point of view, but he will also do them a severe disservice—as well as accrue more serious judgment to himself (Jas 3:1). Pastors who cannot work with the biblical languages are at a disadvantage in dealing with these questions, but they can and should draw on fellow pastors or trusted scholars to help them work through these issues.

We ought to rejoice in the wealth of reliable English translations that are available to God's people today. The NIV11 is a welcome addition to that list.

¹¹⁴ The NIV Charter explicitly says, "The Committee shall for a reasonable time provide for a periodic review and revision of the projected translation with a view to improving its renderings, embodying the fruits of future biblical scholarship, and keeping its idiom current" (Art. 7, §4).

¹¹⁵ The ESV revised the RSV, which revised the RV/ASV, which revised the 1769 KJV, which revised the 6th revision of the 1611 KJV (which revised the Bishop's Bible, which revised . . .).

¹¹⁶ The most helpful book on the subject that I have read is Fee and Strauss's *How to Choose a Translation for All Its Worth*. I recommend it highly.

¹¹⁷ Strong's numbers don't count!

6. Appendix 1: Links to Related Materials

6.1. Collins Report

- Summary, <http://www.niv-cbt.org/information/collins-corpus-report>
- Full report, <http://www.niv-cbt.org/information/collins-language-study-full-report> or in PDF at <http://www.niv-cbt.org/wp-content/uploads/Collins-Report-Final.pdf>

6.2. SBC Resolutions

- 2011, NIV11, <http://www.sbc.net/resolutions/amResolution.asp?ID=1218>
- 1997, Bible translation, <http://sbc.org/resolutions/amResolution.asp?ID=284>
- 2002, TNIV, <http://sbc.org/resolutions/amResolution.asp?ID=1118>

6.3. CBT Responses

- To SBC resolution: <http://www.niv-cbt.org/wp-content/uploads/cbt-response-to-sbc.pdf>
- To CBMW review: <http://www.niv-cbt.org/wp-content/uploads/cbt-response-to-cbmw-review.pdf>

6.4. WELS Translation Evaluation Committee Report

- <http://www.wels.net/news-events/forward-in-christ/bible-revision-new-international-version-2010>
- Video summary (4.5 min.) of the Synod convention discussion of the TEC Report, <http://www.wels.net/streams/video/content/2011-wels-convention-wrap-day-four>

7. Appendix 2: Changes from NIV84 to NIV11 in 2 Timothy

Key

- w wording and/or punctuation change, probably for purposes of English style, though some may reflect minor nuances of the Greek text
- wg wording change involving gender language (a subcategory of ‘w’)
- k minor changes in how the Greek text is understood (often involves case function, etc.)

An Evaluation of the 2011 Edition of the NIV

#	Ref.	NIV (1984)	NIV11	Key	Note
1.	1:1	according to the promise of life	in keeping with the promise of life	w	
2.	1:3	forefathers	ancestors	wg	¹¹⁸
3.	1:5	I have been reminded	I am reminded	w	
4.	1:7	For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline	For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline	k	
5.	1:8a	do not be ashamed to testify	do not be ashamed of the testimony	w	
6.	1:8b	But join with me	Rather, join with me	w	
7.	1:8c–9	the power of God, who has saved us	the power of God. He has saved us	w	
8.	1:12a	Yet I am not ashamed	Yet this is no cause for shame	w	
9.	1:12b	what I have entrusted to him for that day	what I have entrusted to him until that day	k	
10.	2:2	entrust to reliable men	entrust to reliable people	wg	¹¹⁹
11.	2:3	Endure hardship with us	Join with me in suffering	w	
12.	2:4	gets involved in civilian affairs—he wants to please his commanding officer.	gets entangled in civilian affairs, but rather tries to please his commanding officer	w	
13.	2:5	if anyone competes as an athlete, he does not receive the victor’s crown unless he competes	anyone who competes as an athlete does not receive the victor’s crown except by competing	w	
14.	2:13	he will remain faithful	he remains faithful	w	

¹¹⁸ This is a common change in recent translations; see the ESV, NET, and HCSB.

¹¹⁹ Although this has frequently been understood to refer to training pastors, the text is not that specific: πιστοῖς ἀνθρώποις could well be generic. There is no reason in the context why it could not also refer to Timothy training women to be teachers (e.g., of other women in a complementarian view; egalitarians, of course, will take a wider view). The NET has the same wording.

#	Ref.	NIV (1984)	NIV11	Key	Note
15.	2:14	Keep reminding them of these things	Keep reminding God's people of these things	w	¹²⁰
16.	2:15	a workman who does not need to be ashamed	a worker who does not need to be ashamed	wg	¹²¹
17.	2:18	who have wandered away from the truth	who have departed from the truth	w	
18.	2:20	some are for noble purposes and some for ignoble	some are for special purposes and some for common use	w	¹²²
19.	2:21	If a man cleanses himself from the latter, he will be an instrument for noble purposes	Those who cleanse themselves from the latter will be instruments for special purposes	wg	¹²³
20.	2:24	the Lord's servant must not quarrel; instead, he must be kind	the Lord's servant must not be quarrelsome but must be kind	w	¹²⁴
21.	2:25	Those who oppose him he must gently instruct	Opponents must be gently instructed	w	¹²⁵

¹²⁰ An ἐργάτης is “one who is engaged in work, worker, laborer” (BDAG, 390.1). The reference is to Timothy in any case, so “worker” is not objectionable. My guess is that “workman” is not very common in English and when it is used it seems to imply in English something like “craftsman.” This is a common change; see the ESV, NET, and HCSB.

¹²¹ “Ignoble” is an uncommon and awkward word.

¹²² Greek text has only an indefinite pronoun, τις, so change from “man” to “those who” is entirely justified (neither the ESV, NET, or HCSB use “man”). The original NIV “he” does represent a masculine pronoun, but only because the antecedent of the pronoun (τις) is also masculine as a generic (neuter would be inappropriate and the indefinite pronouns do not distinguish masculine and feminine by form, but the feminine is not used as a generic).

¹²³ Although the two preceding verses are directed specifically to Timothy (a string of second-person singular imperatives), the language changes to third person in v. 24. The subject of the finite verb, δεῖ, is δοῦλον κυρίου; there is no pronoun or alternate subject, the thought being developed with two complementary infinitives. It may be that Paul deliberately shifts to a broader reference at this point such that “the Lord’s servant” is parallel with “everyone who confesses the name of the Lord” (v. 19) rather than being an indirect reference to Timothy.

¹²⁴ “Opponents” is an accurate translation for τοὺς ἀντιδιατιθεμένους; the only significant change is from active to passive voice due to breaking a long sentence into two shorter ones, but the meaning is unchanged. The phrase “he must gently instruct” is the translation of an adverbial participle. There is no explicit subject since it modifies the main verb δεῖ μάχεσθαι ἀλλά . . . εἶναι.

¹²⁵ There is no explicit word for the first “men” (in NIV; cf. NASB, ESV) or for “teachers” (in NIV11). Either must be supplied for clarity. Other translations supply “people” (e.g., NET); HCSB uses simply “these.”

An Evaluation of the 2011 Edition of the NIV

#	Ref.	NIV (1984)	NIV11	Key	Note
22.	3:5	Have nothing to do with them	Have nothing to do with such people	w	
23.	3:6	weak-willed women	gullible women	w	
24.	3:7	never able to acknowledge the truth	never able to come to a knowledge of the truth	w	
25.	3:8	these men oppose the truth—men of depraved minds	these teachers oppose the truth. They are men of depraved minds	w	¹²⁶
26.	3:13	while evil men and impostors will go from bad to worse	while evildoers and impostors will go from bad to worse	wg	¹²⁷
27.	3:17	so that the man of God may be thoroughly equipped	so that the servant of God may be thoroughly equipped	wg	¹²⁸
28.	4:6	the time has come for my departure	the time for my departure is near	w	
29.	4:21	Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers	Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers and sisters	wg	¹²⁹
30.	4:22	Grace be with you	Grace be with you all	w	¹³⁰

¹²⁶ Greek: *πονηροὶ ἄνθρωποι* (anarthrous adjective in first attributive position). The ESV, NET, and HCSB translate very similarly, recognizing the generic reference of *ἄνθρωποι*: “evil people.”

¹²⁷ The reference of *ὁ τοῦ θεοῦ ἄνθρωπος* is certainly generic, but it is an awkward phrase to put into English. “Servant of God” may not be the best choice, but it is serviceable so long as people don’t try to work backwards from English to Greek (always a dangerous route regardless of the translation used). The marginal note reads, “Or that you, a man of God.” The NET does something similar: “the person dedicated to God,” with a note reading, “tn Grk ‘the man of God,’ but *ἄνθρωπος* (*anthrōpos*) is most likely used here in a generic sense, referring to both men and women.”

¹²⁸ The marginal note reads, “The Greek word for *brothers and sisters* (*adelphoi*) refers here to believers, both men and women, as part of God’s family.” The NET uses the same expression; the ESV has “brothers” in the text, but a marginal note, “Or *brothers and sisters*.”

¹²⁹ Clarifies that the second person pronoun, *ὑμῶν*, is plural.

¹³⁰ The direct object of the verb is only implied; both the NIV84 and NIV11 supply the implied object for clarity, as do almost all English translations, though their specific choice varies.

PASTORAL PENSÉES

Friends: The One with Jesus, Martha, and Mary; An Answer to Kierkegaard

— Melvin Tinker —

The Reverend Melvin Tinker is Senior Minister of St John, Newland, Hull, UK. He has contributed a number of articles to Themelios over the years and is the author of several books, his latest being Reclaiming Genesis (Monarch, 2010).

He was the youngest son of elderly parents. His childhood was secluded and unhappy, which might in some measure account for his lifelong melancholy. He studied theology but never proceeded towards ordination. He became engaged but never married. His works were sharp and penetrating, which he described as a “bit of cinnamon.” He has been designated as the “father of existentialism,” both Christian and secular, and his influence is still widely felt today. His name, of course, is Søren Kierkegaard.

His sprinkling of cinnamon extended to the notion of friendship in his “Works of Love.”¹ Responses to what he wrote have tended to be, on the whole, hostile, sometimes portraying Kierkegaard as “the enemy of friendship.” Lorraine Smith Pangle, for instance, informs her readers, “Kierkegaard, with bold intransigence, rejects friendship as unchristian.”² Sandra Lynch repeats the charge: “Kierkegaard opposes friendship . . . to ‘love of neighbour’” and “dismisses friendship and [erotic] love altogether, as essentially forms of idolatry or self-love.”³ Mark Vernon likewise polemically discards Kierkegaard’s analysis as “one man’s rant.”⁴

1. Self-love vs. Neighbour-love

What was Kierkegaard’s chief concern that has led others to interpret him as the opponent of friendship? It would appear that his main anxiety was that friendship, along with erotic love, was “preferential” and so excluding of others.⁵ The pagan poet, says Kierkegaard, extols both *philia* and *eros*: “The poet and Christianity are diametrically opposite in their explanations. The poet idolizes

¹ Søren Kierkegaard, *Works of Love* (trans. Howard V. Hong and Edna H. Hong; Princeton: Princeton University Press, 1995 [henceforth WL]).

² Lorraine Smith Pangle, *Aristotle and the Philosophy of Friendship* (Cambridge: Cambridge University Press, 2002), 3.

³ Sandra Lynch, *Philosophy and Friendship* (Edinburgh: Edinburgh University Press, 2005), 35.

⁴ Mark Vernon, *The Philosophy of Friendship* (London: Palgrave, 2005), 77–78.

⁵ For a penetrating analysis, see John Lippitt, “Cracking the Mirror: On Kierkegaard’s Concerns about Friendship,” *Journal for Philosophy of Religion* 61 (2007): 131–50.

inclination . . . ; Christianity . . . dethrones inclination and sets this *shall* [i.e., the *commanded* nature of neighbour-love] in its place.”⁶

Kierkegaard illuminates the second great commandment (“You shall love your neighbour as yourself”) by focusing on preference and equality. Neighbour-love is “the opposite of preference,” whereas the concept of the friend by its nature, distinguishes my friend from those who are *not* my friend but nobody—neither stranger nor enemy—is to be excluded from the category of the neighbour; “the neighbour . . . is all people.”⁷ We may have some sympathy with this view; after all, partiality is seen to be at odds with genuine love of neighbour according to James: “If you really keep the royal law found in Scripture, ‘Love your neighbour as yourself,’ you are doing right. But if you show favouritism, you sin and are convicted by the law as lawbreakers” (Jas 2:8–9).⁸

But why is “friendship” invariably “preferential”? Is it because Kierkegaard regards friendship as a form of “self-love” that was construed as a form of selfish love?

Just as self-love selfishly embraces this one and only *self* that makes it self-love, so also erotic love’s passionate preference selfishly encircles this one and only beloved, and friendship’s passionate preference encircles this one and only friend. For this reason the beloved and the friend are called, remarkably and profoundly, to be sure, the *other self*, the *other I*.⁹

In effect he is saying that love of my friend, like love of myself, excludes love for all those others who are not my friend. This is a trap into which love of the neighbour that embraces everyone does not fall. Moreover, the friend is called the “other self.” The idea here is that I see in my friend some reflection of myself, such that love for my friend is a kind of disguised self-love so that it is essentially narcissistic. This view has its roots in antiquity. Cicero, for example, says that man “is ever on the search for that companion, whose heart’s blood he may so mingle with his own that they become virtually one person instead of two.”¹⁰ Friendship is then defined as “complete sympathy in all matters of importance, plus goodwill and affection.” Most famously in his *Nicomachean Ethics*, Aristotle sees a friend as a “second” or “other self.” Although this term is credited to Aristotle, it may go back even earlier to Pythagoras.¹¹ Near the start of his discussion, Aristotle mentions the idea of opposites attracting, but shortly afterwards he asserts, “Every friendship . . . is in accordance with some likeness. . . . Like is friend to like.”¹² Aristotle’s focus on similarity makes it natural for him to introduce his much celebrated metaphor of the friend as a mirror of the self. Perhaps the clearest expression of this is in the *Magna Moralia*:

⁶ WL, 50.

⁷ WL, 52.

⁸ Unless otherwise noted, Scripture quotations are from NIV (The Holy Bible, The New International Version) Copyright, 1995, The Zondervan Company. Used by permission. All rights reserved.

⁹ WL, 53–54.

¹⁰ Cicero, “On Friendship,” in *De Amicitia* (ed. Michael Pakaluk; trans. Frank Copley in *Other Selves, Philosophers on Friendship*, (Indianapolis: Hackett, 1991), 108.

¹¹ See Carolinne White, *Christian Friendship in the Fourth Century* (Cambridge: Cambridge University Press, 1992), 19.

¹² All quotations are from the following edition: Aristotle, *Nicomachean Ethics* (trans. with a commentary by Michael Pakaluk; Oxford: Clarendon, 1998), Books VIII–IX.

We are not able to see what we are from ourselves . . . as then when we wish to see our own face, we do so by looking into the mirror, in the same way when we wish to know ourselves we can obtain that knowledge by looking at our friend. For the friend is, as we assert, a second self. If, then, it is pleasant to know oneself, and it is not possible to know this without having someone else for a friend, the self-sufficing man will require friendship in order to know himself.¹³

Kierkegaard considers the Aristotelian idea only in order to reject it.

Kierkegaard's suspicion of the corrupting nature of Aristotelian friendship making it antithetical to neighbour-love is not entirely misplaced given the way people expressed it in the patron-client relationships that were integral to Greco-Roman society.¹⁴ Aristotle argues that there are three kinds of "friendship" between equals (according to the "mirror" view of friendship): first, true friendship between virtuous people that is based upon goodwill and loyalty; second, friendship based on pleasure with people enjoying the same kind of things; and third, friendship based on need, which is essentially a utilitarian arrangement, something Aristotle derides.

Philosophical discussion tends to major upon the first of these. Philosophers consider that three core ideals apply to all genuine friendships: (1) virtue, displayed especially in terms of loyalty; (2) affection, showing goodwill for their own sake; and (3) mutual benefits, giving and receiving. Such a notion of friendship also entails the element of reciprocity and accordingly a sense of "obligation." Thus, Seneca writes, "In the case of a benefit . . . the one should straightway forget that it was given, the other should never forget that it was received."¹⁵ Bruce Winter has exposed the corrosive effects that such a patron-client operational structure had upon relations in the early church.¹⁶

One possibly detects traces of Aristotle's "mirror" view of friendship in D. A. Carson's popular treatment of John 15:14:

The fact remains that the Scriptures never refer to him [i.e., Jesus] by the noun *friend*. A moment's reflection reveals why. The word *friend* can conjure up so reciprocal a relationship of affection that it would badly distort and misrepresent the relationship that actually exists between Jesus and his followers. In short, there is a danger of a chummy view of friendship which neither embraces real love nor preserves the fundamental distinction between Jesus and those he redeems.¹⁷

¹³ Some Aristotle scholars claim that this text is probably not genuinely by Aristotle. However, others like Lippit argue that since it encapsulates ideas found in other Aristotelian texts of less dubious quality it is legitimate to refer to it. Op cit., 'Cracking the Mirror'

¹⁴ See Richard P. Saller, *Personal Patronage under the Early Roman Empire* (Cambridge: Cambridge University Press, 1982); Stanley K. Stowers, "Friends and Enemies in the Politics of Heaven: Reading Theology in Philippians," in *Pauline Theology I: Thessalonians, Philippians, Galatians, Philemon* (ed. Julette M. Bassler; SBL Symposium Series; Atlanta: Society of Biblical Literature, 2002), 105–21.

¹⁵ Seneca, *De Beneficis* 2.10 (*Moral Essays* [trans. John W. Basore; 3 vols.; LCL; Harvard: Harvard University Press, 1928–35], 3.67).

¹⁶ Bruce W. Winter, *After Paul Left Corinth: The Influence of Secular Ethics and Social Change* (Grand Rapids: Eerdmans, 2011), esp. pp. 184–211.

¹⁷ D. A. Carson, *The Farewell Discourse and Final Prayer of Jesus: An Exposition of John 14–17* (Grand Rapids: Baker, 1980), 105.

By speaking of a “reciprocal relationship,” Carson seems to be assuming Aristotle’s “mirror” view of friendship. Thus, in the case of Jesus and “his friends” it must be qualified: “You are my friends if you do what I command’ (15:14): clearly, this friendship cannot be reciprocal!”¹⁸

2. Martha, Mary, and Jesus: Friendship Reconfigured

Whilst allowing for some degree of non-reciprocity in the relationship of a disciple with Jesus (not along the axis of friend-friend, but Master-friend or Friend-friend), Jesus’s interaction with two female friends, Martha and Mary (John 11:5, 11), leads to a different conception of what constitutes friendship. This friendship is not Aristotle’s “soul sharing” variety. This incident gives some insight into what friendship with Jesus entails, how it is enriched, and how it might be hampered.

First, resentment can hinder friendship:

As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord’s feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, “Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!” (Luke 10:38–40)

It would appear that Martha is the older sister, as indicated by the description, “*her* house” in verse 38.¹⁹ Therefore, she is the one who shoulders the responsibility for making sure that things are arranged properly, which means that in a shame culture such as this, she would be shamed if the hospitality were not up to standard. Luke mentions Mary almost by way of contrast and to prepare us for the coming domestic upset. Mary simply sits “at the Lord’s feet listening to what he said.” She adopts the posture of a disciple before a rabbi (cf. Acts 22:3), and as the story unfolds, Jesus encourages the attitude expressed by her posture.

The focus of interest then shifts back to Martha. The verb *περισπάω* in the passive means to “be pulled, dragged away,” and so here, “to be distracted and busy to the point of being overburdened.”²⁰ The implication, suggests I. Howard Marshall, is that Martha wishes to be in Mary’s place but that her duty as hostess prevents it. That interpretation goes beyond what the text warrants, especially if it was highly unusual for a woman to sit at the feet of a rabbi. We may draw a more down-to-earth and less flattering inference from Martha’s demand in verse 40: “Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!” The cause for resentment is that Martha has been left to prepare the meal by herself, while Mary, who is meant to share this responsibility, fails to help Martha. Consequently, Martha is burdened, and the meal may not be fully prepared, which would result in shameful hospitality.

After verse 38 names Jesus, the rest of the story refers to him only as “Lord”: Mary sat at “The *Lord’s* feet” (v. 39); Martha says, “*Lord*, don’t you care?” (v. 40); and “The *Lord* answered” (v. 41). It is possible that Luke is deliberately underscoring Jesus’ Lordship here, which makes Martha’s outburst all the more painfully inappropriate.

¹⁸ Ibid.

¹⁹ See Leon Morris, *Luke: An Introduction and Commentary* (TNTC 3; Downers Grove: IVP, 1988), 191.

²⁰ I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1978), 452.

Martha's resentment steadily builds until it finally bursts out. She has twisted serving the *Lord* into serving *self*. Kierkegaard offers valuable insight here. There is such a thing as self-love that can appear in the guise of other-centred love and that finds its way into Christian service. This may be seen in the way Martha frames her complaint: "Don't you care that my sister has left *me* to do the work alone? Tell her to help *me*." Here is a warning particularly to those involved in Christian ministry. What is our response when coworkers do not appreciate us or when our leaders overlook us and members of the congregation do not appear to support us? That is when we can discover resentment to be lurking just beneath the surface. It is as subtle as it is effective. Consequently, with the passage of time our agenda becomes more important than God's. Instead of seeking to please him in the service of others, we slip into pleasing self *by* serving others, looking for praise and craving adulation. It is then not long before God himself becomes the target for our disaffection if these are not forthcoming. We begin to question whether he really does care and whether he really does know what he is doing; otherwise he would have acted by now to help us out in the way *we* want. After all, if Jesus had been aware of what was going on, why hadn't he told Mary to help her worn out sister hours ago?

What is more, this is a special danger for those of us who are by nature activists. It stands as a warning against the blatant pragmatism that characterises much modern-day evangelicalism. Yes, we are Jesus' friends by virtue of our unity with him through believing the gospel, which shows itself in obeying his commands, but those commands are not always to be construed as "working" for him. After all, Jesus' talk of the disciples being friends follows on from his call to "abide" or "remain" in him, which also involves being trimmed by the master gardener and so bearing fruit (John 15:1–8).

The Puritan Thomas Goodwin gives some advice on friendship with God:

Do we serve out of duty or delight? Mutual communion is the soul of all true friendship and a familiar converse with a friend hath the greatest sweetness in it . . . [so] besides the common tribute of daily worship you owe to [God], take occasion to come into his presence on purpose to have communion with him. This is truly friendly, for friendship is most maintained and kept up by visits; and these, the more free and less occasioned by urgent business . . . they are, the more friendly they are. . . . We use to check our friends with this upbraiding. You still [always] come when you have some business, but when will you come to see me? . . . When thou comest into his presence, be telling him still how well thou lovest him; labour to abound in expressions of that kind, than which . . . there is nothing more taking with the heart of any friend.²¹

That seems to be a lesson that Mary had learned but not Martha. "Martha, Martha,' the Lord answered, 'you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her'" (vv. 41–42).

The double vocative indicates that Jesus' rebuke is couched in sympathetic terms. Jesus describes Martha as being unduly concerned (μεριμνάω), which is sometimes associated with worldly concerns that can distract people away from God's priorities (cf. 1 Cor 7:32–35). Θορυβάζω indicates a troubled frame of mind. She is troubled and distracted with "many things" (περὶ πολλά), which appears to refer to the excessive preparations for the meal.

²¹ As cited by J. I. Packer, *A Quest for Godliness* (Wheaton: Crossway, 1990), 208.

3. A Different View of Friendship

Jesus and Martha introduce us to a different understanding of “friendship” than the “mirror” model of Aristotle and Kierkegaard. They introduce us to what Dean Cocking and Jeanette Kennett call the “drawing view” of friendship.²² Traditional views of friendship emphasize being “like the other,” which involves having things in common, and thus they are open to Kierkegaard’s criticism that friendship can degenerate into a form of self-love whereby you see the other as an extension of yourself.

C. S. Lewis recognizes this but simply accepts it as intrinsic to friendship and warns against becoming too “precious” about such friendships: “every real friendship is a sort of secession, even a rebellion.”²³ How so? Since friendship is by its very nature preferential, what Lewis is worried about—what he calls the “pride” of friendship—involves cliquishness: the friends set themselves up as an “us” defined in opposition to a “them.” This can degenerate even further into destroying the very basis of what gave birth to the friendship in the first place: “From the innocent and necessary act of excluding to the spirit of exclusiveness is an easy step; and thence to the degrading pleasure of exclusiveness.”²⁴ At the bottom of this slope, “The common vision which first brought us together may fade quite away. We shall be a coterie that exists for the sake of being a coterie; a little self-elected (and therefore absurd) aristocracy, basking in the moonshine of our collective self-approval.”²⁵ Lewis appears to focus on Aristotle’s second kind of friendship, based upon pleasure. Yet who can deny that this is not present in Christian circles, such that even within evangelicalism as a result of class or culture we have “inner rings”?²⁶

But there is often another aspect of friendship: difference. Accordingly, Sandra Lynch claims, “The friend in traditional concepts of friendship becomes an impossible idea—a reflection of oneself and perhaps even of one’s own narcissism—but never a challenge or threat; that is, never a genuine other.”²⁷ This is overcome and accounted for by the “drawing view” of friendship. Cocking and Kennett show that characteristic of being a close friend of another is being “receptive to being directed and interpreted and so in these ways drawn by the other.” Their claim is that people can be companion friends “precisely with respect to the ways in which they are dissimilar,”²⁸ that is, they are *drawn* to a person in some case *because* they are different.

This works itself out in everyday life in how “opposites attract.” Someone who is carefree can be attracted to someone who is cautious and vice versa. What is different about them helps forge the friendship in complementing each other, so together they get on very well. The cautious one can never be like the carefree friend, but they find that trait attractive; the carefree one can find the cautious trait attractive and values it because it forms a corrective for them.

So it is here. Martha is not like Jesus, and Jesus is not like Mary (or anyone else for that matter except that he is human). But Martha, Mary, and the other disciples are being “receptive to being directed and interpreted” (to use the phrase of Cocking and Kennett). In part is this not another way of understanding

²² Dean Cocking and Jeanette Kennett, “Friendship and the Self,” *Ethics* 108 (1998): 502–27.

²³ C. S. Lewis, *The Four Loves* (New York: Harcourt, Brace, 1960), 80.

²⁴ *Ibid.*, 84.

²⁵ *Ibid.*, 85.

²⁶ C. S. Lewis, “The Inner Ring,” in *Screwtape Proposes a Toast* (Fontana, UK: Collins, 1973), 28–40.

²⁷ Lewis, *The Four Loves*, 82.

²⁸ Cocking and Kennett, 503.

Jesus' words, "You are my friends if you do what I command"? In this pericope in Luke's Gospel, Martha is receptive to being directed and interpreted by Jesus. This illustrates an important point by Cocking and Kennett: having "one's interests and attitudes directed, interpreted, and so drawn . . . is . . . both typical and distinctive of companion friendships, yet this has been largely neglected in philosophical literature on the subject."²⁹ As John Lippitt rightly says, quoting the previous authors with approval, "This addresses a key feature of friendship that the 'secrets' and 'mirror' views do not: 'It is not that I must reveal myself to, or see myself in, the other, to any great extent, but that, in friendship, I am distinctively receptive both to the other's interests and to their way of seeing me.'"³⁰ In other words, it is a matter of seeing ourselves through our friends' eyes—in the case of Jesus, of course, God's eyes—and so it is in beginning to see ourselves more and more as we actually are that our self-knowledge and self-awareness is enhanced. It is very difficult to see how this would ever be so on the basis of the "mirror" or "other-self" model of friendship. The result is that we are actually *changed* by that friendship—hopefully for the better, which in the case of our friendship with Jesus means becoming more like him (Eph 4:20–5:2).

Thus, with our friendship with Jesus we find ourselves facing an interesting situation: a gradual moving towards a modified "mirroring view" of friendship, reflecting more and more the image of Christ *through* a "drawing view" of friendship. It modifies the mirroring view in that unlike Aristotle's preferential friendship that is construed as being drawn to those "like us," the one we begin to mirror in ever increasing degrees by his grace is the friend of those who are *not* like him; after all, he is "the friend of tax collectors and sinners." It is by being receptive to being directed and interpreted by Jesus that our friendship with him is thus enriched.³¹

However, the way Jesus treats Martha illustrates another aspect of friendship that has concerned thinkers in the past: flattery and frankness, distinguishing a feigned friendship from a genuine one. Cicero and Plutarch, among others, wrestled with this, as did later Christian writers such as Basil the Great and Jerome. Flattery destroys friendship, and true friendship demands a degree of frankness.³² This is precisely what Jesus exhibits with Martha in this episode. He corrects her because he loves her, and, hopefully, she receives the correction because it is proper and she wants to change. If that is the case, then there is a legitimate self-love, loving oneself to such an extent that you want to improve the self.

4. *Establishing Right Priorities*

When Jesus says, "only *one* thing is needful," to what is he referring? Is it that only one course is required and so a call for a simple meal? That is possible since some ancient manuscripts we read "few things [ὀλίγων] are needful—or only one [ένός]."³³ After all, verse 38 says that Jesus and his followers were "on their way." The time he has to spend with the two sisters is limited, and it will be a long time before he visits them again. Maybe Jesus wants Martha to keep the meal simple and maximise the use of time by listening to Jesus' teaching.

²⁹ Ibid., 505.

³⁰ Lippitt, "Cracking the Mirror," 141.

³¹ Below we touch upon some of the implications this has for the way Christians should relate to each other as friends.

³² See White, *Christian Friendship in the Fourth Century*, 39, 74, 81, 140.

³³ P³ B L fl 33 sy^h mg bo.

Luke emphasizes what *Mary* is doing: “Mary has chosen what is better and it will not be taken away from her.” This is the “one thing” which is needful, namely, attending Jesus’ teaching. Kenneth Bailey brings the practical and spiritual together:

Jesus does not reply to her [i.e., Martha’s] words but to their meaning. In context his answer communicates the following: “Martha, Martha, you are anxious about many things. I understand the entire list. One thing is needed. What is missing is not one more plate of food but rather for you to understand that I am providing the meal and that your sister has already chosen the good portion, I will not allow you to take it from her. A good student is more important to me than a good meal.”³⁴

Here then is the “communing” of which Goodwin speaks. Mary is putting into practice what Jesus emphasizes: “Man shall not live by bread alone but by every word which comes from the mouth of God” (Deut 8:3 in Luke 4:4). That priority is underscored elsewhere (Luke 8:19–21; 11:28). We are back to what Cocking and Kennett say about the nature of friendship between like and unlike, being “receptive to being directed and interpreted and so in these ways drawn by the other.”

The problem with Martha is that in all her busyness she has placed herself outside the sphere of hearing God’s Word: “You are my friends if you do what I command.” Before we can first serve Jesus, we must first hear Jesus. Mary realises this, and she is not going to be robbed of its blessing. In this Mary appears to be exemplifying something Nietzsche says about friendship: “a thirst for something higher.”³⁵ D. A. Carson is surely right that there cannot be total parity or reciprocity in our friendship with Jesus; *he* is that something higher. But that is not to say that there is no reciprocity at all; at the very least there is the friendship Jesus receives from Martha and Mary in terms of their hospitality and their person. Jesus’ relationship with Mary and Martha gives us a glimpse into that feature of friendship that Mark Vernon describes as the desire to “know and be known.” With Martha such knowledge may have been gained the hard way; with Mary it was the Lord’s prescribed way. After all, “Mary has chosen what is better.”

5. *Jesus as the “Middle Term”*

We have seen that Kierkegaard’s opposition to the “mirror view of friendship” has some legitimacy, but what shape does his alternative “neighbour love” take? Interestingly enough, God is essential to expressing and experiencing such a love; here he refers to God as “the middle term.” Whereas “worldly wisdom” holds love to be a relation between persons, “Christianity teaches that love is a relationship between: a person-God-a person, that is, that God is the middle term.”³⁶ Augustine expresses a similar

³⁴Kenneth Bailey, “Jesus and Women,” in *Jesus through Middle Eastern Eyes* (Downers Grove: IVP, 2008), 193–94.

³⁵“There is apparently, here and there on earth a kind of continuation of love where this greedy desire of two persons for each other has given way to a new craving and greed, a *common* higher thirst for an ideal that stands above them: but who knows this love? Who has experienced it? Its true name is *friendship*.” *The Gay Science*, quoted by Walter Kaufman in *Nietzsche: Philosopher, Psychologist, Antichrist* (Princeton: Princeton University Press, 1974), 366.

³⁶WL, 107.

thought: “No friends are true friends unless you, my God, bind them fast to one another through that love which is sown in our hearts by the Holy Ghost.”³⁷ This raises a number of interesting points.

First, given that Kierkegaard considers God to be the vital element in neighbour-love friendship, it is surprising, as Lippitt observes, that he does not explore the notion of friendship with God.³⁸

Second, given the nature of the intra-Trinitarian relationships where there is an eternal love expressed between Father, Son, and Holy Spirit, such that while being distinct persons they can nonetheless be conceived as “other like-selves” so that in the Son we have a true revelation of the Father (e.g., John 14: 9; Hebrews 1:3; Colossians 1:15), it is surprising that this doctrine does not check the limits of Kierkegaard’s criticism of mirror friendship. In a profound sense, such a mirror friendship takes place within the Trinity, although “friendship” is too weak a term to describe the intra-Trinitarian love. This raises a big question mark against those views that consider the love between Christians as being inferior to either neighbour-love or love of enemies. D. A. Carson takes up this point:

in one crucial chapter in John’s Gospel, God’s intra-Trinitarian love is set forth as the model and standard of Christians loving Christians. “I have made you known to them,” Jesus tells his Father, “and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them” (John 17:26). It is very difficult to deprecate the love of Christians for Christians, indeed the unity that Jesus mandates among Christians, without simultaneously deprecating God’s intra-Trinitarian love and the very unity of the Godhead.³⁹

It is here that we see how the drawing view of friendship develops to take on the modified form of the mirror view of friendship as outlined above so that we can, even within the Christian fellowship, love our “little enemies.”⁴⁰

Third, for the early Christians it was not “God” in the abstract who was the “middle term” in their love of neighbour and each other; it is the person of the Lord Jesus Christ. This led to radically reconfiguring the contemporary notions of friendship in the Greco-Roman world in terms of relations between believers. Gordon Fee considers this to be crucial to correctly understanding Paul’s letter to the Philippians.⁴¹ He argues that to describe this letter as a “hortatory letter of friendship” is only part of the story,

For in Paul’s hands everything turns into gospel, including both formal and material aspects of such a letter. Most significantly, friendship in particular is radically transformed from a two-way to a three-way bond—between him, the Philippians, and Christ. And obviously it is Christ who is the center and focus of everything. Paul’s and their friendship is predicated on their mutual “participation/partnership” *in the gospel*. This involves them in most of the conventions of Greco-Roman friendship, including social reciprocity, but it does so in light of Christ and the Gospel.⁴²

³⁷ Augustine, *Conf.*, Book IV, Sect. 4.

³⁸ Lippitt, “Cracking the Mirror,” 148.

³⁹ D. A. Carson, *Love in Hard Places* (Wheaton: Crossway, 2002), 60.

⁴⁰ *Ibid.*, 52–64.

⁴¹ Gordon D. Fee, *Paul’s Letter to the Philippians* (NICNT; Grand Rapids: Eerdmans, 1995).

⁴² *Ibid.*, 13.

It is instructive to see how the “drawing view of friendship” works itself out in the letter. Contrary to the way the patron-client relationship degenerated into an ugly form of “one-upmanship” and social control in the ancient world, Paul urges Christians, “Look not only to your own interests, but also the interests of others” (Phil 2:4). Paul then urges adopting the “mind of Christ,” which he breathtakingly portrays in the great “hymn” of Phil 2:6–11. As Christians respond to this “word,” as Mary did and as Jesus exhorted Martha to do, the great transformation begins. Timothy, Epaphroditus, and Paul themselves are models to imitate (2:14–30). But it is especially in the final chapter that the transforming power of the gospel on the nature of friendship is most evidenced (4:10–20). Fee observes,

As to the matter of “friendship”: Although dealing primarily with “his affairs,” in reality this section links his and their affairs together at the most significant point of “friendship,” that of mutual giving and receiving (v. 15). Indeed, much that puzzles us in this section is related to this phenomenon. Three matters intertwine: First is his [i.e., Paul’s] genuine gratitude for their recent gift, expressed three times in three variations (vv. 10a, 14, 18). This is set, secondly, within the framework of Greco-Roman “friendship,” based on mutuality and reciprocity, evidenced by “giving and receiving”—a theme that gets “strained” in this case because of (a) his being on the receiving end of that for which he has nothing to give in return and (b) their “mutuality” also carries some of the baggage of a “patron/client” relationship, due to his role as apostle of Jesus Christ. Third, and most significantly (and typically!), this sociological reality is rather totally subsumed under the greater reality of the gospel; thus the whole climaxes in doxology.⁴³

And so Fee rightly notes, “In Paul’s hands the gospel gives new meaning even to the sociological reality of ‘friendship.’”⁴⁴

6. Conclusion

Cinnamon has its place in giving flavour to food, but it is hardly substantial in itself. Likewise, Kierkegaard’s contemplations on the nature of friendship have some corrective value over and against the Aristotelian views that still impact the West today, but they are inadequate to stand alone. The drawing view of friendship complements the mirror view. The pericope of Martha, Mary, and Jesus is suggestive of the way the drawing view can merge into the mirror view “by being receptive to being directed and interpreted”; by Jesus we become more like him so we ourselves become a “mirror” reflecting more faithfully the image of God.⁴⁵ In the letter to the Philippians, the power of the Word of the gospel to some degree subverts and transmutes the Greco-Roman notions of friendship into something of a different order. In some measure this reflects within the Christian community and within their relationship

⁴³ Ibid., 423–24.

⁴⁴ Ibid., 424n9.

⁴⁵ “The command *Be ye perfect* is not idealistic gas. Nor is it a command to do the impossible. He (God) is going to make us into creatures that can obey that command. He said (in the Bible) that we are ‘gods’ and he is going to make good His words. If we let Him—for we can prevent Him, if we choose—he will make the feeblest and filthiest of us into a god or goddess, a dazzling radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God. . . . His own boundless power and delight and goodness” (C. S. Lewis, *Mere Christianity* [Fount, England: Collins, 1978], 172).

with Paul the intra-Trinitarian “other person centred” love upon which it is grounded. Thorough-going Kierkegaardians may have difficulty in singing the hymn, “What a Friend We Have in Jesus,” but those who know the power of the gospel can sing it with conviction.

Book Reviews

— OLD TESTAMENT —

- J. Andrew Dearman. *The Book of Hosea*. New International Commentary on the Old Testament. 474
Reviewed by Matthieu Richelle
- Jason S. DeRouchie. *A Call to Covenant Love: Text, Grammar, and Literary Structure in Deuteronomy 5–11*. Gorgias Dissertations 30; Biblical Studies 2. 476
Reviewed by James Robson
- Martien A. Halvorson-Taylor. *Enduring Exile: The Metaphorization of Exile in the Hebrew Bible*. Supplements to Vetus Testamentum 141. 478
Reviewed by Daniel C. Timmer
- Archibald L. H. M. van Wieringen and Annemarieke van der Woude, eds. 479
'Enlarge the Site of Your Tent': The City as Unifying Theme in Isaiah. Old Testament Studies 58.
Reviewed by Daniel C. Timmer

— NEW TESTAMENT —

- Dale C. Allison Jr. *Constructing Jesus: Memory, Imagination, and History*. 481
Reviewed by Michael J. Thate
- William B. Barclay with Ligon Duncan. *Gospel Clarity: Challenging the New Perspective on Paul*. 484
Reviewed by Jason C. Meyer
- Trevor J. Burke and Brian S. Rosner, eds. *Paul as Missionary: Identity, Activity, Theology, and Practice*. Library of New Testament Studies 420. 486
Reviewed by Brian J. Tabb
- Roy E. Ciampa and Brian S. Rosner. *The First Letter to the Corinthians*. Pillar New Testament Commentary. 489
Reviewed by H. H. Drake Williams III
- N. Clayton Croy. *Prima Scriptura: An Introduction to New Testament Interpretation*. 491
Reviewed by Carl Park
- Adelbert Denaux and Rita Corstjens in collaboration with Hellen Mardaga. 493
The Vocabulary of Luke: An Alphabetical Presentation and a Survey of Characteristic and Noteworthy Words and Word Groups in Luke's Gospel.
Reviewed by Matthew Sleeman
- Bruce N. Fisk. *A Hitchhiker's Guide to Jesus: Reading the Gospels on the Ground*. 495
Reviewed by Michael J. Kruger

Timothy G. Gombis. <i>The Drama of Ephesians: Participating in the Triumph of God</i> . Reviewed by Dane Ortlund	497
Olav Hammer, ed. <i>Alternative Christs</i> . Reviewed by Michael J. Thate	500
Andreas J. Köstenberger and Robert W. Yarbrough, eds. <i>Understanding the Times: New Testament Studies in the 21st Century; Essays in Honor of D. A. Carson on the Occasion of His 65th Birthday</i> . Reviewed by Moisés Silva	502
Tim Labron. <i>Bultmann Unlocked</i> . Reviewed by Robert W. Yarbrough	504
Anthony Le Donne. <i>The Historiographical Jesus: Memory, Typology, and the Son of David</i> . Reviewed by Joshua W. Jipp	506
Richard N. Longenecker. <i>Introducing Romans: Critical Issues in Paul's Most Famous Letter</i> . Reviewed by Guy Prentiss Waters	508
David J. Rudolph. <i>A Jew to the Jews: Jewish Contours of Pauline Flexibility in 1 Corinthians 9:19–23</i> . <i>Wissenschaftliche Untersuchungen zum Neuen Testament</i> 2.304. Reviewed by Lionel Windsor	510
Steven E. Runge. <i>Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis</i> . Reviewed by Andrew David Naselli	511
Karl Olav Sandnes. <i>The Challenge of Homer: School, Pagan Poets and Early Christianity</i> . Reviewed by Joshua W. Jipp	513
Frank Thielman. <i>Ephesians</i> . Baker Exegetical Commentary on the New Testament. Reviewed by Mark D. Owens	515
Alan J. Thompson. <i>The Acts of the Risen Lord Jesus: Luke's Account of God's Unfolding Plan</i> . <i>New Studies in Biblical Theology</i> 27. Reviewed by Thomas R. Schreiner	517
Susan Wendel. <i>Scriptural Interpretation and Community Self-Definition in Luke-Acts and the Writings of Justin Martyr</i> . <i>Supplements to Novum Testamentum</i> 139. Reviewed by Joshua W. Jipp	519
— HISTORY AND HISTORICAL THEOLOGY —	
Gregg R. Allison. <i>Historical Theology: An Introduction to Christian Doctrine</i> . Reviewed by Nathan A. Finn	521
John Behr, ed. <i>The Case against Diodore and Theodore: Texts and Their Contexts</i> . Reviewed by Matthew R. Crawford	523
Paul C. Gutjahr. <i>Charles Hodge: Guardian of American Orthodoxy</i> . Reviewed by Kenneth J. Stewart	525

- Robert Hall. *Help to Zion's Travellers*. Updated ed. Edited and introduced by Nathan A. Finn. 527
 Reviewed by Steve Weaver
- Ronald E. Heine. *Origen: Scholarship in the Service of the Church*. Christian Theology in Context. 529
 Reviewed by Stephen Bagby
- David C. Steinmetz. *Calvin in Context*. 2nd ed. 531
 Reviewed by Heber Carlos de Campos Jr.

— SYSTEMATIC THEOLOGY AND BIOETHICS —

- R. Michael Allen. *Reformed Theology*. Doing Theology. 533
 Reviewed by David Derek Feiser
- Pamela Sue Anderson and Jordan Bell. *Kant and Theology*. 535
 Reviewed by John B. Song
- Craig G. Bartholomew. *Where Mortals Dwell: A Christian View of Place for Today*. 536
 Reviewed by Jason Stanghelle
- Hans Boersma. *Heavenly Participation: The Weaving of a Sacramental Tapestry*. 538
 Reviewed by John J. Bombaro
- Fay Botham. *Almighty God Created the Races: Christianity, Interracial Marriage, and American Law*. 540
 Reviewed by William Edgar
- Oliver D. Crisp. *God Incarnate: Explorations in Christology*. 543
 Reviewed by Jordan P. Barrett
- Miguel A. De La Torre and Albert Hernández. *The Quest for the Historical Satan*. 545
 Reviewed by Sydney Page
- Douglas Farrow. *Ascension Theology*. 547
 Reviewed by David K. Bryan
- Norman L. Geisler. *If God, Why Evil? A New Way to Think about the Question*. 549
 Reviewed by Steven B. Cowan
- Timothy George. *Amazing Grace: God's Pursuit, Our Response*. 2nd ed. 551
 Reviewed by Brian N. Daniels
- Michael P. Jensen. *Martyrdom and Identity: The Self on Trial*. 552
 Reviewed by Stephen Jenks
- Frank D. Macchia. *Justified in the Spirit: Creation, Redemption, and the Triune God*. Pentecostal Manifestos. 554
 Reviewed by John Anthony Dunne
- Christopher W. Morgan and Robert A. Peterson, eds. *The Deity of Christ*. Theology in Community Series. 556
 Reviewed by G. A. Dietrich

-
- Andrew B. Newberg. *Principles of Neurotheology*. Ashgate Science and Religion Series. 557
Reviewed by Derrick L. Hassert
- George Pattison. *God and Being: An Enquiry*. 559
Reviewed by Matthew Barrett
- Don Schweitzer, ed. *Jonathan Edwards as Contemporary: Essays in Honor of Sang Hyun Lee*. 560
Reviewed by Kyle Strobel
- Gordon T. Smith. *Transforming Conversion: Rethinking the Language and Contours of Christian Initiation*. 562
Reviewed by Mary Patton Baker
- Mark Wynn. *Faith and Place: An Essay in Embodied Religious Epistemology*. 564
Reviewed by Geoff Fulkerson
- Jeremy J. Wynne. *Wrath among the Perfections of God's Life*. T&T Clark Studies in Systematic Theology. 566
Reviewed by Jordan P. Barrett

— ETHICS AND PASTORALIA —

- Richard Bauckham. *The Bible and Ecology: Rediscovering the Community of Creation*. Sarum Theological Lectures. 567
Reviewed by Brian C. Dennert
- Nigel Biggar. *Behaving in Public: How to Do Christian Ethics*. 569
Reviewed by David W. Jones
- J. Daryl Charles and Timothy J. Demy. *War, Peace, and Christianity: Questions and Answers from a Just-War Perspective*. 570
Reviewed by Charlie Trimm
- John Dickson. *Humilitas: A Lost Key to Life, Love, and Leadership*. 572
Reviewed by Andrew David Naselli
- Justin S. Holcomb and Lindsey A. Holcomb. *Rid of My Disgrace: Hope and Healing for Victims of Sexual Assault*. Elaine A. Heath. *We Were the Least of These: Reading the Bible with Survivors of Sexual Assault*. 573
Reviewed by Steven R. Tracy
- Michael Horton. *The Gospel Commission: Recovering God's Strategy for Making Disciples*. 576
Reviewed by Mike McKinley
- Grenville J. R. Kent, Paul J. Kissling, and Laurence A. Turner, eds. *Reclaiming the Old Testament for Christian Preaching*. 578
Reviewed by George Robertson
- J. I. Packer and Gary A. Parrett. *Grounded in the Gospel: Building Believers the Old Fashioned Way*. 579
Reviewed by Mitchell Kim

Sam Storms and Justin Taylor, eds. *For the Fame of God's Name: Essays in Honor of John Piper.* 581
 Reviewed by Stephen Witmer

— MISSION AND CULTURE —

Daniel H. Bays. *A New History of Christianity in China. Blackwell Guides to Global Christianity.* 583
 Reviewed by Wesley L. Handy

Ellen T. Charry. *God and the Art of Happiness.* 584
 Reviewed by Jeremy Kidwell

Kevin DeYoung and Greg Gilbert. *What Is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission.* 586
 Reviewed by Ed Stetzer

Monica Ganas. *Under the Influence: California's Intoxicating Spiritual and Cultural Impact on America.* 591
 Reviewed by Kathryn Bradley

Wayne Grudem. *Politics—According to the Bible: A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture.* 592
 Reviewed by Peter Sanlon

Keith E. Johnson. *Rethinking the Trinity and Religious Pluralism: An Augustinian Assessment.* Strategic Initiatives in Evangelical Theology. 595
 Reviewed by James A. Andrews

Helen Lee. *The Missional Mom: Living with Purpose at Home and in the World.* 597
 Reviewed by Mary A. Kassian

Jenell Williams Paris. *The End of Sexual Identity: Why Sex Is Too Important to Define Who We Are.* 599
 Reviewed by Megan K. DeFranza

Mark Regnerus and Jeremy Uecker. *Premarital Sex in America: How Young Americans Meet, Mate, and Think about Marrying.* 601
 Reviewed by Winston Smith

Eric Stoddart. *Theological Perspectives on a Surveillance Society: Watching and Being Watched.* Explorations in Practical, Pastoral and Empirical Theology. 603
 Reviewed by Brian Brock

Miroslav Volf. *A Public Faith: How Followers of Christ Should Serve the Common Good.* 605
 Reviewed by Stuart Weir

Patricia H. Werhane, Scott P. Kelley, Laura P. Harman, and Dennis J. Moberg. *Alleviating Poverty through Profitable Partnerships: Globalization, Markets, and Economic Well-Being.* 607
 Reviewed by Bruce D. Baker

- Ben Witherington III. *Work: A Kingdom Perspective on Labor*. 609
Reviewed by Robert S. Covolo
- Kenman L. Wong and Scott B. Rae. *Business for the Common Good: A Christian Vision for the Marketplace*. Christian Worldview Integration Series. 611
Reviewed by Grant Olewiler

OLD TESTAMENT

J. Andrew Dearman. *The Book of Hosea*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 2010. xiv + 408 pp. \$45.00.

J. Andrew Dearman is professor of OT at Fuller Theological Seminary's regional campus in Houston, Texas, and has authored, among other books, the commentary on Jeremiah and Lamentations in the NIV Application Commentary series. He is also well-known among archaeologists because of his field work in Jordan and his publications on ancient Moab. He understands the realities of Iron Age II, and he authored *Property Rights in the Eighth-Century Prophets* (SBLDS 106; Atlanta: Scholars Press, 1998). So he is particularly well-suited to write a commentary on Hosea.

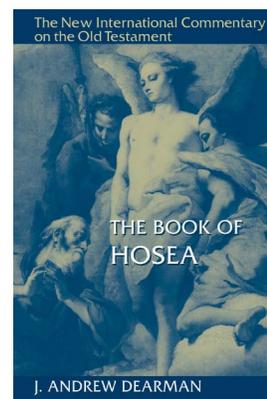
Of course, there are already plenty of commentaries on Hosea, from the massive work of Andersen and Freedman (Anchor Bible) to the "application commentary" by Gary V. Smith (NIVAC). Yet publishing a new item in the NICOT series is always an event, and the present one is no exception to the rule. Dearman's commentary distinguishes itself by (1) elegantly treating philological difficulties, (2) explaining metaphors and themes that are so important to understand Hosea's thought, and (3) noting intertextual links with other biblical books and historical background.

The text of Hosea is one of the most difficult to translate in the entire OT, and Dearman rightly devotes a significant part of his commentary to understanding obscure verses. While there could be the danger of losing the reader in technical details, the author clearly and succinctly exposes the problems and solutions he adopts. Admittedly, scholars in search of a complete technical study of every philological problem will probably not find all the details and references they need here, but that is not the purpose of the present work. Instead, the author solidly and efficiently treats the difficulties, and we should be grateful for this choice.

This study points out many links with Exodus, Deuteronomy, and Jeremiah. Regarding the precise nature of Hosea's relationship with Pentateuchal texts, Dearman prudently leaves open the question of whether ancient editions of these books or traditions close to them influenced Hosea. In any case, the intertextual links he points out are very useful to understand Hosea's thinking and his own influence over subsequent prophets.

In keeping with these efforts to understand the text of Hosea, Dearman also focuses on the metaphors that pervade his prophecies. I appreciate that he pays attention not only to the well-known questions concerning Gomer (Hos 1–3), but also to many other images in the rest of the book (e.g., Israel's sonship, vegetal metaphors). Likewise, he highlights the importance of several themes in Hosea's theology (e.g., election). In addition to the discussions pursued during the commentary, he judiciously adds ten interesting appendices on various subjects (e.g., "Baal in Hosea," "Terms for Election in Hosea," "Flora and Fauna Metaphors in Hosea").

This commentary also sheds light on the historical background of the book of Hosea. It reflects the author's sound knowledge of archaeological data and of cultural and religious realities of the eighth century B.C. in Israel and Transjordan.



Though they do not alter these qualities, we might raise two issues. First, while Dearman sometimes points out the inner structure of verses, there is almost nothing in the commentary about the structure of entire passages. Hosea is certainly more flexible than other authors in this regard, but some soundings convinced me that taking into account structure on a larger scale might help us to better understand his message.

Second, the hermeneutical status of what Dearman identifies as “editorial updating” is open to discussion. He highlights the “persuasiveness of the conclusion that little or nothing in the book itself requires a date later than the end of the 8th century B.C.” (p. 6), but sees a number of glosses here and there in the book, especially when references to Judean realities are made. For instance, the expression “David their king” in Hos 3:5 might be a “canonical updating” made during the reign of Hezekiah (pp. 144–45). At the same time, Dearman stresses the “acceptance of the final form” and thinks that “the task at hand” is “to interpret a received text” (p. 6). He also notes, “we should not draw lines in the sand with respect to affirming the work of the prophet Hosea and then dismissing or denigrating the work of editors in the collecting and composing of the book. The text is a gift. If one can affirm that God worked through Hosea, son of Beerī, then one can give that same affirmation to editors of his work, whatever their role” (p. 21).

This raises interesting questions. What are the criteria for identifying an expression as an “updating”? Should we regard the Masoretic Text as a “received text” or try to reconstruct the *autographa*? (See Bruce Waltke, “Aims of Textual Criticism,” *WTJ* 51 [1989]: 93–108). From the moment that we regard a verse as a later gloss, should we accept it as necessarily inspired because it entered the “traditional text” or reject it as illegitimate because it was not contained in the originals? Or should we consider that the originals were completed in a “final form” once these glosses were added? (See also N. C. Grubbs and C. S. Drumm, “What Does Theology Have to Do with the Bible? A Call for the Expansion of the Doctrine of Inspiration,” *JETS* 53 [2010]: 65–79.) There is no difficulty in accepting that disciples gathering the oracles could have inserted editorial features like titles and third-person narratives (as in Amos 7). But does not the addition of a sentence in the middle of an oracle as if it were uttered by the original prophet—sometimes more than a century later and without any indication of the insertion—look like “local pseudepigraphy”? These difficult issues cannot be addressed in this review, and they would receive different answers depending on our hermeneutical convictions. In any event, they concern only a small part of the commentary.

Finally, this work is a welcome addition to the NICOT series that will be very useful to pastors and students in search of a readable commentary on Hosea. It does not eschew the philological difficulties but tackles them clearly, enlightening Hosea’s message by setting it against its historical, cultural, and religious background.

Matthieu Richelle
Faculté Libre de Théologie Evangélique
Vaux-sur-Seine, France

Jason S. DeRouchie. *A Call to Covenant Love: Text, Grammar, and Literary Structure in Deuteronomy 5–11*. Gorgias Dissertations 30; Biblical Studies 2. Piscataway, NJ: Gorgias, 2007. xxv + 398 pp. £110.00/\$132.00.

This detailed and technical study argues that textlinguistics (i.e., discourse analysis or text grammar) is critical for reaching a more “objective” analysis of the structure and meaning of a piece of writing. Since this approach brings its own terminology and assumptions, it is important to explain some of these first.

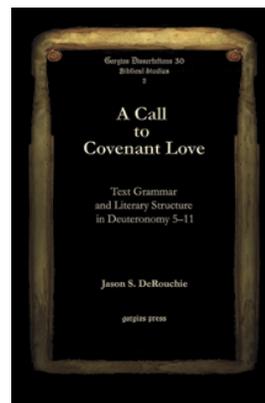
By “textlinguistics,” DeRouchie means the analysis of formal features (“grammar”) of the text (i.e., discourse) beyond the level of sentence to help understand the “macrostructure and flow of thought” (p. xvii).

Three core convictions lie behind this approach: (1) “All language is a form-meaning-function composite, so that discourse function [what a piece of text is doing] is determined by the meaning of certain forms in given contexts” (p. 25). Form has priority in analysis before questions of meaning and function may (and must) be engaged. (2) Attention to “microsyntax” (grammatical relations *within* a clause or sentence) is necessary but not sufficient. Attention must also be paid to “macrosyntax” (how clauses relate to each other within a wider body of text or discourse). Meaning is found in “texts—and not just isolated words or sentences” (p. 28). (3) The text should be examined as a “coherent” whole. While diachronic approaches examine the origins of a text, textlinguistics adopts a synchronic approach, treating the text as it is (while allowing for possible textual corruption).

To demonstrate his thesis, DeRouchie examines Deut 5–11 in considerable depth. Most other studies have focused on historical narrative, so a study of reported speech is a welcome departure. He breaks down the seven chapters into their clauses (Appendix 1) and scrutinises every clause from the three perspectives mentioned above: “form, meaning, and semantic function” (p. xvii). No stone is left unturned as he documents with many abbreviations and statistical tables the fruits of an analysis rooted in a large database.

There are two main parts to the work. Part 1 contains three chapters. Chapter 1 introduces the study and reviews other scholars’ work on the literary features of Deut 5–11. DeRouchie concludes by noting that no other scholar “has performed a full textlinguistic analysis of the entire corpus” (p. 24). Chapter 2 overviews the theoretical framework underpinning discourse analysis. DeRouchie also defends the boundaries of the corpus he has chosen, posits that the overall text-type is “behavioral hortatory discourse” (p. 40), and argues that the chapters are prose rather than poetry (*contra* Christensen). The last two are hardly controversial. The chapter ends somewhat abruptly.

Chapter 3 explains the nature of DeRouchie’s database. It is an important chapter within the work and for further study. He defines both clause and sentence, a task that is more complex than it sounds. He distinguishes between “full clauses” and “small clauses.” His diagrams isolate and give a new line only to “full clauses,” which are “word constructions that formally mark a subject and predicate *and* that are clearly able to stand on their own when the various adjuncts and / or clausal connectors are removed” (p. 61). His example is “So God created [full], speaking all things into existence [small].” In this chapter he also outlines the difference between clause predicators and verbal complements, and, significantly, says that the fundamental disjunction within Hebrew is not between verbal and nominal (sometimes



called verbless) clauses, but between non-copular verbal clauses (i.e., those without the verb “to be” [*hyh*]) and copular clauses (i.e., those requiring some form of the verb “to be,” regardless of whether it is “lexicalized” [present]). The chapter goes on to look at various constraints in communication, including participant reference (see further below). It also looks at domains (i.e., if A quoting B quoting C; C = domain 3; B = domain 2) and the different text types (e.g., instructional discourse, narrative discourse).

Part 2 contains two chapters and the conclusion. Chapter 4 is the longest chapter, analysing in detail four major linguistic features:

1. Text logic examines how clauses are connected. DeRouchie looks at coordinating conjunctions (the major one being *wa* [“and,” “but”]), subordinating conjunctions (e.g., *’āšer* [“which”], *’im* [“if”], *kî* [“because,” “when,” “that”]), and the function of asyndesis (Ø, the absence of an expressed conjunction).
2. Foregrounding and backgrounding speak of the “relative prominence” of particular events, actions, or situations in a text. “Prominence” does not mean “importance” but “organization” (and, I would add, ease of processing). Such a phenomenon is regarded as a universal language, so it comes within the realm of psycholinguistics.
3. Participant reference looks at how participants are tracked. DeRouchie pays particular attention to when the text refers to a participant by something other than a pronoun.
4. Lexical structuring looks at forms that are “macrosyntactic ‘sign-posts’” (p. 201). Examples include *hinnēh* (“behold”), *’mr* (“say”), and *’attâ* (“now”).

Chapter 5 then gives a “macrostructural and theological overview” of Deut 5–11. It is here that the fruits of the labours spent elsewhere are evident. The conclusion lucidly summarizes the book, especially for those bewildered by the preceding technical discussions. In many ways it is a good place to start.

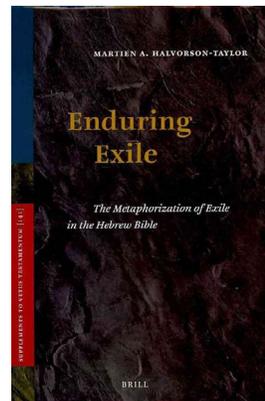
Evaluating a book like this is not straightforward. Partly because of the universal psycholinguistic features of language, many of the conclusions are familiar, rather than new. This can give the impression that the book states with great complexity what is already obvious. But such “obvious” conclusions are now put on firmer theoretical foundations. Two noteworthy new conclusions relate to the numbering of the Decalogue and the significance of Yhwh as “consuming fire” for chapters 9–11. General strengths include thoroughness, attention to detail, close interaction with the text, and helpful summaries. For this reviewer, who is enthusiastic for diagrammatic analysis of the Hebrew text, much of the book is engaging and interesting. Particular strengths include attention given to domains, asyndesis, and participant reference.

To improve what is a valuable book, this reviewer has a few thoughts. First, at points the complexity and detail risk obscuring rather than illuminating. Second, the distinction between “full” and “small” and between coordinate and subordinate clauses is not straightforward (see “turn aside . . . see” in Exod 3:3–4). Third, a glossary and indexes for subjects and Bible references would greatly enhance the book’s usability. Finally, while a work of such complexity and technicality is always liable to have typographical errors, there is a disproportionate number that careful proofreading would have found.

James Robson
Wycliffe Hall
Oxford, England, UK

Martien A. Halvorson-Taylor. *Enduring Exile: The Metaphorization of Exile in the Hebrew Bible*. Supplements to Vetus Testamentum 141. Leiden: Brill, 2011. xiv + 230 pp. £85.00/\$137.00.

The Judean exile to Babylon was an event of the highest importance for nearly every biblical book that touches upon it. But the biblical witness is not monochromatic: Jeremiah and Chronicles see the exile as having a definite chronological end in 538 B.C. while Ezra 9:8–9 sees at least some of its elements continuing roughly a century after the return. Also, since Ezra opens by describing the return just as Chronicles does, Ezra seems to view exile as both ended *and* ongoing. *Enduring Exile*, originally submitted as a dissertation under Jon Levenson at Harvard University, accepts this complexity and uses it to explain why the majority of Jewish literature written after the completion of the OT developed the motif of “enduring exile” (e.g., *Jubilees* 1:15–18 and the *Testaments of the Twelve Patriarchs*; notable exceptions are the Animal Apocalypse of *1 Enoch*, the *Damascus Document*, and Dan 9, which the author dates to the years immediately before the Maccabean revolt). Halvorson-Taylor argues that in these later works exile “became a metaphor for political disenfranchisement, social inequality, and alienation from God,” and sees this process of metaphorization as an “extension of exile’s meaning” (p. 8).



The study locates the origins of Israel’s thinking about exile in Deut 28 and Lev 26, passages whose “essential content can be established on the basis of ancient Near Eastern treaties from the seventh century B.C.E. and earlier” (pp. 21–22; the rather limited bibliography referenced in the discussion of covenant does not include the work of K. Kitchen, who argues that Neo-Hittite rather than Neo-Assyrian treaties are the most fitting comparison for these texts). According to these passages, “even before the development of the ‘enduring exile’ motif proper, exile was never simply conceived of as geographical displacement. It was already fraught with associations and connotations, to the point where exile could function as a synecdoche for the roster of divine punishments enumerated in the treaties” (p. 16).

The bulk of the study explores the development of exile theology in Jer 30–31, Isa 40–55, and Zech 1–8, dated variously by Halvorson-Taylor “from the late sixth to the third century B.C.E.” (p. 15). These chapters bring to the fore a problematic aspect of the book’s argument: if both geographic displacement *and* other features are present in the *earliest* biblical texts that describe exile, how can focusing on one of those preexisting features in a *later* text be evidence of redaction? Take for example her treatment of Jer 30:5–11, where she treats vv. 8–9 and vv. 9–11 as additions to the text because they add to the description of the Day of the Lord in vv. 5–7 elements that “establish the events of the sixth century” as the new referent of the events of that “day.” Specifically, vv. 8–9 affirm that the return from exile “includes more than just the return of Judeans to their homeland”; it foresees the eventual enthronement of a Davidic king and the end of foreign domination (p. 57). Since Halvorson-Taylor has already correctly noted that the futility curses in Deut 28:27–35 contemplate “subjugation and deportation” (p. 26) and that exile involved the removal of Israel’s king (p. 28), the argument for the redactional nature of Jer 30:8–9 fails to convince. Because they employ the same logic, the same appears to be true at other points in the center section (pp. 135, 191). In other cases the author does identify redaction by means of resumption repetition and “shift in emphasis” (e.g., p. 168), in which case the argument for redaction is not circular but still does not give evidence of metaphorization.

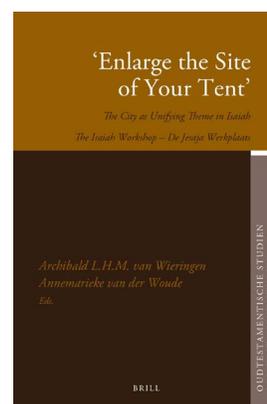
Since the author accepts and employs Soskice's interactive definition of metaphor as speaking "about one thing in terms which are seen to be suggestive of another" (p. 17, quoting J. Soskice, *Metaphor and Religious Language* [Oxford: Oxford University Press, 1987], 15), exile-language must be applied to realities that are not part of the complex biblical portrayal of exile for there to be metaphorization. It is not clear, however, that the various discontents that the author uses to identify texts that treat exile metaphorically are foreign to the earliest biblical conceptions of exile. Even the reuse of exile in *4 Ezra* (ca. A.D. 100), which "contrasts Israel's plight with the position of the nations that 'domineer over us and devour us' (6:57)," can fairly be said to be more organic than metaphoric with relation to the Babylonian exile since it speaks of the same "suffering, distress, and alienation" that Israel suffered more than once as the covenant curses were progressively imposed (pp. 13–15).

If some of the above reflections are valid, it would appear that the process Halvorson-Taylor has interpreted as metaphorization is something simpler: the progressively clearer demonstration, by means of selective reference to some of the concepts that make up the biblical portrayal of exile, that Israel's relationship with her God awaited above all else the definitive divine resolution of her "alienation from God" and the sin that produced it (Ezra 9:15; Neh 9:36–37). The presence of soteriological elements in the earliest biblical presentations of exile theology underlines the importance of seeing these elements as part of exile's covenantal basis rather than extensions of the concept of geographical displacement *tout court*.

Daniel C. Timmer
Reformed Theology Seminary
Jackson, Mississippi, USA

Archibald L. H. M. van Wieringen and Annemarieke van der Woude, eds. *'Enlarge the Site of Your Tent': The City as Unifying Theme in Isaiah*. Old Testament Studies 58. Leiden: Brill, 2011. x + 254 pp. £90.00/\$146.00.

This is the second volume to issue from the Isaiah Workshop, founded in 1974 by J. L. Koole in Kampen, the Netherlands. This group intentionally brings together scholars from varied perspectives and is particularly interested in crossing the "classic borderlines delineating diachronic and synchronic exegesis (p. vii). While the first volume (*Studies in Isaiah 24–27* [OtSt 43; Leiden: Brill, 2000]) limited itself to the "Apocalypse" near the midpoint of the book, the present volume is more audacious, exploring the unity of the book as a whole. This undertaking is well-justified, however, not least because the last two decades have seen the publication of several important volumes that explored with increasing frequency the unity of Isaiah (e.g., C. C. Broyles and C. A. Evans, eds., *Writing and Reading the Scroll of Isaiah: Studies of an Interpretative Tradition* [VTSup 70; 2 vols. Leiden: Brill, 1997]; R. F. Melugin and M. A. Sweeney, eds., *New Visions of Isaiah* [JSOTSup 214; Sheffield: Sheffield Academic, 1996]). Readers hoping to find extensive methodological discussion will be disappointed, however. As the editors state, "The question is not whether the book Isaiah forms a unity or not, but rather as to how such a unity can be depicted"



(p. vii). The various chapters, because they employ quite different methods, do usually find a degree of unity in the book, but the basis and extent of this unity varies according to the method used in each case.

Because the editors give paragraph-length summaries of each chapter in the front matter (pp. viii–x), this review reflects on the link between method and results and the potential compatibility of the different types of unity discovered by diachronic and synchronic methods in three of the book's chapters. M. J. de Jong's detailed diachronic study identifies several stages in the development of what eventually became the book of Isaiah. First are the eighth-century sayings, which "relate to concrete historical episodes" and are "pro-Judean" but not in favor of Hezekiah's rebellion (pp. 42–43). The perspective of later sections of the book was influenced by the abortive Assyrian aggression against Judah and Jerusalem in 701 and the assassination of Sennacherib in 681. These events drove an "Assyrian Redaction" that focuses on "the downfall of Assyria and the reign of an ideal king in Judah" (p. 45). This line of thought, Jong argues, gathered momentum under Josiah's reign until it gave birth to a third phase, reflected in the negative evaluation of Ahaz (and thus of the Davidic line) in 7:1–7 and dated by Jong to the sixth century (p. 47). These diachronic developments in the book's Zion theology (in which God commits to protecting of his chosen city of residence and to maintaining David's kingly line) constitute a unifying theme across the book.

Leaving aside the merits or weaknesses of the historical-critical approach, it is somewhat surprising to read at the conclusion of this diachronically oriented chapter that Jerusalem "is an important unifying concept within the Isaiah tradition, both from a synchronic and from a diachronic dimension," since Jong does not consider whether the varying perspectives he sees could be explained not by reference to different historical origins but to a multifaceted perspective deriving from one author. This has been done by Mark Boda with respect to the various perspectives on empire in Chronicles ("Identity and Empire, Reality and Hope in the Chronicler's Perspective," in *Community Identity in Judean Historiography: Biblical and Comparative Perspectives* [ed. G. Knoppers and K. Ristau; Winona Lake: Eisenbrauns, 2009], 249–72), and such work helpfully explores alternative explanations for such complexity.

Other essays choose methods that operate without reference to possible diachronic features in the text's formation. But this is not to say that they do not attend to dynamism in the text. On the contrary, Wieringen traces the spectrum of the reader's involvement from narrative (where he is a spectator) through dialogue (where he listens or is addressed) to tension (which forces the reader to read beyond a given text for its denouement). He notes that the last category (tension) occurs at three significant junctures in Isa 1–39: the pilgrimage of the nations to the mountain of the house of the Lord (2:2–5), the anticipated song in Isa 12, and the open-ended Babylonian visit to Jerusalem in Isa 39, which interestingly is never said to leave the city (pp. 52–53). Notably, this last instance contrasts with the events of Isa 36–37, where the Assyrian is definitively eliminated, and the reader must "take the plunge into 40:1–11" to fully appreciate the role of Babylon in Isaiah (pp. 57–58).

W. A. M. Beuken does not hesitate to cite passages from across the book as he traces various themes in Isaiah, implying that the potentially varied historical origins of these pericopae do not deprive them of a fundamental coherence. For the same reason he speaks often of the "Book of Isaiah" but does not use the First/Second/Third Isaiah terminology that was prevalent until recently. Beuken's study examines the contrast between Babylon and Jerusalem in the larger context of Isa 13–23 and argues that in some ways they are only too similar. Babylon is lumped together with other cities or nations that refuse to glorify God, including not only Moab, Egypt, Aram, and Tyre, but Jerusalem as well! On the other hand, "Zion, because it will proclaim God's praise to the nations (chapter 12)" is contrasted with

Jerusalem, which pays no attention to him (Isa 22:11). Jerusalem is not mentioned in the balance of Isa 24–27, while in Isa 28 Zion emerges as the recipient of God’s “preferential protection” in the context of “the establishment of God’s kingdom over all earthly powers” (p. 80).

These three chapters exemplify three different approaches to the diachronic-synchronic question. While Jong and Beuken both believe that the book’s parts or layers originated in historically diverse contexts, in Beuken’s case the theological unity of the book predominates (whether such an approach reflects an internally consistent method is a question that must be settled elsewhere). For van Wieringen, the origins of the book’s parts are of very little consequence because on his view the text’s grammar and rhetorical features necessarily involve the reader in its message.

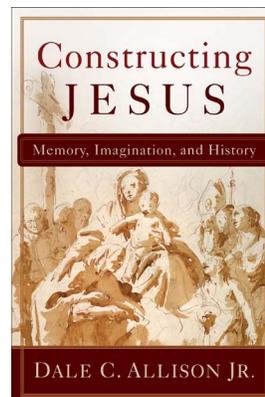
These diverse methods, especially their varied assumptions regarding authorial intent, illustrate the “severe tensions” that Y. Gitay sees in interpretations that attempt to understand mutually incoherent parts of a book (per most diachronic methods) by means of a meta-historical redaction, a common synchronic feature (Gitay, “Prophetic Criticism—‘What Are They Doing?’: The Case of Isaiah—A Methodological Assessment,” *JOT* 96 [2001]: 101–27). While this work does not attempt to resolve such questions, until such resolution appears, it affords interpreters of varying persuasions the opportunity to hear and critically interact with each other’s work. Especially because the volume’s bibliography is predominantly drawn from non-English sources (e.g., the work of Christopher Seitz is cited only once; Brevard Childs not at all), it is an excellent *entrée* into contemporary continental European interpretation of Isaiah and its methodological diversity.

Daniel C. Timmer
Reformed Theology Seminary
Jackson, Mississippi, USA

NEW TESTAMENT

Dale C. Allison Jr. *Constructing Jesus: Memory, Imagination, and History*. Grand Rapids: Baker, 2010. 588 pp. \$54.99.

By his own count, Allison’s latest book, *Constructing Jesus*, is his fourth and final attempt to make sense of the “hypnotic” problem of the historical Jesus (p. ix.). The book is as fascinating for its chronicling of Allison’s own development as it is for the contents inside. Those who have followed his work will notice that the book, along with his earlier *The Historical Christ and the Theological Jesus* (Eerdmans, 2009) and various recent articles along the way (e.g., “How to Marginalize the Traditional Criteria of Authenticity,” in *Handbook for the Study of the Historical Jesus*, 1:3–30), marks a significant departure from and dissatisfaction with the canons of criteria that adjudicate this or that bit of material as “authentic.” This work testifies to Allison’s mounting conviction “that the means that most scholars have employed and continue to employ for constructing the historical Jesus are too flimsy to endure, or at least too flimsy for [himself] to countenance any longer” (p. x).



The first chapter follows the recent and promising stream of memory studies as a tool for making sense of the Gospels as authentic sources of Jesus material. Though Allison does not enter into a sustained discussion of what the Gospels are (though cf. pp. 441–44), his wider concern is that they are gathered remembrances that are “neither innocent nor objective” (p. 1). That is, “memories are a function of self-interest” and a significant step in the process of making sense of self-identity (p. 6). Allison advances nine theses that serve to unsettle any sense of the stability of memory and how memory is always in the service of meaning-making and is present-orientated (pp. 2–8). One problem with Allison’s approach might be his high confidence in the principle of accommodation; that is, that people remember now as they always have in the past (though see pp. 222n1; 253–54). Allison is surely correct in pointing out the deficiencies and fallibility of human memory, but the charge of anachronism could be leveled against his rather impressive detailing of recent memory studies being retrofitted for ancient material (Allison does attempt to counter this on pp. 27–30). A greater emphasis on the social forces of memory might have been a better fit for the Gospels as communal remembrances for communal formation (though see p. 25n101). These qualms aside, the chapter is a brilliant step forward from—or at least out of—the textual impasse of this or that saying going back to the historical Jesus (p. 10). Allison instead favors giving attention to the “larger pattern” of material (p. 19) and formulations of “recurrent attestation” (p. 20). In other words, “a topic or motif or type of story [which] reappears again and again throughout the tradition” (p. 20). In Allison’s mind, “we are more likely to find the historical Jesus in the repeating patterns that run throughout the tradition than in the individual sayings and stories” (p. 23). Again, Allison’s approach is laudable for its rigor and sense. Nevertheless, it is difficult to see what exactly changed in terms of his earlier reconstructions other than a few tempered “maybes” or “perhapses” inserted along the way. Though Allison and other recent studies on the historical Jesus and memory (e.g., Dunn, Rodriguez, and Le Donne) are certainly welcome advances that problematize the simple theories on reception and transmission, for all their fury and fervor it is difficult to notice any real results in terms of conclusions of the historical or theological sort. In the end, memory serves a rather fiduciary approach in taking the Gospel sources as reliable memories of the historical Jesus. For some this will be welcome; for others, it will feel disingenuous. In either case, Allison’s approach will certainly cause serious engagement for anyone attempting future work in this field.

The second chapter, “The Eschatology of Jesus” (pp. 31–220), represents the best case for reading Jesus as a prophetic figure dominated by apocalyptic expectations to date. Here Allison falls within the paradigm set by Johannes Weiss and Albert Schweitzer (p. 31), and refocuses the *tertium non datur* of Schweitzer to new extremes: “our choice is not between an apocalyptic Jesus and some other Jesus; it is between an apocalyptic Jesus and no Jesus at all” (pp. 46–47). Allison’s survey of the literature is, as is always the case with his work, exhaustive, creative, and rigorous. He sees the pertinent apocalyptic material as “sufficiently abundant” and that a removal of it from any construction of the historical Jesus could be fueled only by a “thoroughly skeptical” approach to the “mnemonic competence of the tradition” (p. 47). Eschatological remains are too early and pervasive in the fossil record of the tradition for any other story to be told without “tearing him from his century” (here citing Walter Bundy, p. 47).

This is all surely probable, but to read *everything* through eschatology detracts the evidence away from subtler concerns. For example, Allison is certainly correct in pointing out that the early Jewish imagination was dominated by the geographic conviction that the world emanates from Jerusalem and that the end-time scenario would be played out there (for textual support, see p. 51). But Allison reads this as evidence that the early followers of Jesus, who were northerners, relocated to Jerusalem because they expected an imminent end and wanted to be at the center of the party. This may well be true, but

such a reading misses the strategic missiological subtleties of this relocation. If the missional vocation consisted of the “Jew first,” it would make sense to relocate the movement to the *omphalos* of Judaism (indeed, the world!), namely, Jerusalem. In other words, this move would not be so much eschatological as strategic. Later Allison, backed by his recent foray into the vast literature on Millenarian movements, tempers his earlier statements on the *tertium non datur* by stating that eschatological movements are “never reducible to their eschatologies” (p. 134). He even states, rather astutely, that others *outside* the eschatological approach such as Marcus Borg reproduce the errors of Schweitzer by reading *everything* either as for or against eschatology. But if he wants to state that “Weiss and Schweitzer set us on the right path” (p. 157), that path cannot be removed from their own cartography. Others before Schweitzer pointed out the eschatological currents within the Gospel material (e.g., Semler and others), but Schweitzer raised these “currents” to the singular criteria of judging material as authentic or blurred by the church’s “shifting of perspective” this side of the Easter event. Allison keenly points out that mental boundaries are not so fixed and can handle “contradictory” notions (p. 135). He even brilliantly states, “Nothing in the tradition—besides the person of Jesus himself—coordinates everything” (p. 135). But functionally, after all of these concessions and fine-tunings, he re-coordinates all apocalyptic outliers within the tradition *as eschatological*. This approach of apocalyptic without apocalyptic strikes me as going back on his earlier concessions. Under this line of thought, why not simply call Jesus a sage of subversive wisdom who occasionally draws on apocalyptic themes? In any case, the chapter brilliantly collects and assesses the relevant primary and secondary literature. His grasp of texts and historical sense is simply breathtaking.

The third chapter on the Christology of Jesus attempts to make sense of Jesus’ own understanding of his vocation. Allison maintains throughout the chapter that “Jesus thought of himself as a king, destined to take center stage in God’s eschatological drama” (p. 288). But this kingship was in terms of a *messias designatus*: “he saw kingship as a hope or a destiny, not an accomplishment” (p. 290). Wrapped up with this is a fascinating set of reflections on the infamous son of man sayings (pp. 293–303). Though he remains noncommittal, Allison ponders Jesus’ third-person speak of the son of man and the possibility of its unity with his own person through a reading of heavenly doubles (pp. 300–303). The precedent is certainly present across varying traditions and the thought seems to hold together ideas that otherwise seem in tension (e.g., preexistence, the future son of man sayings, and traditions of Jesus having an earthly twin [e.g., *Acts Thom.* 1, 11, 31, 34–35, 39, 45 57, 147–53]). In any case, Allison rightly calls for serious attention to be given to the exalted views of Jesus originating with himself (p. 304).

The fourth chapter, “The Discourses of Jesus,” attempts to bring to bear the first chapter upon the speeches attributed to Jesus in the Gospels and how though they may contain “secondary elaborations, artificial composites made up of what were once much smaller pieces” some of the texts in the Synoptics lay beyond this generalization (p. 308). In other words, simply because the Synoptics place sermons or longer speeches on his lips does not necessarily mean that they are inauthentic. The fifth chapter on “Death and Memory” seeks to render the dichotomy of either “prophecy historicized” or “history remembered” as a silly rendering of the scripturalizing tendencies in the Passion accounts. The appearance of scriptural quotations and themes at the Passion does not disqualify it from being counted as authentic memory. “A memory can be told in many languages, including the language of Scripture” (p. 389). What is more, Allison sees Jesus as going to his death with purpose and intention (p. 433). The final chapter, “Memory and Invention,” exegetes the working assumption of the first five chapters, namely, the Evangelists were working with traditions *informed by the past* (p. 435). Here he flirts with the genre question and aims to demonstrate that, regardless of whatever we make of the Gospels, “our

Synoptic writers thought that they were reconfiguring memories of Jesus, not inventing theological tales” (p. 459). Nevertheless, “the evangelists, it appears, [were] far more interested in the practical and theological meanings of their stories than in literal facticity” (p. 442).

Reviewing *Constructing Jesus* is difficult for at least two reasons: (a) a few hundred words of “review” would hardly do justice to the care and craft that Allison has demonstrably put into this exceptional volume, and (b) any sustained critique would require more space than afforded here. It is interesting to me that Allison closes his book precisely where Schweitzer begins his *Geschichte*: stating the negative nature of the quest for the historical Jesus (pp. 461–62). Some reviews have lauded the book with high praises of it ending the so-called third quest—as if history were so neatly paradigmatic. I actually think Allison does something far more beneficial and impressive: he makes us all question the ways we have approached the sources so that we may return to the sources themselves and see what has been there all along. The so-called quest for the historical Jesus will happily continue—even under the guise of past approaches. But any quester’s future construction will have to reckon seriously with Allison’s breathtaking *Constructing Jesus*.

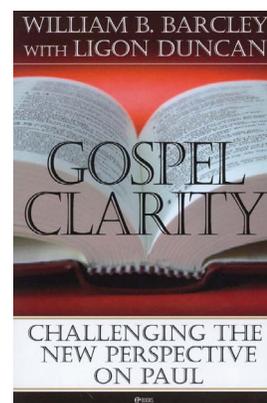
Michael J. Thate
Durham University
Durham, England, UK

William B. Barclay with Ligon Duncan. *Gospel Clarity: Challenging the New Perspective on Paul*. Carlisle, PA: EP Books, 2010. 190 pp. \$14.99.

The authors of this book write as pastoral scholars. William B. Barclay is Senior Pastor of Sovereign Grace Presbyterian Church in Charlotte, North Carolina, and Ligon Duncan is Senior Minister at First Presbyterian Church in Jackson, Mississippi. They are adjunct professors at Reformed Theological Seminary. The seeds for this book were first planted in a course that the authors taught together on “Paul and the Law” in 2003.

This book summarizes and critiques the New Perspective on Paul (hereafter NPP). Chapter 1 overviews the NPP by sketching five of its central ideas: (1) Paul had a robust conscience; (2) Paul was called as an apostle to the Gentiles, not converted to a new religion; (3) first-century Judaism was not a legalistic religion; (4) Paul’s letters do not respond to Jewish legalism; and (5) Paul’s thought moves from solution to plight; he does not reason from the plight of sin to the solution of Christ as Savior (pp. 18–24). The authors claim that these ideas have created something of a seismic shift in terms of the doctrine of justification by faith alone: it is no longer regarded as central to Paul’s gospel, both justification and faith are redefined, and the doctrine of imputation is rejected (pp. 24–28).

Chapter 2 challenges the NPP’s understanding concerning the impact of Paul’s Damascus Road experience. The authors claim that Paul was radically converted and transformed at this point in his life so that he was forever changed. His letters give evidence of this change in five areas: (1) a transformative personal encounter [Christ was revealed in him (Gal 1:16)]; (2) a far-reaching change in eschatology and theology; (3) a more profound understanding of sin; (4) a radically new experience with grace and thus a new understanding of grace; and (5) a transformational realization that justification does not come from



obeying the law (pp. 33–39). The authors also demonstrate how this transformation colors the content of Paul’s teaching (pp. 40–47).

Chapter 3 questions E. P. Sanders’s reading of Second Temple Judaism in four ways: (1) it is more complex than Sanders’s portrayal; (2) it is legalistic even according to Sanders’s own formulation (which itself is a semi-Pelagian strand of legalism); (3) Jesus addressed Jewish legalism in the Gospels; and (4) Paul’s letters also respond to legalism (pp. 51–71). Chapter 4 responds to James Dunn’s understanding of the “works of the Law,” but it is much more. The authors do not merely seek to dismantle Dunn’s view; they move the discussion forward by constructing a mini-biblical theology of covenant, law, and works in Paul’s thought (pp. 73–102).

While chapter 2 put the spotlight on Sanders and chapter 3 focuses on Dunn, chapters 5–6 position the light to shine on N. T. Wright. Chapter 5 traces his narrative reading of the Bible (pp. 103–30), while chapter 6 analyzes his specific formulations concerning justification (pp. 131–68). These chapters summarize and critique Wright’s readings on the one hand, contrasted with the interpretations of the authors on the other hand.

The conclusion proposes a litmus test for the NPP. If Paul was accused of antinomianism (Rom 3:8), can the same be said for the NPP? The authors state that the NPP fails that litmus test, which they claim is evidence that they have failed to represent Paul’s position accurately (p. 169).

This book has many strengths. First, it is a model of clarity. The authors take complicated exegetical, historical, and theological issues and make them clear by whittling away the complexity until only the core issues are left standing. Second, the book is a model of charity. At every turn, the authors have taken pains to sketch opposing views fairly. Taking a whole chapter to sketch Wright’s narrative reading of the Bible is a case in point. This step was important because Wright frequently laments that those who critique him do not take the time to understand what is energizing his reading of texts. The authors answer that lament. Sometimes books devoted to debated issues do not faithfully represent the nuances of their sparring partners. This book, however, left me with the feeling that the authors understood the fine print of the debate and that they cared enough about all the parties involved to treat them and their views with respect and dignity. Third, the book is concise. Clarity and charity are both noble virtues in themselves, but they are accentuated further when joined with a judicious sense of knowing what to say and what to leave unsaid. Fourth, this book has an appropriate sense of gravity. The issues involved are not small and charity need not be mushy. The authors think that the New Perspective distorts the gospel, and they write in accord with that conviction.

Allow me to give an example of these virtues in action. Sometimes authors color a conflicting view in such a way that it seems as if someone would have to be a dolt in order to hold that view. The authors of this book, however, acknowledge that the NPP has “a coherence and consistency that give it plausibility” (p. 28). They also resist sensationalizing the issue in order to make people think the NPP denies sin and the forgiveness of sin. They say that it is important to recognize that NPP proponents do not deny either of these realities (p. 28). Rather, the nub of the issue is that the NPP redefines key terms like “justification,” which they claim the church has failed to understand because the church has not read them in light of fresh understandings of Paul’s historical context (p. 28). This discussion is evidence of clarity, charity, and concision, and they conclude with a healthy dose of gravity. They summarize their case against the NPP on three fronts: historically, exegetically, and theologically (p. 28).

I appreciate that the reader is never left in doubt as to why the authors think that this debate matters. How appropriate that a book entitled *Gospel Clarity* would *clearly* state how the *gospel* is at

stake in the debate. Consider the gravity and clarity of their claims. The NPP is a “distortion of Paul’s teaching and his gospel” (p. 30). The NPP’s overemphasizing the corporate aspects actually “obscures the personal and individual” (p. 41). The NPP writers “at best de-emphasize substitutionary atonement and propitiation, and at worst deny them altogether” (p. 44). The NPP’s “dangerous emphasis” on second things “threatens, if not abolishes, first things” (p. 48). The NPP denial of the presence of legalism is “startling” (p. 71). The NPP “flattens the covenants” and treats Paul’s theology as if it were just another form of Jewish “covenantal nomism” (pp. 88–89). Wright’s reading of the Bible’s narrative is “truncated” (p. 131) and causes people to “lose the essentials of the gospel” (p. 168). They also claim that the NPP is without precedent in the history of the church, and thus they are in greater danger merely reflecting “the societal impulses of our age” (p. 173).

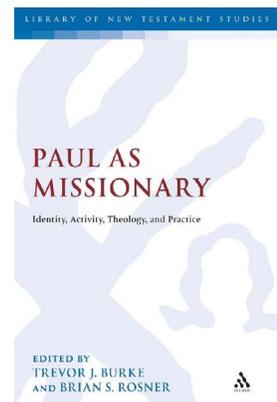
A couple of things would further strengthen this book. First, sometimes authors and their views are referenced without citations. At times, it is a passing reference to someone’s writings (Krister Stendahl [p. 29]), but at other times they quote an author without citing the source (block quote from C. S. Lewis [p. 48]; quote from Luther [p. 103]). Second, the authors often appeal to the categories of confessional Reformed theology without arguing for them. For example, the authors hold to the third use of the Law (pp. 23, 94) and utilize the categories of the covenant of works and the covenant of grace (e.g., p. 94). This need not be a weakness, but those standing outside of that tradition may at times want them to appeal to those categories and argue for them rather than assuming them. These two points are mere quibbles compared to the strengths of the book. This book is now my first choice to give to thoughtful Christians for a clear, fair, and concise critique of the NPP.

Jason C. Meyer
Bethlehem College and Seminary
Minneapolis, Minnesota, USA

Trevor J. Burke and Brian S. Rosner, eds. *Paul as Missionary: Identity, Activity, Theology, and Practice*. Library of New Testament Studies 420. London: T&T Clark, 2011. 288 pp. £70.00/\$130.00.

The premise of *Paul as Missionary* is that “before he was anything else Paul was first and foremost a pioneer missionary” (p. 1). Investigations of Paul’s identity and work as a missionary typically begin with the narrative account of Acts. However, this collection of essays, edited by Trevor Burke of Moody Bible Institute and Brian Rosner of Moore Theological College, examines Paul’s identity, activity, theology, and practice as a missionary through the lens of the apostle’s own writings. This volume features a strong ensemble of contributors, most having published major commentaries or monographs on the Pauline epistles.

The four essays in Part One address Paul’s missionary identity. The opening contribution by Seyoon Kim explicates Paul’s identity as an “eschatological herald” of the gospel. Kim ably demonstrates that Paul develops his “understanding of his gospel, his apostleship, and God’s plan of salvation by interpreting the Damascus revelation through the Scriptures, especially Isaiah” (p. 24). In chapter 2, James Thompson claims that the apostle’s letters “continue and clarify Paul’s catechesis” among the churches he founded (p. 33) and demonstrate his ongoing pastoral



concern for their maturity and ongoing transformation (p. 36). In chapter 3, James Miller asserts that Paul's identity is at the same time "fully continuous with his ancestral self-understanding, yet in some way discontinuous with it at the same time" (p. 38). Paul's articulation of his "collective identity" in Romans, 2 Corinthians, Philippians, and Galatians is contextually conditioned by his circumstances and rhetorical goals. In chapter 4, Richard Gibson explains Paul's cultic language in Rom 15:16 against the backdrop of Isa 61, concluding that the "significance of Paul's apostolic role is wholly derived from the Servant-Christ's mission, empowered by the same Spirit of God, and fulfilled as Paul 'preaches the gospel' of the Servant-Christ" (p. 61).

The essays in Part Two focus on Paul's missionary activity. Beverly Gaventa in chapter 5 asserts that the "underlying mission that comes to expression in Romans . . . is God's own mission" of saving the world from "Sin and Death" (p. 73). Gaventa proposes a somewhat novel interpretation of Rom 1:15, arguing that "evangelize" refers to Paul's "initial preaching of the gospel" to those in Rome who have not comprehended its full scope (p. 68). In the next essay Daniel Hays asserts, "Within the ethnically fluid world of first-century Hellenism, and using the terms of ethnic identity in that world," Paul advocates a "new ethnic identity" for believers "in Christ," which serves as their new "primary group identification, thus uniting them together" (p. 78). In chapter 7 Ayodeji Adewuya argues, "Paul understood suffering as an integral part of his missionary calling and practice" (p. 97). He helpfully explores the OT sacrificial background for the term "aroma" in 2 Cor 2:15 but too quickly jettisons the triumphal procession background of this passage, since Scott Hafemann has argued that the former unpacks the significance of the latter (*2 Corinthians* [NIVAC; Grand Rapids: Zondervan, 2000], 110–11). Adewuya concludes that Paul's hope was "that his experiences and identification with Christ's sufferings would become normative for believers in general" (p. 98), though it is unclear how the texts cited in support (2 Cor 1:6; Col 1:24) demonstrate his thesis. In the next essay, Paul Barnett argues that Paul's prioritization of ministry to the Jews, his resolve to reach Gentiles also, and his grace-based, ritual-free message appear to have originated with Jesus.

Part Three, "Paul's Missionary Theology," is the longest and strongest of the four sections. Arland Hultgren fittingly begins this section with a discussion of the relationship between Paul's Christology and Gentile mission. He maintains that Paul's mission "among the nations" was "profoundly and irrevocably" affected by his encounter with the crucified and risen Jesus on the Damascus road, who Paul understood to be "Messiah for the entire world" (pp. 116, 121). In chapter 10, Karl Sandnes examines 1 Cor 9:19–23, Paul's appeal for flexibility for the sake of the gospel. He claims that Paul only partially succeeded in "becoming all things to all people" during an initial period of ministry but prioritized Jewish culture and traditions in the context of mixed churches. Next, Trevor Burke responds to the frequent neglect of the Holy Spirit in Pauline missions studies and persuasively argues, "[T]he Holy Spirit is the controlling dynamic in Paul's role as missionary to the Thessalonians" (p. 4). In chapter 12, Brian Rosner demonstrates that the glory of God is "woven into the fabric of Paul's missionary theology and practice" (p. 168). God's glory sustains and directs the apostle's mission, interprets his missionary suffering, and provides focus and motivation for his ethical teaching. Next, Stanley Porter examines the important concept of reconciliation in 2 Cor 5:18–21 and Rom 5:9–11. He asserts that reconciliation is "an encompassing term" that provides the basis and the major essential components" of Paul's missionary theology (pp. 176, 179). In chapter 14, Roy Ciampa addresses "how Paul's theology of 'the gospel' sits at the heart of his missionary calling, self-understanding and view of God's purposes for the church" (p. 180). He helpfully observes that Paul's various articulations of the gospel message

“reflect his contextualization of the gospel to speak to the issues he faced in his missionary work” (p. 184).

Part Four contains five essays rather loosely related to Paul’s missionary practice. In chapter 15, William Campbell advances the thesis that Paul’s gospel is at the same time “universal in outreach” and bound to particular contexts as “words on target.” Next, James Ware offers a detailed study of “the word of life” in Phil 2:16, claiming that “the hope of salvation which empowers mission is the bodily resurrection” (p. 215). Ware commendably detects allusions to Isa 52:13–53:12, Dan 12:2–3, and Wis 2:12–5:13, yet his discussion is somewhat obscured by recurrent problems with Hebrew citations (pp. 216–17), and many will be unpersuaded by his appeals to Wis 2–5 as “a key Second Temple text focusing on the resurrection from the dead,” as he does not address the scholarly consensus that Wisdom’s future hope is in the immortality of the soul, not resurrection. In chapter 17, Steve Walton investigates Paul’s apparently contradictory policy on financial support in light of Greco-Roman patronage and Paul’s missionary priorities. He demonstrates that a deeper consistency between the apostle’s refusal (1 Cor 9) and acceptance (Phil 4) of financial gifts lies in “Paul’s passionate missionary concern that the gospel message be available freely to all,” as well as in his “Christocentric and theocentric world view, which reframed human relationships in that light” (p. 232). Next, Michael Barram in his study of 1 Cor 9:19–23 proposes that for Paul, mission “is best understood not in terms of evangelism, but rather as a comprehensive salvific intentionality” (p. 241). Paul sought to cultivate a “missional consciousness” among the Corinthians that was flexible, holistic, purposeful, and salvific in intent (p. 241). Randolph Richards begins his concluding essay by observing that Paul was misunderstood in cross-cultural settings such as Corinth (e.g., 1 Cor 5:9–13), a claim that should have been further developed. He then quickly moves to an “exploratory, preliminary” survey of cultural differences between East and West and selects areas where Western interpreters “might be misreading Paul through our Western worldview” (p. 247), including individualizing communal promises (p. 259) and failing to grasp the relational aspects of grace and holiness (p. 260).

This volume has a number of strengths, including a superb group of contributors, deliberate attention to both Paul’s Jewish and Greco-Roman context, and a sophisticated interdisciplinary approach to Paul’s missionary identity and practice. The essays by Thompson, Hays, Porter, Ware, and Barram distill published monographs on their respective topics. In particular, the chapters on the Holy Spirit (Burke), the glory of God (Rosner), and Paul’s financial support policy (Walton) stand out for arguing lucidly and giving attention to neglected facets of Paul’s missionary theology and practice.

Nevertheless, there are some weaknesses in this volume. First, the treatment of the Pauline corpus is rather uneven, as Paul’s “undisputed letters” (especially Romans, 1–2 Corinthians, Galatians, and 1 Thessalonians) receive close scrutiny, while Philemon and the so-called “disputed” letters of Paul are minimally engaged. First Timothy 2:7 is among the clearest declarations of Paul’s missionary calling in the NT (“I was appointed a preacher and an apostle . . . a teacher of the Gentiles in faith and truth”), yet this important text receives a single parenthetical citation (p. 170) with no discussion. On this matter the recent contribution of Chiao Ek Ho is especially helpful as Ho effectively demonstrates that the Pastorals share the same missionary vision as Paul’s “undisputed letters” (“Mission in the Pastoral Epistles,” in *Entrusted with the Gospel* [ed. Köstenberger and Wilder; Nashville: Broadman & Holman, 2010], ch. 11).

Second, it would have been helpful for the editors to cross-reference the essays in this volume or allow the contributors to engage more with one another’s work. This is particularly true of chapters

10 and 18, where both authors discuss 1 Cor 9:19–23 at great length but show no awareness of each other's contributions. As it stands, the nineteen essays function well individually but do not necessarily tie together well as a unified whole. Indeed, Porter (ch. 13) and Barram (ch. 18) cite their own work far more than the contributions of other scholars (26 and 19 references, respectively). Third, a sustained discussion of Paul's relationship with his coworkers in mission (e.g., Timothy, Titus, Epaphras, Epaphroditus, Tychicus) may have strengthened Part Four.

In conclusion, while *Paul as Missionary* will not be "all things to all people," it is a substantial exegetical and interdisciplinary contribution to the study of Paul's missionary identity, activity, theology, and practice, and it deserves to be carefully consulted by NT scholars, missiologists, and graduate students.

Brian J. Tabb
Bethlehem College and Seminary
Minneapolis, Minnesota, USA

Roy E. Ciampa and Brian S. Rosner. *The First Letter to the Corinthians*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2010. liv + 922 pp. £43.99/\$65.00.

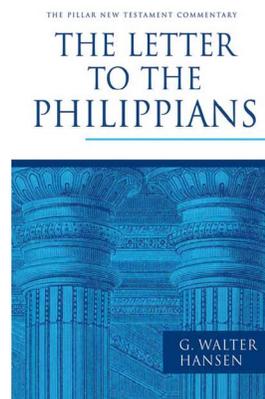
The letter of 1 Corinthians has much to say to the church in a postmodern world. From its theology of the cross, to ethical injunctions, guidelines for Christian worship, and the work of the Holy Spirit, there is a great deal that the contemporary church can gain from this letter. First Corinthians, however, is also filled with difficult sections to understand due to the wording that Paul uses and the historical setting of Corinth. Besides these complications, modern commentators have given rival interpretations of the letter that makes interpretation even more difficult.

Into this milieu Ciampa and Rosner have provided a helpful and innovative commentary. It explains difficult portions of 1 Corinthians, elucidating wording and historical background. It is a coherent commentary, taking account of Paul's OT and Jewish roots. It interacts with the latest scholarship on 1 Corinthians without becoming inundated in scholarly detail. It also arrives at an understanding of the letter for the first century as well as for the twenty-first century. This is a noteworthy achievement in 1 Corinthians studies.

Ciampa and Rosner rightfully draw attention to three matters that are critical in reading 1 Corinthians: the church in Corinth, Paul's identity and aims, and the interpretation of the letter. The authors begin the commentary explaining their perspective on these important matters.

Regarding the background of the church in Corinth, Ciampa and Rosner support the results of modern scholarship. Recent commentaries by Anthony Thiselton, Ben Witherington, Gordon Fee, and others have stressed how Greco-Roman values are influencing the Christians at Corinth rather than Gnosticism or Hellenistic Judaism. Ciampa and Rosner rightly see that the Corinthians are trying to be Christians with the least amount of social and theological disruption. The Corinthian problems stem from the infiltration of Greco-Roman values.

Ciampa and Rosner make their greatest contribution to Corinthian studies in their discussion of Paul's identity and aims. They draw attention to Paul as a Jew, Roman citizen, follower of Jesus,



eschatological herald, and apostle to the Gentiles. While Paul's identity is important in studies of his letters, this is the first recent commentary that emphasizes the importance of Paul's identity for the understanding of this letter.

When Ciampa and Rosner overview the letter's interpretation, they also chart a fresh course. Rather than assuming that the letter does not contain an overall global structure or assume that it is oriented around the theme of unity, they believe that an OT and Jewish frame of reference is necessary for the best reading. When this is taken into account, they believe that immorality and idolatry are the main problems at Corinth that Paul refutes.

With these as the main problems, they organize 1 Corinthians in the following way:

1. Letter Opening (1:1–9)
2. True and False Wisdom and Corinthian Factionalism (1:10–4:17)
3. "Flee Sexual Immorality" and "Glorify God with Your Bodies" (4:18–7:40)
4. "Flee Idolatry" and "Glorify God in Your Worship" (8:1–14:40)
5. The Resurrection and Consummation (15:1–58)
6. Letter Closing (16:1–24)

In their interpretation of the letter, Ciampa and Rosner provide guiding principles by explaining the letter's overall biblical-theological framework. While there are many OT texts that influence 1 Corinthians, they see Deuteronomy and Isaiah as the key OT texts governing the letter. Quotations from Deuteronomy guide the way particularly for ethical injunctions in 1 Cor 5–14. References to Isaiah define wisdom and provide a framework for the salvation-historical plan that runs through 1 Corinthians.

Ciampa and Rosner also see four key themes that organize the letter: the lordship of Christ, worldwide worship, the eschatological temple, and the glory of God. Paul pits the Corinthians' problems over against what should be their experience of the crucified Christ. The expectation of the worldwide worship of God in his holy temple should also be their expectation. These themes along with the OT backdrop provide touchstones to which Ciampa and Rosner return throughout their commentary.

This commentary also uniquely analyzes Greek verbal aspect. Over against drawing conclusions from the present, aorist, or perfect tenses of the Greek verb, Ciampa and Rosner advocate caution in analyzing tense. Rather than finding punctiliar, continuous, iterative, gnomic, and other aspects within the verb alone, they encourage considering verbal aspect as well as lexical aspect and contextual features before deciding whether a verb is functioning in a punctiliar, continuous, iterative, gnomic, or other manner. This influences their discussion on numerous texts such as 1 Cor 1:2; 2:14; 3:18; 4:8; 6:20.

This commentary challenges many readings of 1 Corinthians in a good way. The OT does provide an important key for understanding the totality of the letter. This is undervalued in many other commentaries, but it receives the attention it deserves in this commentary. The authors' encouragement to see 1 Corinthians as a call for purity rather than unity is also an important challenge. Too many within the church today are advocating for a unity at all costs. This commentary rightly shows that purity is important.

Emphasizing Paul's stand against immorality and idolatry also helps organize the letter by tying together sections that are often seen separately. This theme helpfully highlights how Paul encourages the Corinthians to flee immorality (1 Cor 5–6) and then positively encourages them to glorify God in their bodies (ch. 7). Then it emphasizes that the Corinthians should flee idolatry (chs. 8–10) and glorify God through their own worship (chs. 11–14).

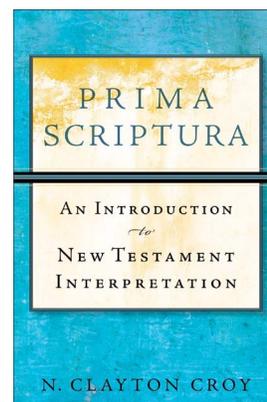
At times, the proposed structure for the letter seems too constraining. This leads to Ciampa and Rosner finding a major division between 4:17 and 4:18. While it fits the emphasis of idolatry and immorality, it unfairly pushes the interpretation of this text in ways that other proposed structures in the history of interpreting this letter have not. Also, emphasizing immorality and idolatry may have undervalued the role of wisdom in chapters 1–4. While Ciampa and Rosner rightly see this word as referring to human or divine means of salvation, the term likely has something to add to ethics. Considering this term ethically could further help viewing the letter coherently.

Ciampa and Rosner have provided a thought provoking commentary that fits well with the aims of the Pillar NT Commentary Series. It provides high quality scholarship in a readable form. Pastors and teachers will want to have this volume available for their preaching and teaching. Students of Paul and Biblical Theology will benefit greatly from this commentary.

H. H. Drake Williams III
Tyndale Theological Seminary
Badhoevedorp, The Netherlands

N. Clayton Croy. *Prima Scriptura: An Introduction to New Testament Interpretation*. Grand Rapids: Baker, 2011. 272 pp. \$24.99.

Students of the Bible wrestling with issues of hermeneutics and application as they interpret it stand to benefit from N. Clayton Croy's exegetical handbook, *Prima Scriptura*. The book's intended audience and occasion are clear throughout. Croy is writing for a broad but certainly confessional audience, "to persons who regard the Bible as an authoritative and revelatory text . . . who belong to communities of faith that affirm the authority of Scripture and the faith of the classic creeds" (p. xiii). The current situation, of which Croy shows acute awareness, is that "the most striking characteristic of biblical interpretation during the last several decades is an explosion of interpretive methods," creating what Croy likens to a food smorgasbord, except lacking "consensus about basic food groups or what constitutes the ideal diet" (p. xvii). This explosion can create enrichment as well as confusion, and with the latter effect in mind, Croy aims to present a practical, basic interpretive method for Bible readers.



Croy's introduction asks and begins to answer large hermeneutical questions. Where is meaning to be sought: author, text, or reader? Croy concludes that meaning is grounded in authorial intention expressed through the text. Is the meaning of a text determinate? Croy advises against both absolute certainty and hopeless inconclusiveness, and he seems to advocate a kind of centered-set framing of a multiple interpretations. Is it possible to be objective? Croy answers yes, and proposes critical realism as a middle way between positivism and radical postmodern skepticism, demonstrating that a "self-aware subjectivity can be combined with a humble commitment to the highest degree of objectivity that one can attain" (p. xxxiii). Is a confessional context inherently biased? Croy says no, faith is compatible with critical, rigorous study of the Bible, and, in fact, a confessional context is an appropriate one for biblical interpretation.

The body of the book is divided into four chapters, corresponding to his interpretive method's four stages: analyzing and preparing the interpreter; analyzing the text; evaluating and contemporizing the text; and appropriating the text and transforming the community. It is worth comparing this method with those of other recent exegetical handbooks, such as Gordon Fee's *New Testament Exegesis* (3rd ed.; 2002) and Craig Blomberg and Jennifer Foutz Markley's *A Handbook of New Testament Exegesis* (2010), as well as a much older one, Robert Traina's *Methodical Bible Study* (1952), on which Croy loosely bases his own book.

Like these three books, Croy's handbook offers a basic introduction to text criticism, lexical study, grammar, structure, genre (including larger genres like epistles and specific forms like vice lists), historical context, and the use of commentaries, all in a step-by-step format, articulately, and with helpful illustrations, exercises, and richly annotated bibliographies exercises along the way.

Commendably, Croy also discusses at considerable length textual connections and theological interpretation. His discussion of textual connections serves as a good sample of his presentation of his steps of text analysis. He begins with general comments about the NT and comparative texts, and an expectation of continuity and divergence with those texts. He discusses intratextuality and intertextuality, along with the temptation of parallelomania. He identifies three bodies of literature to which NT books show intertextual connections: other NT books, the OT, and extracanonical sources. He offers criteria for identifying connections, and he follows questions from Beale and Carson (2007) that help determine the function and significance of those connections. He adds a bibliographical section, an example of intertextual analysis, and exercises on a few texts.

For Croy, however, this and the other steps of textual analysis together represent only a single stage of interpretation. What Fee and Blomberg-Markley present as their final step of text analysis, application, Croy presents as two more stages, each separate from text analysis proper. One deals with the hermeneutics of contemporizing the text, and the other with appropriating the text for the present transformation of the church.

Concerning hermeneutics, readers will recognize Croy's advocacy of the Wesleyan Quadrilateral. Croy explains that the motto *sola scriptura* excludes what is contrary to Scripture, not everything that is not Scripture. He thus refers to the "rule" of Scripture—that is, *prima scriptura*—and the "roles" of tradition, reason, and experience. Croy also proposes a metacriterion for interpretation: Jesus as presented in the Gospels. This is an admirable proposal but surely leaves questions (e.g., why not Jesus as presented in the rest of Scripture?).

The remaining stage with no corresponding section in the other handbooks mentioned is Croy's first, the analysis and preparation of the interpreter. Here, Croy aims to make readers more aware of their own particular locations and biases. To this end, he suggests writing a self-statement of social and theological identity and a critical response to an essay on interpretation from a location different from one's own. He also discusses virtuous reading and offers two model prayers of preparation. While it obviously concerns hermeneutics, the emphasis on preparation and the spiritual qualifications of confessional readers gives the book a strong devotional flavor, shared by the final two stages of his method, contemporizing and appropriating the text obediently. This flavor and the book's hermeneutical awareness are its outstanding strengths.

Appendices include sample exegesis papers, pictographs of whole epistles, and a chart of the Gospel of Mark. The pictographs are essentially outlines of the epistle (e.g., “II Corinthians: X-Ray of an Apostle”) in a cartoon panel format, likely an interesting medium for students.

Carl Park
Trinity Evangelical Divinity School
Deerfield, Illinois, USA

Adelbert Denaux and Rita Corstjens in collaboration with Hellen Mardaga. *The Vocabulary of Luke: An Alphabetical Presentation and a Survey of Characteristic and Noteworthy Words and Word Groups in Luke's Gospel*. Leuven: Peeters, 2009. 655 pp. £84.00/\$122.00.

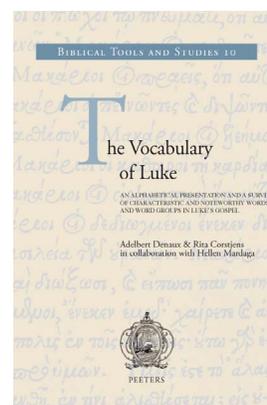
This is not a book that many readers will buy, but is a book that many readers might use. The price alone, at 84 Euro (a lot, whatever your currency), will deter the casual or merely curious purchaser, but here is a very useful volume to suggest to a library near you that their collection would be stronger for its inclusion. It appears as the tenth title in Peeters' diverse and often very specialised 'Biblical Tools and Studies' series, a diverse collection of publications, but this particular volume will help many readers on a number of levels.

First, both students and Bible teachers will gain from the introductory essay (pp. ix-xxiv), where Adelbert Denaux provides a very helpful and stimulating discussion of what we mean by a biblical writer's 'characteristic' use of language and what criteria we employ in making such claims. Both the scholar and the preacher can claim something as 'characteristic' of a particular Bible writer, but often such claims are made in a vague and unspecified manner: here are some helpful guidelines, even cautions, to inform such claims. While focusing on Luke's Gospel, Denaux's discussion easily applies to other texts, and it will sharpen and focus our reading of different biblical writers.

The main body of the book is then given over to the lists described in its subtitle. A six-page guide to these lists immediately precedes them (pp. lxi-lxvi), and a discussion of these pages helps outline the book's strengths. The lists work word-by-word through the vocabulary of Luke, using the Greek NA²⁷ text, in alphabetical order. For each lemma, the book provides up to four 'frames,' each with a different kind (and level) of information

The first frame provides numerical data regarding the lemma's frequency of use within Luke and Acts, and compares this with its frequency with Matthew and Mark (one needs to note, however, the differing lengths of these texts and not work simply with bare numerical comparisons). A series of asterisk codes also indicate whether the lemma occurs in the Septuagint and/or pre-Christian Greek, and then a series of English translation equivalents or glosses are provided, usually following those in Louw & Nida, but also drawing on BDAG. For each instance, an example from Luke or Acts is referenced. At the very least, such a list helps remind the reader of the semantic range within each lemma. Providing only the Lukan range is both a strength and a limitation, compared to, for instance, the much more comprehensive but often dense discussions in BDAG.

The second frame then provides a list of 'word groups.' These lists reflect secondary scholarly organisation and classification and need to be regarded as such, but they shine additional light on the



lemma and provoke further consideration of its ‘characteristic’ forms and uses in relation to other words placed around it (i.e., grammatical and syntactical context). Here, full lists of instances in Luke and Acts are provided, allowing consideration of usage across the Gospel and Acts. As with any such reference tool, the user might be tempted simply to ‘look up’ the reference in which they are interested, but to do so would be to circumvent the very useful perspectives provided by this frame and the next.

The second frame needs to be considered together with the third frame (entitled ‘characteristics of Luke’). The reason for reading both frames together is that word groups listed in this latter instance have not been mentioned previously in the second frame: both lists need to be consulted if a full account of Lukan use is to be drawn. The third frame also lists the scholarly authors who have considered the word (or word group) to be characteristic of Luke. These scholars are thirteen individuals whom the present authors consider to have given sufficiently clear criteria for considering a word to be characteristic.

The fourth and final frame for each entry (‘literature’) then lists other Lukan scholars who discuss this particular word in, for example, commentaries and journal articles. Helpfully, the relevant page numbers are provided for the publications cited. The range of scholars extends far beyond those who write in English, but this kind of focused citation helps maximise the opportunities to engage the widest scholarship when seeking to assess scholarly debates. As anyone who has sought to engage in a thorough literature review will know, this kind of gathered information is a wonderful help in such matters.

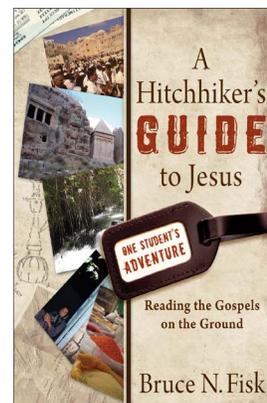
From the above description, it will be clear that the latter frames are likely to appeal more to the scholar than the typical congregation-based Bible teacher. Yet here is a volume which orders a vast amount of information which will benefit both kinds of reader. It is worth noting that although the promotional information for the book describes it as serving students of the Greek text of both Luke’s Gospel and the Book of Acts, the work is oriented primarily to Luke’s Gospel and is not as exhaustive in relation to Acts. Words occurring in Acts but not in Luke, for example, are not included.

As many resources assume an electronic platform, this is a volume which could work very well as an electronic resource. Talking with the publishers, however, this is unlikely to occur, for logistical reasons. As a result, it is well worth knowing that this helpful reference tool exists, and knowing where, if necessary, one can access it. I certainly intend to do so in future.

Matthew Sleeman
Oak Hill Theological College
London, England, UK

Bruce N. Fisk. *A Hitchhiker's Guide to Jesus: Reading the Gospels on the Ground*. Grand Rapids: Baker, 2011. 287 pp. \$22.99.

The study of the historical Jesus is a complex enterprise—especially for college (or even seminary) students who are learning about it for the first time. It doesn't take long before students can be lost in a forest of German names, ancient historical sources, and higher-critical theories. Therefore, professors are always on the lookout for tools that may help students learn the necessary information while also holding their attention and piquing their curiosity. The recent book by Bruce Fisk, *A Hitchhiker's Guide to Jesus*, may just be one of those tools. Rather than taking the standard pedagogical approach, Fisk creates a fictional character, Norm Adams, who is on a quest to discover the truth about the historical Jesus. Norm is a recent college graduate who is going through “theological puberty” (p. 11) and journeys to the Holy Land to find the answers to all his questions. The book follows the travels of Norm as he encounters the key geographical and historical sites of Israel and explores how they match with what he reads about Jesus in the gospel accounts. Along the way, Norm interacts with a variety of characters (even his old college professor) that present new ideas and challenge his thinking. In short, the book is a fictional account of one person's theological discovery.



Despite the fictional framework for the book, Fisk finds a way to introduce the reader to all the standard issues in the quest for the historical Jesus and the study of the Gospels. In chapter 1, our character Norm learns about the key German “questers”—from Reimarus to Schweitzer—and also explores some of the earliest historical testimony about Jesus (Pliny, Josephus, Tacitus). Chapter 2 focuses primarily on John the Baptist, his historical relationship to Jesus, and possible connections to Qumran. Chapter 3 focuses on the historicity of the birth narratives in the canonical gospels and whether they can be trusted. Particular attention is given to the issue of the virgin birth and its parallels with pagan birth narratives. Chapter 4 dives into the issue of miracles, particularly Jesus' healing miracles and how those compare to other ancient figures who were known for healing (e.g., Appolonius of Tyana, Honi). Chapter 5 introduces us to the Kingdom of God theme and Jesus' own expectations about his second coming. Chapter 6 is about the historicity of Jesus' triumphal entry into Jerusalem, the cleansing of the temple, and the betrayal of Judas. Naturally, the seventh and final chapter engages the issue of the historicity of the death and resurrection of Jesus.

There are several strengths of this book worth noting: (1) The storyline is creative and interesting (and even entertaining!); no doubt the average student will connect well with the casual and conversational style. (2) The book helpfully juxtaposes the geography of modern-day Palestine and the ancient world in which Jesus lived. The “back and forth” between the modern and the ancient proves to be an effective story-telling device (not to mention a helpful lesson on the geography of Israel). (3) The book is chocked full of interesting graphs, charts, pictures, and notes. Many of these visual aids are used to expose the reader to primary historical sources or to compare passages of Scripture side by side. (4) The difficult questions related to the historicity of the Gospels and the quest for the historical Jesus are not sidestepped but addressed head on. Fisk is not afraid to tackle controversial topics and helps the reader recognize that some issues related to the historical Jesus are complex and difficult to resolve.

That said, there is still a broad area of concern about the approach of this volume. While Fisk is quite willing to engage with the critical challenges presented to the historicity of the Gospels (as noted above), his answers to those challenges are not as forthcoming. To be sure, answers are given to some critical challenges (e.g., Fisk provides some helpful counterpoints about the claim that Luke 2:2 is mistaken about Quirinius' census). However, as a whole, Fisk is quite content to leave the reader with more questions than answers. As one reads the volume, it becomes increasingly clear that a prominent thread throughout every chapter is that uncertainty is unavoidable in the quest for the historical Jesus. Thus, by the end of the volume, Norm is willing to give up his quest for certainty: "My need for certitude . . . loosened over time as I came to accept that we never see with clarity but always through the glass" (p. 257). Again, Norm says, "Even my best work left many questions unresolved, not least of which concerned Jesus' understanding of himself, his death, and the things to come. If Jesus is indeed on this side of the tomb, so too are the persistent questions and lingering uncertainties" (p. 266).

Of course, we can agree with Fisk that some things regarding Jesus and the Gospels are complex, confusing, and "uncertain." Not all parts of Scripture are equally clear. Moreover, one can appreciate that Fisk refuses to give the reader pat answers to every question and to wrap up all difficulties in a clean package with a bow on top. However, the things that Norm remains uncertain about are not minor issues. As the above quote makes clear, Norm remains uncertain about matters such as Jesus' own self-identity and the purpose of his death. For this reason, it is difficult to avoid the impression that *A Hitchhiker's Guide to Jesus* is not designed merely to introduce the reader to the quest for the historical Jesus but also to make it clear that the quest cannot be finally resolved. Thus, there is a bit of a postmodern feel to this book. In essence, the reader is told that questions are more important than answers. It is the journey that matters, not the destination.

The book's refusal to reach any solid conclusions is most aptly seen when it comes to its approach to the truthfulness of the Gospel accounts. While denying that the Gospels are fiction, Fisk seems quite willing to acknowledge that there are unhistorical "embellishments" in these accounts. Indeed, towards the end of the book, Norm reflects on how his approach to the Gospels accounts has changed: "That was then, when my world was tidy. Back then answers were more interesting than questions. . . . I now understood that every historical account is someone's, that every story has a teller, and that ancient storytellers, like modern preachers, rarely announce when they slide from history into explanation into embellishment. Remembered history, like Dylan's harmonica, always bends, but the bent notes can convey just as much truth, sometimes more" (pp. 249–50). It is here that the postmodern approach to the book comes out vividly. Norm looks back to his former ways of thinking and sees them as naïve; he now realizes that the Gospels, like any historical account, must have biases. However, Norm tries to retain some sense of authority in these books by declaring "bent notes convey just as much truth."

The book's commitment to uncertainty (which is a bit of an oxymoron) is quite unfortunate because it really is a wonderful book in many other ways. As noted above, *A Hitchhiker's Guide to Jesus* is well-written, creative, informative, and engaging. And it superbly introduces students to the key issues in historical Jesus studies. It would have been especially refreshing if it had been willing to affirm that, even in the midst of uncertainty about some things, there are core historical truths about Jesus that can be

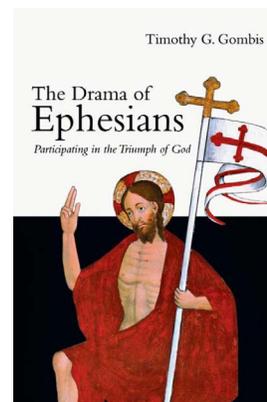
known and relied upon. When it comes to the average college student today, that is the message they really need to hear.

Michael J. Kruger
Reformed Theological Seminary
Charlotte, North Carolina, USA

Timothy G. Gombis. *The Drama of Ephesians: Participating in the Triumph of God*. Downers Grove: IVP, 2010. 188 pp. \$20.00.

“This book presents Ephesians as a drama, a gospel script that invites performances by communities of God’s people,” writes Tim Gombis, NT professor at Grand Rapids Theological Seminary, as he opens his reading of one of Paul’s most beloved yet least studied letters (p. 9). That opening sentence summarizes the book well. After a preface that sets the stage for what is to come and explains some of the personal background from which Gombis writes, the first of seven chapters argues that Ephesians should not be read as a doctrinal treatise but rather as a drama, a narrative of cosmic proportions recounting what God has done in Christ and how we are invited to participate in this narrative. Chapter 2 focuses on “the powers,” the supernatural forces at work in the cosmos. Gombis helpfully traces the Jewish background to Paul’s convictions about the powers and then explains what the powers are according to NT usage, namely, “suprahuman cosmic powers that are in rebellion against God and his purposes for creation” (p. 44). Chapter 3 calls for a healthy imagination in the Christian life, one that enables believers to rightly inhabit this story in which they have been caught up. Drawing once more on the notion of Ephesians as a “drama,” Gombis says, “Ephesians calls its readers to become certain kinds of characters in order to participate rightly in the drama—in order to perform faithfully the script that is Ephesians” (p. 62). This chapter includes helpful discussions of union with Christ and the *imago Dei*.

Chapter 4 zeroes in on Eph 1:20–2:22 to argue that this passage narrates God’s victorious divine warfare in Jesus, who has been seated as Lord over the cosmos, creating the church and uniting humanity. Chapter 5 moves on to 3:1–13. Gombis asserts that this passage illustrates how “the gospel drama” should “be performed” (p. 108). He emphasizes the way this portion of Ephesians deconstructs contemporary triumphalistic intuitions in the church by showing that God works in power through human weakness, not human strength. Paul’s life is thus one of “cruciformity” (NT students will think of Michael Gorman’s work at this point): “Just as Jesus did, Paul gives himself for the sake of others, performing faithfully his role in the gospel drama of God’s triumph over the powers” (p. 125). The focus of chapter 6 is 3:14–4:16, which explains how God empowers the church by providing “producers, directors and performance coaches so that the church faithfully inhabits and performs the gospel drama” (p. 134). Chapter 7 seeks to encourage “faithful corporate performances of Jesus on earth” (p. 160) by outlining what real spiritual warfare looks like. Authentic spiritual warfare is not “defiant chest thumping” but “humble, cruciform faithfulness as we perform Jesus for the good of the world” (p. 156). A brief conclusion synthesizes the study (pp. 181–84).



The book has many strengths. First, Gombis writes both clearly and engagingly. He does not write with the tortuous need to sound sophisticated that plagues so much biblical scholarship. Second, he transparently has a heart for the welfare of the church. Interpretation of the text and practice within the community are never divorced but remain wedded at every point. It is also refreshing, third, to continue to see the gap filled between commentaries and monographs on one side and popular-level works on the other. Gombis writes out of deep reflection on the biblical text, and he would clearly be competent to write an advanced commentary on Ephesians. Yet this book is accessible to those who lack the degrees and language proficiencies required to engage higher-level NT scholarship. One hopes for many more biblical and theological books in this genre. Fourth, much of the content is insightful, meaningful, and elegantly expressed—for example, the repeated reminders that Jesus Christ rules the cosmos even now in spite of what our spiritually unadjusted eyes may see (e.g., p. 23), or the penetrating exposure of how consumerism works spiritually (pp. 63–66), or the discussion of the biblical-theological theme of temple (pp. 86, 88, 104–5), or the treatment of the upside-down framework of gospel triumph in which strength is located in weakness (esp. pp. 110–13, 120–24), or the cosmic significance of the spiritual warfare that takes place not in casting out demons but in quiet acts of selfless love and service (pp. 183–84).

There is much here to be embraced and passed on. I question, however, whether Gombis ultimately succeeds in providing a convincing and well-rounded portrait of Ephesians. The reasons for this can be clumped into three categories: false dichotomies, theological imbalance, and gospel ambiguity.

First, Gombis erects false dichotomies. He begins, for example, by suggesting that previous studies of Ephesians encourage us to read the letter as “a collection of facts or theological truths” (p. 15). Such an approach, says Gombis, is misguided. We are rather to read Ephesians as “a compelling and exciting drama that communities seek to inhabit and perform. . . . God does not merely aim to inform or to provide Christians with material for an abstracted theological system that I am supposed to prune and maintain in good order” (p. 17). Leaving aside the question of whether a straw man is being erected here (how many previous studies really present Ephesians as “a collection of facts?”), Gombis establishes a dichotomy that resounds throughout the opening chapters: Ephesians is not to be mined for “abstract” (again on p. 30) doctrine but rather presents a drama in which believers are to participate. Thus, “Ephesians is not merely there to give us information. It is designed to transform us as we seek to become gospel characters” (p. 181). While Gombis includes the word “merely,” implying that Ephesians does give us information, he consistently sets up his dramatic reading of Ephesians in competition with allegedly “abstract” doctrine. This feels forced and, simply, unnecessary. Can we not read Ephesians as providing transcendent doctrinal truth *and* as doing so through a dramatic narrative of divine conquest in Christ? Must we choose between the two? Was not Dorothy Sayers on to something when she said that the drama *is* the doctrine?

Second, the book is theologically imbalanced, and that on three fronts.

1. The “powers” are highlighted to the neglect of human complicity in explaining the fallenness of the world. To be sure, Gombis unearths a dimension to Ephesians that is both there and often overlooked: the role of the suprahuman powers. These powers crop up not only in Eph 6 but also, as Gombis effectively shows, throughout the letter. This insight we should gratefully receive. Yet the focus on the powers moves beyond focus to hyper-focus by consistently failing to acknowledge the role that human sin plays in the world’s corruption (e.g., pp. 58, 72–73, 76, 86, 90, 134–35; though see 94). While Gombis is surely right to highlight a neglected theme, his cure seems to leave us worse off than the

disease as he effectively ignores the role of “the passions of our flesh” (2:3) in corrupting this world. One would not know from this book that Ephesians shows not only that in Christ we triumph over the powers but also that in Christ “we have redemption through his blood, the forgiveness of our trespasses” (1:7; cf. 1:13; 2:1, 3–5, 7–9; 3:18–19; 4:32; 5:1–2, 25–27). The scope of the fall, and the corresponding scope of Christ’s work, lies not only outside us (the powers) but also inside us (the flesh).

2. The corporate is highlighted to the neglect of the individual. Thus “predestination” in Eph 1 has to do with corporate identity formation (pp. 76–77), gifts in Eph 4 are distributed not to individuals but to the corporate church (p. 136), and the command in Eph 5 not to get drunk but to be filled with the Spirit “is not directed at individuals” but rather “is contrasting two sorts of community performances” (p. 174). Gombis’ emphasis on the corporate dimensions to Christianity is, once more, surely right and needful. Yet it is so over-pressed that at times one wonders if Ephesians has anything left to say to the individual. Such reversing of Western Christianity’s pervasive individualism certainly goes along with the scholarly ethos today, and is something with which biblically minded believers can quickly empathize. But one begins to wonder if in denigrating individualism we come close to losing the individual altogether (helpful here is Gary Burnett’s *Paul and the Salvation of the Individual* [BibInt; Leiden: Brill, 2001]).

3. The horizontal aspects to Christianity are highlighted to the neglect of the vertical (pp. 142–47). That is, the fallenness of humanity and the purpose of Christ’s work are cast as disunity and corporate reconciliation, respectively, while the need for vertical reconciliation is quietly overlooked. Gombis’ emphasis here is again at home in the world of current NT scholarship. One thinks of the horizontalizing impulse of the New Perspective, with its centralizing of Jew-Gentile unity among Paul’s concerns. Yet while it is gloriously true that “God sent Jesus to die and raised him from the dead to create a unified church” (p. 144), when this truth is not couched explicitly in the *reason* Christ’s work generates unity—namely, because salvation by sheer grace empties all human boasting, including that of race or class—the call to unity is rendered impotent. Horizontal reconciliation can take place no further than the degree to which vertical reconciliation is held high and cherished.

Third, and most important, is gospel ambiguity: a consistent fuzzying of what the gospel is. To be sure, the NT authors speak of the gospel in different ways, depending on contextual needs, etc. Yet one cannot help but think the NT authors themselves would feel uncomfortable with the insistent call by Gombis for Christians to *perform* the gospel (pp. 19, 22, 34, 57, 67, 108, 134, 153, 156, 181), to be “gospel actors” (pp. 129, 144). In pursuing “the communal action of gospel performance” (p. 143), our churches are to give “faithful performances of the gospel” (p. 168). Is this how Paul speaks of the gospel? To be sure, we are to live “in step with the truth of the gospel” (Gal 2:14). Yet one feels that Gombis is so focused on what is a major (and, indeed, necessary) *result* of the gospel—faithful imitation of Jesus before the world—that the gospel itself, what God has done *for* us in Jesus, is effectively muted. One could happily receive Gombis’s work and commend it to others if this recurring call to perform the gospel were consistently connected to what has been performed for us in the gospel. But there is scant mention of the discontinuity between what Jesus has done and what we as his followers do, with virtually all focus given to the continuity between what Jesus has done and what we as his followers do (see Peter Bolt’s helpful distinction between “inclusive” and “exclusive” dimensions of Christ’s work in *The Cross from a Distance: Atonement in Mark’s Gospel* [Downers Grove: IVP, 2004], pp. 70, 132, 141). Thus when Gombis speaks repeatedly of “cruciformity” as a way of life for believers, this is surely faithful to Paul

and salutary for the contemporary church. But can this call land with vibrancy and health on ears that are not being equally tuned to hear of *Jesus'* cruciformity, in his death and resurrection, on our behalf?

Other quibbles might be mentioned. For example, Gombis gives no indication of the complexity of the question of how Christians are to engage (and change?) the culture, but simply assumes that the church is called to transform the culture (pp. 169–71). But such oversights are minor and infrequent, and are overshadowed both by the book's strengths and broader weaknesses just outlined.

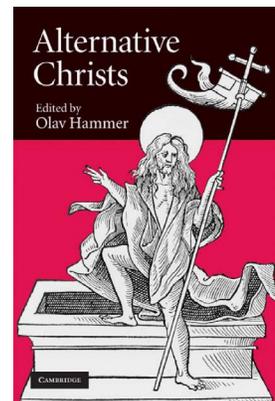
Transcending all that has been said in this review is the most important truth of all, that Tim Gombis and I are on the same team working together toward the same ultimate goal: Jesus Christ glorified in his church. It is remarkably easy to forget this in intra-evangelical discussions such as this one. And Gombis' work has many commendable elements, already listed. Yet the book is so imbalanced in such fundamental ways that the losses outweigh the gains. For all that is thought-provoking and insightful, Gombis *replaces* the long-established with the neglected rather than *supplementing* the long-established with the neglected. This is unfortunate because the emphases Gombis highlights are truly there in Ephesians, they have indeed been overlooked, and they hold powerful potential to transform believers.

Dane Ortlund
Crossway
Wheaton, Illinois, USA

Olav Hammer, ed. *Alternative Christs*. Cambridge: Cambridge University Press, 2009. 316 pp. \$93.00.

Of the making of books on Jesus there is no end. After you read a few dozen of them, they more or less begin to sound the same. A few pages of skimming and you can have a fairly decent handle on the direction of the argument and the nature of the presuppositions. But every now and then a peculiar volume arrives on your doorstep that causes you to read its contents straight through. Olav Hammer has edited such a book in *Alternative Christs*. In some ways, the volume is similar to Jaroslav Pelikan's *Jesus through the Centuries: His Place in the History of Culture*. Both, in varying degrees, look at the complex cultural deployment of Jesus in varying historical forms. In this sense, they are similar in their explication of the "cultural capital," to plagiarize from Pierre Baudeau, of Jesus. The difference, however, is that whereas Pelikan's survey was more or less limited to the regional expressions manifest as varying topoi within the broader orthodox tradition, *Alternative Christs* examines "Jesus legends [from] part of the core mythology of various religious groups" (p. 1), that is, in *alternative* expressions to the core traditions of orthodox streams.

The designation of "religious group," of course, has been the subject of much of Hammer's wider academic work. Pages 9–14 of the Introduction together with pp. 275–90 of the chapter on "Modern Jesus Legends" serve as useful introduction to methodological issues surrounding "the manifold results of the indomitable religious creativity of our species" (p. 14). The conclusion highlights various contemporary Jesus legends in order to provide a space for theoretical reflection on issues regarding how fresh narrative expressions relate to the more "general process of religious innovation" (p. 9).



The book begins with an introductory chapter by the editor that sets the scope and sequence of the proceedings (pp. 1–15). In this introduction, Hammer carefully denotes that the adjective of the title is intended to be in scare quotes to “alert us to a potential pitfall with the term” (p. 9). That is, it could be read to assume a monolithic culture in opposition to divergent and marginalized innovations. His concern here is in problematizing old narratives on the singularity and fixity of culture/religion and offering in its stead an understanding of culture/religion as “a profuse repertoire of discourses and practices” (p. 10). Though this is certainly true and indeed a needed corrective to former readings, at some points the language might reach a bit much. For example, Hammer claims that diachronic “change arises because religions, like ‘cultures’ more broadly, have no essential components that are inherently stable over time: old doctrines are replaced by new ones, existing rituals die out in favor of ritual innovations, and organizational structures are transformed” (p. 11). I suppose it is the language of “replaced” and “die out” that I find problematic. Doctrines are not necessarily *replaced* so much as they are revised and updated. In other words, even in this change there is continuity. The term “replace” strikes me as stressing far too much discontinuity. Hammer’s metaphor of religion as a vast repertoire is sharp, along with the notions of how repertoire assumes a limited selection of occasional deployment. It is in this highlighting of the social contingency of religious expression and form that is the strength of this new metaphor. “Religions have no impermeable, fixed and stable borders vis-à-vis others” (pp. 11–12). Their construction of identity and communal direction is, in some ways at least, contingent upon its social environs. Jesus narratives within these communities, then, are seen as “products of religious imagination” (p. 14). The Introduction sets a rigorous agenda that, sadly, some of the chapters do not seem to follow.

The chapters assembled in this volume are therefore analyses of such products. They all tend toward useful surveys—what more can be done in the scope of twenty-odd pages?!—and, frankly, some are simply flat-out interesting reads. Chapters 2–5 consider Jesus within the expressions of Gnosticism (pp. 16–29); the NT Apocrypha (pp. 33–47); Manichaean streams (pp. 51–69); and Islam (pp. 71–85). Each of these expressions, of course, and as the authors well-know, are no singular thing. There are variations and regional interests within each of these “traditions.” Michael Allen Williams and Karen King have helpfully raised the issue of problematic labeling of “Gnostic.” The same could be said with respect to all of these chapters in this group. Special mention, however, should be made regarding Islam. For example, the relationship of the Mahdi and Jesus in *Shia* and *Sunni* expressions are quite different and range in order of importance. Though certainly difficult to pull off a rigorous examination of these different emphases within Islamic expressions in brief compass, it goes to show that even within “alternatives” there are “alternatives.”

Chapters 6–8 look at the emplotment of Christ within the alchemical mass (pp. 87–109), the fascinating messianism of Guillaume Postel (pp. 113–29), and the visionary Emanuel Swedenborg, who attempted to merge biblicism and Enlightenment rationalism (pp. 131–48). Chapters 9–10 look at Hinduism (pp. 150–68) and Mormonism (pp. 170–88), respectively. The former is sensitive to the problematic label of “Hinduism,” but the author sees eight points that function as “widely held tenets” that “stand out across its manifold permutations” (p. 151; for the eight points see pp. 152–53). The latter chapter looks at the various images of Jesus that dominated the Mormon church’s history. This chapter is particularly interesting in its understated social commentary on Mormonism as the “quintessential American religion” (p. 170). The final five chapters survey recent uses of Jesus within various religious expressions since 1870: the Theosophical tradition (pp. 190–207); the electrochristology of Ariosophy (pp. 212–37); the contemporary metaphysical church (pp. 240–54); the sci-fi Christology of the

Aetherius Society and their confession of Commander Jesus aboard his spaceship, Mars Sector 6 (pp. 256–73); and, as already mentioned, Hammer’s conclusion (pp. 275–90).

The volume will prove a useful resource for various disciplines. Within the study of religion, for example, I think it is an example of the fruitful exercise in comparing figures of commonality within varying traditions in order to demonstrate differences and similarities. But more generally speaking within studies of Christianity, I think this volume proves the dexterity of memory surrounding Jesus. This singular man—and he was at least that—inspired as many memories and traditions as there were communities to remember him. This “dexterity of memory” represented in *alternative* forms may well serve us in returning to the standard forms and consider afresh their transmission not so that we will doubt them, but so that we will stand in awe at the unsurpassing worth of one so often commodified.

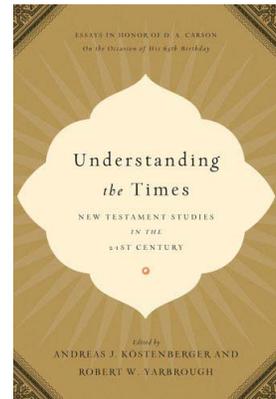
Michael J. Thate
Durham University
Durham, England, UK

Andreas J. Köstenberger and Robert W. Yarbrough, eds. *Understanding the Times: New Testament Studies in the 21st Century; Essays in Honor of D. A. Carson on the Occasion of His 65th Birthday*. Wheaton: Crossway, 2011. 400 pp. \$31.99.

The impact of Don Carson’s career—through his publications, both scholarly and popular, but also through his classroom teaching, speaking ministry, personal mentoring, and wholehearted involvement in a variety of enterprises—is difficult to overestimate. The present volume constitutes a fitting tribute both to his gifts and to his labors. It is divided into three parts: NT Studies and Ancillary Disciplines (chs. 1–4); Special Topics in NT Studies (chs. 5–8); NT Studies around the World (chs. 9–12). There is also an appendix by Köstenberger on Carson’s life and work, as well as a bibliography of his published books (authored or edited) and scholarly articles.

Chapter 1, “Greek Linguistics and Lexicography,” by Stanley E. Porter (pp. 19–61), seeks to assess the extent to which modern linguistics has been employed in the study of NT Greek. After a survey of recent publications, Porter proposes “an alternative orientation to linguistic problems” (p. 43) that he describes as “minimalist formalized semantics” (p. 44). His approach “entails both that there is no difference in meaning or function without a difference in form, and that a change in form indicates a difference in meaning and function” (p. 45; one must wonder, however, whether absolute statements of this sort, since they appear to allow no exceptions, are true to the character of language). This part of the article consists primarily of a severe criticism of Constantine Campbell’s views on the perfect tense and of Wallace’s treatment of the genitive case.

Chapter 2, “Hermeneutics and Theological Interpretation,” by Grant Osborne (pp. 62–86), clearly describes and analyzes the contemporary debate on the relationship between biblical exegesis and theology. Special attention is given to the roles played by tradition, authorial intention, and biblical theology.



Chapter 3, “The Church: A Summary and Reflection,” by Mark Dever (pp. 87–103), briefly articulates biblical ecclesiology. Because it covers a broad range of controversial topics (e.g., the Lord’s Supper and church discipline) in short compass, the author is unable to provide adequate argumentation.

Chapter 4, “Evangelical Self-identity and the Doctrine of Biblical Inerrancy,” by John D. Woodbridge (pp. 104–38), builds on previous work by the author, as well as others, persuasively demonstrating that the doctrine of inerrancy has a long history reaching back to the early centuries of the church.

Chapter 5, “Lifting Up the Son of Man and God’s Love for the World: John 3:16 in Its Historical, Literary, and Theological Contexts,” by Andreas J. Köstenberger (pp. 141–59), examines how Jewish writings (specifically the *Apocalypse of Abraham*, *2 Baruch*, *4 Ezra*) sought to cope with the destruction of Jerusalem, analyzes the literary context of the Johannine narrative, and assesses the contribution of John 3:16 to biblical theology. The main thrust, in contrast to that of contemporary Jewish thought, is this: “In Jesus as the new temple, there are no particular ethnic, cultural, or religious requirements for being granted access to God” (p. 159).

Chapter 6, “Justification in Galatians,” by Douglas J. Moo (pp. 160–95), is something of a tour de force. Interacting with a bewildering number of publications, Moo provides convincing evidence that the teaching of Galatians “strongly endorses the traditional Reformation emphasis on justification by faith alone” (p. 192). Of special interest is his discussion of the eschatological aspects of the doctrine, which includes this refreshingly candid observation: “our study of Galatians suggests that justification functions in Paul at both the ‘already’ and ‘not yet’ poles of his eschatology. A future element in justification does not fit entirely comfortably within my own Reformed tradition. It is messy. But it appears to be biblical” (p. 190).

Chapter 7, “God as the Speaking God: ‘Theology’ in the Letter to the Hebrews,” by Peter T. O’Brien (pp. 196–216), is a very creative discussion of all the passages in Hebrews that, with a wide variety of terms, represent God as speaking. I don’t recall seeing a treatment of this kind before. It proves very illuminating. O’Brien ends by noting the main characteristics of God’s word: it is personal, living, clear, trustworthy, and both oral and written (pp. 215–16).

Chapter 8, “The Language of Baptism: The Meaning of βαπτίζω in the New Testament,” by Eckhard J. Schnabel (pp. 217–46), provides a thorough description and analysis of this term. Schnabel’s main concern is that the word should not be translated with English *baptize*. “The term *immerse* preserves the meaning of βαπτίζω quite satisfactorily, and the term *cleans* adequately expresses the extended meaning ‘removal of moral and spiritual defilement,’ which God grants to those who believe in Jesus” (p. 246). But Schnabel’s reluctance to accept that the Greek term did develop a semi-technical meaning in Christian speech is disconcerting. Even if, as he suggests, we were to translate Acts 2:38, “Repent and *be immersed*” or “*be cleansed*” (p. 234), Peter hardly meant, “Go home and take a bath”; the language would be understood correctly only if English *immerse* and *cleans* themselves had taken on the specialized acceptance, “to undergo a water ceremony administered by a Christian leader and representing a person’s entrance into the Christian faith.” The fact that “βαπτίζω retained the extended and metaphorical senses it had for centuries” (p. 246) has no bearing on this matter—just as the fact that, e.g., νόμος retained its usual meanings is no argument against the distinct biblical sense conveyed by *Torah*. And does not the use of the new term βάπτισμα (not discussed by Schnabel) suggest that the Christians needed to coin a noun that would express the distinctiveness of the verb?

The next four chapters discuss “New Testament Studies” in Africa (Robert W. Yarbrough, pp. 249–76), North America (Craig L. Blomberg, pp. 277–99), Asia (David W. Pao, pp. 300–23), and

Europe (Robert W. Yarbrough, pp. 324–48). Why a couple of continents were excluded is not clear. The respective authors approach the subject somewhat differently, but they all usefully synthesize the state of scholarship with plenty of helpful bibliographical information.

The present reviewer joins the contributors to this volume in congratulating Don Carson and wishing him many more years of influential ministry.

Moisés Silva

Litchfield, Michigan, USA

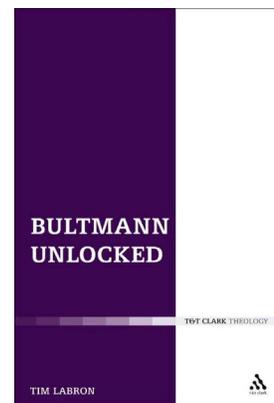
Tim Labron. *Bultmann Unlocked*. London: T&T Clark, 2011. vi + 130 pp. \$110.00.

This book asserts that most scholars have not understood Rudolf Bultmann (1884–1976), generally regarded as the most influential NT scholar of last century. In fact, he should be viewed as highly significant at the present time. His work “unlocked” (see title) actually presents us with the truth that also confronts us in Derrida and Wittgenstein and also in Luther, as the book’s closing lines affirm: “living, or rather dying and becoming damned, make a theologian, not understanding, reading or speculating” (p. 119).

The book divides into four parts. Part I presents a “short biography and reception of Bultmann” (pp. 1–10). The “biography” consists of less than two pages (pp. 4–5). Page 5 gives the impression that “after 1945” at Marburg, “Bultmann met Rudolf Otto, Karl Barth, Friedrich Gogarten . . . and Heidegger.” Actually, Bultmann’s connections with these colleagues goes back to at least the 1920s. Otto and Bultmann first came into contact at Breslau beginning about 1916, and it was not a congenial relationship. But one learns no nuances and few significant facts in this breezy, shallow, and generally distorted biographical snippet.

The rest of Part I casts Bultmann as poorly understood and mistakenly neglected today. Helmut Thielicke, T. F. Torrance, Helmut Gollwitzer, Donald Bloesch, Paul Molnar, David Hart, and Vincent Taylor are examples of scholars who out of fear or for other reasons reject or misrepresent Bultmann. In other words, the international consensus on Bultmann’s work that emerged from the 1920s to the 1960s and beyond has been fundamentally mistaken. Labron writes to set the record straight.

Part II, “Bultmann and the Lock,” argues that John 1:14a and justification by faith are the essence of Bultmann’s program. Rather than read Bultmann as his contemporaries did (Labron terms them “outdated critics”), Labron sees Bultmann as affirming primarily the incarnation, the Word made flesh. “Faith sees that the finite is capable of the infinite and that history can receive eternity—in Christ who is not merely a historical figure, but is resurrected” (p. 31). It is hard to disagree with such statements. The question is why it is apparently only Labron who has ever realized that this was actually the essence of Bultmann’s program. One key to answering this question might be found in the book’s method, which (as in pp. 22–31) is to take quotes from Bultmann’s various works out of their context and to construe them in ways generally foreign to the way Bultmann scholars have understood them. For example, how viable is it to view John 1:14a as the hermeneutical key to Bultmann? In the recent scholarly Bultmann biography by Konrad Hammann (*Rudolf Bultmann. Eine Biographie* [2009]), reference to this verse shows up in three places (pp. 303, 407, 453). It seems curious that Labron’s insight totally escaped the



notice of Hammann with his comprehensive command of the Bultmann corpus. Hammann's work is absent from Labron's bibliography.

Part III, "Bultmann's Keys Renewed," defends Bultmann's demythologizing hermeneutic, which Bultmann (like Labron, following Norman Perrin; cf. pp. 39–40) sees as "the parallel to the Pauline-Lutheran doctrine of justification by faith alone" (p. 40). It begins to emerge, now, wherein the difference lies between Labron and Bultmann's "outdated critics": while their criticisms varied, they often agreed that Bultmann's neo-Kantian antipathy toward cognitive "knowledge" as having any positive role to play in justifying "faith" was in the end antithetical to the NT writers' convictions and message. Labron sides with Bultmann at this key point. He also agrees with Bultmann that Heidegger's understanding of "existence" is already found in the NT—in other words, what Heidegger's (early) philosophy asserts, and what Bultmann confirms, "is found specifically in John 1:14a and justification by faith" (p. 45).

Part III concludes with the curious argument that Bultmann's thought is not Cartesian (as Thielicke convincingly argues). Rather, we should turn the tables and view Thielicke as a Cartesian modernist and Bultmann as anti-Cartesian and postmodern, which means that he compares favorably with Derrida in some ways (pp. 65–75) and with Wittgenstein in others (cf. pp. 75–105, in some regards the meat of the book).

Part IV, "Bultmann Unlocked," first extends the Bultmann-Wittgenstein comparison (pp. 107–113). It then proceeds to conclude on the note that God wants us to accept a kerygma that offers no answers but only a question mark (p. 119).

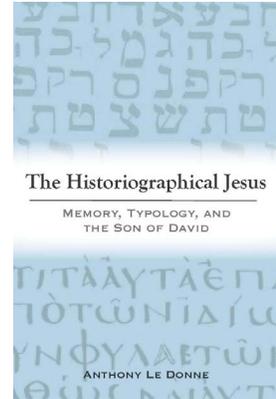
Readers who like this understanding of the NT message (which is about as fresh and novel as the dialectical theology of the 1920s that it encapsulates) and who resonate with Labron's ahistorical and post-structuralist construal of Bultmann's words in ways that run totally against Bultmann scholarship may like this book. One impediment might be the price, which (without tax or shipping) comes to around \$0.90 per page. At that rate, the Carson-Moo NT introduction would cost \$500; James Dunn's *The Theology of the Apostle Paul* would set the buyer back over \$650. Perhaps this is the wave of the future, but perhaps *Bultmann Unlocked* is seriously overpriced.

A final comment is that factually, when it comes to Bultmann, this book cannot be trusted. (On post-structuralist hermeneutics and Wittgenstein, the author is more nearly in his element.) It claims that Bultmann did not deny Jesus' resurrection (p. 7); this is false. In a famous interview with the German newsweekly *Der Spiegel* in 1966 (and not only there), Bultmann could not have been clearer that Jesus' corpse did not depart the tomb. In his zeal to arrive at a novel reading of Paul, Labron ignores many fine works of scholarship that reveal knowledge of Bultmann's life, times, language, and views *in their historical setting* and therefore truly grasp what Bultmann argued. These works do not even appear in the bibliography (two examples: R. A. Johnson, *The Origins of Demythologizing*; R. C. Roberts, *Rudolf Bultmann's Theology: A Critical Interpretation*). Even the index is quirky, with no references there to Barth, Käsemann, Thielicke, Jaspers, and many other figures alluded to in the book. There is no indication in either the bibliography or the book itself that the author uses any German language sources, an ultimately fatal limitation in a book assaying to overturn (or circumvent) a consensus so profoundly ensconced in that linguistic milieu.

Robert W. Yarbrough
Covenant Theological Seminary
St. Louis, Missouri, USA

Anthony Le Donne. *The Historiographical Jesus: Memory, Typology, and the Son of David*. Waco: Baylor University Press, 2009. xiv + 310 pp. \$49.95.

The past decade of research on the so-called “Quest for the Historical Jesus” has witnessed a marked turn from a search for non-interpreted facts about “what actually happened” surrounding the figure of Jesus of Nazareth or “what he actually said” to, rather, an attempt to describe the impact of the earliest memories about Jesus (most notably, here, Le Donne’s dissertation director James D. G. Dunn and his *Jesus Remembered* [Grand Rapids: Eerdmans, 2003]). Le Donne situates his research within this conversation but finds lacking “a theory of memory that interacts with recent historiographical discussions of memory theory”—especially social memory (p. 12). Le Donne argues that Jesus can be studied as a historical figure only if “history is thought of in terms of *memory refraction*” (p. 13), namely, the processes by which all perceptions of Jesus were bent, distorted, and interpreted by his contemporaries. He thereby proposes to examine the manner in which scriptural typology, particularly related to the title “Son of David,” contributed to the continuing evolution of memories of Jesus. In this way, he hopes to chart a path that overcomes the false dichotomy between historical fact and historical interpretation as well as between history and typology.



The book is divided into two sections. Chapters 1–4 lay a theoretical framework for the historiographical study of social memory and typology, while chapters 5–8 function as exegetical test cases that seek to demonstrate his historiographical thesis. Chapter 2 selectively surveys historiographical ideas and argues three theses that work as premises for the rest of his study: (1) all remembered perceptions are inevitably interpreted; (2) all perceptions are continuously interpreted and reinterpreted; and (3) there is no such thing as a non-interpreted memory or event. Chapter 3 introduces a component of social memory theory that is foundational for the work: “memory refraction/distortion.” All memories are refracted in that “[m]atters of emphasis, perspective, and interpretation are the very basis for memory’s existence” (p. 51). Memories are refracted for example, through “distanciation” whereby memories become vague, through “instrumentalization,” where they are reinterpreted to better serve present concerns, and through “conventionalization,” where the memories are patterned after certain social and cultural experiences. Most important for his concerns with typology, Le Donne notes that the most important memories are often “*measured against, and interpreted by, the climactic moments of great stories and, indeed, history itself*” (p. 55, italics his). Individual and corporate events are thereby often remembered and unconsciously interpreted through the lens of sacred texts, national stories, and legends of golden ages. Thus, Le Donne suggests that this “typological narrativization is often a means of remembering and not necessarily a literary device employed in a far-removed context” (p. 59).

The heart of Le Donne’s thesis is found in chapter 4 (“Memory and Typology”), which argues, “the analysis of memory refraction provides the Jesus historian a means to locate and chart historical memories that betray typological interpretation” (p. 65). Typological narrativization, then, is a means of memory refraction. Le Donne briefly demonstrates the typological “mnemonic process” with Jesus’ saying about John the Baptist in Matt 11:12–15.

- Jesus activates an OT category by appealing to Elijah the prophet (A. “Hebrew Bible category”).
- Jesus’ appeal to Elijah the prophet activates, however, not only 1–2 Kings but also the memory refraction of Elijah tradition found in Mal 4:5–6 (B. “trajectory of tradition”/“refraction”).
- In Jesus’ claim that John *is himself Elijah* (Matt 11:14), Jesus paints John as “the new perception” or “the New Testament category” (p. 78; C. “New Testament interpretation or new perception”).
- Through Matthew’s “commemoration of Elijah . . . within perceptions of John,” the audience is now led to remember John through the eschatological category of Mal 4:5–6 (D. “synthesis of tradition”/“localization”).

Le Donne argues that this model, presented in movements A–D, “provides . . . a single trajectory of interpretation that extends from the traditional narrative to the contemporary figure” (p. 79). Foundational to his project here is that these typological memories compose a continuous trajectory of remembrances and that it is the task of the historian to chart these typological memories in the Gospel tradition.

The final four chapters, then, take the title “Son of David” and, through the charting of memory refraction (see movements A–D above), show “how early memories of Jesus were initially shaped by typological interpretation” (p. 94). Chapter 5 charts the typological trajectory and background of the “Son of David” title and functions as the background against which Le Donne charts specific memories of Jesus from the Gospel tradition. Le Donne emphasizes, through examining 2 Sam 7, the Chronicler, Ps 72, Isa 11, and *Pss. Sol.* 17–18, that the title “Son of David” is both Davidic and Solomonic. Chapter 6 (“The Therapeutic Son of David”) examines the typological trajectory of Solomon, the Son of David, from the archetypal wise king to the powerful exorcist and argues that the mnemonic category of Son of David functioned for Matthew’s Gospel as a typological lens for interpreting Jesus’ exorcisms. The title “Son of David” ensured that Jesus’ exorcisms were not interpreted along the lines of a foreign magician; rather, the title legitimates Jesus’ exorcisms by painting him as one like Solomon. Chapter 7 (“Jesus’ Temple Procession”) traces the interpretive scriptural trajectories related to a Davidic/Solomonic procession into Jerusalem (e.g., 1 Kgs 1:32–40; Zech 9:9; Ps 118) and argues that if Jesus’ procession intentionally evoked these texts, which portray a unity between king and priest/temple establishment, then this typological “act would have been perceived as an invitation to the priesthood to acknowledge his claim as David’s successor” (p. 220). The failure of the temple establishment to greet Jesus indicates their rejection of him as Israel’s Messiah. Finally, chapter 8 (“The ‘Son of David’ Question”) examines Mark 12:35–37 and the typological trajectory of Ps 110, specifically traditions that portray an adversarial relationship between Messiah and current temple establishment. He argues that Mark’s portrayal of Jesus in Mark 11 and 14, and Jesus’ use of Ps 110, pitted him “in direct opposition to the Jerusalem temple establishment” and that Jesus’ “rank and mission were hinged upon his authority over the Jerusalem temple” (p. 257).

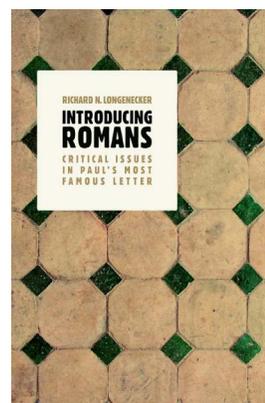
The Historiographical Jesus makes important contributions to the study of the historical Jesus in its demonstration that scriptural typology is a means of remembering and, therefore, is not an anti-historical literary device. Chapters 5–8 richly examine the role of Davidic/Solomonic typology in the Gospels. While his confidence in the ability to trace and chart typological trajectories is convincing in some instances, I question whether this is always possible for the historian (and was less convinced

by the test case in ch. 8 on Ps 110 and Mark 12:35–37). While one cannot do everything in a single monograph, of course, I was surprised to find no interaction with two works: (1) Samuel Byrskog, *Story as History—History as Story: The Gospel Tradition in the Context of Ancient Oral History* (WUNT 123; Tübingen: Mohr Siebeck, 2000), which works on the “interplay between interpretative and narrativizing procedures” (p. 199), and (2) Richard J. Bauckham’s important *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans, 2006). Nevertheless, Le Donne’s thesis is a creative argument that will repay valuable dividends to the reader.

Joshua W. Jipp
Emory University
Atlanta, Georgia, USA

Richard N. Longenecker. *Introducing Romans: Critical Issues in Paul’s Most Famous Letter*. Grand Rapids: Eerdmans, 2011. xxvii + 490 pp. £26.99/\$40.00.

Richard Longenecker is preparing to crown a distinguished half-century career of NT scholarship with a NIGTC commentary on Paul’s epistle to the Romans. As a down-payment on that commentary, Longenecker has provided the academic world this volume, *Introducing Romans*. As the title suggests, the focus of this work is the host of introductory questions particularly attending the exposition of this epistle. Why has Longenecker not simply cut to the exegetical chase, bypassing such an effort? As he explains in the preface, “particularly in light of the great amount of scholarly study and the diverse opinions that exist today, some overall account and evaluation of the major critical issues in the contemporary study of Romans seems appropriate” (p. viii). The proverbial “proof is in the pudding,” and the sheer range, not to mention the importance, of the issues that Longenecker surveys justifies this assessment.



Introducing Romans is useful in at least two respects. First, Longenecker evenhandedly surveys some of the leading questions relating to the interpretation of Romans. A few examples may suffice to illustrate. He concisely treats not only the particular text-critical questions that have plagued recent interpretation of Romans (pp. 15–42), but also the history and methods of textual criticism more generally (pp. 265–289). For readers bewildered by the technicality of academic discussions of ancient rhetoric and epistolary form, Longenecker readably overviews the ancient evidence and contemporary discussion (pp. 180–225). He lucidly and fairly summarizes the centuries-old discussions concerning the meaning of “righteousness” and “righteousness of God” in Paul (pp. 290–305).

Second, Longenecker charts the interpretative course that his forthcoming commentary on Romans will take. Following Raymond Brown and Wolfgang Wiefel, Longenecker understands the believers in Rome to have been an ethnically mixed body of Jews and Gentiles, all of whom strongly identified, theologically, with the Jerusalem church (p. 82). Paul’s two leading purposes in writing this body of believers were (1) to raise financial support for his continuing Gentile mission and (2) to impart a spiritual gift to his readers (Rom 1:11) (p. 158). Longenecker agrees with Gordon Fee in understanding this spiritual gift to be Paul’s gospel itself. Even so, we should not understand the entire epistle to be that gift or the gospel that Paul preached on his Gentile mission. It is Rom 5–8 specifically that gives us this

gift and gospel (p. 374, *passim*). What relation, then, do Rom 1–4, 9–11, and 12–16 bear on Rom 5–8? Romans 1:16–4:25 employs “materials and arguments that [his audience] and [Paul] held in common” (p. 367), that is, what are said to be traditional Jewish-Christian arguments and beliefs. Romans 5–8, on the other hand, show us what Paul preached to his pagan Gentile hearers “who did not think in Jewish categories” (p. 374). The argument of Rom 9–11 resonates, Longenecker argues, with a Roman congregation that had strong ties to the Jerusalem church (p. 410). Romans 12:1–13:14 comprises, with the exception of 13:1–7, the hortatory portions of Paul’s gospel (p. 437), whereas 14:1–15:13 addresses issues of specific interest to Rome.

Longenecker’s proposal concerning Rom 5–8 merits further consideration. Longenecker understands Paul’s gospel, reflected in Rom 5–8, to represent the apostle’s “contextualization” of the gospel for pagan hearers, just as Paul could also “contextualize the Christian gospel in Jewish ways of thinking and Jewish forms of expression” (pp. 151–52, cf. 373, 407). He understands Paul’s Gentile gospel to have been “based on being ‘justified by faith’” (p. 374, citing Rom 5:1). Paul, however, develops “justification” in 1:16–4:25 in ways that Longenecker understands to “rest solidly on Jewish foundations”: “the righteousness of God,” “justification,” “expiation-propitiation,” “divine impartiality,” and “faith” (p. 366). Paul’s Gentile gospel therefore opted not to address such themes as “justification, redemption, and expiation” (“not always meaningful to Gentiles who had no Jewish or Jewish Christian background”) but develops instead such themes as “peace,” reconciliation,” being “in Christ,” and being “in the Spirit” (p. 406).

What are we to make of Longenecker’s understanding of Rom 5–8? Consider the frequency of Paul’s verbal and conceptual pairing of “Jew” and “Greek” in 1:16–4:25 as a means of underscoring the universality both of humanity’s plight and the gospel’s solution to that plight. It is therefore difficult to accept the proposal that “justification” played no material role in Paul’s Gentile preaching. Further, in light of the way in which “justification” provides the underpinning to Paul’s argument in 5:1–11 and dominates the argument of 8:1–39, it is hard to accept the break between 1:16–4:25 and Rom 5–8 for which Longenecker pleads. With respect to justification, at least, Rom 5–8 seems to represent an extension of Paul’s earlier effort in 1:16–4:25. One also wonders why, in a section said to summarize Paul’s Gentile preaching, the apostle devotes extensive space to the question of the Mosaic Law (7:1–25). If, according to Longenecker, what Paul is describing in Rom 7 resonated with and came to expression in “the literature of the Greco-Roman world,” then perhaps the distance between what are said to be Jewish and Gentile categories and patterns of thought is not as unbridgeable as Longenecker elsewhere suggests they are (p. 408).

In the penultimate sentence of this book, Longenecker promises that his forthcoming commentary will show how each section of Romans “functions as a paradigm . . . in contextualizing” the gospel (p. 468). For this, and many other reasons, I eagerly await the release of this commentary. In the meantime, I will relish and turn often to *Introducing Romans* for the rich resource that it is.

Guy Prentiss Waters
Reformed Theological Seminary
Jackson, Mississippi, USA

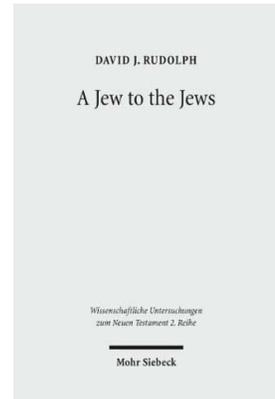
David J. Rudolph. *A Jew to the Jews: Jewish Contours of Pauline Flexibility in 1 Corinthians 9:19–23*. Wissenschaftliche Untersuchungen zum Neuen Testament 2.304. Tübingen: Mohr Siebeck, 2011. xii + 290 pp. £69.00/\$137.50.

In 1 Cor 9:19–23, Paul seems to wear his Jewishness very lightly. He claims, for example, that he is not “under the law” and that he “became as a Jew” in order to win Jews. These claims are often cited as evidence that Paul was indifferent to Jewish identity and Torah observance. David Rudolph’s monograph seeks to demonstrate that this “consensus” reading of 1 Cor 9:19–23 cannot be sustained. Rudolph’s primary aim is to demonstrate “that scholars overstate their case when they maintain that 1 Cor 9:19–23 is incompatible with a Torah-observant Paul.” As a secondary aim, Rudolph also seeks to show “how one might understand 1 Cor 9:19–23 as the words of a law-abiding Jew” (p. 19).

In part I (chs. 2–4), Rudolph aims to destabilise the consensus reading of 1 Cor 9:19–23. Chapter 2 deals with intertextual issues. He first argues that key texts often used to support the idea that Paul’s Jewishness is erased or inconsequential in Christ (esp. Acts 16:3; Rom 14; 1 Cor 7:19; 10:32; Gal 1:13; 2:14; 3:28; 5:6; 6:15; Phil 3:8) do not clearly support this idea. Rather, the texts can be interpreted to mean that Paul’s Jewishness is *less* important than his belonging to Christ. Rudolph then examines other key texts (esp. Acts 21:17–26) which suggest that Paul viewed Jewishness as a distinct “calling in Christ”. Chapter 3 examines 1 Cor 8:1–11:1, arguing that Paul’s whole approach to idol-food fits well within the bounds of Torah-observant Judaism. Paul was not indifferent to idol-food; he simply took a more nominalist Jewish position (what matters is a person’s intention in eating) as opposed to a realist position (idol food is intrinsically dangerous). Paul’s instructions can, in fact, be read as a contextualised application of the apostolic decree (Acts 15). Chapter 4 discusses 9:19–23 directly. He first argues that Paul’s “all things to all people” discourse is consistent with the Jewish practice of accommodation in table-fellowship. Although there was variation in the interpretation of food-laws amongst first-century Jews, there is also ample evidence that many Jews were willing and able to share meals with others (stricter Jews, less strict Jews and Gentiles) without compromising their own purity. Rudolph then examines individual phrases within 9:19–23, showing that they are compatible with the view that Paul was a Torah-observant Jew. For example, the phrase “under the law” does not necessarily mean “under the authority of the Mosaic law”; it might simply refer to those who live according to a strict Pharisee-like interpretation of the law.

Chapter 5 offers his proposed interpretation of 9:19–23. Paul is a Torah-observant Jew who does not personally violate the biblical dietary laws, and he is as “strict” about his Torah-observance as the Pharisees. Paul imitates the gospel-tradition concerning Christ’s accommodation towards others and open table-fellowship. Thus, when Paul claims that he “became like a Jew”, he means that he received the hospitality of various kinds of Jewish hosts. He did not adopt a chameleon-like approach to Jewish identity and practice.

Rudolph’s most interesting contribution is his formulation of Jewish identity as a distinct “calling in Christ” (pp. 75–88). On the one hand, Paul did not view Jewish Torah-observance as a means of eschatological salvation. On the other hand, Jewishness is not erased or inconsequential in Christ. Rather, for Paul, Jewish Torah-observance is a distinct “calling” or a “vocation” within a more fundamental Christian identity (7:19). The Mosaic law, therefore, applies to Jewish Christians and Gentile Christians



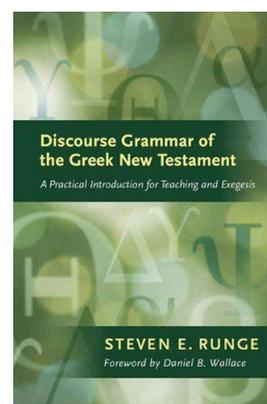
in different ways. Paul understood this difference; hence he lived consistently as a Jew, but never insisted that Gentile converts do the same. This nuanced formulation of Paul's Jewish identity undergirds the cohesiveness of Rudolph's entire thesis. It also helps to integrate Paul's letters with evidence from other sources, for example, the story of Paul's law-observant actions in the temple in Acts 21:17–26 (pp. 53–57). Furthermore, it has significant implications for other important areas of discussion, such as Paul's view of male-female distinction in Christ (e.g., p. 31), Paul's reliance on Jesus-traditions (e.g., pp. 179–90), and the role of Paul's letters in Jewish-Christian dialogue (e.g., p. 211).

However, Rudolph's presentation of Torah-observance as a "calling in Christ" also raises significant unresolved tensions concerning the role of the Mosaic law in Paul's theology. When discussing the law, Rudolph focuses almost entirely on questions of halakhah—that is, how did Paul live day by day, and how did he expect others to live? Yet apart from a brief discussion of the ambiguity of the phrase "under the law" (pp. 154–59), Rudolph does not adequately deal with the *soteriological* implications of Paul's use of the word "law." He tends to skim past Paul's frequent (often negative) utterances concerning the relationship of the law to eschatological blessing and salvation. However, most expressions of the "consensus view" Rudolph is seeking to oppose are written in the context of these soteriological considerations. Ultimately, then, if Rudolph's thesis is to be convincing, it needs to be integrated and reconciled with a more comprehensive understanding of Paul's view of the Mosaic law, particularly its relationship to salvation in Christ.

Lionel Windsor
Durham University
Durham, England, UK

Steven E. Runge. *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis*. Peabody, MA: Hendrickson, 2010. 421 pp. \$49.95. [Published electronically by Logos Bible Software](#).

My favorite aspect of NT Greek is tracing an author's argument—usually in the epistles—by using propositional displays. A propositional display formats a text line-by-line and subordinates words (usually clauses and phrases) by indenting them below or above what they are subordinate to; then it labels every line to show its relationship to other lines. Authors who explain this include Gordon D. Fee (*New Testament Exegesis: A Handbook for Students and Pastors* [3rd ed.; Louisville: Westminster John Knox, 2002], 41–58) and Thomas R. Schreiner (*Interpreting the Pauline Epistles* [2nd ed.; Grand Rapids: Baker, 2011], 97–124). BibleArc.com is devoted to it, and both Baker and Zondervan have exegetical commentary series that basically trace the argument this way (BECNT and ZECNT).



So I was pleased to see Steve Runge's *Discourse Grammar*, which attempts not to displace traditional NT Greek grammars but to accessibly bridge the gap between such grammars and linguistics. While grammar studies a language's system and structure by focusing on morphology and syntax, *discourse* grammar focuses on linguistic structures. In other words, discourse grammar is more concerned about

the forest than the trees: while grammar analyzes words and sentences, discourse grammar analyzes linguistic units longer than a sentence.

Runge is Scholar-in-Residence for Logos Bible Software in Bellingham, Washington, and a Research Associate for the Department of Ancient Studies at the Stellenbosch University in South Africa, where he earned his doctorate in biblical languages. One major advantage of his book is that before he wrote it he spent three years analyzing and labeling the entire Greek NT to produce *The Lexham Discourse Greek New Testament* (2007), which uses the categories in his *Discourse Grammar*. He has also applied his method to a [commentary on Philippians](#) (2011) and is currently finishing [one on Romans](#).

The subtitle of *Discourse Grammar* claims to be “practical.” It is. It includes 290 examples, the vast majority of them from the Greek NT with an English translation on the side. It is far more accessible than, say, Stanley Porter’s writings on linguistics because it includes less lingo and focuses on the cash-value of discourse grammar for NT exegesis. Someone with little to no background in linguistics but with some training in NT Greek (e.g., a second-year NT Greek student) could read this book with profit.

Runge admittedly paints with a broad brush (p. xx). Each of his eighteen chapters could expand into dissertations that refine his introductory survey. His approach is cross-linguistic (not focusing only on Greek but language in general) and function-based (describing what discourse features accomplish). One of his core principles is that choice implies meaning:

If I choose to do X when Y and Z are also available options, this means that I have at the same time chosen not to do Y or Z. Most of these decisions are made without conscious thought. As speakers of the language, we just do what fits best in the context based on what we want to communicate. Although we may not think consciously about these decisions, we are making them nonetheless.

The same principle holds true for the writers of the NT. If a writer chose to use a participle to describe an action, he has at the same time chosen not to use an indicative or other finite verb form. This implies that there is some meaning associated with this decision. (p. 6)

Yes, but . . . I’m not convinced that there is *always* “some meaning associated” with such decisions. Some people . . . simply may have grown up hearing a particular expression used repeatedly such that it is the most natural way of expressing something, even though other speakers of that same language may do it differently. And neither speaker may mean anything different by it. Further, just as an author may use synonyms interchangeably (e.g., ἀγαπάω and φιλέω in John 21:15–17), they may express something in more than one way solely for stylistic variety without intending any difference in meaning.

Runge is confident about how word order works in the Greek NT and makes some astute observations about markedness (following his mentor Stephen Levinsohn). I’m not convinced that we can be so sure about semantically significant author-intended “emphasis” based on Greek word order.

On the one hand, “progressively sophisticated levels of exegetical analysis may rapidly illustrate the law of diminishing returns!” (D. A. Carson, “The Role of Exegesis in Systematic Theology,” in *Doing Theology in Today’s World: Essays in Honor of Kenneth S. Kantzer* [Grand Rapids: Zondervan, 1991], 47). On the other hand, Runge’s *Discourse Grammar* is not like many other works on linguistics and discourse studies that overpromise and under-deliver (cf. p. xvii). I agree with what Daniel Wallace writes in the book’s foreword:

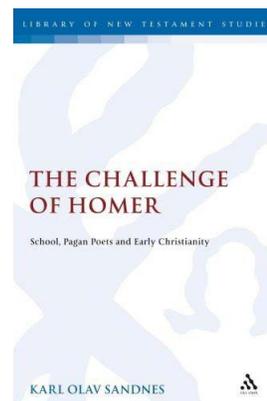
Runge has made discourse analysis accessible, systematic, comprehensive, and meaningful to students of the New Testament. His presentation is clear, straightforward, and well researched. . . . It almost goes without saying that not all grammarians or linguists will agree with every one of Runge's points. Yet even on those issues over which one might disagree, there is much food for thought here. I have learned a great deal from this volume and will continue to do so for many years. (p. xvi)

Andrew David Naselli
The Gospel Coalition
Moore, South Carolina, USA

Karl Olav Sandnes. *The Challenge of Homer: School, Pagan Poets and Early Christianity*. Library of New Testament Studies 400. London: T&T Clark, 2009. xiv + 320 pp. £75.00/\$150.00.

The early Christians spent an enormous amount of energy thinking through and articulating their identity *vis-à-vis* the symbols and practices of Judaism, the synagogue, and the Jewish Scriptures. Countless books have been written (and justifiably so!) detailing how the NT and the early Christians came to grips with, appropriated, and rejected aspects of its Jewish heritage. Less well-known, however, is the story of early Christianity's attempt to navigate its relationship with respect to Greek *paideia*, and particularly the schooling that was based on pagan literary writings, the foremost being the Homeric epics. Sandnes refers to early Christianity's attempt to negotiate this relationship with Greek *paideia* as "the Homeric challenge." Through an impressive array of early Christian writings, Sandnes sets forth the divergent ways in which the early Christians navigated the Homeric challenge and thereby shows how a study of "schooling and education . . . prove particularly helpful in investigating the cultural encounter between Christian faith and Greek culture" (p. 7).

The book is divided into three parts. Part 1 ("School, Homer and Encyclical Education in Antiquity") ably presents ancient education, often termed "encyclical studies" (the educational process whereby the male citizen becomes encircled with everything he needs to know). Greek *paideia* and culture were instilled in the male youth through encyclical studies that gave pride of place to Homer, whose epics were thought of by some as inspired and "often considered encyclopedic, revealing his omniscience" (p. 79). Homer's epics formed the backbone to Greek education as students learned how to read and write, for example, by copying names of the Homeric deities and heroes, writing essays on Homeric themes, and memorizing Homeric quotations for rhetorical use. Sandnes notes, "The uncontested position of Homer in encyclical education formed the basis for ancient pan-Hellenism, and Homer's unique position in Greek education contributed considerably to the Greek character of the Roman Empire" (p. 42). Given the canonical status and even divine inspiration accorded to the Homeric epics *and* the fact that his poems contain many stories that were seen as difficult, objectionable, and even immoral, there developed many debates regarding the proper interpretation of Homer by pagans (most famously, of course, Plato). Some turned to allegorical interpretation in order to find moral and philosophical



meaning, while others advocated a principle of “use Homer to interpret Homer” where the plain meaning is difficult or objectionable.

Given Homer’s role in encyclical studies, Christian parents were faced with a difficult dilemma: abandon encyclical studies due to the “immoral” texts that formed the core of the curricula or adopt a more nuanced and progressive stance that allowed one’s children to continue their education. Part 2 (“The Christian *AGON* over Encyclical Studies in the First Four Centuries”), which is the heart of the book, presents numerous early Christian sources devoted to the strategies the early Christians used to navigate this problem. On one end of the spectrum is the *Didascalia Apostolorum*, which argues that all pagan literature is to be avoided entirely. The Bible should replace pagan literature and philosophy. If one wants entertaining stories, one can turn to the Book of Kings; if one craves philosophy and wisdom, turn to the prophets; and if one wants to hear about the beginning of the world, read Genesis. On the other end of the spectrum, however, are Clement, Origen, and the Cappadocians, who argued that Christians should not refrain from encyclical studies. Education cannot be avoided, and it prepares one for true wisdom, that is, Christian knowledge. These authors often espouse a strong theology of creation that affirms that God’s wisdom is scattered throughout the world and that truth, wisdom, and beauty can be found—albeit in a scattered and deficient form—throughout the pagan texts. Clement notes that as Paul saw the Law as a *pedagogue* for the Jewish people (Gal 3:24), so philosophy can be a *pedagogue* for the Greeks to prepare them for Christ. Origen too thinks that wisdom and truth can be found in pagan texts, and he advocates a process of *distinctio* that called upon students to discern and distinguish what was good and useful and what was bad and harmful in these texts. He gives the analogy of “Plundering the Egyptians” as biblical warrant for this process and argues that if Christians are rightly discerning they can take the silver and gold of the Egyptians (i.e., encyclical studies) and use it for building the Temple (i.e., preparing Christian theology). Similarly, Basil of Caesarea penned an essay, “To Adolescents,” where he encourages youths to accept what is good and useful in their education and reject the rest, to use their education as preparation for understanding the Bible and theology, and to be like bees who can “separate what is useful and beneficial . . . from what is evil . . . and out of place” (p. 179). Occupying something of middle position are those who shared the concerns of those Christians who rejected encyclical studies, but who also felt that they simply could not be avoided. For example, Tertullian had in his arsenal a plethora of Pauline texts that suggested an uncompromising opposition between revelation and “the wisdom of this world” (cf. 1 Cor 1–3; Col 2:8). There is, for Tertullian, an irreconcilable antithesis between revelation/Christianity and Greek literature. The Greek literature is filled with hidden forms of idolatry, and for this reason Tertullian argues that Christians should not take up the profession of a teacher of encyclical studies. Not only are they forced to teach about the Homeric gods and their myths, but they must also observe pagan festivals from which they receive tips to supplement their salary. Christian students, however, cannot avoid encyclical studies; students, further, are not obligated to commit themselves to the subject matter in the same way the teacher must.

Just as fascinating as the responses to this problem are the strategies and biblical texts the early Christians used to defend their response to the Homeric challenge. Those Christians who felt that encyclical studies were dangerous or idolatrous often pressed the Pauline contrast between divine wisdom and the wisdom of the Greeks (1 Cor 1–2) or raised the Pauline questions “what does righteousness have to do with lawlessness? . . . What harmony is there between Christ and Beliar?” (2 Cor 6:14–15). Those who made the argument for the necessity of encyclical training pointed to Paul’s own quotations of pagan authors (see Acts 17:28; 1 Cor 15:32; and Titus 1:12), pressed a strong creation theology (“the

earth and its fullness are the Lord's," Ps 24:1; 1 Cor 10:26), and pointed to Moses' education in the wisdom of the Egyptians (Acts 7:21–22).

Part 3 ("Looking Back to the New Testament") asks if the Homeric challenge regarding encyclical education is present within the NT texts. Sandnes notes that the issue "never came explicitly to the surface" (p. 275). Given that the rhetorical function of his letters articulates and affirms a new Christian identity for his converts, one should not be surprised that Paul's letters do not provide much evidence for a favorable stance toward participating in encyclical education. Paul does, however, on a few occasions quote pagan authors, and he urges the Philippians to distinguish between what is good and bad (Phil 4:8–9). By and large, however, "Paul fundamentally opposed a logic implying that Christian faith was the culmination of liberal studies and Greek philosophy in particular" (p. 276).

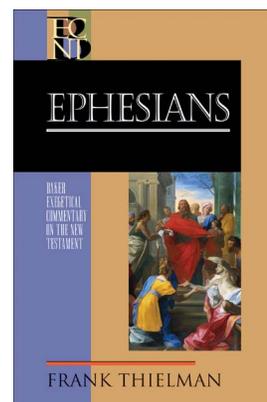
The Challenge of Homer makes an excellent contribution for the student of early Christianity on at least three counts. First, it provides a readable account of ancient education in antiquity. It introduces the role of teachers, how students learned to read and write, the core curriculum, whether girls were allowed to participate in encyclical studies, the relationship between education and the instillation of *paideia*, and many more issues. Second, it gives special attention to the importance of the Homeric epics in the student's education as well as the strategies employed to interpret Homer. Third, the greatest contribution of the book is the attention to the early Christian sources and their response to the Homeric challenge. While the book is necessarily repetitive (many of the responses and strategies are similar), Sandnes has provided the reader with a handy source-book and commentary on how the early Christians responded to the Homeric challenge.

Joshua W. Jipp
Emory University
Atlanta, Georgia, USA

Frank Thielman. *Ephesians*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 2010. xxii + 520 pp. \$44.99.

As the author of the commentary on Ephesians in the *Commentary on the New Testament Use of the Old Testament* (ed. G. K. Beale and D. A. Carson; Grand Rapids: Baker, 2007), this is Frank Thielman's second commentary on this NT letter. Thielman is a world-renowned expert in Pauline studies. He has also written a major volume on NT Theology. The BECNT series is one of the more helpful commentary series on the NT, and this volume is a welcome addition.

Thielman's introduction to this volume covers the standard critical questions and is helpful at numerous points. Thielman enthusiastically endorses the Pauline authorship of Ephesians, and his critique of the argument that this is a pseudonymous letter is particularly insightful. His discussion of the letter's purpose is especially detailed (pp. 19–28). Thielman suggests that Ephesians was written towards the end of Paul's imprisonment in Rome and was aimed at addressing a number of concerns within the Ephesian church. More specifically, Thielman suggests the church in Ephesus was plagued by disunity among Jewish and Gentile believers, challenges from the Imperial and Artemis cults, and was reabsorbing the pagan ideals they had left behind at conversion. Thielman argues that



Paul addresses these challenges facing the Ephesian church by reminding them of God's power and grace, God's plan to unite the cosmos, and their appropriate response to these theological truths. There is much to appreciate about Thielman's approach to this issue, though more work needs to be done in this area.

The format of this commentary follows that of others within this series. One of the strengths of this series is the attempt to demonstrate how each individual passage fits within the letter's overall rhetorical strategy. There is a sustained attempt throughout commentaries in this series to help the reader understand how each passage develops the author's argument and is related to what has come before and what follows. This series thus offers a valuable top-down *and* bottom-up analysis that guides the reader in not only appreciating the finer points of exegesis but also the "big-picture" of each NT text. Each major section of Ephesians is briefly discussed and placed within the context of the letter. Each passage within that section is then briefly introduced, followed by the author's translation of the Greek text and verse-by-verse exposition, a summary of the passage, and a final section addressing more technical concerns.

Perhaps the greatest strength of this commentary is its discussion of the use of the OT in the letter to the Ephesians. This is no doubt the result of Thielman's work in *Commentary on the New Testament Use of the Old Testament*. Thielman, for example, observes the presence of exodus/new exodus imagery (e.g., ἀπολύτρωσιν in Eph 1:7) in Eph 1:7–10 (pp. 56, 59–60). Thielman also rightly suggests the phrase τῶν διαθηκῶν τῆς ἐπαγγελίας ("the covenants of promise") in 2:12 refers primarily to the Abrahamic covenant and the new covenant (pp. 154–56). The salvation-historical movement that underlies 2:11–22 and the statement regarding the abrogation of the Mosaic law in 2:14–15 makes this the most viable reading of this particular phrase in v. 12 (cf. Rom 7:1–6; 2 Cor 3:1–18; Gal 3:6–18; 4:23–24). Thielman also fittingly concludes that the allusion to Isa 28:16 in Eph 2:20 (ἀκρογωνιαίου) suggests the temple described in 2:19–21 is to be associated with the eschatological temple populated by Jew and Gentile pictured in such texts as Isa 2:1–2; 66:19–23; Tob. 14:5–7; *1 En.* 90:29–34 (p. 184). I would question his conclusion that 2:19–22 depicts the "final fulfillment of Jewish eschatological expectations" because it would be more appropriate to describe the "new heavens and new earth" of Rev 21:1–22:7 as the ultimate fulfillment of these prophetic expectations and the temple of Eph 2:19–22 as an inaugural fulfillment. But his reading of this text deserves to be taken seriously in light of the presence of new creation imagery throughout this passage (cf. 2:1–3, 10, 15) and the presence of allusions to Isa 52:7; 57:19 in Eph 2:13, 17.

With the publication of this commentary, evangelicals concerned with understanding the letter to the Ephesians now have a number of excellent commentaries to choose from. For the graduate student or scholar seeking help with a detailed exegetical issue, this commentary (along with that of Hoehner, Best, and Lincoln) is certainly worth consulting and well deserves space on a bookshelf. Some pastor-teachers looking for guidance in preparing a sermon would also benefit from this commentary. However, in my opinion, the recent commentary by Clint Arnold (*Ephesians* [ZECNT 10; Grand Rapids: Zondervan, 2010]) is more suited to the needs of those engaged in sermon preparation and would be well paired with Peter T. O'Brien's volume on Ephesians in the Pillar NT Commentary series. Despite the relative brevity of Ephesians, it would likely take many years (and many more pages) for any scholar to produce a commentary capable of adequately meeting the needs of every possible reader on so theologically dense a letter as Ephesians. Nonetheless, if there is a drawback to this commentary worth highlighting it is

that its discussion of the contemporary appropriation of this letter's message is unfortunately limited. Despite this weakness, I would strongly recommend this commentary.

Mark D. Owens
University of Aberdeen
Aberdeen, Scotland, UK

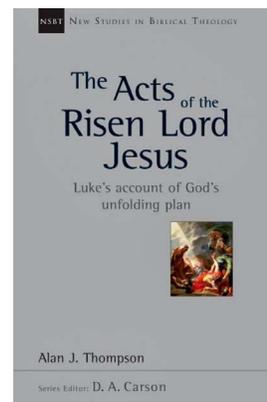
Alan J. Thompson. *The Acts of the Risen Lord Jesus: Luke's Account of God's Unfolding Plan*. New Studies in Biblical Theology 27. Downers Grove: IVP, 2011. 231 pp. \$24.00.

Alan Thompson's book on the theology of Acts is part of the New Studies in Biblical Theology series edited by Don Carson. It is a worthy addition to the series, representing biblical theology at its best. Thompson does not attempt to write an exhaustive study of the theology of Acts but focuses on themes that accord with Luke's own interests, writing in a lucid and engaging manner. Hence, this would be an ideal volume for any study on Acts or for a course on biblical theology.

According to Thompson, the book of Acts unfolds the fulfillment of God's saving purposes. Specifically, the sovereignty and kingdom of God take center stage in Acts. Thompson maintains that Acts is a book about the risen Christ, who exercises his reign at the right hand of the Father. Jesus is returning to complete God's sovereign purposes, but in the interval between the inauguration and consummation of the kingdom, he rules from heaven. The church faces suffering in the interval between the already and not-yet, but the word of the gospel continues to spread despite and even through such suffering. Thompson provides his own outline of Acts, modifying the idea that the summary statements of Acts (6:7; 9:31; 12:24; 16:5; 19:20) function as the major dividing points. He particularly questions finding a major dividing point in 6:7. But against Thompson, the Stephen speech is placed after the spread of the gospel in Jerusalem since it functions as the catalyst, even though it takes place in Jerusalem, for the progress of the gospel outside Jerusalem (8:4).

Acts emphasizes particularly the resurrection of Jesus Christ. Thompson rightly locates Ezek 37 as a key OT text for the hope of the resurrection. Israel is promised that she will return from exile, be cleansed from sin, receive the Spirit, be united as a nation, strengthened to keep God's commands, and live under the reign of a new David. Similar prophecies in some respects are found in Isa 26 and Dan 12. The resurrection of Jesus Christ, which Luke features as a historical reality, signifies the fulfillment of Israel's hope. The promises of the age to come have been realized in the resurrection of Jesus Christ. Jesus pours out the Spirit because he is risen and exalted (Acts 2:33). As the resurrected one he grants forgiveness and repentance to Israel (Acts 5:30–31). Thompson rightly argues that Luke has a theology of atonement against those who think that atonement is diminished in Luke and Acts. Still, the resurrection takes center stage, for it certifies the efficacy of Jesus' death and the fulfillment of God's promises.

Thompson argues that Jesus answers the disciples' question in Acts 1:6. The gift of the Spirit both in Acts and the OT is closely connected to the coming of the kingdom, and hence the reference to the Spirit doesn't veer off onto another topic. That Jesus answered the query of the disciples is also supported by



the reference to Israel in Jesus' reply. The witness in Jerusalem, Judea, and Samaria suggests that the promise of Israel's unification per Ezek 37 will be fulfilled. The references to the Spirit, witnesses, and the ends of the earth also pick up on prophecies from Isaiah (32:15; 43:12; 49:6). Since the proclamation will reach the ends of the earth, the restoration will transcend Israel and also include Gentiles in accord with Isaianic prophecy. The fulfillment theme is borne out by the day of Pentecost, for the arrival of Jews from all over the world in Jerusalem suggests that the promises of return from exile find their fulfillment here. The focus on the whole house of Israel in Acts 2 reverberates with Ezek 37, suggesting that the unification of God's people is becoming a reality (pp. 110–12). So too, the inclusion of Samaria (Acts 1:8; 8:4–25) also signals the unification of the northern and southern kingdom. I found Thompson's reflections here to be quite stimulating, for he ties Acts to OT texts in illuminating and persuasive ways.

The gift of the Holy Spirit fulfills OT promises (e.g., Isa 32:15; Joel 2:28). As Acts 2:33 indicates, the risen Lord pours out the Spirit on his people, showing that the Spirit's work is a consequence of Jesus' ministry, death, resurrection, and exaltation. The Spirit empowers the people of God to speak God's word and bear witness to the gospel. In contrast to the OT, now all of God's people prophesy, fulfilling Num 11:29. Thompson rightly argues that the Spirit does not only empower for ministry but also transforms God's people. The giving of the Spirit to Jews (Acts 2), Samaritans (ch. 8), Gentiles (chs. 10–11), and the Ephesian twelve (ch. 19) accents the oneness of the people of God.

Thompson insightfully links Acts 3–5 with chapters 6–7 in explicating the theology of the temple in Acts. He maintains that the Jerusalem temple points to Jesus and is replaced now that Jesus has come. Since Jesus is the risen Lord and the reigning Davidic king, the last days promised in Isa 2:1–4 have arrived. The healing of the lame man in the temple signifies the removal of temple boundaries, for the praise and leaping of the lame one fulfills the prophecy of Isa 35:6. Thompson has a short section here on the Christology of Acts. Perhaps more detail on Christology would have been helpful, and yet one cannot complain given the freshness of Thompson's work. He argues that Acts 4–5 portray the end of the old temple leadership. Jesus is now the cornerstone of the temple, and the apostles are the leaders and teachers of God's people in contrast to the leaders in the temple. Acts 3–5 prepares us for Acts 6–7, where Stephen defends himself from the OT, arguing that the temple is both relativized and replaced now that Jesus has come. Stephen does not criticize the building of the temple per se as some have said, but Acts 7:55–56 shows that God's glory and presence are now found in Jesus, pointing to the end of the temple.

Thompson also maintains that the law is no longer the direct authority for God's people. Due to the progress of redemptive history, the law is now fulfilled in Jesus (24:14; 25:8, 10; 26:22; 28:17), for he fulfills the hope of the Jews (23:6; 24:15; 26:6–7). The teaching of apostles, rather than the OT law, now functions as the authority for the people of God. Some have argued that the law continues to be binding for the church, but the episode with Cornelius clearly shows that food laws are no longer required (10:1–11:18). In the same way, the stipulation that one must be circumcised to be saved is rejected (ch. 15). Salvation is by grace through faith, not via the law. Interpreting the four requirements in the decree has always been controversial. Thompson is persuaded by Witherington's reading. The stipulations of the decree are not just temporary restrictions but are considered to be necessary and summarize the teaching of the apostles and elders in Jerusalem. Hence, according to Thompson, they refer to practices related to pagan idolatry. Acts 15 teaches, then, that the law is not required for salvation but new converts must avoid idolatry. Such a reading is certainly attractive and represents a possible reading of the text. In any case, Paul's circumcision of Timothy (16:3) and conformity to the Jewish law (ch.

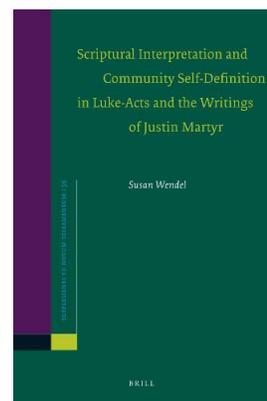
21) does not contradict the message that believers are free from the law. Luke shows that Paul was not opposed to Jews keeping the law for cultural reasons and that Paul himself was sensitive for the sake of mission to the cultural situation that he occupied.

We can be grateful to Thompson for a profound, convincing, and delightful work on the theology of Acts. It is a much needed work, for there are few theologies of Acts written, and I can't think of one that is more accessible and faithful.

Thomas R. Schreiner
The Southern Baptist Theological Seminary
Louisville, Kentucky, USA

Susan Wendel. *Scriptural Interpretation and Community Self-Definition in Luke-Acts and the Writings of Justin Martyr*. Supplements to Novum Testamentum 139. Leiden: Brill, 2011. viii + 337 pp. \$169.00.

One of the paradoxes of the history of early Christianity is the transition that took place whereby the majority of Jesus-believers came to be comprised of non-Jewish ethnicity. Even more remarkable is the claim made by some Christians that non-Jewish followers of Jesus represent the true people of God to whom belong Israel's sacred writings. In this study Wendel compares and contrasts the appropriation of Israel's Scriptures in Luke-Acts and the writings of Justin and asks: "How was it possible for a group of non-Jews to lay claim to the sacred texts of Jews and use these scriptures to define their community?" (p. 2). Her book answers this question in a twofold way by exploring Luke's and Justin's "presentation of Christ-believers as authoritative interpreters of the Jewish Scriptures and their portrayal of Christ-believers as recipients of the promises therein" (p. 3).



Part One ("Authoritative Scriptural Interpretation and Group Identity") situates the argumentative strategies of Luke and Justin within the common Jewish practice of using scriptural exegesis as a means of revelation. The practice of revelatory scriptural exegesis was used as a means of defining Jewish group identity (ch. 1, "Early Jewish Exegetes and Community Identity"). Thus, Second Temple Jewish authors "demonstrate the belief that scriptural exegesis was a divinely inspired activity that stood in continuity with classical prophetic traditions" (p. 43). Jewish groups thereby began to articulate and defend their identity by using various strategies to portray their group or their leader as in possession of special knowledge or attributes that secured their authoritative exegesis of the biblical texts (e.g., Dan 9; 11–12; 1 Enoch 85–90; CD 2–6).

Like these Jewish groups, Luke and Justin use similar strategies to present Christ-believers as the divinely inspired interpreters of Israel's Scriptures. For both, the interpretation of Israel's sacred texts comprises an essential element of the message about Christ (ch. 2, "Exegesis in the Writings of Luke and Justin"). Perhaps the most striking similarity between Luke and Justin is their description of the risen Christ appearing to his disciples, explaining how he is the focal point of the writings and commissioning them to engage in christological scriptural exegesis in their mission (Luke 24:25–27, 44–47; Justin, *1 Apol.* 49:5; 50:12). Believers in Christ possess special exegetical privilege as their scriptural interpretation is mediated to them through the revelation of the risen Christ. There are, however, significant differences

between Luke and Justin. Luke presents the apostles as prophetic interpreters of Israel's Scriptures who declare to the Jews how the events concerning Jesus fulfill their Scriptures. Thus, the story of Jesus extends the biblical story concerning Israel. There is, then, a strong prophetic continuity between the Jewish scriptures and the events surrounding Jesus (e.g., Luke 4:25–27; Acts 7:22–53). For Justin, however, Christ is the pre-existent *Logos* who directly inspires the Jewish writings as predictions that he then teaches and fulfills when he becomes incarnate (e.g., *1 Apol.* 36:1–3; 38:1–8). The Jewish writings were never really about the Jewish people, then, “as much as they record the utterances and deeds of the *Logos* that also presage his incarnation” (p. 119).

Chapter 3 (“Competing for Identity within a Greco-Roman Milieu”) notes that Justin uses the apologetic strategy of appealing to the Jewish Scriptures as an ancient, superior form of knowledge in order to present “the exegesis of Christ-believers as a form of philosophical inquiry that rivals Greco-Roman philosophy” (p. 151). Unlike Justin, Luke does not appeal to the Jewish writings to legitimate Christianity within the Greco-Roman world. The Mosaic law is not set forth as superior legislation, but serves rather a prophetic function that testifies to the authority of Moses, who bestows “living oracles” to Israel (p. 144). Luke is less concerned, then, with presenting his movement to the outside world and more occupied in narrating “a competition between Christ-believers and other Jews for primacy over the same sacred texts” (p. 151).

Chapter 4 demonstrates that Luke and Justin portray their community's scriptural exegesis as a divinely-enabled eschatological gift that presents their group as having sole authority to interpret the Jewish scriptures. In Acts, the “witnesses” take on the role of the Isaianic Servant (cf. Isa 42:6–7; 49:6) who brings illumination to Jews and Gentiles through their revelatory interpretation of the scriptures (e.g., Acts 9:15; 13:46–47; 26:12–13). Conversely, Luke uses Israel's Scriptures to justify the judgment of those who reject the scriptural exposition of the Christians (e.g., Isa 6:9–10; Acts 28:25–27). Justin presents the apostles' preaching as the fulfillment of eschatological promises by portraying those who respond to their message as recipients of a better, new covenant and “as participants in the eschatological pilgrimage described in Isaiah 2 (cf. Micah 4)” (p. 171; cf. *Dial.* 122.3–5; *1 Apol.* 39:1–3). As Luke appeals to Isa 6:9–10 to justify Jewish unbelief, so Justin appeals to Isa 65:1–3 to explain the Jews' inability to recognize Christ as the fulfillment of their Scriptures (*1 Apol.* 49:1–5). An important contrast, however, should be noted: whereas Luke describes the rejection of the message by *some Jews* (e.g., Acts 13:27–28), Justin “makes a global statement about the misperception and culpability of *all Jews everywhere*” (p. 187; e.g., *1 Apol.* 31.5–8). Again, where there is prophetic continuity in using Israel's Scriptures to explain some Jews' rejection by Luke-Acts, Justin uses the prophetic oracles as global statements of judgment against the entire Jewish people.

In her final chapter (“Whose Promises Are They?”), Wendel explores how Luke and Justin portray Christians as recipients and heirs of the scriptural promises through a comparison of their treatment of the fulfillment of the Abrahamic promises, the Isaianic promises, and the promised descent of the Spirit. Wendel argues that whereas “Justin portrays all Christ-believers . . . as recipients of the promises that God originally made to Israel, Luke depicts only Christ-believing Jews as heirs to these promises” (p. 214). So, for example, Gentile believers do not inherit the promises God made to the seed of Abraham; rather, they simply share in the aspect of the promise that declared that “all the families of the earth” would be blessed through Abraham's seed (cf. Acts 3:25–26). Thus, while Gentile believers benefit from the scriptural promises made to the Jews, they are not the heirs of the promises that were made to and for the Jews. For Justin, however, Christians are “the true Israel,” and as God's new covenant people,

they inherit all of the promises made to Israel. While both agree that only Christ-believers are the beneficiaries of the promises, Luke portrays only Jewish Christians as the heirs of the promises made to *Israel* and Gentile Christians as heirs of those made to *the nations*.

Wendel's study is impressively researched, clearly written, and exegetically sound (though unsurprising). It nicely demonstrates the value of comparative studies. Long quotations from Luke-Acts and Justin allow the reader to participate easily in comparing and contrasting the writings. Wendel convincingly proves the similarities between the strategies used by Luke and Justin to present Christ-believers as the divinely inspired interpreters and heirs of the Jewish Scriptures. Perhaps of greater interest, however, are the differences she exposes. Whereas Luke-Acts manifests scriptural prophetic continuity between the Jewish people and Christ-believers, Justin dispossesses the Jews of their writings and the promises made to them (save the prophetic judgment oracles!). Though she does not draw out the implication as strongly as I had hoped (but see pp. 7–12), the differences between Luke-Acts and Justin cast in doubt the argument often made, and now in vogue (cf. Richard Pervo, Laura Nasrallah, and Shelley Matthews), that Acts is a second-century text based on its similarities to Justin and second-century Christian apologists. When compared with Justin, Luke appears to be writing at a time when there was greater continuity between "Christianity" and "Judaism."

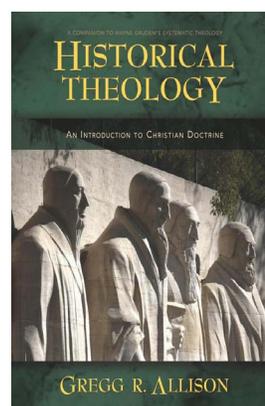
Joshua W. Jipp
Emory University
Atlanta, Georgia, USA

HISTORY AND HISTORICAL THEOLOGY

Gregg R. Allison. *Historical Theology: An Introduction to Christian Doctrine*. Grand Rapids: Zondervan, 2011. 778 pp. \$44.99.

Evangelicals are periodically accused of caring more about trends and technique than theology. And, if we are honest, the accusation stings because it often sticks. Pragmatic considerations frequently trump theological formation in local churches, parachurch ministries, and even seminary curricula. We all know pastors who scoop up every new leadership book that comes along, but cannot recall the last time they read a serious theology book. Regrettably, the same could also be said of evangelical professors in some disciplines.

Fortunately, a growing number of evangelicals seem to care a great deal about theology. Membership in the Evangelical Theological Society is at an all-time high (not counting the hundreds of evangelical scholars in other groups such as the American Academy of Religion, the Society of Biblical Literature, the American Society of Church History, etc.). Seminaries, divinity schools, and universities annually graduate dozens of young evangelical scholars with research doctorates in theology and related disciplines. Organizations such as the Society for the Advancement of Ecclesial Theology are promoting a wedding of theological depth with pastoral ministry, while groups such as The Gospel Coalition (which publishes *Themelios*) are advancing an unapologetically confessional, pan-evangelical agenda.



If evangelicals are to continue recovering a commitment to robust theology, we will need to make sure that we do so in continuity with the wider Christian intellectual tradition. This is where historical theology comes into the picture. There are many good historical theological resources available, but evangelicals will find few as helpful, at least for initial research, as Gregg Allison's *Historical Theology: An Introduction to Christian Doctrine*. Allison is professor of Christian theology at The Southern Baptist Theological Seminary. Over the years, he has taught courses in systematic theology and church history, essential prerequisites for writing a good historical theology textbook. And this is a very good historical theology textbook.

Historical Theology is a companion volume to Wayne Grudem's very popular *Systematic Theology: An Introduction to Biblical Doctrine*; Grudem was Allison's doctoral supervisor at Trinity Evangelical Divinity School. Allison begins with an introductory chapter that defines historical theology, discusses various ways that studying the discipline benefits evangelicals, and situates historical theology in relation to other theological disciplines. Concerning the latter, he argues that historical theology plays a "ministerial" rather than "magisterial" role, helping to aid believers in moving from exegetical, biblical, and systematic theologies to thoughtful practical theology (pp. 32–33). After the opening chapter, Allison's format generally follows that of Grudem's textbook, though some topics are omitted or condensed into a single chapter (pp. 19–20). Allison begins each chapter by using Grudem's definition of the doctrine(s) under consideration. The connection with Grudem should help guarantee a wide readership for Allison.

The structure of *Historical Theology* is one of the book's distinguishing aspects. Because this volume is meant to be read in conjunction with a systematic theology textbook, it is structured according to the traditional theological loci and related subtopics. This differs from most historical theology textbooks, which follow church history surveys and tend to be structured around a mostly chronological narrative. While the structure will likely bug some church historians (they always have Pelikan), theologians and pastors will probably find the format very helpful for lecture or sermon preparation and other research. Another useful feature of Allison's textbook is the substantial glossary of terms and figures; students and pastors in particular will appreciate the ability to flip to the glossary to remind themselves of the difference between Gregory the Great and Gregory of Nazianzus.

Within the chapters themselves, Allison develops each topic chronologically, moving from the Patristic era to the Modern period. He focuses upon major figures and themes, with periodic primary source selections included in the text. Understandably, the period(s) that most influenced the development of a particular doctrine receives the greatest treatment within each chapter. For example, the chapter on the Trinity devotes most of its attention to the Patristic era, while the chapter on creation is heavily weighted toward developments in the past two hundred years.

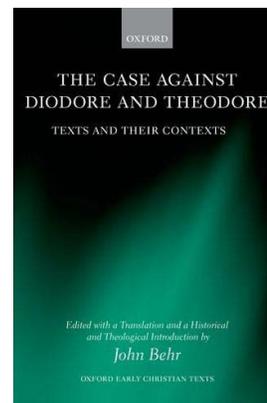
The overall tone of the book is what might be called "evangelical neutrality" (Allison writes from an evangelical perspective for a primarily evangelical audience), but for the most part he sticks to description rather than prescription. This is especially true of those topics debated among evangelicals such as the finer points of ecclesiology and eschatology. When Allison is prescriptive, he is always gracious and, arguably, at his best. For example, his chapters related to the doctrine of Scripture are, in my opinion, the strongest in the book; I was not surprised to learn that his dissertation is devoted to the clarity of Scripture. Hopefully, Allison will eventually develop some of this material into a constructive monograph on that important topic.

As with any textbook, scholars will quibble over some of the particulars (the treatment of canonization underplays the role of church tradition in the process) or gripe that a given thinker was not included (Thomas Torrance comes to my mind). Nevertheless, evangelical readers should appreciate this very helpful work, especially in light of the overall breadth of figures and movements with whom Allison engages. Non-evangelicals will appreciate Allison's generous tone, even when they disagree with his interpretations. In my opinion, there is no better single-volume historical theology textbook written from an evangelical perspective. It deserves wide adoption in seminary classes and would make a worthy addition to local church libraries. Pastors would benefit greatly from reading through *Historical Theology*; it will also be a helpful reference resource for sermon preparation and other teaching.

Nathan A. Finn
Southeastern Baptist Theological Seminary
Wake Forest, North Carolina, USA

John Behr, ed. *The Case against Diodore and Theodore: Texts and Their Contexts*. Oxford Early Christian Texts. Oxford: Oxford University Press, 2011. xix + 526 pp. £140.00/\$265.00.

Preparing new critical editions and translations of ancient texts is among the least appreciated but most important and difficult scholarly tasks. Undoubtedly a great deal of labor has gone into the present volume, and it stands as a significant contribution to our understanding of the christological debates of the fifth and sixth centuries. Including sources extant in Greek, Latin, Syriac, and Armenian, Father John Behr has here provided the first comprehensive collection of the fragments from Diodore of Tarsus and Theodore of Mopsuestia that were used against them and in their defense during the controversy over their legacy. Moreover, accompanying the original texts is a fine English translation, making these primary documents accessible to those whose linguistic capabilities fall somewhat short of Behr's own talents.



The fragments from Diodore and Theodore are preceded by a detailed introduction of some 150 pages outlining the careers, theology, and reception of the two early exegetes. Much of the material in these chapters helpfully sets up the texts that follow. One of Behr's apparent intentions in his first chapter is to marginalize these two thinkers as standing outside of the larger Patristic, and especially Nicene, tradition. In Behr's understanding, the problem with Diodore and Theodore was that "they treated the Old Testament as a distinct *historia* from the New, and consequentially 'the man' as a distinct subject from the Word" (p. 45), in contrast to the basic Nicene approach, as exemplified in Gregory of Nyssa, of seeing the person of Christ and indeed all of Scripture, through the lens of the passion. Behr is surely right to note the idiosyncrasy of these two thinkers. However, one does not have to sympathize with Diodore and Theodore's theology or exegesis to wonder if he assumes a more uniform version of the "Nicene Faith" than actually existed in the fourth century. It might instead be the case that they were drawing out trajectories present in earlier Nicene authors, as suggested, in fact, by Behr's next chapter in which he traces Diodore's thought to his precursors Marcellus and Eustathius of Antioch. Nevertheless, this theological background is helpful in so far as it goes, though the absence of a detailed overview of

the christological vocabulary used by Diodore and Theodore seems like an odd omission, particularly since this is especially confusing territory and was central to the controversy over their legacies.

The fragments of Diodore and Theodore are included together in this volume not simply because of Diodore's obvious influence upon his student, but also because they were jointly condemned in antiquity, and their works were often confused with one another. The reaction to Diodore began in his own lifetime, perhaps as early as the Council of Alexandria in 362, and erupted into open conflict in the mid- to late 370s. Renewed controversy began following the Council of Ephesus in 431 when it became apparent that Theodore's Christology paralleled that of the condemned Nestorius. Nevertheless, it was not until the Second Council of Constantinople in 553 that Theodore, and implicitly Diodore as well, finally received conciliar condemnation as a result of the so-called Three Chapters Controversy. As Behr notes, Theodore, despite his condemnation, continued to be hugely influential in the Nestorian church of the East and experienced a comeback among scholars in the nineteenth and twentieth centuries when his theology and exegesis seemed to be more amenable to modern sensibilities.

The textual history of the fragments contained in this volume is complex, and Behr helpfully attempts to untangle it. The sources from which he has drawn for the present volume include, among others, Eutharius of Tyana, Timothy Aelurus, Severus of Antioch, Leontius of Byzantium, Emperor Justinian, Facundus of Hermiane (who wrote in defense of Theodore), and the acta from Second Council of Constantinople. There are clear dependencies of these sources upon one another, or upon some common source. Parting from the conclusions of Marcel Richard, Behr argues that serving as a common source for these authors was a threefold florilegium consisting of texts from Diodore, Theodore, and Nestorius, and that this collection was put together by Cyril of Alexandria himself during the Nestorian controversy and its aftermath. Behr's reconstruction is a plausible one. The main problem with it, as far as I can see, is that, according to his theory, Cyril correctly noted the authorship of all the fragments in his florilegium, but when he came to write his works against Theodore and Diodore, he misattributed several Diodorean fragments to Theodore, ignoring the ascriptions in his own previously composed florilegium. Still, Behr's hypothesis is the best explanation yet offered for the relationship of these various fragments.

The text is well presented, as would be expected for a volume of this price, and I found only a few typographical errors. The English translation is faithful to the original and reads well. I found only one translation error. On page 320, in fragment JT 9, the phrase *tēn te diairesin tōn physeōn* was inadvertently omitted from the translation. These minor errors do not detract from the value of this fine edition. Theological libraries should not be without a copy, as it will prove indispensable to future research on Diodore and Theodore.

Matthew R. Crawford
Wales Evangelical School of Theology
Bridgend, Wales, UK

Paul C. Gutjahr. *Charles Hodge: Guardian of American Orthodoxy*. New York: Oxford University Press, 2011. xxxviii + 395 pages. \$74.00.

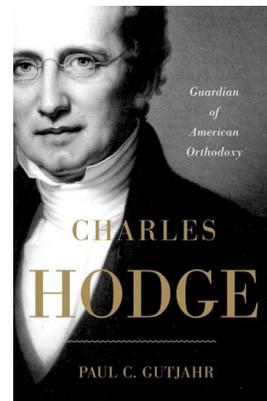
It has been fashionable for so long for modern writers to portray Charles Hodge (1797–1878) as an antediluvian in theology, hopelessly wedded to the Scottish Common Sense view of the world, tethered to the theology of the Genevan Francis Turretin (1623–1687), and source of the protestation that Princeton Seminary had never had a novel idea, that the prospect of a new Hodge biography raised for this reader the sense that this iconic theologian would now take even more “lumps.” But happily, such expectations were disappointed.

Gutjahr, associate professor of English and American Studies at Indiana University, spent a long decade with the writings, papers, and correspondence of Hodge, professor at Princeton Seminary from 1822 until his death. Gutjahr has given us a critical and yet deeply sympathetic biography that will finally displace the well-loved but dated *Life of Charles Hodge* produced in 1880 by his oldest son, A. A. Hodge. That biography has been kept constantly in print across recent decades (the latest reprint appeared in 2010). This fact, rather than discouraging Gutjahr, must surely have encouraged him to believe that there is a potential readership that would take up his attempt at a biography as they had and have that of Charles Hodge’s oldest son.

I am certain that the earlier biographer understood the nuances of his father’s theological position better than has his modern counterpart. Yet I am just as certain that Gutjahr has depicted the Princeton theologian in his nineteenth-century historical, social, and theological context in a way superior to that of A. A. Hodge’s *Life*. It could hardly be otherwise. Hodge the younger was himself a theologian of renown and his father’s successor at Princeton; as an “insider” he would have a privileged understanding of his father’s theological thought not available to others. Yet the dust of the theological controversies and sectional tensions of the nineteenth century had not settled at the time of Hodge’s passing in 1878, and thus his son, writing in the immediate aftermath of this bereavement, cannot have been expected to interpret the scene before him in a definitive way. The Old School-New School Presbyterian division of 1837 and eventual reunion of 1869, the pre-Civil War agitation over proposals for the abolition of slavery, the bloody Civil War era, and the rise of Darwinism were all issues still needing more time to yield their meaning at Hodge’s 1878 passing. There was certainly more sifting to be done in due course.

And yet, having credited Hodge’s first biographer with superior theological insight, it is necessary to say that the one who reads Gutjahr’s account of Hodge’s 1823–24 study at Paris, Halle, and Berlin (chs. 17–19) as laying the foundation of Hodge’s subsequent masterful grasp of European theological trends, or his controversies with the New England Transcendentalists (ch. 36) or with the theologians of Yale and Andover (ch. 38) will understand and appreciate the skill that Gutjahr—considered an intellectual historian—has brought to his task. These chapters wonderfully illuminate aspects of Hodge’s career that have required further explication.

In many respects, this new biography forces a change in perceptions of Hodge I had long held. It is widely known that Hodge could find no biblical prohibition against slave-owning; he kept domestic slaves himself in the pre-Civil War period. But Gutjahr shows that Hodge, a man who disliked change, gradually grew in an ability to distinguish between the kind of paternalistic domestic slavery he himself had practiced (he had after all encouraged literacy and church-going for his slaves) and the system



of slavery practiced in the cotton states that positively oppressed slaves and positively hindered their preparation for eventual emancipation. Thus, Hodge overcame his earlier diffidence and supported Lincoln's Emancipation Proclamation in 1862. Again, it is widely known that Hodge disapproved of theological trends at work amongst New School Presbyterians in the years leading up to the 1837 expulsion of this body from the Presbyterian General Assembly. But Gutjahr shows us that Hodge not only opposed the methods used by the Old School to secure this expulsion, but forewarned Old School leaders that these methods would certainly lead to calamity (which they did). Finally, though we all know about the predictable conservatism of the Princetonians, we can stand amazed at the fact that a primary motive for the founding of a second Presbyterian seminary at Allegheny, Pennsylvania was the dissatisfaction of Old School conservatives with the peace-loving moderation of the Princetonians. Hodge called those to his theological right the "Ultras." Gutjahr thus highlights the complexities of Hodge's career.

There are also surprises in Gutjahr's account. The primary reason for the long delay in the release of Hodge's three-volume *Systematic Theology* until 1872? The directors of the seminary had earlier feared that Hodge's lectures, if available in print, would take away a strong incentive for students to enroll at Princeton to hear Hodge lecture! He was the seminary's "marquee player." Hodge's celebrated writings on Darwinism, far from being written in the immediate aftermath of the 1859 release of Darwin's *Origin of Species* were actually composed after the completion of the *Systematic Theology*, with Hodge in his mid-seventies. No resting on his oars for the aged Hodge!

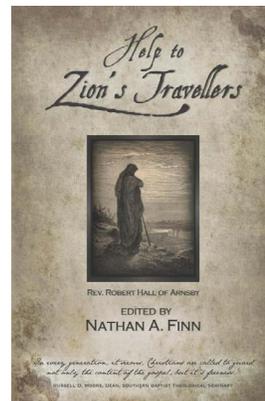
In a concluding epilogue, Gutjahr explores the prickly subject of the Hodge legacy. He notes the Princeton tendency to rely on family dynasties (the Hodges were not alone in this respect; the Alexanders had earlier beaten the path). He notes that following the reunion of Old and New School Presbyterians in 1869, Hodge and Princeton had gradually grown estranged after well-intentioned efforts to co-publish a journal in tandem with Union Seminary, New York. He portrays Princeton at the "fin de siècle" as increasingly isolated in its theology—all the while still known for its very considerable rigor. As portrayed, the eventual division at Princeton Seminary in 1929 is the predictable outcome of a seminary that in resisting the theological trends of its age made itself vulnerable to forced reorganization by its parent denomination, which, in spite of Princeton, reflected those very trends.

Read Paul Gutjahr's portrait of Hodge! It is massively researched, yet stirring reading. It is empathetic towards its subject, yet never cloying. If not a theological history, it is an intellectual history. May it lead to fresh attention to this great theologian of the nineteenth century and his many writings, more of which should still be in print.

Kenneth J. Stewart
Covenant College
Lookout Mountain, Georgia, USA

Robert Hall. *Help to Zion's Travellers*. Updated ed. Edited and introduced by Nathan A. Finn. Memphis: Borderstone, 2011. lxix + 260 pp. \$24.95.

Although William Carey is most widely known today, several other Baptist pastors were also influential in the early stages of the modern missionary movement. A host of men such as Andrew Fuller, John Sutcliff, Robert Hall Jr., John Ryland Jr., and Samuel Pearce each contributed to the fledgling Baptist Missionary Society (BMS). All of these men, however, looked to one man with admiration: Robert Hall Sr. In his introductory essay, Nathan Finn argues that Hall was an important influence upon the younger generation of ministers in Northamptonshire who were the actual founders of the BMS. Hall influenced these men by his personal encouragement, preaching, and leadership within the Northamptonshire Association. But above all, it was his exposition of an Edwardsean evangelical Calvinism in *Help to Zion's Travellers* that made a lasting impact upon those who launched the modern missionary movement.



Andrew Fuller's *Gospel Worthy of All Acceptation* is often credited as the pipeline that brought the evangelical Calvinism of the New England Puritan divine Jonathan Edwards into the mainstream of British Baptist life. Finn, however, reminds us that it was actually Hall who introduced Edward's *The Freedom of the Will* to Fuller. It was Fuller's utilization of Edwards's distinction between moral and natural ability in *The Freedom of the Will* that was foundational to his *Gospel Worthy of All Acceptation*, which in turn directly fueled the missionary movement. Thus, Hall's *Help to Zion's Travellers* was actually the first entrée of Edwardsean thought into eighteenth-century Baptist life.

We are deeply indebted to Finn for introducing a new generation to Hall and his classic work *Help to Zion's Travellers* (originally published in 1781). Hall's contributions to the explosion of global missions in the past two centuries deserve to be remembered. This edition is a worthy memorial to a worthy man, but it is much more. The introductory essay alone is worth the book's price as it clearly and succinctly sets both the historical and theological context of eighteenth-century Baptist life that led to the rise of the modern missionary movement. The relatively unknown Hall is rightly demonstrated as a key influence on the more famous men in the pantheon of early Baptist missions.

But even more importantly, the text of *Help to Zion's Travellers* is a timeless exposition of evangelical Calvinism. Originally a sermon based on Isa 57:14, *Help to Zion's Travellers* was expanded into book form in order to, as the subtitle indicates, "Remove Various Stumbling Blocks out of the Way, Relating to Doctrinal, Experimental [i.e., Experiential] and Practical Religion." These three major areas of potential stumbling form the structure of the work. Hall addresses doctrinal difficulties in Part I, experimental difficulties in Part II, and practical difficulties in Part III. His approach highlights his desire to strip away the difficulties brought on by certain accretions to historic Calvinism. In the words of Hall Jr., his father's purpose was "to disengage it [Calvinism] from certain excrescences, which he considered as weakening its evidence and impairing its beauty" (p. xxxii). The difficulties, thus, were not inherent in Calvinism itself, but rather in the "certain excrescences" of the High Calvinists of Hall's day that had grown like warts on the face of Calvinism proper. In *Help to Zion's Travellers*, Hall utilizes the scalpel of Scripture with surgical precision and restores the previously distorted beauty of Calvinism.

Hall begins in Part I by expounding certain doctrines of the Christian faith that have proven to be a stumbling block to some. Among these are the deity of Christ, the love of God, election, union

with Christ, and the atonement. For each of these doctrines, specific objections are answered, either to their truthfulness or common misunderstandings. In Part II, Hall addresses experimental difficulties for “Zion’s travellers” including the new birth, indwelling sin, and views of providence. Most significant, perhaps, is the break with the High Calvinism of his day as seen in the chapter “A Sinner’s Warrant to Apply to Christ,” where Hall asserts the right and responsibility of all sinners to believe on the Lord Jesus Christ. Compelling sinners to examine themselves before trusting Christ is “injudicious,” according to Hall (p. 119). The High Calvinists had used this exact teaching to free themselves from the responsibility of calling sinners to faith in Christ unless there was some evidence that the Spirit of God was already at work within them. Hall rejects this teaching as unbiblical.

In the final section of *Help to Zion’s Travellers* (Part III), Hall treats such practical difficulties as the sins of professors, the enmity of the world, and the errors of false religionists. It is in the final chapter that Hall levels his most devastating attack upon the High Calvinism of his day. Utilizing Edwards’ distinction between natural and moral ability/inability, Hall is able to provide relief to those plagued by the idea that God would hold men morally accountable for what they were physically unable to perform. Hall specifically refers to this error when he says that, according to this view, “God might as justly punish slowly moving animals for deficiency in swiftness, and those for not flying who have now wings, . . . as to punish men for not doing what they cannot possibly accomplish” (p. 228). Hall then expounds upon the “distinction between natural and moral inability” as the solution for the apparent injustice of God in the doctrine of the High Calvinists (pp. 229–60). Maintaining this distinction, Hall believes, demonstrates the equity of God’s judgment (pp. 254–55), the necessity of the work of the Holy Spirit (p. 255), the infinitely great and absolutely free nature of sovereign grace (pp. 255–56), the consistency of the biblical commands to repentance and faith (pp. 256–57), and the comfort available to seeking souls and genuine believers (pp. 257–58).

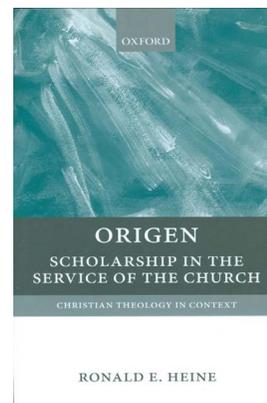
Given the content of the introduction and the book itself, this new edition of *Help to Zion’s Travellers* is a welcome publication for both historical and theological reasons. First, from a historical perspective this work restores Robert Hall Sr. to a rightful position of prominence and influence among the group of Northamptonshire Association pastors who initiated the Baptist Missionary Society. Hall is clearly demonstrated to be the first conduit of Edwardsean thought into the community of Baptists who formed the Baptist Missionary Society. But this modern edition also serves as a theological reminder that pure Evangelical Calvinism is no hindrance to the task of missions. In fact, at its best it is the fuel for the primary mission of the church. Nevertheless, wherever true Calvinism exists, the threat of High Calvinism remains ever present. Therefore, those who espouse Calvinism must remain vigilant, always ready to excise any deformity that would hinder the free and faithful proclamation of the gospel to all without distinction.

Steve Weaver

The Andrew Fuller Center for Baptist Studies; The Southern Baptist Theological Seminary
Louisville, Kentucky, USA

Ronald E. Heine. *Origen: Scholarship in the Service of the Church*. Christian Theology in Context. New York: Oxford University Press, 2010. xii + 275 pp. \$29.95.

Ronald Heine is perhaps known to many through his translations of Origen's commentaries and homilies, but this translation work has always been part of a wider effort to display the nature and reading practices of Scripture in the early church. Heine's new book, *Origen: Scholarship in the Service of the Church*, is part of the ongoing Christian Theology in Context series, a project aimed at viewing influential Christian thinkers within their economic, political, social, and philosophical contexts (p. ii). Therefore, the argument of Heine's book is consistent with the aims of this series: Origen is best understood within his particular social and theological contexts. Heine has grown dissatisfied with the tendency in scholarship to lean heavily on Origen's early and "convenient" work *On First Principles* since "new situations brought new problems for Origen, and these new problems caused him to turn his attention in new directions, and sometimes, even to rethink old positions" (p. viii). He therefore treats Origen's Alexandrian and Caesarean works separately, not "throwing their contents into one bowl and stirring them together to give a homogenized view of his thought. It is in this rigorous separation of his works into their two settings with their unique contexts that this study differs from preceding books on Origen" (pp. vii–viii).



Heine's approach through the bulk of the book follows a consistent threefold pattern: he identifies a cultural/theological problem encountered by Origen, which in turn provides the impetus behind one of his published works, resulting in an articulation of a given doctrinal topic. Heine divides the book into ten chapters: six on Alexandria and four on Caesarea. He begins by situating Origen in his Alexandrian cultural and economic context to show how this milieu informed his work as a commentator and theologian (p. 23). He shows how problems arose early in the Alexandrian church in its battle with Monarchian and Gnostic teachings. Heine carefully analyzes how Origen's *Commentary on John* was undertaken to refute both of these heresies and how his trinitarian and christological thought took shape by way of such interaction. Heine stresses throughout the book that Origen, like other patristic authors, wrote commentaries not to explain what Scripture meant to its first audience but to solve problems in the church (pp. viii, 85, 158, 201).

A great example of this arises later in the book when Heine shows how Origen's OT commentaries were undertaken to address the strain between Church and Synagogue in third-century Caesarea. In his *Commentary on the Song of Songs*, Origen identifies the "bride" as the Church because the church has interpreted the OT correctly in light of Christ. His exegesis emphasizes how the "daughters of Jerusalem" (Jews) vilify the "bride" (Gentile church), thus intentionally bringing to the forefront the continual strain Origen felt in Caesarea (pp. 212–13). Alternatively, Origen's increased interaction with Jews in Caesarea forced him to reflect on Israel's future through his exegesis of Rom 11, a topic to which Heine gives a great deal of attention. While he notes how Origen viewed the Jews as obstinate, he still regarded them as heirs to God's promises and envisions their ultimate salvation. Origen believed that Israel has fallen, but not irretrievably, and they will at some point in the future find salvation based on faith in Christ (pp. 202–5).

While Heine admits that this language is congruent with Origen's teaching of the *apokatastasis* (restoration) found in *On First Principles*—"the end will be like the beginning"—he is not convinced

that Origen's latest writings reveal such a consistent, universalist eschatology. Through analyzing these later works, most notably the *Commentary on Matthew*, Heine argues, "some cracks appear to have been developing in the system he had created in Alexandria" (p. 218). Arguing against the "tenuous" interpretations of R. P. C. Hanson, Heine brings to the forefront several passages where Origen asserts a limit to God's patience and a greater degree of exclusivity in salvation (pp. 242–52). Although Heine admits that Origen seems to reiterate his Alexandrian eschatology in the Caesarean work *Against Celsus* (pp. 252–56), he nevertheless wants his readers to proceed with caution. Heine observes, "There is a basis for thinking that in his later life Origen did think there were limitations on the redemptive work of God. It seems to me a defensible, but not an unquestionable, conclusion that in Caesarea Origen was in the process of rethinking his view of the ultimate salvation or restoration of all beings" (p. 256).

In addition to Heine's careful and sophisticated insights into the major doctrinal loci in Origen, he also gives the reader interesting details about Origen's life and thought that is perhaps lacking in other works. For instance, Heine offers a reasoned assumption as to the influential area of Alexandria Origen may have resided (pp. 20–21), the influence of other second century texts on him (e.g., *Epistle of Barnabas* and *Shepherd of Hermas*, pp. 34–46), the political context of his "slip away to Caesarea" (pp. 87–89), his appraisal of the church at Rome (pp. 99–100), the frustration he experienced with the sinful state of the church at Caesarea (pp. 181–83), and the conclusion that a large portion of his written corpus produced at Caesarea were simply lectures to his students that were transcribed by shorthand writers provided by his longtime patron Ambrose (p. 190).

Heine's work is a welcome addition to Origen Studies and the wider field of Patristic scholarship. This book deserves a place alongside the seminal treatments of Origen by Henri Crouzel and Jean Daniélou. Educated laity and seminarians interested in this profoundly influential thinker will profit from Heine's clear presentation of Origen's main texts, assumptions, and conclusions. Specialists will gain from Heine's thorough knowledge of Origen's writings coupled with his characteristic assiduous attention to detail. This is a thoroughly enjoyable and erudite work characteristic of first-rate Patristic scholarship.

Stephen Bagby
Durham University
Durham, England, UK

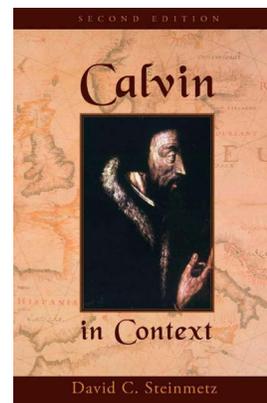
David C. Steinmetz. *Calvin in Context*. 2nd ed. Oxford: Oxford University Press, 2010. xvii + 307 pp. \$29.95.

David Steinmetz, Emeritus Professor of the History of Christianity at Duke University Divinity School, is arguably the leading scholar on the history of exegesis in the Late Medieval and Reformation eras. This connection between periods allows him a rich contextual understanding of John Calvin, even though Steinmetz does not write from a Reformed perspective (Steinmetz is United Methodist). He is able to portray Calvin in continuity with the tradition on many issues where “Calvin spends a good deal of his time repeating theological and exegetical commonplaces,” but he also allows the reader to distinguish “Calvin’s original insights” (p. vii).

The book is a collection of essays, the majority of which were previously published elsewhere. However, its “unified approach” (p. viii) consists in looking at Calvin in light of several primary sources from the Patristic period to the sixteenth century. In other words, comparative exegesis allows one to find out what is unique in Calvin and what ideas are repetitions of the tradition. Chapter 2, for example, compares Calvin’s reading of Rom 1 to almost thirty different commentators of the passage (p. 31). The Genevan Reformer follows the tradition on God’s existence being demonstrated by the world, revealing enough of God’s will and nature to stir praise in human beings; but he differs from the same tradition regarding the perception of men because of Calvin’s focus on the noetic effects of sin (pp. 28–30). Chapter 6 contrasts Calvin to Luther because Calvin looks at the Tamar story in Gen 38 from the perspective of the third use of the law rather than the first use of the law (pp. 89–90). These examples illustrate Steinmetz’s way of looking at Calvin in context.

Most of the essays concentrate on Calvin’s exegesis, focusing on a specific passage of Scripture (twelve of the eighteen middle chapters, excluding introduction and conclusion). This approach to Calvin Studies is very important since it looks beyond his dogmatic treatises that tend to dominate any monograph on the Genevan reformer. The selection of biblical passages surveyed is just a sample of Calvin’s exegetical efforts in light of what others of his time and before said on the same passage. While they do not provide a panoramic vision of Calvin’s biblical theology, they do provide a unique perspective on Calvin’s study of the Bible. Chapter 8 demonstrates that the division between exegetical schools on Rom 7 does not correspond to confessional families (p. 115). Hence, Calvin’s interpretation of such a passage is not identified as *Reformed*, but in connection with interpreters from different ecclesial bodies.

Steinmetz’s repeated concern with the context is very enriching, but it requires appropriate understanding. He provides first-rate introductions on the distinctions within Medieval scholasticism (pp. 41–45), the scholastics’ theological education (pp. 248–53), and their history of biblical hermeneutics (pp. 262–66) that go beyond textbook generalizations. However, such contextual information does not necessarily provide direct links between Calvin and his predecessors. In fact, it would be a mistake to connect Calvin to the Fathers only when there are explicit references to them (p. 133). Since Calvin provides few clues in his text concerning the sources he is dialoguing with (p. 73), it is necessary that one understands broader contexts to make sense of Calvin’s exegesis.



One of Steinmetz's greatest abilities as a scholar is to make an academic book readable to those who are initiating their studies in historical theology. Though not "a general introduction to Calvin's thought"—these words are found in Steinmetz's preface to this second edition (p. 13)—this study does provide some helpful introductory material. Besides an excellent summary of Calvin's life in the first chapter, the author explains terms and concepts that other academics sometimes neglect to define. Steinmetz never takes for granted that his readers know the meaning of *institutio* (p. 9), the content of common biblical passages such as Rom 1, Gen 18, and Isa 53 (pp. 25, 45, 268), and Plato's theory of creation (p. 238). He always structures his essays so that the last section carefully simplifies his conclusions. He also brings out comparisons that fit introductory books but are not common in academic collections. His comparing Plato's view of the immortality of the soul with Shirley MacLaine's reincarnationist views (p. 237), comparing the Stoics' view of necessity with a Doris Day song (p. 240), and using several areas of studies to make a point (pp. 264–65) enrich the reading with explanations that are typical of lively classroom comments.

Though a historical theology book, Steinmetz does not shy away from making value judgments that go beyond the historical analysis. For example, he argues that Calvin got scholastic distinctions wrong (pp. 40–52) or flattened helpful medieval distinctions (p. 149) and even that Calvin's Judaizing exegesis unintentionally helped the Anti-trinitarians (p. 208). Steinmetz also allows his confessional judgments to come forth from time to time. He says that Calvin went beyond the Apostle Paul's text both in a negative sense (pp. 30–32, 127) as well as in an insightful way (p. 242). He also applies Calvin's insights to modern hermeneutics (pp. 105–6, 273–75), valuing pre-critical exegesis against some historical-critical assumptions and biases.

Oxford University Press has done a service in publishing this second edition with five new essays (chs. 15–19) to commemorate the five hundredth anniversary of Calvin's birth. Steinmetz's methodology is still rare among academics, his understanding of the medieval period is very enlightening, and his pleasant style of writing with concern both for the lay and ecclesiastical reader makes this book an invaluable resource to acquire.

Heber Carlos de Campos Jr.
Universidade Presbiteriana Mackenzie
São Paulo, Brazil

SYSTEMATIC THEOLOGY AND BIOETHICS

R. Michael Allen. *Reformed Theology*. Doing Theology. London: T&T Clark, 2010. 217 pp. £14.99/\$29.95.

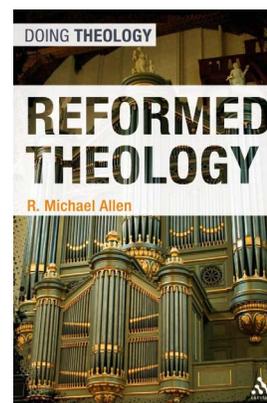
As part of T&T Clark's *Doing Theology* series, R. Michael Allen, assistant professor of systematic theology at Knox Theological Seminary, offers an introductory text on the tradition and theological reflection of Reformed theology. As a survey, it also identifies both historical and contemporary theologians who have contributed to this tradition. On one hand, it recognizes that Reformed theology "remains an 'essentially contestable concept,'" while, on the other hand, arguing that "certain core emphases . . . are to be found at the heart of all Reformed churches" (p. 2).

This starting point allows a variety of voices to be heard, whether "liberal" or "conservative" in their theological construals, accounting for not only the opinions of Calvin, Turretin, and the Westminster Divines, but also the likes of Barth, Guthrie, and Amy Plantinga Pauw. While some may question such an inclusive list, this approach demonstrates that doctrine is not a dry, irrelevant practice. Divided into an introduction, eight chapters, and a conclusion, Allen introduces the subject matter, his methodology, and the scope of the book, with each chapter addressing major doctrinal points, while also focusing on contemporary concerns within the range of each doctrine.

Chapter 1, "Word of God," opens against the backdrop of idolatry and iconoclasm, differentiating between human-originated means of *knowing about* God and the *knowing* God in his self-revelation, therefore demonstrating humanity's need for the latter. That "human idolatry can be easily mistaken for deep devotion" (p. 13), with Calvin, we should understand that "God should be purely worshipped by us according to his nature and not according to our imagination" (p. 13). This underscores the emphasis on the church's having received God's self-revelation through Scripture, and its ongoing critical reflection upon Scripture. Note that this theological reflection upon Scripture has led to the development of various Confessions at different historical points, with their particular challenges and questions in their context.

Chapter 2 examines Reformed theology's covenantal nature. It addresses "federal theology" and the three covenants after briefly discussing issues of continuity and discontinuity. Further examination focuses on the role of various confessions and the reading of Scripture. A brief look at the development of biblical theology as a means of studying the covenantal framework of Scripture (p. 51) rounds out the chapter. Chapter 3 surveys Reformed construals concerning God and Christ, examining such points as divine perfection (p. 55), the Trinity (p. 61), *autotheos* (p. 63), the humanity of Jesus (p. 65), and Christ's *munus triplex* (p. 70). The author adeptly brings together Scripture and theological reflection with the various historical Reformed confessions on these divine attributes.

Chapter 4 examines the relationship between faith and salvation. Again, the Reformed confessions, quoted in relation to pertinent Scriptural passages, reveal the classic Reformed doctrines of justification (p. 80), sanctification (p. 84), as well as the relationship between faith and experience (p. 88), and their interpretation by various historical figures, particularly Bavinck and Schleiermacher. Chapter 5 begins with the question, "How is it that humans can enjoy fellowship with God this side of Eden?" introducing Reformed understandings of sin and grace. The concept of representative or "federal headship" is briefly



described along with a brief theological exegesis of Rom 5. A brief and helpful presentation of the “five points of Calvinism” will acquaint those who are nominally familiar or unfamiliar with its core issues. This chapter closes with a focus on the centrality of grace as a “radically disruptive experience” of God (p. 113).

Chapter 6 addresses Reformed theology’s emphasis on doxology and worship. Attention is given to the explicit relationship between how, for better or for worse, theology proper affects the church’s expression of worship. Quotations from various creeds and confessions helpfully denote the need for a timeless theology of worship, allowing for localized expressions of worship that remain faithful to Scripture. Of particular import to this reviewer is the concise treatment of the sacraments, particularly emphasizing Calvin’s thoughtful contributions. This study, however, omits the Zwinglian construal of the sacraments, rooted in neo-platonic metaphysics. Chapter 7, “Confessions and Authority,” explores the role and ministry of the Holy Spirit in the church, authority and tradition, context and witness, and diversity and plurality. Noting the Spirit’s consistent presence within the church and its work, careful attention is given to the Spirit’s work by way of the various written confessions.

Chapter 8, “Culture and Eschatology,” addresses not only “classical” points of doctrine (creation, fall, common grace, and redemption) but also the implications for the living out of the church’s saving faith within time and culture. Pointing out the tension between a confident eschatology on one hand and social engagement on the other, Allen notes the danger of social quietism versus the realization that the world is not yet made fully right. The practice of chattel slavery in the United States (up to 1865), the Barmen Declaration (1934), and the contemporary Israeli-Palestinian conflict demonstrate how the Reformed tradition has engaged (or ignored) socio-cultural issues (pp. 169–77). This project concludes with a final word on understanding the diverse theological landscape that is the Reformed tradition.

Such attention to this diversity, however, may be a surprise for those within more conservative bodies who define the boundaries of the Reformed tradition more tightly. Those outside of the Reformed tradition will no doubt take exception with such issues as federal headship, covenant theology, and Reformed sacramental theology, but this book offers thoughtful and biblical reasoning with which to engage. As an entry level text, this book would serve well as a primer for university, first year seminary students, and lay people alike.

David Derek Feiser
Trinity Evangelical Divinity School
Deerfield, Illinois, USA

Pamela Sue Anderson and Jordan Bell. *Kant and Theology*. Philosophy and Theology. London: T&T Clark, 2010. 87 pp. £14.99/\$18.96.

Pamela Sue Anderson and Jordan Bell's *Kant and Theology* is a lucid account of a complex philosophical system of ideas. This brief yet informative work generates new avenues of thought that advocate Kant's proposals as a *ressourcement* for theology today. Immanuel Kant has been received with mixed reviews—considered by some as a friend and others as a foe to theology, but all recognize his great impact on western thought. Anderson and Bell take what is often out of reach for many and brings these intricate concepts down to the level of clarity by offering a well-organized presentation of Kant's philosophical system. My personal critique is twofold and minor.

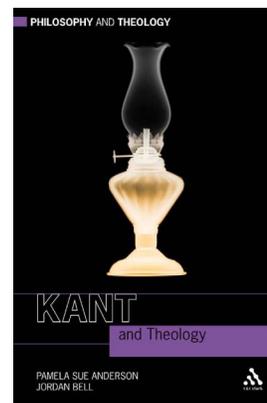
The book begins by concisely sketching Kant's life. Born on April 22, 1724 in the city of Königsberg, this great Eastern Prussian philosopher had a life of humble beginnings. Anderson and Bell magnificently highlight the influence of Kant's religious parents, his personal tragedy in the loss of his mother at the age of thirteen, Kant's reaction to the ecclesial Pietistic movement, his friendships, and the political forces that all contributed to his ascendancy as the champion of rational enlightenment thought.

Chapter 1 focuses on Kant's theory of "Transcendental Idealism," which calls for a distinction between "appearances" (phenomena) and "actuality" (noumena). Contrary to pure empiricism represented by, for example, John Locke and David Hume, Kant maintained that experiential knowledge is not something that befalls upon an individual but is actively reconstructed by the mind. In sum, Kant acknowledged the reality of *a priori* assumptions. The phenomenal world is actively conformed to the conditions of this knowledge.

Chapter 2 transitions into Kant's suppositions on moral religion. Kant declared that reason is bound to the phenomenal world, in the realm of space and time. Reason gives humanity the capacity to think and act individually, which comprises the essence of freedom that binds all humanity together. Kant, according to Anderson and Bell, rejected the notion that good results from servile obedience to God's moral imperatives; even God must be measured by the universal standards of human reason. Humanity is most free when we act according to our reasonable faculties and most non-moral when given over to unruly desires and/or the impulses of our physical bodies. Though some feminist theologians have interpreted Kant as being hostile to their cause (some feminists regard reason as propelled by selfish desires and autonomy associated with pride that dominates) and though some Christian theologians have presupposed reason and autonomy to be the cause of humanity's ails, the authors advocate a positive attitude towards Kant's proposals, that is, reason as a way forward for moral religion.

In chapter 3, Anderson and Bell critique Kant's critique of the traditional proofs of God. Kant was generally adverse to the cosmological and ontological proofs in favor of the moral argument. Though the existence of God is empirically unprovable, the fact that people strive to be rational leads us to believe in a *telos*, a God on whom all nature is dependent: the complete good and the goal of human struggle.

Chapter 4 is on corruption and salvation. The essence of radical evil is irrationality. Human rationality is the measure of all good and evil. God's commands are also subject to this litmus test. Though Kant acknowledged that much of life is out of human control, it is human effort, reason, and autonomy that lead to salvation. Though Christ's role in salvation is ambiguous in Kant's writings, it



is intimated that goodness can be attained by imitating Christ's *teachings* rather than Christ himself. However, it must be emphasized that for Kant the moral argument did not prove the existence of God, but the belief in God was considered desirable in order to encourage morality.

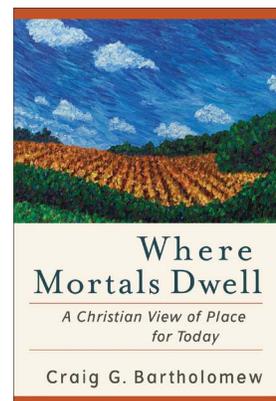
In the conclusion, Anderson and Bell have chosen to focus on a critical appropriation of Kantian autonomy. As a lesson for theologians, Kant's rejection of both absolute knowledge and moral relativism is advanced as a paradigm for theologians today. Anderson and Bell conclude the book in response to the postmodern agenda maintaining that human beings can think and act for themselves in a rational manner. They advocate that Kant is still a resource for theology, morality, epistemology, and aesthetics.

My first critique is the book's length. Eighty-seven pages seem to be a bit short to give a good treatment of any particular area of Kant's philosophical system. In the conclusion, for example, Anderson and Bell advocate for a recovery of Kantian morality, epistemology, and aesthetics, but the book seems to concentrate more on Kantian morality than it does on epistemology and aesthetics. My second critique is in regards to clarity of concepts and terms. Anderson and Bell state that Kant held to a "compatibilistic view" of free will and determinism (p. 31) but then proceed to elaborate on Kant's understanding of practical reason and human autonomy. It would be helpful at this point if the authors had given a clear definition of "compatibilistic freedom" as it may cause some confusion among theological readers. Overall, however, this book is strongly recommended for anyone looking to gain insight into Kant's ideas. The monograph is clear, helpful, and insightful in advocating Kantian ethics for evangelical theology today.

John B. Song
Trinity Evangelical Divinity School
Deerfield, Illinois, USA

Craig G. Bartholomew. *Where Mortals Dwell: A Christian View of Place for Today*. Grand Rapids: Baker, 2011. xii + 372 pp. £19.99/\$29.99.

In the last twenty years a growing number of books in philosophy and theology have studied place. Bartholomew's work is a welcome contribution and undoubtedly the most ambitious. One of the most difficult aspects of this field is formulating an adequate definition of place. "Place is a rich, thick concept which is notoriously difficult to define" (p. 2). Bartholomew lists three aspects of place: (1) it is a *human* concept about how embodied humans experience the world; (2) it is a "*dynamic interaction*" of various historical, cultural and theological dimensions; (3) it is related to space but distinct from it (pp. 2–3). Space is "an abstraction *from* the lived experience of place" (p. 3). Bartholomew argues that in the modern world space has triumphed over place. "The neglect of place has thus had devastating consequences" (p. 4).



Bartholomew divides his work into three sections: a biblical survey, a theological and philosophical history of place, and a constructive section of a Christian view of place. Drawing upon place philosopher Edward Casey's concepts of implacement and displacement, Bartholomew *places* redemption. Instead of an abstract view of redemption history, Bartholomew argues for an implacement-displacement-(re) implacement schema (p. 31). He traces the importance of place in light of salvation history in the OT

and into the NT. In his treatment of the NT, he argues that scholarship has ignored implications of place in concepts such as new creation, the kingdom of God, being *in* Christ, and the household codes, among others.

Bartholomew raises insightful issues. Instead of addressing all of them, we take but one paradigmatic example to illustrate the usefulness of this work but also the complexity of the place discussion that is glossed over. In his first chapter Bartholomew refers to God as a co-inhabitant in place (p. 31). However, Bartholomew does not nuance the issue and equivocates on an essential place issue. First, saying that God is a cohabitant brings in a host of problematic issues. Obviously, God dwells in a different way than humans dwell. Inhabit, for God, cannot have the same meaning that we use in normal human usage. This pushes the question of how literally anthropomorphisms such as God “walking in the garden” or even God “dwelling” should be interpreted.

Second, place language taken too literally can result in doctrinal complications. For instance, traditions in first-century Palestinian Judaism and early Christianity referred to God as place (see Max Jammer, “Judeo-Christian Ideas about Space,” in *Concepts of Space: The History of the Theories of Space in Physics* [New York: Harper and Brothers, 1960], 25–50). Take Ps 90:1: “you Lord have been our dwelling place.” Read literally, God is not co-inhabitant of place but place itself. Overly literal readings have led to pantheism. If Gen 1–3 should be taken more literally, should Ps 90:1 also? To say that God is “implaced” is one thing; to explain what that actually means is another. How does one reconcile rich OT language of divine dwelling with NT texts that stress the apophatic nature of God, “no one has ever seen God” (John 1:18, 1 Tim 6:16)? God as co-inhabitant could mean a number of things depending on how one defines “inhabit.” This is a problem characteristic of many works on place. Place is employed intriguingly, but the details are unspecified. The real work of defining concepts comes after the descriptive work of identifying the presence of place. Place forces one to think about categorical presuppositions.

Bartholomew’s second section surveys Western thought. He illuminates the modern movement towards abstraction and addresses implications to the doctrine of creation. He touches on the Patristics and Scholastics (chs. 11–12) but focuses on the Reformers (ch. 12) and Protestant developments (chs. 13–14). Those familiar with Polanyi, Buber, and continental philosophy will resonate with the criticisms of modernity. Bartholomew highlights the implications of a robust Reformed view of creation. What becomes clear in this survey is the possibility of place to rethink the God-world relationship. Place should force modern exegetes to critically evaluate their own categories of exegesis. But conversely, place may unlock new ways for theology to articulate the God-world relationship that adheres more closely to the biblical texts.

Bartholomew’s third section develops a Christian view of place for today. He addresses architecture, homemaking, agriculture, general Christian praxis, and the environmental crisis. For those acquainted with new urbanism or agrarianism, much will be familiar. Bartholomew sets a trajectory of study that merits careful consideration. And one can hope the Church embraces many of these suggestions.

For those new to the philosophy of place, this review has focused more upon what was not said rather than what was said. This is to orient the reader into this larger field and also to alert the reader to the conceptual care that place requires. Methodologically, Bartholomew relies extensively upon philosopher Edward Casey’s work *Getting Back into Place*. This work was a key early attempt to advance a philosophically rigorous definition of place. J. Malpas has contributed significantly to an analytic conception of place in *Place and Experience*. Bartholomew acknowledges, “Philosophically, Malpas’ account is the most satisfying I have encountered” (p. 186). Yet surprisingly, Malpas is not central to

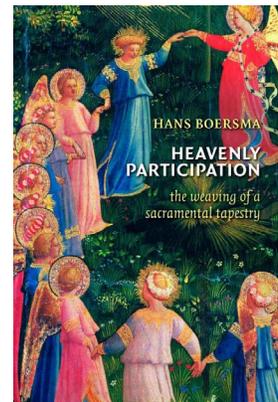
his argument. Malpas' contribution to place is to argue that place integrates the subjective-objective-intersubjective fields into an interdependent whole (p. 187). Place holds significant implications for epistemology and theology if Malpas is correct. And Bartholomew is correct that the subjective-objective divide is to be blamed. But rather than showing how place overcomes this dichotomy and what implications it might have for biblical interpretation, he merely asserts that place overcomes the dichotomy (pp. 16, 181–88, 247–48), loosely listing a number of scholars who have critiqued scientific objectivism (pp. 187, 247).

This is a problem with the structure of the book. Because of how quickly Bartholomew moves, those new to the area may miss the significance of the issues. And for those already involved in the discussion, his terseness does not advance many issues beyond the current discussion. In a word, Bartholomew is simultaneously too ambitious and too general. Place is too complex to attempt a biblical, philosophical and theological survey *and* be constructive all within 325 pages. His work would have been strengthened by more *topoanalysis* (rigorous definition of place) and less *topophilia* (general affirmation of place). However, Bartholomew should be commended for the vast amount of research and his concern in his final section for the Church to return to a holistic relationship with place. Bartholomew offers a great introduction to a theology of place for those wanting to learn about this important subject.

Jason Stanghelle
Trinity Evangelical Divinity School
Deerfield, Illinois, USA

Hans Boersma. [*Heavenly Participation: The Weaving of a Sacramental Tapestry*](#). Grand Rapids: Eerdmans, 2011. xii + 218 pp. £12.99/\$20.00.

With a driving concern that evangelicals and Roman Catholics alike have lost sight of St. Paul's otherworldly theology due to a preoccupation with the here-and-now rather than the there-and-then, Hans Boersma of Regent College petitions in *Heavenly Participation* for an allegorical reading of nature concomitant with Scripture. "A purely biblical theology," writes Boersma, is both an inadequate and "terribly naïve" expression of Christian theology. The "presence of God" (however understood by the author) is not confined to the pages of Scripture but permeates nature. The end result of the re-enchantment of nature yields a "sacramental tapestry" that reconstitutes spatiotemporal reality with a sense of the divine presence, meaning, and purpose necessary for authentic human ontology and deontology. For, as the central thesis of the book argues, "only otherworldliness guarantees proper engagement in this world" (p. 5).



Creaturely participation in heavenly realities is the result of a "Platonic-Christian synthesis," meaning the Christian accommodation and appropriation of some of the defining elements of Platonic thought. The author suggests that the way to recover an abandoned premodern sacramental mindset or, synonymously, the Platonic-Christian synthesis, is by way of "*ressourcement*" theology, particularly the French Catholic movement of *Nouvelle Théologie* that polarized Roman Catholicism during Vatican II by challenging Neo-Thomism, but also the Patristic period.

Boersma's research is erudite, broad, and teeming with insights. His work evidences mastery of various disciplines: theology, philosophy, and the history of ideas. And even though his writing style is engaging and digestible and his main theses well-argued, this book is not for theological novices and will test the abilities of learned laypersons and seminarians. As a theological proposal for *ressourcement*, advanced theological readers will agree that, indeed, there is internal consistency and plausibility to this endeavor, given the Platonic-Christian lens through which Boersma views a sacramental tapestry in the world.

But therein lays the problem, namely, getting into bed with Plato; for this is an unabashedly Platonic enterprise. Whether one speaks of Christian identity, the righteousness of faith, or union with Christ, participatory connections here are "real" only in that these things have their *reality* in another dimension: heaven. Anytime Boersma uses the word "real" it invokes the philosophical categories of Platonic realism. Consequently, for all of the sacramental rhetoric within *Heavenly Participation*, the theology offered within its pages is consistently sacramentarian, which, incidentally, never distinguishes a "sacrament" from anything or even the sum total of things. In the Platonic-Christian synthesis of Boersma, there is no need to identify a sacrament per se because "[t]he entire cosmos is meant to serve as a sacrament: a material gift from God in and through which we enter into the joy of his heavenly presence" (p. 9). If everything is a sacrament, then really nothing is a sacrament, and we are back to the basic need for the sacraments for divine specificity in promise and presence.

Like Jonathan Edwards, who saw divine beauty, excellence, and meaning "in everything" (*Personal Narrative*) and yet repudiated the incarnational presence of Christ in the Eucharist (to say nothing of the triune presence of God in the waters of Holy Baptism and a priesthood that stands *in persona Christi*), Boersma extends a typological reading of spatiotemporality as *sacramental* while continuing the same theological pessimism regarding the *sacraments* that Christ himself instituted as the reality of God's promissory-presence on Earth, not typologically but "antitypologically." "Heaven" is manifesting itself in spatiotemporality explicitly through the sacraments, and it is the sacraments that "guarantee a proper engagement in the world" because they are the points at which the eternal occupies time, the unseen touches the seen, and grace invades nature. Holy Baptism, Holy Absolution, Holy Orders, Holy Communion, and even Holy Matrimony are designated *hagios* not because of a Platonic correspondence or association but precisely because the divine is in fact present in our time-space dimension. By collapsing the adjective "sacramental" into the noun "sacrament," Boersma flattens the topography of the means of divine grace and presence and thereby pushes Holy Communion to the margins of Christian worship and consciousness. Clearly, what is *sacramental* and what is a *sacrament* are not identical.

The Platonic-Christian synthesis does not bring one closer to the reality of God manifest in the world, which happens only through the One who is the overlapping of heaven and earth, the Incarnate Word, through the means by which divine specificity is objectified and objectively identified.

There is something disingenuous about a clarion call to a "sacramental ontology" by resourcing the Church Fathers that, at the same time, absorbs the Church's curacy of Christ-instituted sacraments into the colorless snowy landscape of the cosmic Lapland. The "sacraments" and "real presence" are terms that possess specific, non-transferrable theological meaning. Boersma's *ressourcement* hijacks and misappropriates established dogma. And where the proper use of language is lost, then so is the meaning; lose the meaning and the significance is lost also.

Additionally problematic is Boersma's failure to acknowledge Semitic philosophy, which, if considered, would mitigate clamoring for Platonic integration of the spiritual and physical dimensions of

our one reality. Semitic ontology already maintained that not only are human beings an interpenetrating unity of matter and the immaterial, but spatiotemporality itself is bonded to the ethereal realm of heaven. It was *their* typological and sacramental world that ceded to christic realities and the efficacy of the sacraments. Anachronistically, the author writes, “The Platonic-Christian synthesis made it possible to regard creation, history, and Old Testament as sacramental carriers of a greater reality” (p. 38).

In the final analysis, though a worthy piece of scholarship full of fascinating considerations, Boersma’s book does not deliver. The influence of this work should be negligible if, for no other reason, Boersma himself never really moves outside his theological tradition concerning the sacraments but rather appropriates the ontological perspectives of the sacrament traditions of the Church and postures as if they comport with evangelical theology.

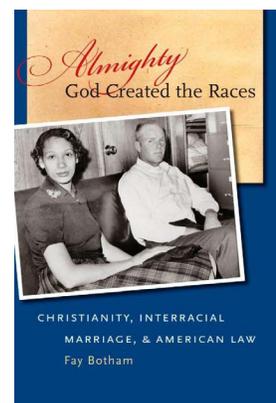
Lastly, confessional Lutherans and Anglicans, to say nothing of Roman Catholics and the Orthodox tradition, will be little convinced that the problem with the Church today is its this-worldly focus. Evangelicals are already *too much given to Platonism*, that is, to philosophical dualism, opposing the immaterial dimension against the material. When evangelicalism’s soteriology posits “getting to heaven” as the goal of salvation or, alternatively, continues in its commitment to sacramentarian beliefs and conflation of Pneumatology with Christology, to say nothing of the docetism and utter confusion about the resurrection and the world’s *terminus ad quem* that plagues the evangelical mind, the last thing the evangelical needs is less of a reason to attend to the means of divine grace and presence in the word and sacraments.

John J. Bombaro
University of San Diego
San Diego, California, USA

Fay Botham. *Almighty God Created the Races: Christianity, Interracial Marriage, and American Law*. Chapel Hill: University of North Carolina Press, 2009. 288 pp. £31.50/\$35.00.

It was not so long ago in the United States, ostensibly one of the world’s more pluralistic countries, that an interracial couple walking down the street drew suspicious looks from passers by. Indeed, not too long ago, it was illegal in most states to marry someone from another race. What fed such suspicion? Simply the fear of the “other”? Fay Botham contends the fundamental factors are geographical, but especially religion. Her argument can be summarized thus: the difference between a Roman Catholic and Protestant view of marriage, reinforced by cultural differences between the American West and the South, explains the two contrasting postures, the one cautiously open, the other completely closed.

What struck me the most in reading this book was how strongly people, Christian people, could feel about keeping humanity divided on racial lines. Some of the arguments are grotesque and derogatory. Others, while still repugnant, have considerable depth, both in their supposed biblical support and in their understanding of anthropology. Botham generally deplores the older views, yet judiciously reminds us to put our feet in the shoes of our predecessors before we dismiss them as crazies.



Botham is an ethnographer, a specialist in race issues, nineteenth-century history, and Native American studies. The book is accordingly carefully researched both ethnographically and in jurisprudence. It documents the long and complex history of religious interpretations of marriage as well as the struggle of interracial couples for legitimacy. In so doing the book fills a gap since with all of the literature on interracial marriage little of it deals directly with the religious factors involved, which professor Botham maintains are central.

The author frames her discussion with two cases. The first, covered in chapter 1, is *Perez v. Lippold* (1948), involving a white Mexican American woman (Andrea Perez) and an African American man (Sylvester Davis), who were denied a marriage license in Los Angeles County. The reason given was that California Civil Code Section 60 provides, "All marriages of white persons with Negroes, Mongolians, members of the Malay race, or mulattoes are illegal and void." Added to that was Section 69, which stated, "No license may be issued authorizing the marriage of a white person with a Negro, mulatto, Mongolian or member of the Malay race." Perez had listed her race as "white," because according to California law Mexican people were Caucasian. Davis identified himself as "Negro," the term used generally until the Civil Rights movement in the 1960s. On top of this, there was a law on the books since 1850 called California's anti-miscegenation statute, originally enacted for the purpose of preventing whites and non-whites marrying.

In the event, Perez petitioned the California Supreme Court for what is called a Writ of Mandate. Basically it is a way to compel the County to issue a license. One of the major arguments used was that both she and her fiancé were Roman Catholics, and they had wished their marriage to be celebrated in a Mass in church. The court held that marriage was a human right. They did not quite use the term "Creation ordinance," but the idea was the same. In a decision of 4–3, at least three arguments prevailed. First, Sections 60 and 69 were too vague to be enforced. Second, more weighty by far, the California law violated the Fourteenth Amendment (on the equality of all persons before the law). Third, and most significant for this book, California's miscegenation law violated the right of persons to enjoy the sacraments, including the sacrament of marriage, and thus impinges on the freedom of religion.

The second case is *Loving v. Virginia* (1967), described in chapter 6. Here Mildred Jeter (of mixed African and Native American descent) and Richard Loving (Caucasian) got married in Washington D.C. They moved to Virginia, where they were arrested and convicted for violating the state's miscegenation law and also for allegedly going out of the state in order to escape the law. The suspended sentence was for the couple to be exiled from Virginia for twenty-five years. The Judge in the case was Leon M. Bazile, himself a devout Roman Catholic, albeit one who was imbued with Southern culture. The implication is that he was permeated with Protestant Bible-believing tradition. Botham argues that in much of the American South the view that interracial marriage is wrong was based on the conviction that God had placed each people group in a different geographical area, so as to keep them separate. Echoing this view, Judge Bazile made the following, now infamous, statement: "Almighty God created the races white, black, yellow, malay and red, and he placed them on separate continents. And but for the interference with his arrangement there would be no cause for such marriages. The fact that he separated the races shows that he did not intend for the races to mix."

The title of the present volume derives from this statement. Frustrated by not being able to see their families and encouraged by more progressive Catholics who saw no such biblical prohibition against intermarriage, they took the case to the United States Supreme Court. The verdict was unanimous: the Virginia law violated the *due process* clause and the *equal protection* clause of the American Constitution's

Fourteenth Amendment. The court's decision included these words: "Marriage is one of the 'basic civil rights of man,' fundamental to our very existence and survival. . . . To deny this fundamental freedom on so unsupportable a basis as the racial classifications embodied in these statutes, classifications so directly subversive of the principle of equality at the heart of the Fourteenth Amendment, is surely to deprive all the State's citizens of liberty without due process of law."

Between these two chapters, Botham gives us a thorough account of the history of the American laws on interracial marriage as well as the theological arguments for and against it. We learn that the fundamental reason for the greater success of interracial marriages before the law is due to the Roman Catholic Church's view that marriage is a sacrament. To deprive a couple, whatever their origin, of participation in such a sacrament, violates religious freedom. Protestants, she argues, did not consider marriage a sacrament, and thus tended to relegate the authority for determining the right to marry to the state. This explains why it took so long for the Virginia law successfully to be challenged.

This summary of nearly 200 pages of text makes it sound overly simple. All kinds of nuances must be recognized along the way. Protestants certainly believed marriage was a sacred institution, if not a sacrament. In 1966 the Presbyterian Church (then, the U.P.U.S.A.) issued a statement declaring that there were no biblical reasons to prohibit interracial marriages. And Catholics did recognize the legitimacy of the state to sanction marriage. In fact they often had to appeal to the state for protection against nativists who did not want them to immigrate in large numbers. Also, while the Roman Catholic Church often cast the issue as theological, there were pragmatic reasons as well, such as the hopes that John F. Kennedy, a Catholic, be elected President.

Among the many implications of this ethnographic history and the results of the key court decisions is the trend, from colonial times to the present, toward an increasing regulation of each state by the federal government. A key step in the process was forbidding polygamy in the State of Utah. We learn as well that the Catholic Church was far more sharply critical of the Nazi approach to race than we might have imagined. Indeed, Botham argues that Catholics considered themselves far more biblical than Protestants on this particular issue. Throughout the book, the Catholics rather come out on top, which is a bit ironic, considering the troubles they are facing today.

One, perhaps unintended consequence of *Loving v. Virginia* was its use to justify homosexual marriage much later. Botham draws the parallel herself in the Epilogue, where she finds arguments for and against gay marriage to be similar to those used on the issue of interracial marriage. The argument in *Loving* included defending marriage as a "civil right," which was used to defend the legitimacy of gay marriage in the passing of the *Marriage Equality Act* in 2011 in New York State. Interestingly, this legislation occurred by overthrowing *Hernandez v. Robles* (2006), which had specifically refused to accept *Loving* as a precedent, commenting that heterosexual marriage had been by far the norm up until recently and that "A court should not lightly conclude that everyone who held this belief was irrational, ignorant or bigoted. We do not so conclude." Within five years the language of civil rights was used to warrant homosexual marriage.

While the book is primarily descriptive, not prescriptive, the Epilogue at the very end tells us where the author stands. Entitled "A Postmodernist's Reflections on History and Knowledge," her major contention is that cultural epistemologies and hermeneutics determine the way court justices decide whether racial segregation is right or wrong in different eras and different parts of the country. She uses Mark Noll's *The Civil War as a Theological Crisis* (2006) to demonstrate that even though they did use biblical arguments against racism, few people listened to the Abolitionists because they were too

nuanced. That may be so, but then she adds that there are no external or static standards for biblical interpretation, something Noll would never agree to.

Biblically, I need to say, while marriage is regarded as a public, contractual arrangement, its foundations are in the order of creation. The ordinance of marriage is not simply a social contract, nor can it be called merely a civil right. We value both civil and political rights, of course, but in the main they exist to guaranty against discrimination and protection under the law. They do not exist to define what is human life (as the image of God) nor why we should work (the cultural mandate), nor the nature of marriage (between a man and a woman). If that were true, then practically any kind of arrangement could be named a marriage, provided it has the support of the majority. But surely marriage isn't good, nor does it exist, at the behest of the majority.

This book is an excellent resource and deserves a wide reading. But because it is a linear ethnography, with very little critical interaction except the rather shallow chapter on postmodern hermeneutics, it provides few answers for the ultimate reason that the races are one, though many, and fewer reasons why interracial marriage is, indeed, biblically legitimate.

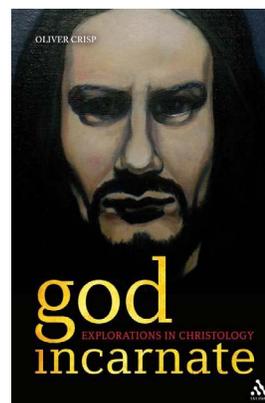
William Edgar
Westminster Theological Seminary
Philadelphia, Pennsylvania, USA

Oliver D. Crisp. *God Incarnate: Explorations in Christology*. London: T&T Clark, 2009. 192 pp. £19.99/\$34.95.

Oliver Crisp, an analytic philosopher/theologian, wrote this work as a companion to his book *Divinity and Humanity* (Cambridge: Cambridge University Press, 2007). Five of the eight essays were previously published, but have all been revised. Overall, the work follows a traditional dogmatic ordering and is intended to be an exercise in an analytic Reformed retrieval of theology.

Chapter 1 begins with “christological method” and argues for a fourfold authority: Scripture, ecumenical creeds, confessional and conciliar statements, and theologians and their particular doctrines constitute helpful but non-binding theological opinions. All four should be considered for the task of Christology though in their respective order of authority. Crisp then considers the approaches of high/low and above/below Christology. For example, the language of high Christology—“a Christology according to which Christ is (minimally) more than human” (p. 23)—is unfortunately vague since even docetic and Arian christologies count as high views. Crisp offers his own approach presented in traditional language: a high Christology from above that takes historical criticism seriously but allows the theological tradition to “control” theological claims (p. 32).

In the context of Barth's doctrine of election, chapter 2 asks whether Scripture implies that “Christ is the *cause* or *foundation* of election” (p. 34). Crisp looks at election in Reformed theology (particularly in the post-Reformation theology of Francis Turretin) and then offers a moderate Reformed position (MRP) before conversing with Barth's view. The goal is to present an account that is “within the bounds of the [Reformed] confessional tradition” as well as a “creative interpretation” (p. 34). Crisp's MRP states



that because the works of the Trinity are undivided, the Son is intimately involved in the cause of election and is, through the incarnation, the Mediator of election. However, it is the divine *will* that causes election, not the *work* of Christ. Despite incorporating some of Barth's concerns, Crisp submits that the MRP is consistent with a particular atonement and thus does not view Jesus as the *sole* object of election as Barth does.

In chapter 3, Crisp critically engages the pre-existence of Christ in Robert Jenson's *Systematic Theology*. Jenson denies a Logos *asarkos*, arguing that Jesus preexists as Israel and is never without flesh. Crisp concludes, "Jenson's theologizing is somewhat unclear, and perhaps downright inconsistent" (p. 67), even "incoherent" (p. 69; cf. 75). Lastly, Crisp presents Jenson's full doctrine of pre-existence and finds the results to again be "unclear" and at times "bizarre" (p. 72).

Chapter 4 argues for the "fittingness" of the virgin birth. A sufficient treatment requires attention to the Virginal Conception, gestation, *and* virgin birth of Christ. While Crisp believes that the virgin birth is biblical and traditional, he does not think it is necessary or required for an orthodox doctrine of the Incarnation (p. 77). In fact, he constructs a "No Virgin Birth Theory" that could be compatible with the Incarnation although he personally rejects the view (see pp. 91–95). Instead of being necessary, the virgin birth is fitting in that it is "a signal, or marker for the Incarnation that preserves the uniqueness of this event" though we should be careful to note that "the theological case for the Virgin Birth does not rest on its 'fittingness'" (p. 101).

Chapter 5 is an *excursus* that considers an ethical angle on the previous chapter. Here, Crisp presents the case for the beginning of human life at conception based upon christological considerations. If life does not begin at conception (and ensoulment happens after conception), then this results in a "temporary Apollinarianism" since there was a time when Jesus was not truly human. On the basis that Christ underwent normal human development in the womb, Crisp concludes that human life in general begins at conception (p. 111).

The impeccability of Christ is analyzed in chapter 6, where Crisp argues for different nuances of temptation (e.g., external or innocent temptations). In this sense, Jesus could have been genuinely tempted without the entailment that he could have sinned. In short, impeccability and temptation are not mutually exclusive categories. Chapters 7–8 are more speculative. In chapter 7, Crisp presents a possible materialist reading (he is not a materialist) of Christology that could be compatible with classical Christology and avoids Apollinarianism. Finally, chapter 8 deals with Aquinas and his claim of multiple incarnations and argues for its metaphysical possibility. Despite this possibility, there are biblical and theological reasons (e.g., reconciliation) to believe in the uniqueness of one incarnation.

Crisp's work is a clear, articulate, and compelling contribution to Christology and is an example of analytic theology at its finest. He engages the theological tradition, contemporary philosophy, and ethics in ways that offer both traditional and insightfully new readings through the use of analytic tools. However, can analytic theology engage Scripture in ways that provide thick descriptions? That is to say, does Crisp remain true to chapter 1, where he argues that Scripture is the *norma normans*? The reader will struggle to find any serious engagement with Scripture throughout chapters 2–8. Nevertheless, Crisp's analysis of dogmatic and metaphysical claims has significant implications for the way Scripture has been and is read today and will be of great value to scholars and students interested in either Christology or analytic theology.

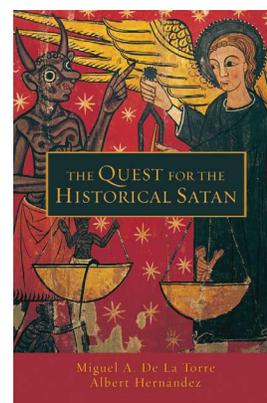
The interested reader would do well to consult two other books: Oliver D. Crisp and Michael Rea, eds., *Analytic Theology: New Essays in the Philosophy of Theology* (Oxford: Oxford University Press,

2009), and Michael Bergmann, Michael J. Murray, and Michael C. Rea, eds., *Divine Evil? The Moral Character of the God of Abraham* (Oxford: Oxford University Press, 2011). The latter, in particular, provides an example of philosophers and biblical scholars engaging Scripture.

Jordan P. Barrett
Wheaton College
Wheaton, Illinois, USA

Miguel A. De La Torre and Albert Hernández. *The Quest for the Historical Satan*. Minneapolis: Fortress, 2011. xii + 248 pp. £12.99/\$20.00.

This work is the result of collaboration between two colleagues on the faculty of the Iliff School of Theology in Denver, a social ethicist (De La Torre) and a church historian (Hernández). They state that they wrote the book “to explore the problem of evil as historically and morally constructed by Christianity through the changing image and symbols of Satan” (p. 11). They believe that understanding Satan as the epitome of evil, in contrast with an absolutely good God, has had unfortunate consequences. It has resulted in Christians demonizing those who differ from them and claiming divine warrant for perpetrating all sorts of atrocities against them. De La Torre and Hernández propose that seeing Satan as a trickster, rather than the personification of absolute evil, may result in a more liberative ethic.



The first chapter looks at the way Satan is conceived today and surveys how he is represented in film, among those who identify themselves as Satanists, among those the authors label “Christian Fundamentalists” (e.g., Hal Lindsey), among Roman Catholics, by the authors of the Left Behind novels, and among Liberals. Given that Hal Lindsey promotes the dispensational eschatology assumed in the Left Behind books, it is unclear why the discussion of the novels is treated separately from the discussion of “Christian Fundamentalists.”

Chapter 2 overviews the way Satan is represented in the scriptures of Judaism, Christianity, and Islam and other related literature from antiquity. Curiously, it begins by discussing the Egyptian god Seth because, according to the authors, he was the god who represented evil in the Egyptian pantheon but was never understood as absolutely evil in the way Satan came to be. Next the authors summarize how Satan and evil spirits are represented in the Hebrew Bible. Here they endorse the widely held but debatable view that Judaism was deeply influenced by Zoroastrian conceptions of good and evil during the exilic period. Turning to post-biblical Judaism, the authors discuss the demonology of the Apocrypha and Pseudepigrapha. Surprisingly only about seven pages are devoted to the NT teaching concerning Satan. This is followed by brief discussions of the figure of Satan in the early Church Fathers, Gnosticism, the Talmuds, and the Qur’an.

Chapter 3 examines how the Church Fathers related to the views of the spirit realm that they encountered in the Graeco-Roman culture around them. According to the authors, it was in this period that the position of Christianity vis-à-vis other religions hardened and that Christians increasingly identified the gods and goddesses of other religions as demonic. From this point, the authors contend,

the gulf between absolute good and evil was so firmly fixed that there was no possibility of viewing Satan as a “trickster.”

Chapter 4 deals with how Satan was understood from Constantine to Colonial times. The authors claim that the ideas of Satan that emerged in the Middle Ages were shaped both by biblical teaching as reflected in the Church Fathers and ideas concerning the spirit realm found in the popular myths of the day. The discussion ranges from Charlemagne’s policy of forced conversion, to the legends concerning King Arthur and Merlin, to the execution of “tens of thousands” of women as witches in the sixteenth and seventeenth centuries, to the Inquisition, and to the slaughter of native peoples as demon worshippers in the New World.

Chapter 5 opens with the statement, “Ontologically, there is no Satan” (p. 179). After noting how the presence of evil in the world might suggest that Satan exists and lamenting that our understanding of Satan can distort our understanding of God, the authors discuss the decline of belief in Satan, tracing its origin to the devastating earthquake that struck Lisbon in 1755. They propose that this tragic event prompted intense debate between Enlightenment thinkers and religious leaders. Oddly enough, as the skepticism of the Enlightenment thinkers gained ground, Satan received a new lease on life in the literary world with the publication of a number of versions of the Dr. Faustus legend. The authors suggest that the concept of Satan may need to be revived in our day in order to provide an adequate account of evil but that it must be stripped of its colonialist trappings. This leads to their proposal that Satan be reconceived as a trickster figure who is not perceived as absolutely evil but as an instrument used by God to confront people with moral choices and who does not necessarily have a malicious intent. They make the claim that this may take us back to the origins of the Satan figure, for they speculate that this could have been how he was originally conceived.

The greatest strength of this book is that it forces the reader to confront the terrible reality of the evil that has been done by those who believed that they were doing the will of God. Sadly, Christians have too often promoted violence against those they believed to be in league with Satan. This is an issue to which those of us who stand in the evangelical tradition need to be especially sensitive. The danger of demonizing “the Other” is real. De La Torre and Hernández have raised important questions that Christ followers need to wrestle with. Unfortunately, there are significant problems with the way they have presented the evidence, and their proposed solution fails to satisfy.

To begin with, it is disappointing that the treatment of the biblical teaching concerning Satan is so cursory. The authors devote much more attention to the putative precursors to the biblical conceptions concerning Satan and the reception history of the biblical material than to what the Bible says. Second, their treatment of historical issues is open to dispute at many points. One example of this is their account of medieval witchcraft, where they endorse such popular notions as the view that witchcraft originated from pre-Christian paganism and that it was usually women who were traditional healers who were accused of witchcraft by church leaders. Works like Ronald Hutton’s *The Triumph of the Moon: A History of Modern Pagan Witchcraft* have raised serious questions about the legitimacy of this sort of historical reconstruction. Third, De La Torre and Hernández are selective in the evidence they present and ignore evidence that does not support their thesis. For instance, they refer to the slaughter of Indians by Puritans in the Colonial period but do not mention that Roger Williams championed liberty of conscience and held Native Americans in high esteem or that David Brainerd and others like him labored strenuously to bring the benefits of the gospel to them.

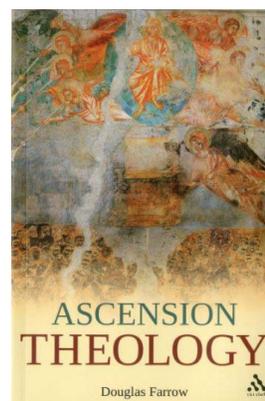
The authors do not make a convincing case for their thesis that Satan should be reconceived as a trickster figure. They rely primarily on the representation of Satan in the prologue of Job, the temptation of Jesus, and the testing of Peter and Judas. These narratives clearly teach that God uses Satan as an instrument to accomplish his purposes but provide slim support for the trickster hypothesis.

The book includes a ten-page bibliography, but what is most striking about it is what is missing. None of the works on Satan and demonology by James Kallas, Neil Forsyth, Everett Ferguson, Susan R. Garrett, Graham Twelftree, or Jeffrey Burton Russell are included. Given the focus on the history of conceptions of Satan, the omission of any of Russell's books is especially surprising.

Sydney Page
Taylor Seminary
Edmonton, Alberta, Canada

Douglas Farrow. *Ascension Theology*. London: T&T Clark, 2011. xiv + 177 pp. £16.99/\$27.95.

The ascension of Jesus into heaven has long remained the theological footnote intended to supplement the significance of the life, death, and resurrection of Jesus. Douglas Farrow seeks to remove the ascension from the shadows and place it anew at the forefront of NT theology. Farrow brings his extensive expertise regarding the ascension to bear in his new monograph *Ascension Theology*, a more accessible and updated version of his lengthy work *Ascension and Ecclesia* (1999). Chapter 1 introduces Farrow's main interpretive framework for the ascension, namely, the consistent "pattern of descent and ascent" (p. 2) throughout the Scriptures. For Farrow, the ascension of Jesus "is the proper outcome of his messianic career" (pp. 7–8), and this upward call to the Father "is [subsequently] freely extended to all who are near and all who are far off" (p. 10), most clearly seen in the eucharistic assembly of the church.



In chapters 2–3, Farrow analyzes the two main viewpoints, historically speaking, of ascension interpretation: the ascension of the mind and the ascension of the body. Origen argued that the upward call of God "is to ascension of the mind, since only the mind is capable of participation in the Logos" (p. 20). This medieval belief was resurrected in the modern period with Schleiermacher, Kant, and Hegel, theologians who contributed to the belief in the ascent of man and the marginalizing of the human Jesus. Chapter 3 turns to the church's belief in the ascension of the body. Irenaeus is the "first witness" of this approach, interpreting it in trinitarian terms and defining ascension as "deification" (p. 36). Farrow claims that Jesus' bodily ascension guarantees man's "transformative relocation by the Spirit" into the "open horizons of the trinitarian life and love, where he may flourish and be fruitful in perpetuity" (p. 36). This perspective reveals both what God did to Jesus (and us) in the ascension as well as where God placed Jesus (and us)—at the right hand of God, where he belongs.

Chapters 4–7 shift from the historical tracing of the theology of the ascension to the present-day understanding of the ascension and its effect upon the church. Farrow claims in chapter 4 that the identity of Jesus has "been fairly occluded through" liberal ascension theology that has produced a Jesus who is "whoever we need or desire him to be" (p. 53). Jesus' identity as seen in the ascension should be

answered as it was among the inchoate communities of believers in the first century: Jesus is Lord. The church's responsibility is to faithfully follow, like Israel after Sinai, in the midst of Jesus' absence.

Chapter 5 elucidates the connection between the ascension and the eucharist. The eucharist has been left behind as a way to access the ascended Lord, as a witness to the world of the reordering of God found in the ascension, and as the means by which we participate in the heavenly offering presented by Jesus to the Father. Chapter six applies this ascension-based position on the eucharist. As Farrow states, "The celebration of the eucharist is always a political act" because the kingdom of God is constantly being brought to bear upon the kingdoms of the world (p. 90). Farrow inquires into the ways in which the "politics of the eucharist" engage numerous historical, philosophical, and religious figures and events, from Islam and German fascism to human rights and democracy. Ultimately, the eucharist is the antidote for the age of lawlessness in which the church finds itself, for "in the eucharist both body and soul are claimed by the one who ascended in the flesh to the right hand of God" (p. 118).

In the final chapter, Farrow attempts to place the ascension into the realm of salvation, that is, as an act of "saving" and "perfecting grace" (p. 122). Because Jesus ascended into heaven, he appears before God on behalf of his people and purifies heaven so that they might approach God. The theology of the ascension also anticipates the eschatological descent and ascent of the risen and ascended Jesus, in which he will descend to judge the earth and ascend with his people into the presence of the Father. Those who believe in the ascension ought to live in light of and wait expectantly for this final act of descent and ascent.

Ascension Theology helpfully illuminates both the ascension's theological priority as well as the scope of the descent-ascent motif throughout the Scriptures. Readers of Farrow's book will also benefit from the example Farrow sets in engaging the contemporary world with the theological truth claims found in the ascension. While Farrow himself admits that he has overlooked a great number of things in his book, Farrow's audience would greatly benefit from a deeper engagement with the biblical texts pertaining to the ascension (not to mention the prevalence of ascension accounts in Second Temple Jewish and Greco-Roman literature) before moving to an application of the ascension's theology. Farrow's failure to more extensively engage these texts causes their additional, if not primary, theological significance to remain largely ignored. Finally, while I find his discussion of the eschatological import of the eucharist engaging, his connection between the ascension and the eucharist seems dubious at best. More importantly, the latter half of the book seems to be more concerned with the eucharist (and other issues important to Catholic theology) at the expense of the ascension, an inexcusable flaw in a book on *ascension* theology. The ascension certainly has much to say theologically, but boxing these insights into a Catholic framework severely limits Farrow's assessment. Despite these criticisms, Farrow's monograph rightly restores the ascension to the realm of theological import and will hopefully promote further ascension research and engagement in the church and scholarship in the years to come.

David K. Bryan
Luther Seminary
St. Paul, Minnesota, USA

Norman L. Geisler. *If God, Why Evil? A New Way to Think about the Question*. Bloomington, MN: Bethany House, 2011. 167 pages. £9.99/\$14.99.

Those who have read many of Norman Geisler's earlier works will likely recognize that this book is major update of an earlier book, *The Roots of Evil* (Grand Rapids: Zondervan, 1978). In this new version, Geisler sets out to offer, in his own words, a "short, simple, readable, and comprehensive book" on the problem of evil (p. 9). Though I disagree with a few significant details of his treatment of this perennial topic, I believe that Geisler generally delivers on this goal.

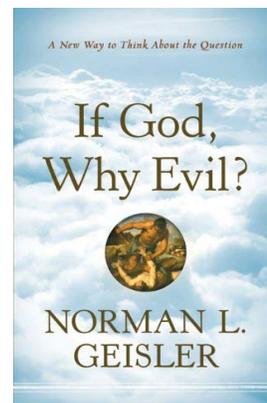
The book is divided into ten chapters and three appendices, each dealing with a specific aspect of the problem of evil. Chapter 1 briefly outlines the various approaches to the problem of evil taken by followers of different worldviews. Only theism acknowledges the existence of both God and evil, and thus only theism is confronted with the problem of trying to explain why evil exists in a world created by an all-powerful, all-good God. Chapter 2 addresses the question of the nature of evil, arguing that evil is not a thing or substance, but, following Augustine, it is a privation of goodness in things that ought to have goodness. As to the question of why such privations exist, the answer is not that God directly produces them but that he permits them for his sovereign purposes.

Chapters 3–8 are the heart of the book, dealing with such central questions as these: (1) How can a perfect being create imperfect creatures who do evil? (2) Why doesn't God eradicate evil rather than letting it continue as he does? (3) Couldn't God have made a better world that does not include evil? (4) Couldn't God create free creatures who never sin? (5) Why doesn't God miraculously intervene to prevent at least some instances of evil?

Throughout these chapters, among other things, Geisler returns repeatedly to two major themes to address these and related questions. First, he appeals to the free will of creatures. So, for example, the origin of evil occurred when "a good creature (Lucifer) . . . with the good power of free will . . . willed the finite good of the creature (himself) . . . over the infinite good of the Creator" (p. 32). Also, regarding the question of why God cannot create free creatures who never sin, Geisler follows Plantinga in claiming that God "foresaw that every world of free creatures He could ever make would have some who would freely choose sin. So while such a world is conceivable, God knew it was unachievable" (pp. 64–65). In explaining why God does not intervene to prevent more evils, Geisler claims, "If God stopped all free thoughts and actions by not allowing them to materialize, He would be negating the very freedom He granted in making this a free moral world" (pp. 87–88).

Second, Geisler exploits the Greater Good Theodicy. He contends that God allows the evil of pain to prevent one's self-destruction and build character. Geisler also effectively argues that if God has to produce the best possible world, then a world with free creatures who can't or don't do evil may not be the best possible world. Rather, a possibly better world is one in which free creatures do evils that lead to greater goods (cf. p. 65).

Chapters 9–10 and three appendices discuss several subsidiary matters such as the problem of hell, the problem of those who never hear the gospel, and the possibility of animal death before the Fall and how it relates to the problem of evil. In addition, Geisler summarizes some positive evidence for the



existence of God and tellingly critiques William Young's *The Shack* and its unorthodox approach to evil and suffering.

When Geisler appeals to the notion that God allows evil to bring about a greater good of some kind, I found his arguments to be plausible and often compelling. Those who hold to the existence of libertarian freedom will likely resonate with many of his arguments that appeal to such freedom in explaining evil. However, as a non-libertarian, I wish to challenge the adequacy of some of these appeals to libertarian freedom.

For example, when discussing the origin of evil, Geisler claims that God creates only perfect creatures but that perfect creatures endowed with free will can do evil. One wonders, though, how a creature who is capable of evil can really be perfect. It would seem that moral perfection requires the inability to sin. In fact, this claim is clearly incompatible with Geisler's later assertion that those perfected in heaven will be *incapable* of sinning (p. 62). Moreover, when Geisler explains the initial sin of Satan as him will[ing] the finite good of the creature (himself) . . . over the infinite good of the Creator," he fails, contrary to his intention, to explain the origin of evil. For one can still ask the question, *why* did Satan will the good of the creature over that of the Creator? If Geisler answers that there was no reason, then it would seem that Satan's choice was arbitrary and unmotivated—and thus one for which he hardly could be responsible. If he answers that Satan so chose because he *wanted* to, then Geisler has abandoned libertarian freedom as the explanation for the origin of evil.

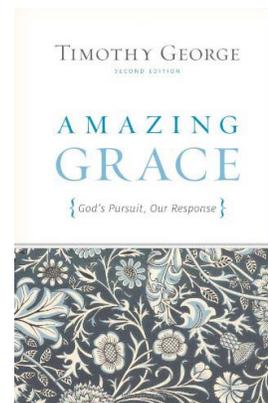
Also, when addressing the question of why God cannot create free creatures who cannot sin, since God himself is free and incapable of sinning, Geisler insists that "freedom, as we have it here on earth, is incompatible with the impossibility to sin. Freedom in this context involves the ability to do otherwise" (p. 61). As it stands, however, these are mere assertions. Geisler gives no argument as to why freedom on earth has to be of a different kind from God's freedom (for more on why this is a serious problem for the libertarian, see my "Compatibilism and the Sinlessness of the Redeemed in Heaven," *Faith and Philosophy* 28:4 [October 2011]).

Despite these flaws, *If God, Why Evil?* is a very good primer on the problem of evil. It will provide readers with a helpful introductory study of this age-old problem that they can then supplement with more advanced treatments.

Steven B. Cowan
Louisiana College
Pineville, Louisiana, USA

Timothy George. *Amazing Grace: God's Pursuit, Our Response*. 2nd ed. Wheaton: Crossway, 2011. 152 pp. £9.99/\$14.99.

Over the years Timothy George, dean of the Beeson Divinity School at Samford University, has distinguished himself as one of evangelical Christianity's premier church historians and theologians. His work has ranged from discourse on the doctrine of God to Reformation and Baptist history and even to a treatment of the relation between Christianity and Islam. One of his latest publications, *Amazing Grace: God's Pursuit, Our Response*, forays into the often treacherous and unruly territory of Calvinism. This book is actually a second edition of an earlier work (the Southern Baptist Convention's 2001 Doctrine Study) that sought to address a controversy within the denomination by providing a short explanation of the tenets of Calvinism (p. 11). George's purpose in these pages is simple: it "is more devotional than academic: God's grace should provoke wonder and worship among all God's children. This study is an exercise in theology in the sense that the great Puritan divine William Ames defined it—the knowledge of living in the presence of the living God" (p. 13). The following discussion will touch on some of the book's high points.



Chapter 1 orients the work as a whole by providing a preliminary treatment of God's grace. This foundational chapter anchors upcoming discussions in the author's old Sunday school definition of grace: "God's Riches at Christ's Expense." For George this is a simple and yet profound description of the biblical reality of God's grace (p. 20). Also included in this chapter is an exposition of Eph 1:3–14 in terms of four "moments" (p. 27) in the outworking of God's salvation of his creatures: what George terms the metahistorical, historical, experiential, and eschatological aspects of redemption.

Chapter 2, "The Providence Mystery," treats the classic conundrum of God's sovereignty and human freedom. George believes that Scripture teaches both God's sovereignty and man's freedom but with this caveat:

Note carefully that the Bible never explains *how* the sinful acts of wicked men coalesce with God's sovereign purpose, but somehow mysteriously they do work together concurrently. . . . Our finite human minds cannot comprehend such an antinomy. We are tempted to resolve it either by qualifying God's sovereignty or by denying human free agency. While this solution is neater logically, it could never be accepted biblically. To be faithful to what God has revealed about how he works in the affairs of this world, we must say both-and, not either-or. (pp. 44–45)

One interesting aspect of George's book comes in chapter 4. Instead of explaining Calvinism under the common rubric of the TULIP acronym, George proposes a new model: ROSES. According to him, "Some differences among Christians are substantial and real, while others stem from misunderstanding and miscommunication. To some extent, perhaps, the latter is the case with the so-called five points of Calvinism" (p. 83). So, with ROSES in mind, he proposes *Radical Depravity* (cf. Total Depravity), *Overcoming Grace* (cf. Irresistible Grace), *Sovereign Election* (cf. Unconditional Election), *Eternal Life* (cf. Perseverance of the Saints), and *Singular Redemption* (cf. Limited Atonement).

Chapter 5 deals with another important issue in the Calvinism debate: evangelism and missions. Does Calvinism adversely affect these aspects of Christian ministry to the world? George explains

hyper-Calvinism as an aberration of Reformed teaching. He describes five points of hyper-Calvinist teaching and then follows that discussion by treating the ministries of William Carey and Charles Haddon Spurgeon, two Calvinists who modeled concern for the lost. The author's point is simple: hyper-Calvinism is not true Calvinism; it "is a perversion of true evangelical Calvinism, just as Pelagianism is a corruption of true evangelical Arminianism. In different ways, both are guilty of 'falling from grace' in the sense that Paul used that expression in Galatians 5. God wants all believers to be 'missionary' Christians . . ." (p. 105).

One benefit of the present work—in addition to its clear and easy style and irenic spirit—is George's appreciation for the mystery that underlies the doctrine of God's providence. He notes, "There are many things Christians believe simply because they are undeniably taught in the Bible. Yet we cannot remove all questions and puzzlements. We cannot explain with precision how these things can be true in terms of human reason and logic" (p. 35). For George, providence and human freedom and responsibility fall into this category. Some may consider this a cop-out approach to such a difficult question, but I cannot help but appreciate such a humble perspective.

Aside from this, George's book does exhibit a weakness. The effort to reformulate the teachings of Calvinism into a new acronym, ROSES, seems unhelpful. I am not convinced that TULIP needs to be discarded as a way of explaining Calvinism. Certain key terms like *unconditional* and *irresistible* are still helpful ways of distinguishing Calvinism from its detractors.

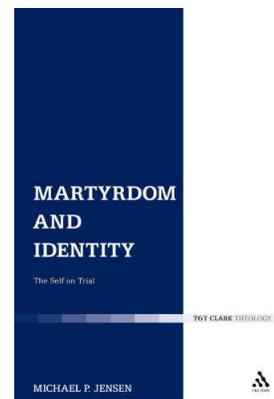
Overall, however, *Amazing Grace* is an excellent primer on its subject. If you are looking for a work that will put some points on the board in current debates, be forewarned that this is not the book for you. This book is more about explanation than polemics. But if you are looking for something to orient you to a long and continuing debate among Christians about such a crucial subject, this is your book.

Brian N. Daniels
Southeastern Baptist Theological Seminary
Wake Forest, North Carolina, USA

Michael P. Jensen. *Martyrdom and Identity: The Self on Trial*. London: T&T Clark, 2010. x + 214 pp. £65.00/\$130.00.

Many theological and philosophical discussions concerning humans of late have centered less on questions of human essences or capacities and more upon the question of the self and human identity. In his book *Martyrdom and Identity: The Self on Trial*, Michael Jensen puts various versions of the self to the test of Christian martyrdom. That is to say, any theory of the formation of the self that cannot accommodate the possibility (or reality) of martyrdom fails to be a viable Christian option.

In an introductory chapter, Jensen introduces his theme and approach. Central to Jensen's project is the narration of the self. Jensen points to many prominent figures (e.g., Paul Ricoeur, Alasdair MacIntyre, Charles Taylor, and Anthony Giddens) who have argued for the role of narrative in the construction of the self. To the issue of narrative Jensen adds two further elements in a view of the self: (1) a view of the good and the path to its achievement and (2) a description of the nature of relationships between



selves. Jensen proposes to use these three elements as questions posed to various accounts of the self available in the contemporary discussion.

Jensen then turns to consider two specific versions of the self in the philosophy of Charles Taylor and in the narrative of Salman Rushdie. Jensen interacts primarily with Taylor's *The Ethics of Authenticity* rather than with *Sources of the Self* or *A Secular Age*. Ultimately, Jensen determines that Taylor's retrieval of authenticity falls short of offering a truly Christian rendering of the self that can incorporate martyrdom. Jensen's critique of Taylor, however, is insufficiently developed. Jensen likewise applies the questions of the narrated self, the good, and relationship among selves to the view of the self espoused in Salman Rushdie's *The Satanic Verses*. Rushdie rejects the notion of the narrative of the self including martyrdom because it tends toward a victim mentality and is often distorted to devastating effect. Jensen counters that Rushdie disallows the rich understanding of religious belief that lies behind true Christian martyrdom and ends up only endorsing a form of self-determining freedom, a view whose track record is no less marred than that of religious martyrdom.

From his application of Christian martyrdom to selves suggested by Taylor and Rushdie, Jensen dedicates four chapters to consider the alternatives to martyrdom (and the alternative narratives of the self that they entail) offered to Thomas Beckett by the four tempters of T. S. Eliot's *Murder in the Cathedral*. In each of these chapters, which are resistant to brief summary, Jensen exegetes the temptation in Eliot's script, then presents the work of a contemporary thinker whose work on the formation and narration of the self parallels the temptation Thomas faces. He concludes each chapter by tracing themes through the biblical narrative that serve as a corrective to the way of life suggested by the tempter's and contemporary's voice.

One example will suffice. In the first temptation, Thomas is reminded of past harmony in his relationship with the king, now estranged. Though the current situation is out of his control, Thomas, motivated by the pleasant past, is tempted to pursue a risk-management procedure to increase the chance of security and open the possibility of reconciliation. Jensen sees this temptation to be similar to Martha C. Nussbaum's advocacy of a passive/active position in contrast to martyrdom's more strident activism. For Thomas this would involve tempering his commitment to Christ so as not to exacerbate the situation. Jensen counters the tempter (and Nussbaum) with the biblical orientation not to the past but to the promises given about the future. He also gives attention to the biblical presentation of the place of ease and security, themes central to the temptation and to Nussbaum's position. Succeeding chapters attend to the temptations to collaboration, idealistic opposition, and honor and reward. These chapters find Jensen interacting with the pragmatism of Richard Rorty, the patriotic vision of Roger Scruton, and the Greek honor ethic. The biblical-theological themes surveyed are equally broad.

In closing chapters Jensen explains the link between martyrdom, temptation to other narratives, and divine providence in the narration of the self. To demonstrate the integration of these elements, he reviews a recent production of Eliot's play that was evacuated of its religious and theological content to disastrous effect on its narrative coherency.

Perhaps what is most challenging about this book is the immense amount of philosophical, theological, and biblical terrain that it seeks to cover. In each of the four main chapters to survey the work of a major thinker, exegete the text of Eliot's play, and bring not mere biblical passages but distinct biblical themes and storylines to bear is ambitious. Jensen's survey of countervailing biblical themes is sweeping yet selective and space disallows consideration of dissonant themes in the biblical narrative.

Jensen's work is interesting both materially and formally. The issues of self and identity are not only *au courant* but useful in articulating the gospel in the contemporary milieu. At the same time, Jensen's incorporation of narrative both in the critique of a view of self as in Rushdie's work and as a heuristic device through the use of Eliot's play is unique, though not without flaws. It embodies a narrative approach to theology that succeeds in the application of narrative theology where so many texts *about* narrative theology have failed. Yet, while the themes that Jensen addresses may have broad relevance and appeal, the target audience of his book is considerably narrowed if not by the price, then by the broad range of prior knowledge that the book assumes. Accordingly, it will find its greatest use in anthropology classes at the graduate level.

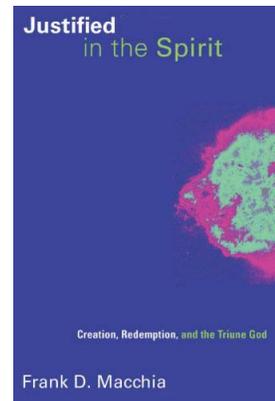
Stephen Jenks
Union Christian Church
Tegucigalpa, Honduras

Frank D. Macchia. *Justified in the Spirit: Creation, Redemption, and the Triune God*. Pentecostal Manifestos. Grand Rapids: Eerdmans, 2010. ix + 345 pp. £17.00/\$21.00.

In this book, Frank D. Macchia offers an interpretation of justification that is thoroughly pneumatological. Macchia, who is professor of theology at Vanguard University and the editor of *Pneuma: The Journal of the Society for Pentecostal Studies*, approaches the doctrine from the rubric of Spirit-baptism, emphasizing the embrace of God through the Spirit in a manner that fills out the Trinitarian nature of justification in the process (p. 14).

In the first part of the book, Macchia overviews the Protestant and Catholic understandings of justification, noting what he sees to be approximations of the doctrine of justification, but not the full substance. For Macchia, understanding the proper relationship between justification and pneumatology can provide the ecumenical bridge between a legalist Protestant doctrine of justification and the transformative Catholic view (p. 75). This is where the Pentecostal tradition offers the helping hand through the concept of Spirit-baptism (p. 86). Thus, the "ecumenical significance" of Macchia's view is addressed throughout the course of the book. Although Macchia does not deny the forensic and theocentric view of justification advocated by the Reformers, he attempts to supplement the Protestant view. Justification does not take place in a distant court, as Macchia says, but in the divine embrace of the Spirit (p. 202). On the other hand, in regards to the Catholic emphasis on an infusion of virtues, Macchia notes that there is no charity that possesses supernatural enabling that is distinct from the Spirit of life (p. 295). Thus, Macchia suggests that Spirit-baptism should be the proper framework for which to understand justification since it "offers a vision of justification that is both declarative and transformative because it is pneumatological in substance" (p. 99).

Beyond the overly legal interpretations offered by Protestants, Macchia is also concerned to go beyond anthropocentric interpretations as well. If pneumatology is given its proper place, then the ecclesiological dimensions find a natural fit. Of course, Macchia does not try to deny that justification pertains to conversion and initiation, yet he notes that these categories are not independent of incorporation and *koinonia* (p. 266). The ecclesiological and sociological nature of justification has been



well emphasized by scholars like N. T. Wright (*Justification: God's Plan and Paul's Vision; What St. Paul Really Said*), and the pneumatological emphasis noted by Macchia makes these dimensions more evident.

When it comes to evaluating this book, there were a few problems. However, I find most of these to be sins of omission rather than commission, so to speak. In light of Macchia's emphasis on the divine embrace of the Spirit in justification, there appeared to be potential for speaking of a *pneumatic* understanding of the doctrine of imputation. In receiving the Spirit, we receive God, including his own righteousness. But this was not developed, though it appeared to provide fruitful ground for theological reflection along the lines that Macchia was advocating. I suppose these options were not available to Macchia because of his denial of imputation (p. 6) and his belief that God's righteousness refers to his covenant faithfulness (pp. 105–14).

At a more fundamental level, it would have been beneficial for Macchia to address the question of faith a bit more closely in terms of origin. Given that this book discusses justification by faith and its relationship to the Spirit, the question of whether regeneration precedes faith should have been close at hand, especially given the intriguing words of Gal 3:2 (ESV): "Did you receive the Spirit by (ἐκ) works of the law or by (ἐκ) hearing with faith?" Macchia never specifically addresses this issue but leaves the reader wondering. In one instance he states, "faith assumes and arises from the embrace of the Spirit" (p. 235). Yet determining which comes first, regeneration or faith, should have been addressed more explicitly in a treatise on the Spirit and justification.

Although Macchia attempts to demonstrate the eschatological benefits of the link between justification and pneumatology, there were several eschatological motifs that should have been discussed in this regard. Since Paul speaks about the future event of justification at the Last Judgment (Rom 2:1–16; 14:10–12; 2 Cor 5:10), and complete holiness at the *Parousia* (1 Cor 1:7–9; Phil 1:6–11; Eph 5:25–27; 1 Thess 3:11–13; 5:23–24), it would have been helpful to offer a pneumatological connection between present justification by faith and the final verdict.

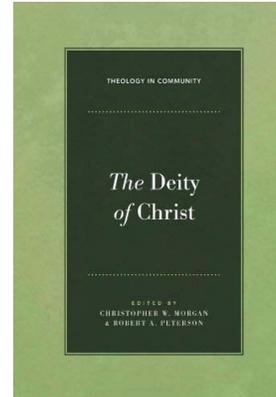
Overall, I'm convinced that a focus on pneumatology is much needed for the way in which the Church articulates the doctrine of justification. Furthermore, I see potential for this link aiding ecumenical discussions, as Macchia contends. Clearly, Paul saw a link between justification and receiving the Spirit (compare Gal 2:15–16 with 3:1–5). Although there is much to be gained from this, I do not think that Macchia's model of Spirit-baptism is all that helpful. I fear that Macchia may be trying to do more with justification than is historically plausible. Also, I wonder if many non-Charismatics will find the grid of Spirit-baptism to be an odd place to orbit a discussion on justification. Given the potential for misunderstanding among Christians of other denominations, it would have been helpful to use more neutral terminology (since Spirit-baptism can be more of a technical term in Pentecostal circles and is variously conceived, as Macchia notes on pp. 86–93). Thus, it seems that some could find the grid polarizing (though, of course, this book is in a series of *Pentecostal Manifestos*). This however should not stultify the ecumenical s/Spirit of Macchia's work, both among Protestant denominations of charismatic and non-charismatic orientation, as well as with the traditions of Roman Catholicism and Eastern Orthodoxy.

John Anthony Dunne

St Mary's College, University of St Andrews
St Andrews, Scotland, UK

Christopher W. Morgan and Robert A. Peterson, eds. *The Deity of Christ*. Theology in Community Series. Wheaton: Crossway, 2011. 311 pp. £16.99/\$24.99.

The Theology in Community Series assembles scholars to write about a topic across various disciplines. *The Deity of Christ* is the third book in this series (with more planned and forthcoming), which tries to do theology communally, or in teams. This volume starts with practical theology, addresses Christ's deity in the OT and NT, then historical and systematic theology, finishing with apologetic and missional approaches. Those contributing to this volume are Stephen Nichols, Raymond Ortlund Jr., Stephen Wellum, Andreas Köstenberger, Gerald Bray, Robert Peterson, Alan Gomes, and J. Nelson Jennings.



This volume in particular grows out of a realization that the doctrine of Christ is central to theology and that all of theology flows from it. The editors have put this volume together because they believe “nothing is more important than whether or not Jesus Christ is God. If Jesus is not God incarnate, then Christianity is not true; if he is, then it is true” (p. 20). Many past and present cults deny Christ's deity.

Nichols's chapter on Christ's deity in contemporary American culture is helpful and articulate. He demonstrates that from entertainment to unhelpful and unthoughtful writers, contemporary culture has contributed to the perverted doctrines of Christ's deity today. Drawing from Stephen Prothero, Nichols suggests that the church has moved from a creedal Jesus to an eventual Jesus liberated from Christianity and the Bible (p. 27).

Ortlund in his contribution on “The Deity of Christ and the Old Testament” uses eight passages that indicate: (1) passages that do not reveal the deity of Christ, (2) passages that do reveal the deity of Christ, and (3) passages that are not clear enough to make a judgment whether they speak to the deity of Christ. Overall Ortlund's argument is perhaps the hardest to demonstrate but one of the more helpful once it is grasped.

Steven Wellum and Andreas Köstenberger handle the deity of Christ in the NT chapters, specifically looking at the Synoptic Gospels, John's Gospel, the Apostolic Witness, and the letters to John and Revelation. Wellum's treatment of the kenosis in Philippians is perhaps the standout of these chapters with Köstenberger's insights to the letters of John a close second.

The most helpful chapter in this volume is clearly Bray's look at the deity of Christ throughout church history. Bray suggests that some people throughout church history have questioned the deity of the Christ because the NT is not as clear as some of the creeds and confessions of the church have been. Bray demonstrates, clearly and fairly, that Christ's deity was no invention of the church fathers and that the discussion surrounding the formation of creeds was more about the expression of the deity rather than proving the deity.

Following Bray's chapter is perhaps the least helpful of the book by Robert Peterson on the deity of Christ in systematic theology. This chapter promised to be one of the most important and helpful in the book since the topic lends itself to a good systematic treatment. However, Peterson's offering seemed like a combination of Wellum, Köstenberger, and Bray. Peterson missed an opportunity to systematically synthesize the biblical material on the deity of Christ. Many, if not most, of the texts Peterson builds his chapter around had already been dealt with in the previous chapters. This is probably no fault of his own, but a reflection of poor editorial work.

The final chapters by Gomes and Jennings provide helpful commentary on the contemporary implications of Christ's deity. Gomes' look at Christ's deity in the cults is insightful and helpful. Cults such as Mormonism, Unitarian Universalism, the Jehovah's Witnesses, and modalistic monarchianism are given a good overview. Gomes' essay is concluded well with an excellent section on the theistic implications of holding to cultic views of Christ's deity. Jennings's work on the deity of Christ in missions and world religions was a great follow-up to Gomes' essay and solidified the contemporary look at Christ's deity that Nichols introduced in the first chapter.

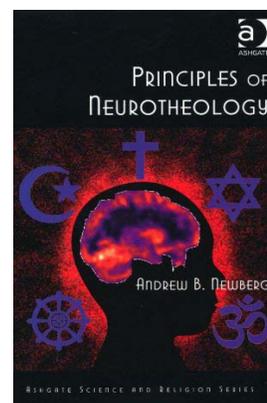
The final chapters by Gomes and Jennings provide helpful commentary on the contemporary implications of Christ's deity. Gomes's look at Christ's deity in the cults is insightful and helpful. Although his chapter is not meant to exhaustively look at the cults, he misses a couple of major opportunities to expose error in some christological teachings. Primarily he could have addressed some of the errors in Oneness Pentecostal theology and the topic of Nestorianism. Jennings's work on the deity of Christ in missions and world religions is a great follow-up to Gomes's essay and solidifies the contemporary look at Christ's deity that Nichols introduces in the first chapter.

Despite the weaknesses in Peterson's essay on systematic theology, this work as a whole is a helpful addition to the other works addressing the deity of Christ. The work, while scholarly, remains accessible to the lay person. Each chapter in the work could stand on its own, but as a compendium they fuel each other's arguments and build a strong, comprehensive whole.

G. A. Dietrich
Northland International University
Dunbar, Wisconsin, USA

Andrew B. Newberg. *Principles of Neurotheology*. Ashgate Science and Religion Series. Surrey, England: Ashgate, 2010. x + 276 pp. £16.99/\$29.95.

Principles of Neurotheology continues Andrew Newberg's earlier work investigating the intersection of neuroscience and religious practice. Newberg is a physician with board-certifications in Internal Medicine and Nuclear Medicine and research interests in neuroscience, and he currently serves as the Director of Research at the Myrna Brind Center for Integrative Medicine at Thomas Jefferson University Hospital and Medical College in Philadelphia. His experimental work with the late Eugene D'Aquili (summarized in 1999's scholarly *The Mystical Mind* and 2001's arguably more popularized *Why God Won't Go Away*) examines the neurological correlates of religious meditation as uncovered by advanced neuroimaging techniques. *Principles*, Newberg's most recent work, follows in the grand tradition of natural theology, attempting to understand ultimate things by examining the functioning of the natural world. Newberg defines this burgeoning area of "neurotheology" as "a unique field of scholarship and investigation that seeks to understand the relationship specifically between the brain and theology, and more broadly between the mind and religion" (p. 1). This definition implies that this field would encompass not only the relationship between neuroscience and religion (such as the study of the neurological underpinnings of religious practice), but would also seek to ground the study of psychology and religion



in the knowledge of the working brain. For Newberg, the goals of scholarship within neurotheology are not only to improve understanding of the workings of the human mind and brain as they relate to religion and theology, but also to improve the human condition in the contexts of health, wellbeing, religion, and spirituality (p. 18). As such, the discipline of neurotheology seeks to occupy a central place in discussing essential topics that connect findings in brain science to religion and theology.

While Newberg is obviously well-versed in a variety of religious backgrounds, he appears to have a more idealized view of the “Eastern” religions in comparison to religions originating in the West, namely, Judaism and Christianity. Scholars and theologians of various Christian traditions, in particular those from more orthodox and evangelical communities, may take issue with his presentation of ideas held to be foundational for the Christian faith. Philosophers such as Aristotle and Saint Thomas Aquinas—whose writings and ideas have historically had a profound influence on Christian considerations of personhood and human nature—are given only superficial consideration as to how their ideas may relate to psychology and neuroscience. One irksome penchant that Newberg continually engages in is speaking of the brain as though it were a whole *person*. At various points in the text, Newberg speaks of the brain perceiving, convincing, reasoning, assuming, believing, preferring, etc. The use of such language implicitly reduces the human person to the workings of the brain, whether Newberg intends this reduction or not: A person believes in God; a brain does not. At other times Newberg uses more neutral language, speaking of the neurological substrates of various experiences. It is unclear as to whether Newberg is aware of the philosophical and religious implications of these distinct ways of employing language when speaking of human capacities and their relationship to the brain. While he explicitly rejects reducing religion to neuroscience, Newberg makes overly reductionist assumptions and assertions throughout the book; he regularly attributes differences between individuals to brain differences and not experience, reasoning, or logic.

As a work of scholarship, *Principles* is daunting in its scope and impressive in its content. Newberg seeks to address a topic of importance to all cultures and peoples. Given that this field of inquiry is in its infancy, *Principles* is obviously meant to lay the groundwork for Newberg’s idealized vision of what such a field would look like in a more mature form, rather than simply summarize extant work in the field. Noting Newberg’s previous experimental and theoretical labours in this discipline, he is arguably one of the most qualified to attempt to elaborate upon such a set of foundational principles. However, the number of principles he lays out—54 in all—is somewhat overwhelming, and the range of content presented in those principles is perhaps too extensive and becomes increasingly abstract as the list goes on. For example, Principle XVII is “The brain places functional restrictions on all thought processes, and hence how we experience religion, spirituality, and theology,” while Principle XLIX is “Neurotheology should strive to understand the meaning of salvation, by asking, from both the biological and theological perspectives, how the human person can be saved.”

Despite its faults, *Principles* has much to recommend it. It provides the reader with a broad overview of cutting-edge brain research related to religious experience, and its principles—if the text is widely disseminated—are likely to provoke a good deal of discussion and debate. The text’s possible faults are directly related to its strengths: in seeking to do so much, it often says too much and opens the door to valid criticisms from the fields of theology and philosophy. However, the theological and

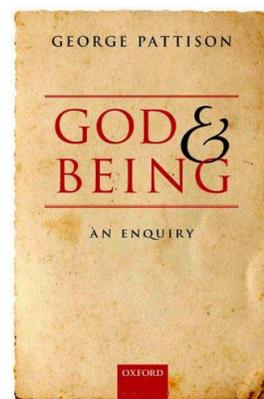
philosophical responses and clarifications that the text provokes may, in and of themselves, be worth Newberg's formidable effort.

Derrick L. Hassert
Trinity Christian College
Palos Heights, Illinois, USA

George Pattison. *God and Being: An Enquiry*. Oxford: Oxford University Press, 2011. 350 pp. £65.00/\$125.00.

The title of George Pattison's new book, *God and Being*, will immediately resonate with those who are familiar with the work of Martin Heidegger (1889–1976), who wrote *Being and Time* (*Sein und Zeit*). It will come as no surprise then that Pattison's work is indebted to and very much continues in some respects Heidegger's thought.

One of Heidegger's claims was that Western philosophy, going all the way back to Plato, has misunderstood "being" (or "to be"), focusing on the property and substance of a being. Heidegger criticized traditional approaches to "being" that were characterized by metaphysical, ontological presuppositions—or, as Heidegger himself called them, onto-theological constitutions of metaphysics. Pattison explains what exactly is meant by metaphysical thinking:



Metaphysical thinking is thinking that offers an account of all that is and does so by tracing this 'all' back to its most basic ground, to what makes it be what and as it is, its first cause, or ultimate reason or *ratio*. This means that it can be described as onto- (from the Greek *ontos*, being) because it views the world with regard to its being, theo- (from the Greek *theos*, God) because it deals with the ultimate cause of the world, and 'logical' because it offers an account or discourse (from the Greek *logos*, word or discourse) of its subject matter. (p. 5)

What then would it mean to move beyond metaphysics? Pattison notes that moving beyond metaphysics has serious consequences for how we would then think about God. "If metaphysics has determined the way in which we think about God . . . then moving beyond metaphysics would seem also to involve moving away from God" (p. 6). Heidegger's critique of metaphysics then is also a critique of theology itself. Heidegger's criticism of the traditional approach to understanding God is voiced when Pattison writes,

Certainly it [Heidegger's approach] is a critique of any theology that construes itself as metaphysics. However, if that means identifying God with the first cause who is *causa sui* (cause of himself), this is a god to whom 'man can neither pray or sacrifice Before the *causa sui*, man can neither fall to his knees in awe nor can he play music and dance before this God.' To which Heidegger adds that 'The god-less thinking which must abandon the god of philosophy, god as *causa sui*, is thus perhaps closer to the divine God.' (p. 6)

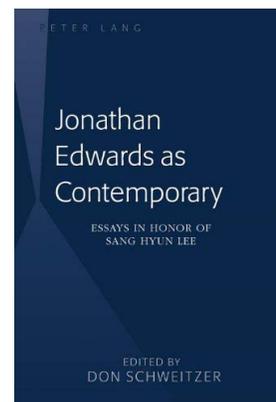
However, is not such a view of God in conflict with the biblical witness? The God we read about in Scripture is eternal, self-sufficient, and *asei*, not dependent upon the cause of another but the cause of all things. But perhaps this criticism of Heidegger (and Pattison for that matter) takes us a step back to how we should approach any discussion of God or theology. Pattison admits that theologians may consider his work “too philosophical in its general orientation to serve the interests of theology” (p. 14). Here Pattison reacts to Karl Barth. Barth insisted on beginning with God’s self-revelation since it is the source and criterion of theological development. In fact, says Pattison, Barth went so far as to argue that theology is not to be dependent on any other “academic discipline for its contents or methods.” Christ and the Trinity are the starting point for any investigation into the doctrine of God. “Anything else is likely to end up being what Barth himself called a case of ‘the anthropological tail wagging the theological dog’” (p. 14). Pattison does not hide his disagreement with Barth: “To those who adopt this kind of rhetoric, the present work will doubtless look like a mere ‘tail’ and a rather scrappy one at that” (p. 14). While I do not agree with Barth, who allows Christology to swallow up theology proper, nevertheless, Barth does have a point: if we do not begin with God’s self-revelation, then we inevitably end up with a theology whereby the anthropological tail is wagging the theological dog. Therefore, my major criticism of Pattison is that he commits just such an error. By the end of the book, his understanding of who God is has not been tutored by the Scriptures themselves, but rather by various actors in the discipline of philosophy. It is hard to avoid the conclusion that with such approaches as this, philosophy is no longer the handmaid of theology but vice versa.

Pattison is clear that his book is not an apologetic for Christianity or for a particular ontological view of God himself. This is precisely why others, at least those committed to an evangelical theology, will find themselves disappointed with Pattison’s volume in the end. Perhaps what we do need is an apologetic for Christianity that is characterized by clarity and precision on exactly how to understand who God is and what he has done in redemptive history.

Matthew Barrett
The Southern Baptist Theological Seminary
Louisville, Kentucky, USA

Don Schweitzer, ed. *Jonathan Edwards as Contemporary: Essays in Honor of Sang Hyun Lee*. New York: Peter Lang, 2010. xii + 272 pp. £47.00/\$80.95.

Sang Hyun Lee is the Kyung-Chik Han Professor of Systematic Theology at Princeton Theological Seminary. This volume is a *Festschrift* that attempts to honor Lee and highlight the important contribution he has made to Jonathan Edwards studies. While nearly all *Festschriften* seek to honor an individual, most are full of material that have no obvious literary home—it is where you publish material that does not fit neatly elsewhere. This volume, in contrast, serves to *truly* honor a senior scholar and arguably the most important figure in Edwards studies since Perry Miller. To truly honor someone, a well ordered *Festschrift* should be organized around an appropriate theme important to the scholar (as this volume is), and the form of argumentation should follow along the same contours as the scholar’s own. In both ways, this volume serves as the



archetype of what a *Festschrift* should be. The volume is well-conceived, with essays revolving around Edwards and his continued importance, something Lee has done throughout his career at the highest level. Furthermore and more importantly, this volume achieves what Lee himself sought to achieve: interpretation that is deeply theological, philosophical, and cutting-edge to push forward the discussion of Edwards and his importance. In a rare achievement, this volume pulls together essays from across the theological and philosophical spectrum of Edwards studies, and *nearly* all of them push forward debates and discussions with clarity, depth, and grace. Unlike most *Festschriften*, this is one of the most important books written on its subject matter in the past several years. This volume is a necessary read for all Edwards scholars seeking to stay acclimated to the latest theorizing on Edwards and will benefit those learning and weighing the insights of Sang Hyun Lee.

While it would be gratuitous to canvass the contents of this volume, several important pieces are worth highlighting. Stephen Daniels and Avihu Zakai continue to advance their own philosophical programs, and Paul Helm and Oliver Crisp do the same with their own philosophically inclined theological projects. Seng-Kong Tan, a current student of Lee, manages to write what certainly must be considered the most important piece of writing on Edwards's doctrine of the incarnation to date. It is deeply informed and insightful, offering the kind of analysis that Lee himself continued to provide throughout his career. Doug Sweeney enters into the ongoing debates concerning Edwards' doctrine of justification by faith with a particular focus on the broader scope of Edwards' corpus. This chapter will, no doubt, cause something of a stir with several of Lee's former students since Sweeney attacks the notion that Edwards' doctrine is more Catholic than Protestant. Gerald McDermott, who is slowly becoming the most prolific Edwards scholar of his generation, navigates Edwards on revelation, continuing to narrate Edwards's anti-deist polemic from his earlier studies. This chapter, more than most in the volume, self-consciously seeks to continue Lee's project within his own analysis, attempting to take Lee's broader insights into particular instances in Edwards's thought. McDermott takes Lee's development of God's communicative nature as the framework within which he develops Edwards's discussions of revelation. In each of these chapters and several more left unmentioned, argumentation is developed in the same spirit that has characterized Lee's work for the past several decades.

Above I assert that "nearly" all of the essays in this volume argue at the highest level with clarity, depth and grace. Here, to close, I want to address this "nearly." Michael McClymond's essay, "Hearing the Symphony: A Critique of Some Critics of Sang Lee's and Amy Pauw's Accounts of Jonathan Edwards' View of God," serves as one glaring counter-example that fails to achieve the desired end in several important ways. First, McClymond develops positions counter to Lee and Pauw in an uncharitable and overly reductionistic way. Disagreeing with Lee and Pauw is linked to imposing alien interpretive grids onto Edwards's thought, and it is suggested that this is the result of a "proxy war," where these scholars are attempting to make Edwards *their* Edwards. Not only does this fail to do justice to the views being criticized, but it is used to sidestep the fact that these writers actually make substantive claims about Lee's and Pauw's own alien interpretive frameworks. Second, in two separate occasions, McClymond argues that Edwards does not develop a doctrine of simplicity by quoting a passage where Edwards himself is actually upholding the doctrine of simplicity. Similarly, rather than addressing Edwards's argumentation and conceptual development, he counts the number of times Edwards uses the term "simplicity" and suggests that this is somehow an adequate defense of his own position. The shallowness of this argumentation is all the more glaring when Paul Helm makes this clear in the very next chapter. Third, McClymond's criticism of Steven Studebaker's interpretation of patristic trinitarian theology is incredibly misinformed. In claiming that Studebaker's interpretation flies "in the face of patristic

scholarship,” McClymond offers Zizioulas as the only thinker whose opinion matters, disregarding overwhelming evidence to the contrary (e.g., Lewis Ayres, Michel René, Mary Clark, Richard Cross, etc., are all working to tear down the assumption that McClymond takes as axiomatic). Studebaker’s account, contrary to McClymond’s claim, is in line with contemporary patristic scholarship on these issues rather than the other way around. In short, McClymond fails to honor Lee in the way this volume was able to do so well—achieve what Lee achieved—critical engagement informed at the highest level and with charity, depth, and grace. What makes this most glaring is that it is so far removed from McClymond’s other work, and it unfortunately overshadows the positive contributions of his chapter. The second half of McClymond’s chapter provides helpful thoughts on key aspects of Edwards’ theology. One wishes he would have blown this into a more robust account and left aside the unfortunate argumentation that is shallow, reductionistic, or misinformed.

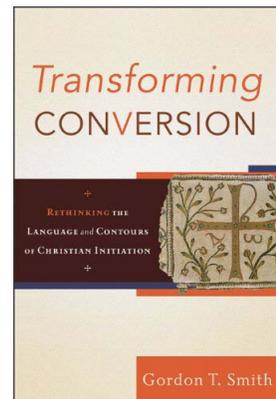
Kyle Strobel
Castle Oaks Evangelical Church
Castle Rock, Colorado, USA

Gordon T. Smith. *Transforming Conversion: Rethinking the Language and Contours of Christian Initiation*. Grand Rapids: Baker, 2010. 208 pp. £12.99/\$22.00.

It is refreshing when so much attention of late has been given to the role of justification in saving believers *from* the divine retribution for sin that a book comes along to address what we are saved *to*: a life of Christian holiness lived in the life of the Spirit.

Gordon Smith offers a robust vision of the Christian life in *Transforming Conversion*: “To be a Christian is to be in Christ, and our holiness, or righteousness, is one that we can only speak of or experience by virtue of our identification with the cross of Christ and our participation in the risen life of Christ” (p. 94). The *telos* of the Christian life is to become fully transformed into the image of Christ. Every dimension of the Christian life, whether it be prayer, service, preaching, worship, or evangelism must be “derivative of this encounter and this union with Christ” (p. 95). Further, our identity in Christ “is not found in isolation but within and through the faith community” (p. 95). To “become saved” then is to be given a new identity and a new family with a new orientation of how to be in this world: a life lived in communion with Christ through the ministry of the Holy Spirit.

But Smith finds that evangelical language about conversion is often out of sync with this vision of what it means to be a Christian. It is his critique of the language of conversion that motivates the trajectory of his work: finding a new way of speaking about conversion that is grounded in “the language and thought forms of the New Testament” (p. 18). He begins with a critique of the older paradigm of speaking of conversion (ch. 1), in contrast to the one he finds in Ephesians and in the book of Acts (chs. 2–3), offers a brief historical survey on the diverse perspectives of conversion throughout church history (chs. 3–4), and constructively proposes a different way of thinking about conversion, especially in regards to how it is to be taught and experienced in the life of the Church (chs. 5–10).



Throughout the text Smith describes the problem and offers alternatives. The problem is simply that evangelicals are still stuck in an old paradigm, what he terms the “revivalist paradigm,” that focuses too much on “going to heaven” and is overly individualistic, which results in underappreciating the mediation of the church in conversion, including “an ambivalence about the sacramental actions of the church” (p. 10). With its emphasis on the afterlife, the “revivalist paradigm” does not “incorporate the biblical vision of a deep continuity between this earth and the new heavens and the new earth . . . and how conversion is as much about this life as the next” (p. 11). What is most troubling though is that our evangelism focuses on “instant conversions” and appears to portray the Christian life as easy and “self-fulfilled” rather than as a life lived under the Cross and in tension with the culture we live in. His critique of the contemporary church is particularly insightful. The church, Smith writes, should not be self-focused or seeker focused “but Christ focused” (p. 184).

Repeatedly Smith attacks the idea of “punctiliar conversion,” which he believes truncates the gospel, “for revivalism expects that a person can suddenly become a Christian” (p. 6). What is needed is “a language of conversion that accounts for the process—often an extended process—by which a person comes to faith” (p. 7). Smith believes that much of the problem with the older paradigm is that the words conversion and salvation are used synonymously.

But it is here that I have one major reservation with Smith’s work. He himself is not *always* clear in his text about whether he is referring to salvation, which is a definitive moment in time when the believer is justified, regenerated, and engrafted into the body of Christ by the Triune God, or sanctification, the process of growth *after* one becomes a Christian. Smith rightly emphasizes that conversion is just a beginning and that the *attitudes* that mark this beginning, such as repentance, are to continue throughout our entire Christian life. But unfortunately Smith often refers to what is more properly the process of growing into Christian maturity as conversion. This is problematic because Smith contends, “The one, salvation is the work of God; the other, conversion is a human *response* to the saving initiative of God” (p. 4). One becomes nervous if sanctification, by being collapsed into conversion, is then being characterized as merely a human effort. Smith clearly understands that it is not, but his privileging of the word conversion, when more properly he is referring to the process of sanctification, certainly muddies the water. The work of sanctification is also the work of God as equally as salvation is. The human mandate for sanctification then is better described as *cooperation* with the Holy Spirit, who transforms the believer inside and out.

Nonetheless, *Transforming Conversion* contains an important call for a paradigm shift in our understanding of conversion, along with a renewed vision for the Christian life itself. Conversion narratives are important: they give meaning to and shape the idea of what it means to be a Christian. I certainly hope this book finds its way into the hands of pastors, seminary students, and Christian lay leaders.

Mary Patton Baker
Trinity Evangelical Divinity School
Deerfield, Illinois, USA

Mark Wynn. *Faith and Place: An Essay in Embodied Religious Epistemology*. New York: Oxford University Press, 2009. 253 pp. £59.00/\$110.00.

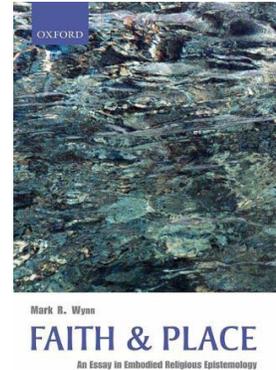
Faith and Place is yet another book in the fluid, rapidly emerging field of a theology of place. Though self-situated within this body of literature (cf. viii), Wynn's work is unique, moving the subject more closely to the doctrines of God and man, and emphasizing primarily the value that place-knowledge holds for reforming religious epistemology, that is, for offering a kind of knowledge of God that is intrinsically action-guiding, involving our concrete engagement in the material world.

As chapter 1 frames the problem, Wynn's primary aim is to account for the "differentiated religious significance of place" (i.e., why we consider certain places more religiously significant than others) that is congruent with the Christian doctrine of God's omnipresence. Moving beyond what Wynn believes to be two inadequate solutions to the problem of place—psychological accounts, which are reductionistic, and metaphysical accounts, which are overbearing—Wynn offers a "middle ground," emphasizing the "place-relative character of religious belief and practice" (p. 5). Moreover, Wynn sees an analogical problem in religious epistemology, which tends towards models drawn either from scientific or phenomenological approaches to knowledge. Problematically, both of these accounts "occlude the connections between religious knowledge and our practical, engaged knowledge of the material world" (p. 8). Knowledge of place, then, offers possibilities for a new approach to religious epistemology, and this religious epistemology that includes "our practical, engaged knowledge of the world" allows for (even depends upon) places as religiously significant.

Chapter 2 develops this argument by narratively highlighting three models of the differentiated religious significance of place. First, particular places may be of religious significance as microcosms of the world (*genius loci* of the *genius mundi*). Second, knowledge of place is not grasped through theoretical formulation (detached reflection), but through bodily appropriation; for places are "affectively structured and intrinsically action-guiding" (p. 39). Third, places are bearers of history. Chapters 3–4 develop the theological core of this proposal, highlighting three analogical relations between God and place: both are supra-individual (ch. 3), both narratively mediate agency, and both ground human identity (ch. 4).

Chapter 5 returns to the knowledge of place, briefly gleaning from four contemporary spatial theorists (Gaston Bachelard, Henri Lefebvre, Pierre Bourdieu, David Seamon) to highlight how places are bodily appropriated. Chapters 6–8 presents three case studies/implications through which he works out the religious significance of place: pilgrimage (ch. 6), natural and built environments (ch. 7), and the priority of poetic discourse (aesthetic knowledge) in knowing places (ch. 8). In all three cases, Wynn highlights the "practical-affective-intellectual integrity" of the lived body in place (p. 199). Chapter 9 briefly offers some concluding thoughts, giving the last words to Edmund Cuisck, poet, good friend of Wynn's, and inspiration for this book.

This book makes a significant contribution to the theology of place. By connecting knowledge of place to knowledge of God, Wynn moves the conversation of place in a more explicitly theological direction. Moreover, his development of an embodied epistemology as religiously significant has great promise, perhaps corresponding with and possibly grounding much of the recent *sapiential/character* turn. Many will resonate with his suspicion of forms of knowledge that tend toward detached



speculation. Many, too, will resonate with his emphasis on narrative, unity, and identity. On the whole, the book successfully shows the kind of knowledge that is tied to place.

Yet Wynn falls short in developing what is promised. While there is great potential for this religious epistemology, his explanation is less than clear. Wynn too easily conflates God with place and seems to defend a kind of panentheism (ch. 3 equates God with context). This is the “bolder” thesis of the book, which equates place with God and leaves a kind of “personal” God far different from the one that most of us trust in. But even with his more modest proposal (the religious significance of an embodied epistemology), the positive implications are less than straightforward. It is significant that quite frequently when Wynn attempts to establish the differentiated religious significance of place, he turns to secular analogies. Pilgrimage is compared to graves and wedding rings, for example. This is not inherently wrong, and indeed it might illumine the bodily aspects of various religious practices. These analogies illustrate how a bodily epistemology works in knowing a place, but not necessarily of God. If the kind of knowledge that Wynn is interested in is primarily knowledge of God, one might have expected more consideration of explicitly religious practices: prayer, worship, confession, repentance, trust. Does it matter where I pray, for example, whether in the solitude of my room, in the corporate assembly of the church, or on the busy streets of a city as I walk to work? When such practices are the primary orientation of a religiously embodied epistemology, it is less than clear (at least in Wynn’s work) what an embodied epistemology offers us. Moreover, an important implication that follows from Wynn’s argument is the relative value of various practices and whether the same practice (i.e., prayer) should be distinguished based on its various locations.

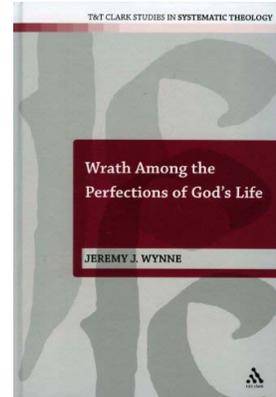
Wynn’s disinterest in these questions, however, seems embedded in a larger problem. For Wynn, God is (revealed) in every *genius loci*, each having its own atmosphere and thus its own corresponding set of embodied appropriations. Yet a Christian theologian must insist that God has not revealed himself in the cogency of every local narrative (and the form of life there promoted), but in the one particular narrative. It is not place *per se* that is revelatory, but rather the particular places/contexts where God has willed to reveal himself. In Wynn’s promotion of *genius loci* as microcosms of God, he seems to jeopardize the uniqueness and particularity of the Christian message itself.

In summary, while Wynn confuses God and place and fails to adequately work out the *religious* implications of an embodied epistemology, his joining of these important concepts significantly advances the conversation, presenting an epistemology that is intrinsically action-guiding and raising possibilities about the connection between God and place. A more biblically minded reader, for example, might have new resources for thinking about covenant theology, whereby knowing God is not merely an assertion of propositional truths, which we then subsequently *apply* in our religious practices, but a fitting involvement in the context of the covenant, through which God is mediately known in our embodied engagement with the world. The key concepts and the precise theological relationship between them, however, will have to wait for another to be more clearly expounded.

Geoff Fulkerson
Trinity Evangelical Divinity School
Deerfield, Illinois, USA

Jeremy J. Wynne. *Wrath among the Perfections of God's Life*. T&T Clark Studies in Systematic Theology. London: T&T Clark, 2010. 232 pp. £65.00/\$120.00.

The topic of divine wrath has been neglected in modern theology despite its prevalence in Scripture and relation to other key doctrines. Wynne's revised dissertation not only calls readers back to this significant topic but guides them down both theological and exegetical roads. He argues, "a biblical-dogmatic interpretation of God's wrath in the Old and New Testaments is more adequate to the extent that it treats wrath not as a perfection of God per se but rather as a *mode* of divine perfection and, more specifically, as a mode of God's singular *righteousness*" (p. 112). The book is decidedly modern, Reformed, and focuses on Schleiermacher, Barth, and Bavinck though others such as Lactantius, Calvin, Turretin make an appearance as well.



The book is divided into two parts. The first could be said to be primarily theological whereas the second is exegetical. Wynne, however, assures the reader that "the research of part two was present in complete—if rough—draft prior to part one" (p. 13) and is convinced that "exegetical decisions are inextricably intertwined with both theological presuppositions and implications" (p. 149). Therefore, this may be said to be an exercise in dogmatics and theological exegesis, or exegetical theology, if one must provide a label.

Part One (chs. 1–3) offers an extended discussion on the divine perfections (i.e., attributes) in relation to God's wrath. The perfections are properly seen in relation to the living God and must be rooted in the "prevenient abundance of God's life" (p. 23). Instead of an anticipatory approach, his "responsive theology" works *from* revelation and in response to God's gracious gifting of his name, allowing the subject matter to determine its content and criteria. Chapter 3 develops an account of providential and redemptive modes of divine perfection in relation to Turretin, Schleiermacher, and Barth's approach to the divine perfections. All three give minimal attention to divine wrath though Barth has particular problems since he argues that wrath "originates in [God] Himself" (see p. 108). In the end, the divine perfections must not only "attend to the fullness God has from himself, but correspondingly to describe God, first, in his relation to that which is not God and, second, to give an account of God as he is for and among those creatures who in their willing and acting are *set against* him" (p. 111).

Part Two (chs. 4–6) further develops the thesis by focusing on three sets of biblical passages: Matt 20:1–16 and Is 5:1–7 (ch. 4); Rom 3:21–26 and Ex 34:6–7 (ch. 5); Rev 14:14–20 and Amos 3:2 (ch. 6). In disagreement with various scholars, Wynne demonstrates that wrath and righteousness do not conflict since God is the righteous judge. "God infallibly and with surety judges and destroys sin, while staying true to the flourishing of his righteous order" (p. 137). For example, in Isa 5, both "are legible as one concrete moment within the larger plan of creation and redemption . . . God is One for whom wrath will not in and of itself have the last word because it is a mode of his righteousness" (p. 140). Furthermore, the decisive moment of God's self-revelation in wrath is to be found on the cross. Divine wrath, justice, and righteousness are present in God's aim to restore creation through self-sacrifice. Any form of reductionism that requires one to choose between a merciful or judging God must be rejected, especially since the patience of God demonstrates that his wrath is not a mere reaction that occurs apart from the enactment of other perfections: "the righteous God is Lord too of his wrath" (p. 183). As such, his patience "signals most fully and forcefully the [patient] character of his wrath" (p. 182).

Finally, Wynne convincingly displays the unity of the cross and final judgment, which “even at its most severe, obviates neither hope for God’s mercy nor the gospel call to repentance” (p. 188). This leads to the conclusion that judgment may remain on some for the purpose of training in righteousness (e.g., Heb 12:11; Rev 3:18).

In the end, what is divine wrath? Wynne is clear that it is “not an illegitimate swerving of God from his natural or proper action” (p. 49). As a mode of divine righteousness, wrath is not the way in which God “knows himself from eternity but [is] an identity description of the God who is fully himself in the work of judging and doing away with sin and rebellion and so in the work of redeeming creatures” (p. 113). In short, wrath is not what some might call an essential or eternal attribute. Nevertheless, it is true of God’s character because it exists as a mode or form of his righteousness.

While the book has many strengths, Wynne could have helped the reader better understand why wrath belongs with righteousness and not holiness or love (cf. pp. 113–14). Also, it is not clear why Wynne did not make more use of Gunton’s *Act and Being* (Eerdmans, 2003) or Holmes’s *Revisiting the Doctrine of the Divine Attributes* (Peter Lang, 2007) in Part One. These criticisms aside, Wynne is a mature theologian who has clearly wrestled at length with the primary and secondary sources. While most theologians remain uncertain about God’s wrath (see p. 112) or neglect the issue altogether, Wynne clearly argues for wrath as God’s mode of righteousness that will help propel the discussion forward. Scholars and graduate students will greatly benefit from this work and its implications have significant potential for the church.

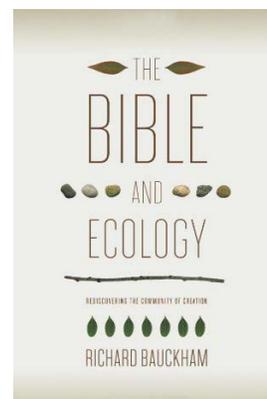
Jordan P. Barrett
Wheaton College
Wheaton, Illinois USA

ETHICS AND PASTORALIA

Richard Bauckham. *The Bible and Ecology: Rediscovering the Community of Creation*. Sarum Theological Lectures. Waco: Baylor University Press, 2010. xi + 226 pp. £20.99/\$24.95.

The endemic influence of the “Green” movement necessitates careful study and clear presentation of the biblical teaching on the nature of the created world and humanity’s place in it. Richard Bauckham’s *The Bible and Ecology: Rediscovering the Community of Creation* addresses this need, as Bauckham applies his exegetical skill to ecologically significant texts and dialogues with thinkers (Christian and non-Christian) interested in ecological issues.

As indicated by the title of the lectures series from which this book derives (“Beyond Stewardship: The Bible and the Community of Creation”), Bauckham calls for a paradigm shift in the way that Christians view the created world, arguing that the stewardship paradigm commonly espoused by Christians overemphasizes Gen 1 without integrating it into the teaching of the rest of the Bible, which Bauckham claims depicts an interconnectedness among all creatures and creation. Chapter 1 introduces this paradigm shift by highlighting problems with the stewardship model and examining



Gen 1:26 and 1:28 in its context within Gen 1 as well as within the rest of the Pentateuch. Chapter 2 then discusses Job 38–40 and notes that its description of creation beyond human understanding should evoke humility and joy in creation.

Bauckham's new paradigm is on full display in chapter 3, where he examines Ps 104, Matt 6:25–33, Ps 148, and various Prophetic texts to show humans as “fellow-members with God's other creatures” that “participate in an interrelated and interdependent community, orientated above all to God our common Creator” (p. 64). In describing humanity within this theocentric community of creation, Bauckham corrects common misunderstandings on both sides of the spectrum: while humans are not masters of this creation, they are exceptional and have an important role; creation should be seen as sacred rather than as either divine or an object that exists solely for human use. Chapter 4 argues that the Bible describes the division of creation into cultivated and wild regions as a result of the Fall because Eden was both an orchard and a garden and images of redemption are pictures of “ecotopia” in which humans and wild animals live together in harmony. In a digression, Bauckham also highlights the difference between wild and domestic animals, noting that such a division occurs in Gen 1 and therefore seems ontological.

The fifth and final chapter finally turns to an extended discussion of NT teachings, labeling the metanarrative that the NT describes as “a christological eco-narrative” (p. 151). Colossians 1:15–20, John 1, Jesus' message and actions about the kingdom of God, Phil 2:6–11, and Revelation show that the key to understanding the created world is the crucified and risen Christ, who brings reconciliation with all of God's creation in the new creation. The book also features an extensive and useful bibliography (pp. 204–13).

The Bible and Ecology should prove to be of tremendous value for evangelical Christians interested in creation care from a biblical perspective, as Bauckham brings thoughtful exegesis of the Bible as an authoritative text to a field often riddled with shallow exegesis and low regard for biblical authority. While Bauckham concentrates on biblical teaching rather than contemporary concerns, the work does not remain purely theoretical since he sprinkles practical insights and implications throughout the book. Bauckham also repeatedly illustrates how the biblical teaching on the created world coheres with scientific and ecological insights, particularly the great interdependence of humans, animals, and non-animate beings, revealing awareness of research and writings outside of the field of biblical studies. No doubt some evangelical readers will have problems with his interpretation of some texts (e.g., his claim that Rom 8:19–23 draws upon the image of creation mourning in the prophets rather than Gen 3 [pp. 92–101]) as well as his appropriation of science (e.g., he wholeheartedly accepts climate change) and views on Gen 1–2, but these concerns should not detract from Bauckham's central claim and achievement: reconfiguring how humans view the created world by seeing themselves as part of it rather than above, over, or outside of it. While in one sense challenging the common stewardship model, in another sense Bauckham helps to nuance it and give it content, analyzing over what and for what purpose humans are “stewards.” The use of endnotes makes the text readable while also giving to those interested in further research on the topic access to important sources. I found this to be a great resource in teaching a Sunday School class on Christianity and the environment and recommend it to pastors and interested laypeople.

Brian C. Dennert
Loyola University Chicago
Chicago, Illinois, USA

Nigel Biggar. *Behaving in Public: How to Do Christian Ethics*. Grand Rapids: Eerdmans, 2011. xvii + 124 pp. \$16.00.

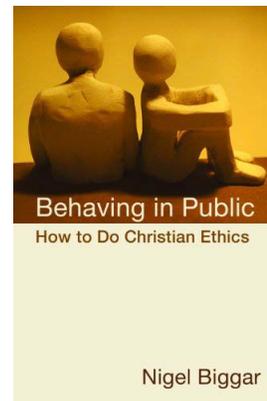
Nigel Biggar is Regius Professor of Moral and Pastoral Theology at the University of Oxford (UK), where he also directs the McDonald Centre for Theology, Ethics, and Public Life. Given his position, one would expect him to be well qualified to write a text entitled *Behaving in Public: How to Do Christian Ethics*.

The purpose of this short book, writes Biggar, is to enable believers “to speak in the world at once with Christian integrity and with practical wisdom” (p. xvi). Biggar begins his text by explaining the failure of both conservative and liberal versions of Christianity to engage the culture meaningfully and to produce life-change. Biggar notes that conservatives are theologically rich, but are hesitant to take part in the public square, while liberals willfully engage the culture yet are biblically and theologically thin. In view of these failures to reach the culture, Biggar crafts and unfolds a third and novel way of behaving in public. In short, Biggar’s highly nuanced solution for Christian cultural engagement is for believers to set aside their distinctiveness (while maintaining their theological integrity), humbly enter the public square, consciously try not to impose their perspective on others, and do ethics by appealing to natural law and a common sense of morality that is shared by Christians and non-Christians alike. Scripture plays a supplementary and reinforcing role within this paradigm. Biggar notes that in order to reach the culture, the believer must “play pastor before he plays prophet” (p. 112).

There are many aspects of *Behaving in Public* for which Biggar can be commended. For instance, Biggar’s identification of this topic as a needed subject for the church is praiseworthy. Surely the title of this book will catch the eyes of many. Biggar’s description of the failings of both conservative and liberal theologies to engage the culture meaningfully is accurate. Additionally, the breadth of individuals with whom Biggar engages and to whom he appeals in this book is admirable. Over the course of the book’s five chapters, Biggar dialogues with historical figures such as Aquinas, Luther, and Calvin, as well as modern ethicists such as Barth, Ramsey, and Rawls, among many others. Biggar cannot be charged with developing his ideas in isolation. Moreover, the publisher can be commended for the extensive bibliography and comprehensive index that are appended to this volume.

The above accolades notwithstanding, there are several drawbacks to *Behaving in Public* of which the prospective reader ought to be aware. A major issue for some readers may be Biggar’s own theological views that inevitably find their way into his text and surely shape his ideas. For example, while he repeatedly identifies himself as theologically orthodox (p. 14), Biggar discloses his belief that “we are saved by grace through faith *and* works, and not by grace through faith alone” (p. 88, emphasis original). Additionally, among many other doctrines, Biggar registers his approval of at least some homosexual practice, his belief in a quasi-personal God, and his disapproval of democracy (p. 88). Moreover, Biggar’s admittedly liberal theology and view of Scripture influences his ethical methodology. For example, Biggar writes, “A Christian ethic must allow the moral significance of Jesus to shape it directly—but only at the appropriate points. . . . Theology does not touch directly on every important point of a moral argument” (pp. 5, 10). Some readers will find Biggar’s views and methods problematic.

Additionally, Biggar’s solution to Christian public engagement rests upon some questionable assumptions. For example, the common moral ground that Biggar expects Christians will find with



non-believers is debatable. While natural law is a valid concept, and there surely is a moral common-sense that all human beings feel, there is a big difference between the existence of natural law, one's awareness of natural law, and one's ability to keep natural law. If, as Paul indicates in Rom 1–2, mankind has rejected the moral ought-ness that he feels, then this can hardly be common ground from which believers and unbelievers can do ethics. Indeed, years ago Van Til noted that the common consciousness of man is not nearly so common as its name would seem to indicate. So while Biggar considers himself orthodox, his view of the fallen state of man is less than what evangelicals have traditionally held. As such, some of the foundations of Biggar's ideas may be suspect.

The above critiques notwithstanding, *Behaving in Public* is a stimulating book and will prove useful to those interested in the field of Christian ethics. I recommend this text to those interested in Christian engagement in the public square. While those outside of Biggar's theological tradition will likely not agree with his proposal, this text can spark healthy debate and discussion among individuals seeking to address the issues that Biggar raises.

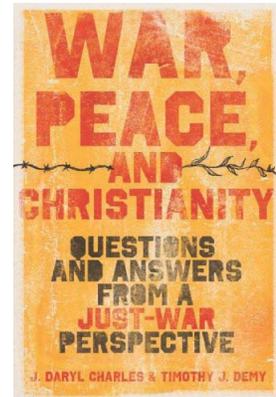
David W. Jones
Southeastern Baptist Theological Seminary
Wake Forest, North Carolina, USA

J. Daryl Charles and Timothy J. Demy. *War, Peace, and Christianity: Questions and Answers from a Just-War Perspective*. Wheaton: Crossway, 2010. 413 pp. \$25.99.

This book collects answers to common questions about just war and its relationship to Christianity. The 104 questions are divided into six categories based on different perspectives (philosopher, historian, statesman, theologian, combatant, and individual) and receive answers ranging in length from a paragraph to several pages.

The first section deals with the philosopher, including the topics of natural law, the definition of just war, its relation to pacifism, and a few of the common critiques of just war. The authors emphasize that just-war theory is for all people, not just Christians, as justice must be universal (p. 50). Peace is the presence of justice, not the absence of conflict, because the latter can be imposed unjustly as well as justly: “The Mafia and tyrannical dictators, after all, know and impose a peace that is illicit” (p. 59, cf. 52, 55). While pacifists are for peace, just warriors seek the restoration of justice (pp. 66–70). The authors frequently argue that just-war theory is a mediating position between militarism and pacifism (e.g., p. 21).

The second section looks at questions that would interest a historian, including the history of just war in the Christian tradition, non-Christian manifestations of just war, and a brief analysis of several wars from a just-war perspective, although they do not devote questions to the wars of the twentieth century. The third section moves on to the statesman, exploring practical questions about conducting just wars from the perspective of governments. The public, it is argued, should not be the ones to make decisions about war because they do not possess sufficient information (pp. 179, 304). Justice is an important theme for the authors: “Peace is *not* to be understood as the absence of conflict; it is rather the *fruit or by-product* of a justly ordered society” (p. 159, italics in original). The three core criteria



of just-war theory are just cause (usually involving the defense of the innocent), proper authority, and right intention, although their use requires wisdom and counselors (pp. 161–63, 177). They argue that preventative war does not fit with the just-war criteria (p. 218). Regarding several questions that have become important in recent decades, Charles and Demy believe that nations are not required to receive consent from the United Nations to go to war (p. 182); they are less than optimistic about the effectiveness of peacekeeping forces in areas where fighting has already begun, such as the former Yugoslavia (p. 205); and they recognize the importance of preparing for post-war realities, though they believe that this involves so many variables that it is very difficult to anticipate what will be needed (pp. 205–8, 239–47).

The fourth section looks at just war from the perspective of the theologian, covering specific biblical texts, general theological ideas in relation to just war, and views of just war in non-Christian religions. They explain most of the peace texts either as dealing with the private realm rather than public policy (pp. 252, 262–63, 294) or as eschatological (pp. 277–78). The brief fifth section examines questions relating to the combatant, including deterrence, nonlethal weapons, mercenaries, and asymmetric warfare. Rather than the individual soldier (who is covered in the sixth section), this section relates to military leadership. The final section is an almost random collection of questions relating to the individual, including self-defense, relating to those with other viewpoints, living in a country involved in an unjust war, Ghandi's contribution to pacifism, whether Jesus' demand for "peacemaking" requires pacifism, C. S. Lewis' view on warfare, the possibility of killing fellow Christians in a just war, and common misunderstandings of just war.

The choice of a question-and-answer format entails several disadvantages. The questions are mostly well organized, but several of them are redundant or oddly categorized (especially in the sixth section). The disjointed format of the book prevents it from being a basic text on just warfare as the authors cannot trace an argument and often repeat themselves. Further, even though the book has many questions, other questions need to be explored in more depth. One of the authors' common arguments for the legitimacy of just war is that it is essentially the same type of action as law enforcement (e.g., pp. 72, 75), but this connection and the implications of differences between the two are never explored in any detail. Finally, a brief glance at the wars of the twentieth century would be appreciated; the American Civil War is the last to receive detailed attention.

While the book is disjointed, it still presents a good picture of just warfare and could be helpful as an introductory reference tool. The format would be helpful for someone who wanted to read only a short amount at one time as well as someone who was looking for an answer to a specific question that happens to appear in the book.

Charlie Trimm
Wheaton College
Wheaton, Illinois, USA

John Dickson. *Humilitas: A Lost Key to Life, Love, and Leadership*. Grand Rapids: Zondervan, 2011. 196 pp. \$18.99.

This book surprised me. It isn't at all what I expected. Judging by the title, subtitle, author, and publisher, I thought that the book would intellectually unpack what the Bible says about humility and apply it to all of life, including leadership—like a more academic version of C. J. Mahaney's *Humility: True Greatness* (Sisters, OR: Multnomah, 2005). Zondervan is a leading evangelical publisher, and John Dickson, who has written several other evangelical books published by Zondervan, is founding Director of the Centre for Public Christianity in Sydney, Australia, where he serves as an Anglican minister.

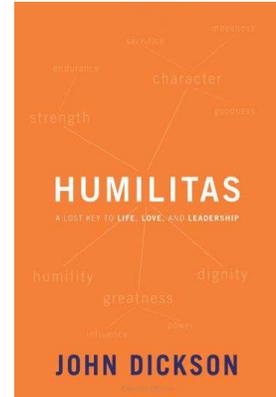
But this isn't really an evangelical book or even a Christian one. It's not even a religious one. It's a good book; it's written by a Christian man; and it's published by an evangelical publisher. But it's not a Christian book.

That's not necessarily a negative critique. I mention it merely to orient readers to what sort of book this is. We should review a book on its own terms, so we must begin by understanding what sort of book the author intended to write. Dickson nowhere promises that this is a Christian book that explains what the Bible teaches about humility. Rather, he approaches the subject from the perspective of an ancient historian examining humility in Western ethical thought, and his thesis is simple and pragmatic: “The most influential and inspiring people are often marked by humility” (p. 19). This is a book on leadership. It argues why and how humility enhances leadership. Humility is a virtue that we should love for “its aesthetic qualities and its practical benefits” (p. 14).

Humilitas could be written by a non-religious person. When Dickson discusses Jesus of Nazareth or quotes passages from the Bible, he treats them with the same respect and historical care that he treats Mahatma Gandhi or the writings of the Roman Emperor Augustus. He doesn't elevate the former over the latter in any way. He sifts the evidence as objectively as he can, wearing not his theologian's hat but only his historian's hat (p. 102). This is the same way he teaches a course on Christian origins at Macquarie University (where he earned his PhD in ancient history and now teaches as a senior research fellow in the Department of Ancient History).

Dickson defines humility as “the noble choice to forgo your status, deploy your resources or use your influence for the good of others before yourself” (p. 24), and he defines leadership as “the art of inspiring others in a team to contribute their best toward a goal” (p. 33). While humility does not automatically make someone a great leader, it “enhances the ordinary and makes the great even greater” (p. 29). Humility “has often marked the most influential and inspiring people in history, whether religious figures like Buddha and Jesus, social activists like William Wilberforce, Mahatma Gandhi and Nelson Mandela, or some of the ‘most remarkable CEO's of the century’ detailed in Jim Collins's research” (p. 28). The heart of leadership is not ability or authority but persuasion and example. Again, think of people like Jesus of Nazareth, Mahatma Gandhi, Elizabeth Cady Stanton, Martin Luther King, Nelson Mandela, or Desmond Tutu (pp. 43–45).

No one can be an expert at everything, so humility is common sense (pp. 51–66). It's also aesthetically beautiful (pp. 69–82). The ancient world disliked it because it did not fit their honor-shame paradigm (pp. 85–95), but our Western culture doesn't use that paradigm because Jesus of Nazareth redefined greatness (pp. 99–112). Humility has many benefits for leaders, enhancing one's ability to persuade and



inspire others (pp. 115–59). Dickson closes by expounding six thoughts on how to cultivate humility (pp. 173–83):

1. We are shaped by what we love.
2. Reflect on the lives of the humble.
3. Conduct thought experiments to enhance humility.
4. Act humbly.
5. Invite criticism.
6. Forget about being humble.

Humilitas is an engaging little book that convincingly proves its thesis on its own terms with wit and verve. I think it is less edifying to approach the topic of humility in a purely historical and pragmatic way without being theological or Christian at all; even more problematic, it may encourage some people to continue in their godless moralism. But that does not mean that there is no place for books like this, for we can learn a lot from them. Further, *Humilitas* could be an excellent conversation-starter with some non-Christians (particularly the type who read books on leadership), who might then be more inclined to read Dickson’s more evangelistic and theological books.

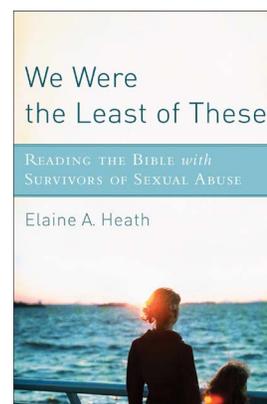
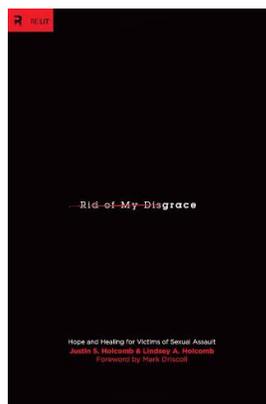
Andrew David Naselli
The Gospel Coalition
Moore, South Carolina, USA

Justin S. Holcomb and Lindsey A. Holcomb. *Rid of My Disgrace: Hope and Healing for Victims of Sexual Assault*. Wheaton: Crossway, 2011. 209 pp. £9.99/\$15.99.

Elaine A. Heath. *We Were the Least of These: Reading the Bible with Survivors of Sexual Assault*. Grand Rapids: Brazos, 2011. xii + 180 pp. £11.99/\$19.99.

Currently in the United States, one out of four girls and one out of seven boys will be sexually abused, and lifetime sexual assault rates for young adult women appear to be rising dramatically to as high as 40%. So Christian leaders must have a solid biblical understanding of sexual abuse and ministry to survivors.

Before surveying each book, some general comments are in order on similarities and differences between the Holcombs’s book and Heath’s book. Both are composed by evangelical authors with academic and ministry expertise and are written with great compassion for survivors. While all three authors self-identify as evangelicals, they represent contrasting ends of the spectrum. Elaine Heath is a Methodist minister who is strongly influenced by liberal theological tradition. The Holcombs are Calvinists who serve at Mars Hill, a large church strongly committed to a “complementarian” gender model. Heath essentially utilizes a reader-response hermeneutic, finding multiple meanings of a text



largely through the eyes of abuse survivors and through the mystics. The Holcombs utilize a more traditional grammatical-historical hermeneutic, interpreting texts in keeping with historic reformed exegesis. Perhaps the starkest theological difference is seen in their understanding of the atonement and its relevance to sexual abuse survivors. Heath rejects penal substitutionary atonement, arguing that it makes “the good news of the gospel” often seem like “bad news” to abuse survivors (p. 126). The Holcombs, on the other hand, largely structure their last two chapters around penal substitutionary atonement, arguing that it is the central means by which God brings shalom to those ravaged by violence.

Heath’s twofold thesis is encapsulated in the title of her book: (1) Based on her reading of Matt 25:40, 45, she argues that Jesus is in and with all who suffer, including all who suffer sexual abuse. Thus, we will learn and hear Jesus through those who suffer. (2) Due to patriarchy and spiritual abuse, sexual abuse survivors often struggle to hear God through the pages of Scripture. Thus, they are often best able to hear God when they hear the Bible “read through the eyes of a survivor” (p. 5).

Even if one does not accept Heath’s universalistic reading of Matt 25:31–46, she is surely correct that our understanding of abuse and relevant biblical passages needs to be enriched by the insights of survivors. For instance, Heath notes that the Christian church has rarely recognized that Jesus experienced sexual abuse by being crucified naked. Her explanation for this omission has merit: “the reason Jesus’s sexual abuse has not been named is that we survivors were not the ones doing the theology, at least not from our perspectives as survivors” (p. 123). Heath’s vulnerability in disclosing her own childhood sexual abuse strengthens the outworking of her thesis. Throughout this book it is clear that her insights have been forged through personal pain and a personal experience of God’s grace. Her writing style is simple, clear, and practical. Appendix A, “A Five-Day Retreat Plan for Survivors of Sexual Abuse,” is a unique, useful resource for survivors. One of the greatest strengths of *We Were the Least of These* is the creative development of various biblical texts not normally applied in treating sexual abuse. For example, insights she draws from the gang rape of the Levite’s concubine (Judg 19), the application of the story of Esther to modern sex trafficking, and the connections she makes between eunuchs and those wounded by sexual abuse are deeply insightful.

From this reviewer’s vantage point, readers can certainly benefit from Heath’s many insights of a practical nature as to how survivors can process the abuse they have experienced. Unfortunately, however, *We Were the Least of These* is deeply deficient theologically. In addition to denying substitutionary atonement, she questions or denies other pivotal doctrines such the doctrine of original sin. For her, Adam and Eve were simply immature persons who were deceived; they were not willful sinners. This view of the fall and human depravity undermines the basis for universal human sin and evil, including sexual abuse. This theological weakness is seen throughout the book. While survivors are called to turn to Jesus, it is unclear exactly what this involves or how this will remove their shame and guilt.

In *Rid of My Disgrace*, Justin and Lindsey Holcomb assert that the only cure for the shame created by sexual abuse is the healing grace of God. Furthermore, they assert that abuse survivors do not have the innate resources to heal themselves. Because sexual abuse strikes so deeply into the heart and mind of the survivor, it creates great identity-confusion and self-condemnation. Thus, disgrace cannot be self-cured.

To experience healing and freedom, your identity must be established on the work of Christ, not on the foundation of the shame and self-hate that frequently results from assault. Making a transition from a “victim” identity to an identity in Christ is offered in God’s redemptive work through Jesus. . . . Confronting your distorted self-image and

having your identity reconstructed is not a chore you do but is the fruit of having faith in the person and work of Jesus” (p. 73)

Rid of My Disgrace is divided into three parts: disgrace, grace applied, and grace accomplished. Part one clarifies the nature and effects of sexual assault. While these chapters are fairly short, they are packed with heavily researched, essential information. Part two explains how God’s grace can be applied to six different effects of sexual assault: denial, shame, distorted images of God and self, guilt, anger, and despair. Each of these chapters is prefaced with a survivor’s story. Part three takes the reader into a deeper study of sin, violence, and redemption.

I can best summarize the strengths of *Rid of My Disgrace* by noting that it offers the most theologically developed treatment of sexual abuse by a complementarian evangelical author. It is very well researched, drawing on a vast and divergent array of sources, from Freud to Calvin, the U. S. Justice Department to the Heidelberg Catechism. The Holcombs’s focus on the grace of God as the only cure for the destructive disgrace of sexual abuse is developed consistently and passionately throughout this book. The reality and horrendous effects of sexual abuse are dealt with boldly. It should also be noted that numerous doctrines and biblical passages are skillfully developed throughout the book. Part three, in particular, superbly overviews redemptive history, putting sexual abuse on the continuum of sin, all of which violates shalom.

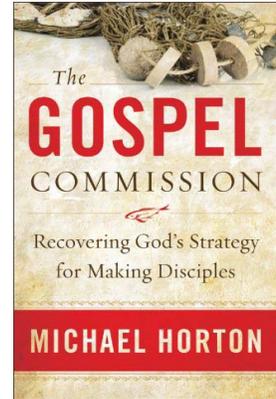
In many respects the book’s weaknesses are closely related to its strengths. While the theology is richly developed it is not always specifically applied to sexual abuse. For instance, as robust as the last two chapters are theologically, they lack virtually any specific link to sexual abuse. In many other instances, theological concepts are related to sexual abuse but in a highly conceptual manner, leaving the reader to figure out how make real-world application, something many survivors will be hard pressed to do. Similarly, some key concepts warrant more specific clarification. For instance, the discussion of forgiveness is quite solid as far as it goes, but a precise definition of forgiveness is not given, nor are specific, practical steps offered for the monumental task of forgiving evil abusers. Finally, it would be helpful if several key concepts broached particularly in the stories were given conceptual and biblical development. These represent some of the complex, vexing realities survivors must contend with that are often ignored or denied in the conservative evangelical church. These include marital rape, the parameters of marital submission, the relationship between patriarchy and abuse, and the role of biology in depression/despair.

Both of these books contribute significantly to the ministry literature on sexual abuse. They do so from different theological poles, however, and while discerning readers will be able to glean many important insights from Heath’s work, readers should be aware of the superior theological foundation on which the Holcombs’s book has been written, with its rich centering on the grace of God as the source of all healing from sexual abuse.

Steven R. Tracy
Phoenix Seminary
Phoenix, Arizona, USA

Michael Horton. *The Gospel Commission: Recovering God's Strategy for Making Disciples*. Grand Rapids: Baker, 2011. 320 pp. \$19.99.

Most Christians agree that when Jesus told his disciples to go and make disciples of all nations, he gave the church its mission until the end of the age. It is much harder, however, to gain consensus on *how* the church is to fulfill that mission. And while the younger generation of evangelicals has sought to move the evangelical church toward a “missional” engagement with their community, there seems to be a lack of clarity with respect to the way that the *mission* of the church relates to the *institution* of the church. It is easy to make the mistake of treating the institutional church (with its weekly gatherings, administration of the sacraments, and formal leadership) as if it impedes the church’s ability to organically serve as salt and light in the community.



Michael Horton does an excellent job of addressing that uneasiness and reconnecting the church with its mission in his book *The Gospel Commission: Recovering God's Strategy for Making Disciples*. Horton aims to “call us away from mission creep, centering our discipleship and our churches on the very specific sources, goals, strategies, and methods that Christ mandated for this time between his two comings” (p. 8).

The book is divided into three sections. Part One, “The Great Announcement,” overviews God’s redeeming mission throughout the Bible. Horton takes the reader on a tour of the Bible, showing how God’s missionary activity in the exodus and conquest narratives of the OT point forward to the arrival of Jesus and “the new wine of God’s kingdom” (p. 47). This section addresses and corrects two common misunderstandings about the kingdom of God—that the kingdom is a purely spiritual reality, or that the kingdom is concerned primarily with the moral advancement of the human race.

Part Two, “The Mission Statement,” carefully looks at Jesus’ words in Matt 28:18–20 and fleshes out implications for the church and our understanding of what it means to be and to make disciples. Here Horton describes the four “D’s” that frame the Christian faith:

1. drama (understanding God’s acts in history);
2. doctrine (the teaching and conclusions that arise from those acts);
3. doxology (the wonder and praise that arise from comprehending those doctrines);
4. discipleship (our reasonable service in light of God’s mercy).

Failing in any one of those arenas will create an anemic and misshapen mission.

Part Three, “The Strategic Plan,” argues that the church as Christ instituted it is the means for fulfilling the Great Commission. The church has received from Christ the methods for making disciples, and the remarkable thing is just how unremarkable these methods are: preaching, the sacraments, gathering on the Lord’s Day, church discipline, biblical church leadership, the gifts of the Spirit, prayer, evangelism, and instructing our children.

It is the ordinariness of that list that highlights what I appreciated most about *The Gospel Commission*. Somewhere along the way Christians seem to have lost confidence in the idea that the Bible actually gives the church instructions for fulfilling the Great Commission. Despite the “simplicity and clarity of our Lord’s mandate . . . we seem so far off course from these methods today” (p. 164).

Horton also does an excellent job of showing how the church is uniquely designed by God to make disciples and that as a result the best way to spread the gospel is to establish healthy churches around the

world. Para-church ministries and social programs may help the church fulfill the Great Commission, but it will be the ordinary preaching of the gospel and administration of the sacraments that will take the gospel to the world and make disciples. This is a welcome word to ordinary pastors of established congregations who struggle to locate their ministry in the larger picture of Christ's work here in earth. Horton writes, "The Great Commission is as much the mandate to care for the sheep in a two-hundred-year-old congregation in New York as it is to seek the lost in Nairobi" (p. 138). In short, *The Gospel Commission* does us a great service by reminding us that the church and its mission are inseparable. To love one is to love the other. To neglect one is to neglect the other.

For all that the book has to commend it, there were a few times when I found myself struggling to locate the particular argument I was reading within the larger argument of the book. For example, in the lengthy chapter on redemptive history, it was easy to lose the thread of the overall purpose of the chapter, a discussion on the nature of the kingdom of God. There are also instances in the book where the author seems to be pressing a bit too hard to make a point. In one section, Horton criticizes kenotic tendencies in the so-called "incarnational model" of contextualization. While he is correct in his analysis, Horton doesn't seem to take into account the way in which many people use that term much more responsibly. It is true that our contextualization has discontinuities with Christ's incarnation. But it is also true that our contextualization has continuities with Christ's incarnation that go beyond the humility enjoined on us in Phil 2 and mentioned by the author (p. 119). Surely Jesus' own understanding of the mission of his incarnation has implications for our mission (Luke 19:10; John 20:21) that go beyond humility and adapting to culture. My fear is that readers who come to the book from a different perspective might be tempted to disregard the larger argument of the book because of that perceived lack of fairness to their position.

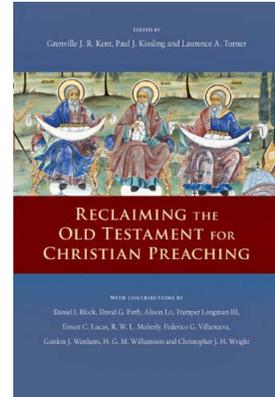
Finally, readers who don't share Horton's paedobaptist and Reformed convictions will find plenty of statements in the book with which to quibble. But none of those disagreements should prevent the reader from benefitting from and being shaped by Horton's argument.

In summary, I highly recommend this book to pastors and other motivated Christians.

Mike McKinley
Guilford Baptist Church
Sterling, Virginia, USA

Grenville J. R. Kent, Paul J. Kissling, and Laurence A. Turner, eds. *Reclaiming the Old Testament for Christian Preaching*. Downers Grove: IVP, 2010. 250 pp. \$23.00.

In the last few decades the OT has been rediscovered in the evangelical temple. And as was true in Ezra's day, its reading is leading to preaching. Thirty years ago Sidney Greidanus plowed the mostly untilled ground of redemptive-historical preaching of the OT in his *Sola Scriptura* (1970). Mostly dismissed as a perspective on the internecine battle in the Dutch Reformed Church between the two world wars, Greidanus's work remained largely unnoticed. While there were a few—especially at Westminster Theological Seminary—who discovered its treasures, it remained a rare book in the English-speaking world for nearly twenty years. As a new preacher, I was aware of three scholars who each had a copy but refused to lend it to me or anyone else for dread that his copy would be lost! In the last few years, however, numerous additional books have been produced that provide evangelicals with excellent homiletical instruction for preaching the “cleaner pages” of most Christians' Bibles. Excellent examples include Graeme Goldsworthy's *Preaching the Whole Bible as Christian Literature: The Application of Biblical Theology to Expository Preaching* (2000), Bryan Chapell's *Christ-Centered Preaching: Redeeming the Expository Sermon* (2nd ed., 2005), and Dennis Johnson's *Him We Proclaim: Preaching Christ from All the Scriptures* (2007) as well as his edited volume *Heralds of the King: Christ-Centered Sermons in the Tradition of Edmund P. Clowney* (2009).



Reclaiming the Old Testament for Christian Preaching stands among the best in this family of books and is uniquely practical for the active pastor. One would be hard-pressed to find another book serving as such a complete manual for tackling all the genres of OT literature. Contributors offer practically oriented essays to preaching the law, prophets, minor prophets, apocalyptic, laments, and poetic portions of the OT. Other essays deal with hermeneutical topics like plot, character development, difficult texts, and biblical theology. While all the authors are professors, they are also active preachers. This means that most are very intentional in showing the reader how each hermeneutical principle applies to preaching. Another strength is the relative geographic diversity of the pastor-scholars. They come from Australia, Austria, the United Kingdom (majority), the United States, and the Philippines, reinforcing the truth that the OT was not just for Middle Easterners or even the Dutch (!) but for God's people of all ages and places (1 Cor 10:1).

One has to apply a fine-tooth comb to critique such a good book full of chapters daring enough to propose methods for preaching unnerving books like Ezekiel and Song of Solomon or topics like total war and *talion*. But there may be ways to produce an even better work in subsequent editions. First, most of the chapters recapitulate the basic questions of grammatico-historical exegesis: What are the author's background and perspective? Who is the audience and what were their cultural idiosyncrasies? What is the genre of the writing? What is the structure of the book? What are the peculiar rhetorical and verbal characteristics of the book? Perhaps that was intentional, with the anticipation that preachers would use the book as a reference tool and only go to the specific chapter dealing with their current need. Otherwise it might be helpful to put this material in an introduction. Second, some of the authors (e.g., Wenham, Moberly, Firth) seem distracted with form-critical or source-critical theories regarding the origin of Genesis or Mosaic authorship or the structure of the Psalms. In a book for preachers, these

issues would be best dealt with in footnotes (as Longman does), thus reserving the body of the essay for homiletical coaching.

Third, several of the essays seem uncomfortable or unfamiliar with a redemptive-historical approach to Scripture. Rather than insisting that the unfolding redemptive work of God must be developed “organically” (Greidanus) from every OT text and event, several imply that preaching Christ occurs satisfactorily when the preacher can document fulfilled prophecy or note explicit inter-canonical connections to the NT. Exceptions to this are Tremper Longman and Christopher Wright, whose chapters on preaching wisdom and preaching the law, respectively, are two of the finest in the book. Each exemplifies a journeyman’s skill in weaving together sound exegesis, biblical theology, and Christ-motivated and enabled application. One can learn to preach any genre of Scripture christocentrically from their two essays alone. Finally, those chapters focusing on narrative portions of Scripture would be helped by the *Westminster Shorter Catechism’s* reminder that the Spirit blesses not only the preaching but also the reading of the Word of God. Many of the subtleties of plot and character development would be accounted for by a robust *reading* of the whole passage before it is reduced to a sermon.

But these are quibbles more than critiques. This manual is a must on every preacher’s shelf as a reference tool that will serve him well for the life of his ministry. Not only is it on mine and already well-marked, but it will make its ways into lectures to my theological students as I endeavor to train them to preach Christ “from Moses and all the Prophets.”

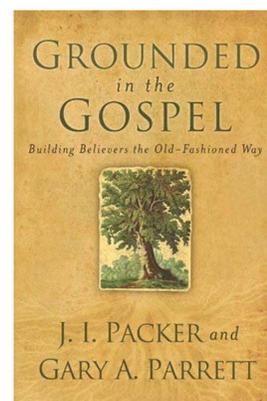
George Robertson
First Presbyterian Church
Augusta, Georgia, USA

J. I. Packer and Gary A. Parrett. *Grounded in the Gospel: Building Believers the Old Fashioned Way*. Grand Rapids: Baker, 2010. 238 pp. \$16.99.

Soaring obesity rates show the effects of people eating whatever they want, so the FDA’s “food plate” colorfully pictures proper proportions to encourage healthier eating. Analogously, Christians today need a (spiritual) “food plate.” The church’s spiritual obesity can be seen in its “moralistic therapeutic deism” (so-termed by sociologist Christian Smith) as Christians and small groups pick and choose from the bewildering panoply of Bible study resources churned out by celebrity authors. The loose ties of many evangelicals to denominational structures lead to an unhealthy market-approach to Bible study. When small groups choose their topics based on “felt needs” without an overarching “food plate” of what those needs should be, imbalance is inevitable.

To remedy this problem, theological heavyweight J. I. Packer joins hands with educational ministries expert and Gordon-Conwell professor Gary A. Parrett in *Grounded in the Gospel: Building Believers the Old Fashioned Way*. Together they sketch a spiritual “food plate,” a framework for systematic instruction (catechesis) in Christian belief, worship practice, and lifestyle.

Chapter 1 calls for “Building Believers the Old Fashioned Way,” providing catechesis as a rubric for “the church’s ministry of grounding and growing God’s people in the Gospel and its implications for doctrine, devotion, duty, and delight” (p. 29). Chapter 2 argues that “Catechesis is a (Very!) Biblical



Idea,” grounded in the calls in the OT (e.g., Deut 6:7–9; Pss 1; 119:105) and the NT’s use of *katecheō* (“to instruct”; e.g., Luke 1:3–4; Acts 18:25; Gal 6:6), *didache* (“the teaching”; e.g., Acts 2:42; Rom 6:17; 1 Tim 4:6; Titus 2:10; 2 John 9–11), *paradōsis* (“tradition”; e.g., 2 Thess 2:15; 3:6), and *paradidōmi* (“handed down”; e.g., Luke 1:1–2; Rom 6:17; 2 Pet 2:21; 1 Cor 11:2, 23; 15:3–5). Chapter 3 examines “The Waxing and Waning of Catechesis,” with its growth in the early church, the Reformation, and the Puritan period, as well as its decline in the late nineteenth and twentieth century. Chapter 4 explores “Sources and Resources for Catechetical Ministry” with five frames (Triune God, Scripture, story, gospel, faith) developing four fixtures (the Creed, Lord’s Prayer, Decalogue, and Sacraments) to express three facets of our faith (Truth, Life, and Way) to fulfill the two fundamentals (love of God and of neighbor) for the one focus of proclaiming Christ.

Chapter 5 asserts the “Gospel as of First Importance,” while chapter 6 develops “The Three Facets of the Faith” as we are taught by the Truth (theology as summarized in the Apostle’s Creed), liberated by the Life (worship taught through the Lord’s Prayer) so that we might walk in the Way (ethics as seen in the Decalogue). Chapter 7 calls us “Forward in the Faith of the Gospel,” showing how memorizing catechisms in early years provide categories of understanding that are filled out as children get older. Chapter 8 discusses “Drawing Lines and Choosing Sides,” distinguishing primary areas of Christian consensus (*vis-à-vis* other religions) from secondary elements of evangelical essentials (*vis-à-vis* Catholicism and Orthodoxy) and tertiary denominational distinctives and congregational commitments. In “Moving In and Moving On,” chapter 9 provides a model for configuring and implementing catechesis in evangelical churches today. Adhering to Christian consensus and evangelical essentials should be required for those wishing to be baptized, while membership and leadership in a congregation must require adhering to denominational distinctives and congregational commitments. Finally, chapter 10 concludes with practical tips on “Championing Catechesis in Contemporary Congregations.”

Grounded in the Gospel provides many helpful insights. Most importantly, the authors provide a holistic framework for the process of making disciples in the local church, combining doctrine with devotion, duty and delight. Also, they rightly commend the oft-neglected catechisms to supplement the anemic diet of many spiritually obese Christians today. The church not only needs the new releases from Francis Chan, Mark Driscoll, and Rick Warren but also the golden oldies of Heidelberg, Luther, and Augustine. However, the stimulating breadth of catechisms examined prevents depth or satisfactory examination of any one catechism. This book may provide a helpful primer to, say, Kevin DeYoung’s recent exposition of the Heidelberg Catechism (*The Good News We Almost Forgot: Rediscovering the Gospel in a 16th Century Catechism* [Chicago: Moody, 2010]). Also, the abundance of lists and mnemonic devices (e.g., five founts, four fixtures, three facets, two fundamentals, one focus) felt confusing at best and arbitrary at worst, attempting to bring unity to the diversity of different catechisms in one overarching framework.

Nevertheless, Packer and Parrett conclude with a simpler “food plate,” revolving around the Truth (epitomized in the Apostles’ Creed), the Life (as seen in the Lord’s Prayer), and the Way (evidenced in the Decalogue; see further on p. 166) to encourage healthy catechesis. Such a “food plate” implemented in both formal and informal settings could do much to alleviate the spiritual obesity of the church today.

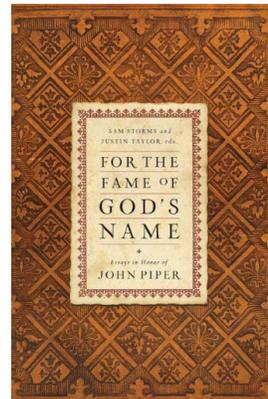
Mitchell Kim

Living Water Alliance Church

Warrenville, Illinois, USA

Sam Storms and Justin Taylor, eds. *For the Fame of God's Name: Essays in Honor of John Piper*. Wheaton: Crossway, 2010. 542 pp. \$35.00.

There is a seeming paradox in the life and writing of John Piper. On the one hand, few Christian leaders in our generation have focused more consistently on one central truth as the core of virtually everything they say. What is the heartbeat of Piper's theology? Anyone even vaguely familiar with his work will answer, "The glory of God" or "God is most glorified in us when we are most satisfied in him." For how many contemporary Christian teachers would the answer to that question be so immediately obvious? I once heard Piper tell 40,000 college students that to make their lives count they didn't need to know a lot of things; they just needed to know a few things and be gripped by them. There's hardly a better description of Piper himself or of the reason for his effectiveness as a pastor, author, and leader. The seeming paradox is that despite Piper's persistent focus on a few basic truths the breadth of his thought and writing is remarkable, ranging over numerous genres (e.g., poetry, sermons, devotional literature, essays, biographies) and many topics. This is only a *seeming* paradox because the few things Piper has focused on are foundational biblical truths. Consequently, he has been able to unfold these core truths in many ways over many years, viewing the Bible and life in light of them.



For the Fame of God's Name reflects this extraordinary combination of depth and breadth in its honoree. It is a long book (542 pages) with a large number of contributors (27) and a wide variety of topics. And yet, unlike many other similar volumes, it maintains a unified feel throughout. Its coherence is a function of the fact that each of the essays interacts with one of several key features of Piper's life and thought. The book has seven sections, containing essays on (1) John Piper himself; (2) Christian hedonism; (3) the sovereignty of God; (4) the gospel, the cross, and the resurrection of Christ; (5) the supremacy of God in all things; (6) preaching and pastoral ministry; and (7) two ministries founded by Piper: Desiring God and Bethlehem College and Seminary. Most of the essays are pastoral theology aimed at students and pastors, though a few are more academic in tone and content (e.g., the chapters by G. K. Beale and Mark Talbot). In this brief review, I will limit myself to a few comments on the book as a whole and several essays in particular.

The core of the book (Parts 2–6) consists of serious theological and pastoral writing. These essays are of high quality. Wayne Grudem's chapter ("Pleasing God by Our Obedience: A Neglected New Testament Teaching") is especially valuable for its emphasis on the importance of Christian obedience, a teaching that Grudem notes is often deemphasized by evangelicals out of a desire not to be seen as undermining justification by faith alone. Grudem's important essay demonstrates that the call to please God through obedience resounds throughout the NT. The essays in Parts 2–6 are framed by essays on Piper himself and ministries he has founded (Parts 1 and 7). Reading these chapters reminded me once again what a gift to the church a full-scale biography of John Piper would be. The one chapter most obviously missing is a chapter on Bethlehem Baptist Church. Granted that the book is already lengthy, this feels like a significant omission given the centrality of his church to Piper's life and ministry. In addition, while I'm reluctant to critique a book based on things it *omits*, the lack of any female contributors to *For the Fame of God's Name* deprives readers of a valuable perspective on Piper's work.

Most of the contributors who interact with Piper's thought quite understandably cite his books (and a few of his blog posts are mentioned). But two chapters are particularly creative and stimulating in their use of Piper's *sermons*. In "The Glory and Supremacy of Jesus Christ in Ethnic Distinctions and Over Ethnic Identities," Thabiti Anyabwile engages extensively with several sermons on the theme of race. In "Abortion is about God': Piper's Passionate, Prophetic, Pro-Life Preaching," Justin Taylor summarizes each of the annual abortion sermons Piper has preached since 1989 and draws lessons for pastors. Taylor's chronological approach is very fruitful, displaying the consistency of Piper's emphases over time as well as the variety of his exegetical and homiletical approaches to this topic. The use of Piper's sermons in these two chapters demonstrates a rich resource waiting to be tapped.

Of all the contributors, Mark Talbot engages most vigorously and critically with Piper's thought. Talbot takes issue with Piper's descriptive claim that (in Talbot's words) "the pursuit of personal pleasure plays a necessary role in all human motivation" (p. 72) and with Piper's prescriptive claim that (again, in Talbot's words) that "human beings should be motivated by nothing other than the pursuit of everlasting pleasure" (p. 72). Using biblical and historical examples, Talbot argues that there are instances of "profound suffering" that may cause people, even Christians, to lose all hope, at least temporarily. In these cases, Christian hedonism can offer no motivation, since those who have lost hope of ever again feeling pleasure are not motivated by the call to pursue pleasure (p. 96). Talbot suggests that those who are suffering profoundly in this way must instead seek motivation from *truth*—in particular, the truth of who God is.

Talbot's critique of Christian hedonism is carefully written, biblically rigorous, and thought-provoking, but (at least to me) unpersuasive. Unfortunately, Talbot does not engage with (or even mention) Piper's book *When I Don't Desire God*, which is highly relevant to the theme of Talbot's essay. In particular, chapter 12 of that book ("When the Darkness Does Not Lift: Doing What We Can While We Wait for God—and Joy") addresses the situations of depression and hopelessness that Talbot highlights, demonstrating that Christian hedonism has the resources to address such situations. In this limited space, I would query two points in Talbot's essay. First, is his characterization (quoted above) of Christian hedonism as saying that "human beings should be motivated by nothing other than the pursuit of everlasting pleasure" a fair one? That way of saying it seems to minimize the glory of God as a motivation and might also be misconstrued as a quest for a psychological experience of happiness without reference to God (see *When I Don't Desire God*, p. 31). Second, does Talbot adequately account for the fact that the Bible *commands* joy in God at all times (e.g., 1 Thess 5:16)? It seems to me that the implication of joy in God being a biblical command is that such joy *can* be a motivating factor even in cases where we don't believe we'll ever experience it again. Even if we don't have it now and don't feel we ever will, we are to move forward toward joy in God as an act of obedience.

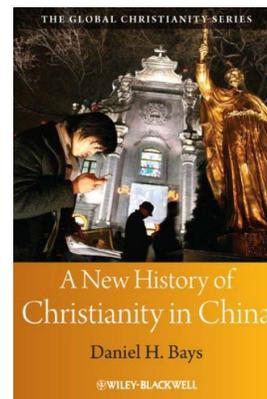
In summary, *For the Fame of God's Name* deserves to be read and studied carefully. It is a fitting tribute to a man whom God has used powerfully in this generation.

Stephen Witmer
Pepperell Christian Fellowship
Pepperell, Massachusetts, USA

MISSION AND CULTURE

Daniel H. Bays. *A New History of Christianity in China*. Blackwell Guides to Global Christianity. Malden, MA: Wiley-Blackwell, 2012. 256 pp. £24.99/\$39.99.

Daniel H. Bays is a specialist in Chinese Christianity, serving as professor of history at Calvin College and director of their Asian studies program. In this present study, Bays has done for this generation what Kenneth Scott Latourette, in his *History of Christian Missions in China*, did for his—provide an invaluable treatment of China and Christianity. Bays, though, provides a concise, accessible account of indigenous Chinese Christianity, whereas Latourette, in 1929, highlighted the growth and influence of the various Western Christian Missions. So if one is looking for the major Chinese contributors to their own Christian history, which was sometimes in cooperation but often in conflict with Western missions, as Mark Noll endorses on the back cover, “This is *the* book.”



Bays treats three distinct periods in Chinese Christian history: “the early modern (pre-1800, with two chapters), modern (1800–1950, with four chapters), and recent history (1950–present, with two chapters)” (p. 2). The first two chapters present the briefest division of the book, dealing with the Nestorians, Mongols, and Jesuits leading to the prohibition of Christianity following the Rites Controversy of the early eighteenth century. What stands out in this section is Bays’s history of “grassroots” Christianity in the rural villages with the absence of foreign bishops. In the middle section of the book, Bays treats, with like excellence, the era of Chinese Christianity with which the majority of his scholarly writings have dealt. In the final section, Bays adds an important chapter on Christianity following the founding of the People’s Republic of China. He gives a sometimes generous picture of the Three Self Patriotic Movement and makes excellent observations on the growth of Christianity following the seemingly devastating Cultural Revolution. Bays intentionally leaves his work without a formal conclusion, finishing with a brief analysis entitled “China in the Arena of World Christianity” (pp. 202–5). In addition to these eight chapters, he includes a helpful introduction, an informative and important appendix on the Russian Orthodox Mission to China, a meaty bibliography, and an index. At only 256 pages, this book is well-suited as an introductory textbook on Chinese Christianity, serving alongside other more detailed histories.

One of the book’s central themes is that “when it is separated from its bonding with Western culture in a package we may call ‘Christendom,’ [Christianity] is perfectly capable of adapting to function in different cultural settings” (p. 2). Throughout the book, Bays does well to feature the indigenous leaders and movements during the eighteenth and nineteenth centuries, though as he argues well, the height of the missionary era was “not [the high point] of the overall Christian movement” (p. 92). Rather, the presence of a vibrant Christianity just as China began to emerge from its Maoist shell provides the greatest evidence of the vitality of non-“Christendom” Christianity. In these and other instances, Bays demonstrates this important central theme well.

Bays’s concluding chapter is significant for his positive treatment of registered churches and because the missionary reengagement with China is mostly ignored. As he demonstrates in earlier chapters, the West has been fixated upon China as a missionary object, and this is as true today as

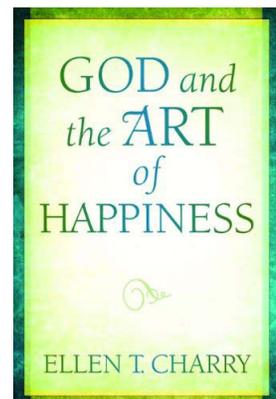
ever. While he rightly includes and critiques the missionary encounter with China in the chapters covering up to 1949 and he rightly leaves it out of his chapter covering up to the Cultural Revolution, the missionary reengagement with China is conspicuously absent from his final chapter. Bays provides only a short critique of the false understanding by foreign agencies of official churches as pro-government persecutors of the perceived “pure” unregistered churches. Through a negative portrayal of efforts to smuggle Bibles into the mainland, Bays claims that Western agencies feed off this inaccurate persecution narrative because they believe in the impending transformation of China into a Christian nation. Is this example a veiled criticism of *all* contemporary foreign missionary presence in China? One wonders if other missionaries in China have learned from the mistakes of the past and whether contemporary Chinese Christianity is benefitting or being harmed by them. His treatment gives a glimpse into to the growing tension between missiology and the justified interest in global Christianity. For instance, is this an example where studies in global Christianity may need to learn to respect Andrew F. Walls’s pilgrim principle as much as they respect his indigenizing principle (*The Missionary Movement in Christian History* [Maryknoll, NY: Orbis, 1996], 7–9)? This criticism aside, Bays’s point concerning the respect of indigenous structures should be heeded by all. Self-government is arguably the most vital ingredient for indigeneity, and any missionary presence in China would do well to respect this fact. A history of the spread of Christianity, like this one, where missionaries are not the protagonists of missionary propaganda, is both timely and refreshing.

Given the scholarly quality and historical timeliness of Bays’s work, *A New History of Christianity in China* is an invaluable resource for any student of Chinese Christianity or any missionary desiring to serve the church there.

Wesley L. Handy
Southeastern Baptist Theological Seminary
Wake Forest, North Carolina, USA

Ellen T. Charry. *God and the Art of Happiness*. Grand Rapids: Eerdmans, 2010. xii + 299 pp. £23.99/\$35.00.

God and the Art of Happiness is a sequel to Ellen Charry’s previous book: *By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine* (Oxford University Press, 1997). As she points out in the introduction, the impetus behind the focus on happiness in both works was “when my beloved husband and companion of forty years died an untimely and pointless death” (p. ix). Contemporary writing on grief and suffering by theologians has tended to look intently into the experience of suffering and the presence of God in the teeth of trauma. In this study, Charry casts a more encompassing gaze and explores the art of happiness pursued in the aftermath of grief. Charry provides theological focus to this holistic account of happiness by coining the term *asherism*, which is meant to invoke the aspect of happiness conveyed by the Hebrew *’ašrê*. This refers to a happiness that is found in the pursuit of an excellent way of life in community. Though there are other Hebrew terms for “happiness,” including *šāmah* (which emphasizes the subjective aspect and connotes pleasure) Charry’s broad argument in the book is that this second aspect (*šāmah*) is subsidiary to the covenantal grounding for happiness denoted by *’ašrê*. In the material



that follows, Charry impressively rehabilitates the concept of happiness for a teleological and communal context.

The book begins by surveying the work of several theologians on the subject of happiness. Charry's presentation here is dynamic, alternating between brisk, focused, and at times exhaustive accounts of various figures depending on their significance for the topic of happiness. These first six chapters include treatments of Augustine, Boethius, Aquinas, and a surprising and very helpful (though compressed) survey of modern thinkers, and it concludes with a study of Joseph Butler. Throughout these chapters, one finds careful scholarship and pedagogical sensitivity on display. Charry does not caricature these figures or their thought, but neither is she inattentive to potential weaknesses in their approaches. Helpful, but not excessive, footnotes point towards appropriate references in secondary literature parsing out issues in interpretation. The burden of this section is that there are a number of resources for robust theological reflection on happiness, but no single thinker provides a holistic approach. We arrive at the present day to find a lamentable reliance on non-theological reflection on happiness, wishing for a theology of happiness that is both more robust and integrative.

This expectant but optimistic tone resonates into the next section, where one finds an exegetical study of selected biblical texts. This section is not meant to be comprehensive, but rather Charry undertakes this study in order to fill in some of the gaps that have been identified in the approaches by theologians analyzed in the preceding section and in order to offer a common ground on which to synthesize their approaches. Charry begins by treating asherist texts in the Pentateuch such as the Holiness Code in Leviticus or Deuteronomy's focus on reverence as predicating happiness. This is followed by treating the vocabulary of happiness in the Psalms and exegeting Proverbs' vision of "reverent obedience." The author concludes by probing the Gospel of John for the asherist vision of happiness, which she identifies in the corporate soteriology of the OT. She notes discontinuities between the two visions but concludes that the result is not conflicting visions of happiness but rather that John "transforms what obedience to divine command looks like" (p. 240). There is indeed unity to be found in the accounts of happiness in the Bible: "each person is called to advance God's intention for creation's flourishing" (p. 241). This second exegetical section is thought-provoking and suggestive, in spite of Charry's limited selection of texts. She selects John's Gospel because the community for which it had been written had experienced significant trauma. Though this conclusion regarding the audience for John is not necessarily unanimous, this selective heuristic leads to a thought-provoking reflection. I take it as a sign of success for this sort of interdisciplinary study when one can easily imagine areas for further study. Along these lines, the device that Charry uses for her selection of OT texts might be similarly provocative for study of exilic OT texts.

These first two sections of the book are complementary; the critical appropriation of the Christian tradition on happiness in the first section informs the exegesis in the second. Along these lines, Charry reads the occasion of divine punishment in the Decalogue and Levitical Holiness Code as asherist (rather than voluntarist or arbitrary), using what she outlines as Aquinas' medicinal property of punishment in the previous chapter. In a similar way, she interprets the Christology of John's Gospel through an Augustinian filter, noting an implicit suggestion in the Gospel that happiness is possible only when love is healed. This approach, in this reader's opinion, enhances the more exegetically focused reflection that follows in the second half of the book.

The book concludes with a final synthetic chapter that draws together the various strands that have been laid out in preceding chapters. Here Charry demonstrates an impressive ability to bring theological

resources to bear in constructing a theologically rigorous moral psychology. The integrative approach Charry pursues in this book—combining historical theology and biblical exegesis—is ambitious and rare in contemporary theological writing. Though readable, this is a sometimes dense account traversing secondary literature in historical theology, systematics, and biblical criticism. In spite of this, Charry impressively crafts prose that will edify non-academic readers. This volume should prove stimulating reading for students in theology, pastors, and theologically astute laypersons. The text may also be of particular interest to Christians engaged in counseling and therapy.

Jeremy Kidwell
New College, University of Edinburgh
Edinburgh, Scotland, UK

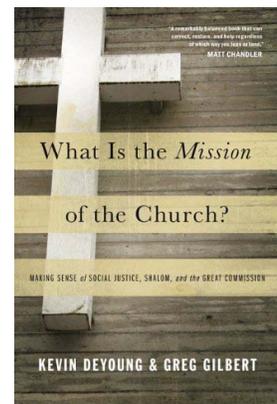
Kevin DeYoung and Greg Gilbert. *What Is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission*. Wheaton: Crossway, 2011. 288 pp. £9.99/\$15.99.

The evangelical church is often engaged in important theological discussions. Given the impact that changes in our culture have had on the church, these conversations are expected and often needed. We anticipate that greater clarity and unity within the evangelical community would emerge, wherever possible, from these conversations. In a number of these conversations and debates, I have felt the need to participate, contributing in particular to our understanding of the mission of the church in the world. Many articles, books, and conferences have helped to shape where we are today on this topic, and most recently, Kevin DeYoung and Greg Gilbert have written *What Is the Mission of the Church?*

They plod through the biblical text in workmanlike fashion and have written a thorough and irenic book seeking to answer the title question. Much of the recent missional conversation and missiology in the last sixty years revolves around answering this basic question. DeYoung and Gilbert, through what they call “straight up exegesis,” locate the mission of the church in the Great Commission passages. “The mission of the church,” they conclude, “is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples in churches, that they might worship the Lord and obey his commands now and in eternity to the glory of God the Father” (p. 62).

I appreciate the deliberate interaction with key passages of Scripture and found this to be one of the book’s strengths—despite not following all of the exegetical conclusions. DeYoung and Gilbert are commended for not offering merely a collection of thoughts, nor an extended argument for what is or isn’t “mission,” but rather a biblical exercise intended to strengthen the church. Nearly every conclusion they draw is based on exegesis, except for their treatment of social justice, where after defining justice biblically, they depend on certain economic theories and the practical principle of “moral proximity” to construct how we should think about this topic.

DeYoung and Gilbert should also be commended for the way they discuss the gospel, particularly Gilbert. Their discussion here demonstrates some development since Gilbert’s *What Is the Gospel?* (Crossway, 2010). They are clear, nevertheless, that there is only one gospel and that it is often communicated from different perspectives, using the imagery of “zoom lens” to zero in on the center



of the gospel or a “wide-angle lens” that pulls back far enough to see that Christ fulfilled all the hopes and promises in the biblical story. They note that the “wide-angle” perspective on the gospel is captured biblically with the phrase “gospel of the kingdom.” Gilbert and DeYoung argue, however, that regardless of the lens the call to repent and believe is always included, for the “gospel of the cross” is the fountainhead of the kingdom. Even if one expounds the nature of the “gospel of the kingdom” in different terms, their basic framework reflects the biblical teaching, that the “gospel of the cross” is central to the “gospel of the kingdom.” This is the right line to hold.

When they deal with the *missio Dei* they are careful to differentiate between it and the *missio ecclesia*, arguing that there are some things that only God does, that only God can do. His mission is different in certain ways from the mission he gave his church. They are right, I think, to define the idea of “mission” broadly as the “specific task or purpose that the church is sent into the world to accomplish” (p. 20). When they unpack precisely what the mission of the church is, they give a clear picture of the church sent in the power of the Spirit to make disciples by proclaiming the gospel.

Many will find their definition of the mission of the church too narrow. I do. With their definition, they underplay the relationship of secondary ministries to those in the community that are not immediately didactic and explicitly gospel revealing. In arguing that God’s mission for the church does not include caring for the poor or intervening on behalf of those who are oppressed (good, God-honoring, and God-commanded), but making disciples through the proclamation, they overlook the role of work and example in discipleship. Rather, they equate “making disciples” with evangelism. Making disciples includes evangelism, but in “teaching everything Jesus commanded,” love and good deeds are also a part of the disciple-making process.

The mission of the church always must include making disciples, but the life of disciples will always produce work unique to its time and place, relating to the various needs and corruptions in the world around us. And such work is not only the fruit of discipleship, but is also, through modeling, part of the process of making disciples.

While they acknowledge that doing good works may help us personally “win a hearing for the gospel,” they do not adequately acknowledge the role of love and good deeds in commending the gospel to unbelievers in the ways Scripture does. Paul honors the church of the Thessalonians for how “the word of the Lord sounded forth” from them through their example in a “work of faith,” “labor of love,” and “steadfast hope,” and he says there is no reason for him to say anything in the places where their witness and faith had gone forth (1 Thess 1:3–8). Probably the deeds that Paul celebrates in the church were accompanied by verbal proclamation, but he is sure commending them for how their “works” served to extol the gospel to the surrounding people. Then Peter instructs the church to watch their conduct so that others may “see your good deeds and glorify God on the day of visitation” (1 Pet 2:12). Because good deeds may extol the gospel to unbelievers, they can serve as the first stage of the disciple-making process.

Of course, I am not suggesting that verbal gospel witness is not essential (and even central) in the disciple-making process. So feeding the poor, for example, may come after verbal proclamation with respect to its ultimate role in fulfilling the church’s mission, but it is essentially connected to the church’s mission. The Scripture honors the way good deeds extol the gospel in the midst of unbelievers. Though DeYoung and Gilbert affirmingly quote Robert Plummer on this point, their argument appears to be distinct: Plummer, saying something very similar to the point I raise, states, “all the various segments of the Christian community are to live praiseworthy lives—not simply for the sake of obeying God, but

because their behavior will commend or distract from the gospel” (p. 61; cf. Robert L. Plummer, *Paul’s Understanding of the Church’s Mission: Did the Apostle Paul Expect the Early Christian Communities to Evangelize?* [Eugene, OR: Wipf and Stock, 2006], 104–5).

DeYoung and Gilbert argue that it is important to clarify what Christians and the church must do and what we can do (pp. 21, 233, 234). This is a good point to make, and they do say that we may engage in secondary ministries as a local church. They see, however, these things as more disconnected from the mission than I do. They point to the command to “love your neighbor” as the best biblical call to these secondary ministries. I agree with this. Interestingly enough so would John Stott, whom they criticize for his treatment of John 20:21. What they leave out, however, is that this is not all Stott has to say regarding his theology for mission. He argues that the church’s mission is everything they are sent into the world to do, which he says entails the “Great Commission” and the “Great Commandment.” Like Stott, Tim Keller also affirms a more expansive view of the Church’s mission: “the ‘mission of the church,’ strictly conceived” is “the proclamation of the Word. More broadly conceived, it is the work of Christians in the world to minister in word and deed and to gather together to do justice” (*Generous Justice: How God’s Grace Makes Us Just* [New York: Dutton, 2010], 216n128), which DeYoung and Gilbert cite, though in such a way where Keller’s point is unclear (p. 231).

While I appreciate their “wide-angle” and “zoom-in” perspective on examining the nature of the gospel, their discussion on these points is tied unconvincingly to the question raised in this book. They suggest that the centrality of the “gospel of the cross” helps us understand why Jesus commissioned his disciples to make disciples. Sure, it can, but that would answer another question, for it does not make their point or eliminate other ways to conceive of the mission of the church.

Their approach to the gospel, with a wide-angle and zoom-lens focus, might have been helpful if applied to the mission. This is exactly what Tim Keller has done. The mission strictly speaking is proclaiming the gospel (necessary because kingdom work cannot take place unless it is done by people who have heard and responded to the gospel), but broadly speaking leads to discipleship evidenced in all areas of life. You cannot have the broad lens without the narrow lens (and the same is true of the gospel), but neither can you divorce one from the other or focus only on one or the other.

The same critique can be offered for their chapter on the storyline of Scripture, where they use the “zoom-in” view of the gospel to tell the “zoom-out” story of Scripture. Thus, for them, the story of the biblical narrative is, “How can hopelessly rebellious, sinful people live in the presence of a perfectly just and righteous God?” (p. 69). This is the question, they argue, that drives the biblical story. They make their case in two ways. First, they note that the biblical material from the Pentateuch to the apostles’ preaching points to the cross. Second, they recall Jesus’ last words to his disciples, saying, “if it is above all a story of how God has created and is creating a redeemed people who can receive the good gifts of living in his presence . . . then it should not surprise us in the least that Jesus would end His earthly ministry by telling His disciples, ‘You will be my witnesses’ (Acts 1:8)” (p. 69).

That their point is central to the story of the Bible should not be up for debate among evangelicals. But how we capture Scripture’s storyline and answer what it is about is a live issue. Athanasius, Augustine, Calvin, Edwards, Piper, Carson, and countless others have all attempted to capture the message of the basic storyline of Scripture and have suggested something different than DeYoung and Gilbert. Granted, DeYoung and Gilbert do have Luther in their corner. It is not just that they offer a perspective that differs from others; rather the issue is recognizing that however one answers this question, it shall play a significant role on their theology of mission.

Christopher Wright, who is one of the few people that they cite, along with John Stott and Gabe Lyons, proposes a view of God's mission within a biblical-theological framework. He presents a missional hermeneutic for reading Scripture where the narrative captures God's message to glorify himself by making himself known. Wright argues that mission is incomplete without a cross-centered view of the work and the explicit proclamation of the gospel (*The Mission of God: Unlocking the Bible's Grand Narrative* [Downers Grove: IVP, 2006], 312–23). But, nevertheless, he puts forth a broader view of the mission, and is able to do so because he is working from a biblical framework that has the capacity to include all God is doing in the world through his people (*Mission of God*, 51). From this framework, Wright proposes a robust doctrine of creation and humanity's role in God's plan for creation through the revelation of Jesus Christ and calling of a people.

DeYoung and Gilbert miss this. Their doctrine of creation presented in this book is muted, stressing primarily the unique relationship between God and his image-bearers. In this discussion, they misread Wright's view of the value of humanity, saying he argues that we derive our value from being a part of creation (p. 70). Rather, Wright's view is that humanity derives value by being created by God, and later he argues also that humanity has unique value in God's good creation (*Mission of God*, pp. 399, 404–5). Creation, for DeYoung and Gilbert as it relates to mission, seems to serve as a preface to the story of how God remedies the alienation of sinful humanity. Thus, creation for them does not serve as a theological starting place for understanding the *telos* for all of history. Because of this, they do not consider the relationship between God's commission to humanity in Gen 1:27–28 and Jesus' commission to his disciples in Matt 28:18–19. The relationship that I am pointing to is not between the cultural mandate and the Great Commission but between God's purpose in creation and in redemption. Jesus sends the church to accomplish what Adam, Noah, and Israel failed to do in filling the whole earth with God's presence and the blessings that come with his presence (which G. K. Beale picks up in *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* [NSBT 17; Downers Grove: IVP, 2004], 169).

Herein may be the book's greatest challenge. The authors list the books they read to prepare for this response to the widening of the mission. Yet reading a couple dozen books is simply not adequate (or appropriate) to prepare themselves to stand against the careful theological thinking that has contributed to the widening of our understanding of mission and the prevailing view of evangelicals (if Lausanne's Cape Town statement is a gauge).

DeYoung and Gilbert are not seeking merely to draw lines as to what the church cannot do and call it mission. They are seeking to establish a better footing for the church's life in the world. Their concern for the church is clearly stated and consistently demonstrated. This is a major reason they give for writing this book. They are concerned that "good behavior" is often commended based upon the wrong theological category; they are also wary of the force of "hard oughts" that have arisen with "the newfound missionary zeal." Lastly, they anticipate that "secondary ministries" may in fact obscure the centrality of proclaiming Jesus for Christian mission (pp. 21–22).

I appreciate that they do not want redeemed people to feel the weight of "needing to do" something God may not have called them to do. Pastoral wisdom is necessary in these situations. I appreciate the commitment to preserve the centrality of Christ in the church and for the church. I also appreciate their wanting to protect Christians from feeling called to do everything.

But DeYoung and Gilbert address these concerns by seeking to distill theological building blocks and clarifying categories in order to "correct the missiological correction" of the past sixty years. Missiology

is not a discipline that is served by distilling theological building blocks. It is best served by theological vision of how and why God sends his people into the world on mission for his glory and the good of people of the earth. A biblical-theological argument for the mission of the church requires a framework rooted in the narrative of Scripture that can connect creation, kingdom, redemption, and new creation to develop a robust vision for the mission of disciples in making disciples among all peoples.

The truth is the reins of the missiological conversation and the task of mission will not be pulled back by the arguments in this book. And while I understand their concerns about some of “the heat” in missiological rhetoric, the story of the mission of the church is that God continually uses prophetic voices to mobilize and inform his people to join the mission he has for his church. My suggestion is rather than pull the reins back, we adopt the posture Jonathan Edwards took in the Great Awakening, expressed in his book *A Treatise Concerning Religious Affections*. In the eighteenth century, the gospel was penetrating New England in ways that appeared new for the church, and to some, it caused concern. Edwards responds to this situation by writing a constructive theological treatise on how conversion to Christianity takes place—explaining the manner of the gospel’s working. In a similar way and with such a spirit, we need to constructively find ways to clearly and faithfully articulate how God uses both verbal witness and the good deeds of his church to make himself known for the good of all peoples.

Gilbert and DeYoung have a different view than the prevailing approach in evangelical missiology. They believe the *missio ecclesia* is making disciples (X), with other actions and deeds (Y and Z) remaining distinct from X. Others (including most evangelical missiologists) see the *missio ecclesia* as YXZ, keeping X at the center but seeing Y and Z as essentially part of the mission. Gilbert and DeYoung, in my estimation, get the center of the mission (X), but have not properly worked out Y and Z’s relationship to the fulfillment of the church’s mission.

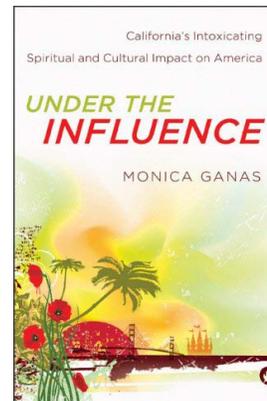
Ultimately, will the book be helpful? In some ways, yes—it will help people keep focused on proclamation and its central role in discipleship. That is a concern that I (and many others) have expressed in the missiological debate.

However, I think it ultimately will not succeed at its task. Instead, it will have some people needlessly looking to parse terms when the mission instead is more about faithfulness. Those who read and share the book may very well be those who most need a stronger missional focus—the theologically minded who think deeply but engage weakly. Yet those who could benefit from the book will not read it because the authors lack the background and engagement to make the case to the missional and missiological community.

Ed Stetzer
LifeWay Research
Nashville, Tennessee, USA

Monica Ganas. *Under the Influence: California's Intoxicating Spiritual and Cultural Impact on America*. Grand Rapids: Brazos, 2010. vii + 179 pp. £11.99/\$18.99.

Monica Ganas draws together her experience of California, a twenty-five year career in the entertainment industry, and her academic career as a Cultural Theorist to write a thought-provoking and passionate book. Providing a comprehensive study of the cultural backdrop of California, she convincingly intertwines historical, cultural, and religious themes resulting in an exciting and dynamic read. Through clever use of textual analysis and biography, Ganas argues that the impact of Californian culture affects the United States as a whole and permeates popular culture across the globe. She posits that society needs to awaken from this intoxicated slumber and shake off the effects of 'California-as-a-contrived-religion' (p. 5) to reengage with genuine human spiritual experience.



Beginning by exploring the 'spirit' of the State, Ganas defines the Californian misconception of grace that is crucial to her argument and underlies each chapter of the book. She suggests that the focus of the 'Cal-types' (i.e., those influenced by 'California-ism' [p. 2]) on the gifts they receive from God results in a desire to earn more and improve on those things already received, and thereby undermine their relationship with God as the source of these blessings. Drawing analogies with biblical accounts of the Golden Calf, Ganas discerns that Cal-types have built a 'Golden State' and are concerned with expansion, asserting order, and world-control. Ganas shows how this depending on material goods and commercial gain particularly affects Cal-types' relationships with each other in their communities, their views of marriage and death, their perception of celebrity and television, and their relationships with food and cars.

The concluding chapter of *Under the Influence*, 'Choosing Life', argues for the promotion of traditional culture in order to awaken humanity from these unhealthy cultural and spiritual relationships advocated by California-ism. Working from Kenneth Myer's model that helps to discern indigenous and mass culture, Ganas asserts the value of traditional culture over popular culture. Referring to her personal experience with the Azusa Renaissance Project to argue that traditional cultural 'reflects the past, enriches the present, and imagines the future' (p. 162), Ganas presents a solution to the intoxication of California.

While Ganas's personal accounts of life in California add an element of authenticity and make for a compelling read, she runs the risk of alienating those with different experiences. To combat this potential problem, *Under the Influence* is littered with well-renowned American cultural references, including a broad spectrum of the arts that are effectively used as illustrations in individual chapters. This dynamic use of cultural references appeals to the reader's knowledge of popular culture and enables arguments grounded in personal experience to become more accessible for a wider audience. These appeals to popular culture are particularly crucial to her argument as they show that she is not dismissing the role played by popular culture in society despite arguing for the growth of traditional cultural art-forms in America. In doing so Ganas provides a balanced argument that does not brand all popular culture as insignificant but takes its diverse nature into account.

Ganas successfully achieves her aim of writing an interdisciplinary book that draws cultural, historical, and religious studies together. However, on occasion the theological discussions are

secondary to cultural investigations, much to their detriment. Throughout the book Ganas raises interesting theological points that beg to be unpacked further and given more attention. Spirituality is frequently explored with regards to her chosen topics, but from a theological perspective these could have been taken further. Chapter 7, 'Sunshiny Mournings', for example, explores Californian attitudes towards death and mourning, contrasting ritual 'celebrations of life' with more traditional forms of mourning, and therein questioning how the shame of grief affects people spiritually. Despite engaging with Bruggeman and G. K. Chesterton, this fascinating account of the importance of remembrance and the need for hope merely brushes the surface theologically. One example she touches upon in this chapter that she could have taken further is Christ's instructing the disciplines to partake in the Lord's Supper in remembrance of him. This theological issue receives little attention. A thorough exploration of 1 Cor 11:17–33, rather than a passing comment in one paragraph, would have reinforced the spiritual importance of remembrance further, developing further developing this concept for her argument.

Ganas effectively argues for the cultural impact of California in the United States, but as a British reader I was not entirely convinced of the extent of the global impact she suggests. *Under the Influence* certainly raises awareness of the growing Californian influence across the globe, but more interestingly it subconsciously asserts that we should hold onto our particular cultural traditions and preserve worldwide diversity. Excitingly this book offers a model that could be applied to Britain and beyond in order to investigate the impact of cultural particularities more specifically.

While *Under the Influence* could have benefited from a greater focus on the theological aspects of spirituality, it is a subtle and suggestive contribution to the field of cultural studies and spirituality that merits further exploration of this theme in Europe.

Kathryn Bradley
University of St Andrews
St Andrews, Scotland, UK

Wayne Grudem. *Politics—According to the Bible: A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture*. Grand Rapids: Zondervan, 2010. 624 pp. £25.99/\$39.99.

This 600-page work robustly challenges those who imagine that preaching the gospel and living the Christian life can somehow be done in a cultural vacuum, hermetically sealed off from politics. Grudem argues for views on matters such as the protection of life, family, economics, the environment, defence, and foreign policy. He correctly states that a Bible-teaching ministry which proclaims the whole counsel of God 'should teach, over time, on all areas of life and all areas of Bible knowledge. That certainly must include, to some extent, what the Bible says about the purposes of civil government and how that teaching should apply to our situations today' (p. 53). Failure to do that in many European evangelical churches has surely made our claims that the gospel is relevant to all of life sound hollow. It has lessened our ability to show love to other people and weakened the avenues of communication which permit evangelism and restrain persecution. That central challenge from Grudem's book is much needed in Europe, and it is



because of our need to hear his message that this review offers some critiques of *Politics—According to the Bible*.

Part One of *Politics* gives Grudem's principles. These include rejecting five wrong views of Christians' relationships to government and outlines of what Grudem thinks the role American courts play in shaping citizens' lives. Part Two covers specific issues, ranging from protection of life to family life, the environment and National Defence. Part Three is a series of chapters looking at media bias and the difference between Republican and Democrat approaches to political matters.

Political debates are often personalised and polemical. To minimise the risk of that and any potential misunderstandings, it helps to know something of where I am coming from before offering my critique. Though I am British, I have American family and frequently visit the USA to preach and vacation. The USA is generally much more right-wing politically than the UK and Europe, a point well-documented in Micklethwait and Wooldridge's *The Right Nation* (2004). Grudem's political views may (not unfairly, I believe) be described as right-wing small government/libertarian. Chapter 17 of *Politics* compares Democrat with Republican policy in twelve areas, stating at each point why the Republican approach is more biblical. Surprisingly, and perhaps helpfully from the point of view of this review, I personally have great sympathy for many of the policy recommendations Grudem makes. My own political views lean towards the right and libertarianism, which views are perhaps widely held by British people, but tend to not be discussed very openly, and are suppressed in our media, which is influenced by government at various levels. I have had many a heated debate at a dinner party in which I defended points made by Grudem in *Politics*. My experience has also included modest involvement in seeking to contribute to political life: I have been a political speech writer, penning speeches read in the House of Lords. In that role I had opportunity to observe inner workings of the British political establishment and spoke with Christians and non-Christians seeking influence for their views. I should also declare that I am on the editorial board of one of the Christian groups (Cambridge Papers/Jubilee Centre) Grudem mentions at the start of *Politics* as offering an alternative approach to political matters (p. 17).

If Grudem's call for Christians to be politically engaged is much needed in Europe and if I agree with many of his political recommendations, why would I agree to offer a critique of what is by any standard a remarkably thorough and detailed book?

I do so because I fear that the book assumes a reductionistic view on the nature of the Bible and how we move from texts in it to the advocacy of cultural change in a fallen world.

Repeatedly Grudem states a political view aligned with the libertarian right and then backs it up with a Bible verse. This is taken to demonstrate the said view as biblical. In his opening comments, Grudem appears to suggest that there are other political approaches which may be taken by Christians, but that is rapidly set aside; he repeatedly gives readers the impression that a plain reading of statistics or that accepting a phenomenon like 'growth' as good will lead to conclusions he reaches. Additional biblical support for Grudem's approach is offered in chapter 4, which gives a six-point summary of redemptive history. However, such a presentation is too general to demonstrate that any detailed political policy is wise or biblical. Neither proof-texting nor appeal to a simple Bible outline is adequate to commend any political policy on such complex matters as gun control, school vouchers, or immigration as 'biblical'.

Grudem tacitly admits that there is personal inculturated judgement mingled with his doctrinal conclusions. He states in his introduction that *Politics* includes (1) issues on which the Bible's teaching is 'clear, direct and decisive' and (2) matters on which he depends on 'arguments from broader principles' (p. 18). Additionally, there are areas where Grudem says he is making an 'appeal to facts in the world' (p.

19). In this way Grudem recognises degrees of certainty in his conclusions. However, this methodological section is still reductionistic, and has little influence upon the rest of the book.

Consider firstly areas where the Bible's teaching is clear and direct. The two examples Grudem gives in his introduction are that governments ought to punish evil and protect unborn children. These matters are treated in chapters 3 and 6, respectively. Now I agree that the Bible teaches what Grudem claims it teaches on these issues. However, moving from that reality to recommending actual specific political action is profoundly complex. Frankly, it is also going to be culture-dependent. What a wealthy American movie producer living in Hollywood can or ought to do about her nation's abortion laws will be very different to the drug-addicted prostitute living in an Indian slum city, to take two extreme examples. Grudem knows he writes as an American who loves his country, and he says, 'I am well aware that the Bible is not an American book'. Additionally, he says, 'In my examples and my choice of political issues, I focus primarily on the USA, because that is the country I know best, the country I am proud to be a citizen of, and the country I deeply love' (p. 16). However, after that early admission of bias, the book proceeds to assume that the views articulated are just what the title claims: 'Politics—According to the Bible'. This is frustrating for European readers because it suggests that the Bible is better understood and applied by (Republican) Americans. The genuinely valuable call to political engagement is needed in secular Europe, but is unlikely to be taken seriously by those many cultures which resent American hegemony. More humble realism about cultural bias and the complexity of applying truth from the Bible into the political sphere would have given this book a better hearing in Europe.

Grudem's hope is that simple statistical appeals to models based on American population growth and land use will convince readers that there is no necessary world population problem. So, for example, he observes, 'Nor does increasing population seem to change the total use of land in a nation very much' (p. 335). This might be true on one level for the USA, between 1945 and 1992, but the USA had unique geo-political particularities which set it apart from, say, India and Europe. A consequence of the irreducible complexity of social-political endeavors is why one cannot base analysis of, say, food shortages, on one statistical observation isolated from relevant factors such as history, culture, wars, weather, etc. Yet Grudem repeatedly does this, and in doing so can draw astonishingly simple, positive conclusions. Could it be that his premillennial convictions drive him to seek signs that political social problems are less complex and severe than they are? Though not discussed openly in *Politics*, there are hints that it is so. For example: 'I believe that such a restoration of the earth need not completely wait until Christ's return. . . . the redeeming work of Christ provides the basis for us even now to work incrementally toward the direction that God shows us to be his future good intention for the earth' (p. 324). One wonders how the efforts of non-Christians who do not know of Christ's redeeming work fit into this scheme and whether premillennial ideas lead Grudem to marginalize matters such as common grace and interrelated social complexities.

When it comes to those areas which Grudem sees as more removed from the biblical text, one can see the author's political bias and cultural background dominate. Denying climate change, imagining economic progress will solve our problems, Malthusian population growth projections, assumptions about the death-penalty's deterrent power, border and gun controls—on issues such as these, *Politics* simply assumes that the Republican approach is biblical and that logical inferences from statistics taken off libertarian think-tank web pages will suffice. They will most certainly not convince people in secular Europe, and I have doubts even that they will do so in the USA. Could it be that the commendation on the back cover from George Bush's adviser, Marvin Olasky—'Grudem's biblically-based good sense

overwhelms the nostrums of the evangelical left’—reveals that a work which fails to take account of complexities is doomed to merely shore up support from those who already agree with it?

I strongly agree with Grudem that the Bible is entirely true in everything it states. Further, the Bible speaks into all areas of human life. We desperately need to hear that in Europe. However, I believe that moving from doctrine to cultural application is much more nuanced than this book allows, especially in the realm of politics, nations, and social policy. Consideration of works by Oliver O’Donovan would have helped with methodology. The idea that power drips down from ideas to senior judges to laws to individuals is far from an accurate picture of reality, even of America. *To Change the World* (Oxford University Press, 2010) by James Davison Hunter is another work which makes that clear. It would be good if ministers spoke more about the Bible’s teaching on cultural and political matters. But if such speaking commended only one political party in a democratic country, what would that do to the nature of the church as a diverse body of sinful people gathered round Jesus?

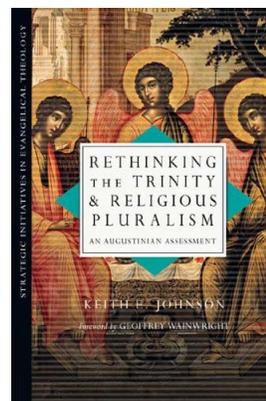
Politics represents not the Bible’s view of politics, but a snapshot of late-American libertarian capitalist political philosophy. There is much I like about that political posture; it has contributed great good to the world. But it is far from free from the effects of sin and has contributed ill as well as good. Observing current international political and economic developments, we may need sombre, humble, self-aware, biblical guidance about how to live faithful Christian lives in the midst of political futures shaped by entirely different political realities.

Peter Sanlon
Oak Hill College
London, England, UK

Keith E. Johnson. *Rethinking the Trinity and Religious Pluralism: An Augustinian Assessment*. Strategic Initiatives in Evangelical Theology. Downers Grove: IVP, 2011. 286 pp. £19.99/\$30.00.

In this book, Johnson sets out to evaluate the now-common claim that the doctrine of the Trinity “provides the basis for a positive appraisal of non-Christian religions” (p. 18), and to do so, he appeals to the trinitarian thought of St. Augustine. Following the introductory chapters, the book places Augustine’s thought into dialogue with four contemporary theologians, in each case demonstrating how the particular theologian’s thought is deficiently trinitarian; each chapter summarizes the main points of a major work by the theologian, followed by a discussion of Augustine’s trinitarian theology, and ending with “an Augustinian evaluation.” The book concludes with a more wide-ranging discussion concerning the use of the doctrine of the Trinity in contemporary theology. There is also an appendix, which demonstrates the inaccuracy of certain criticisms of Augustine in contemporary theology, focusing on Colin Gunton. It is a bold book, seeking to cover so much ground, and it is to Johnson’s credit that he manages to do so with considerable clarity.

The first two chapters orient the reader to current discussions. First, Johnson summarizes Karl Barth and Karl Rahner to demonstrate the revival of trinitarian thought in the twentieth century, and then he discusses the Christian theology of religions and its turn to the doctrine of the Trinity. The second



chapter briefly summarizes Augustine's trinitarian theology, focusing on *De trinitate*. Johnson does so primarily through engaging with recent historical work by Michel Barnes and Lewis Ayres. These two chapters do not break new ground, but the material will provide students with a good introduction to the major issues.

Chapter 3 engages with S. Mark Heim's theology of "alternative religious ends." Christian salvation, according to Heim, is only one possibility; other religions offer different, distinct ends, and these can be seen as valid, though not complete, ways of relating to the triune God. In response to Heim, Johnson argues—using Augustine's discussion of the temporal missions of the Son and the Spirit in *De trinitate* 1–4—that Heim leaves behind the scriptural witness, speculating about the immanent Trinity and sundering the single economy of salvation, a single economy with two "sendings" (the Son and the Spirit). Ultimately, Johnson argues, Heim's account severs the economic from the immanent Trinity.

Chapter 4 engages with Amos Yong and Jacques Dupuis, arguing that both have deficient accounts of the relations among the divine persons. Yong, Johnson argues, posits two economies, one of the Son and one of the Spirit. Likewise, Dupuis implicitly posits two economies (that of the Logos *ensarkos* and the Logos *asarkos*) (p. 133). In opposition, Johnson appeals to Augustine's discussion of the relations of the divine persons in *De trinitate* 1–7 (as well as *Sermo* 52 and *In Iohannis evangelium tractatus* 20), arguing that Augustine's trinitarian thought does not allow multiple economies. In a nice turn of phrase, he states that Yong "severs the 'two hands' of the Father" (p. 121).

Chapter 5 engages with the theology of Raimundo Panikkar. Following Ewert Cousins, Johnson connects Panikkar to the vestige tradition and argues, "Panikkar violates the basic grammar of the vestige tradition by reinterpreting the doctrine of the Trinity on the basis of non-Christian religious experience" (p. 156). In contrast, Scripture guides Augustine's discussion and moves him to see the *imago dei* in the human mind, and furthermore, because of the creator-creature distinction, Augustine is clear that one cannot make inferences about God from the image. Johnson argues that—even granting that non-Christian religious experience represents a *vestigium trinitatis*—there is "no epistemic warrant" to reinterpret the doctrine of the Trinity in light of it, nor is there warrant for affirming the "salvific validity" of other religions (p. 183).

The final chapter concludes that the four theologians "reinterpret trinitarian doctrine in order to support their constructive accounts of religious diversity" because they are under pressure "to accommodate religious pluralism" (p. 188). Johnson's constructive solution is to recognize that other theological loci are more helpful for discussing other religions. He suggests developing an anthropology that addresses the doctrines of creation, fall, and redemption (p. 190). This emphasis on a network of theological loci is the work's most interesting point.

The discussion then shifts to a broader analysis of contemporary uses of trinitarian doctrine in theology. Johnson suggests they all run the risk of bypassing the scriptural witness, thereby making such uses of trinitarian doctrine a product of the theologian's self-projection. The discussion in this section is perhaps too brief to be fully convincing. Johnson concludes with his own Augustinian proposal for the proper use of trinitarian doctrine in theology.

In sum, Johnson's book helpfully demonstrates the pitfalls of certain forms of the Christian theology of religions, and it shows how helpful a nuanced account of Augustine's doctrine of the Trinity can be.

I would like now to conclude with two connected methodological points for further discussion. First, the appeal to Augustine is a highlight of the work, but is it enough simply to recite Augustine's trinitarian doctrine—foundational as it may be—and expect it to say the same thing in our time as it did

in his? One need only compare Barth's hesitancy over the use of person-language for Father, Son, and Holy Spirit to see the point. Certainly there are good grounds to continue to use such language, but it is not enough to state that we should because Augustine did. The deeper question, then, is this: can the theology of Heim et al. offer anything to the trinitarian theology of Augustine, leading us perhaps to adjust it in some way?

Second, Johnson does well to demonstrate flaws in the works of the four theologians he considers, and his point is explicitly narrow: to demonstrate how their appeal to trinitarian doctrine is problematic. Still, I was left wanting more. Certainly we want the doctrine of the Trinity to be coordinated with other doctrines, but can the dialogue between Augustine and these theologians lead to positive theological construction? For instance, in light of our more global society—something to which these theologians have helped draw our attention—we might want to say something about the Spirit blowing where he wishes (though always as part of the single economy of God revealed in Christ). Perhaps, as these theologians contend, we may venture to suggest that the Spirit very well may choose to speak to the church through other religions. Certainly we want to test what we hear against the normative authority of Scripture, but to my mind such a move does not necessarily posit a second economy, and in fact, when appealing to the two “sendings,” it could provide a useful vocabulary for discussing the positive contributions to Christian theology that dialogue with other religions might provide.

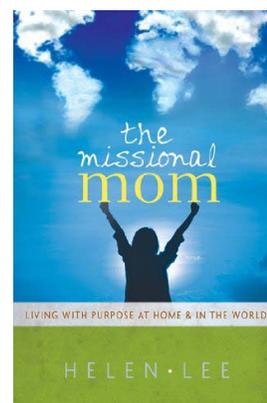
By demonstrating how recent proponents of theology of religions are at times deficient in their trinitarian theologies, Johnson has laid the groundwork for a nuanced account of other religions that appeals to numerous doctrines. In the process, he has demonstrated how a good understanding of Augustine helps address a multitude of problems. For these things, the book should be commended.

James A. Andrews
University of St Andrews
St Andrews, Scotland, UK

Helen Lee. *The Missional Mom: Living with Purpose at Home and in the World*. Chicago: Moody, 2011. 224 pp. \$13.99.

In her book *The Missional Mom*, author Helen Lee addresses the question, “Why aren’t today’s women, Christian or otherwise, discovering more joy and fulfillment in their journey as mothers?” (p. 19). Her stated purpose for writing was “to shed light on some of the reasons today’s Christian moms encounter despair and difficulty in parenting and provide ideas for positive change” (p. 12).

Lee’s central thesis is that a woman will resolve the ambivalence she feels toward motherhood by becoming more “missional.” Moms need to “explore the idea of calling and understand both the specific part God has given them and also how the melody of motherhood fits into the grand symphony of God’s work” (p. 19). Lee insists that women need to use all their God-given gifts and seek to place God first and foremost, even if it comes at a cost to their families. She suggests that living “missionally” is the answer to the conundrum of motherhood. Missional motherhood will bring conflicted moms a profound sense of heavenly affirmation and peace.



So how does a mom become missional? In the opening chapter of the book, Lee points out that missional motherhood starts with fulfilling the first part of the Great Commandment—to be “with” God and love Him with all one’s heart, soul, and mind. This is the call a mom must embrace first and foremost. The remainder of the book deals with how a mom can be missional by embracing the second part of the Commandment: loving others. In ten chapters, Lee outlines that being missional means rejecting consumerism, living sacrificially, engaging in the needs of the world, practicing lifestyle evangelism, loving the unlovable, crossing racial boundaries, upholding missional values at home, promoting cultural change, engaging with a missional community, and keeping a mission-minded focus.

Throughout the book Lee promotes general biblical values such as stewardship, contentment, generosity, volunteering, reaching out across cultural and economic boundaries, adoption, and selflessness. She encourages moms to live with God-directed intentionality and purpose. I appreciate that Lee challenges women to consider how their primary mission intersects with motherhood. In my mind, the call to be aware and attentive to the Great Commandment and to make her home a “missional outpost” is the book’s greatest strength. But I do have a few reservations.

To begin, the word “missional” is extremely fuzzy and ill-defined. Lee seems to use it as a buzz word to mean virtually anything—from living with intentionality and purpose, to making disciples, to targeting consumerism, to avoiding helicopter parenting, to shaping and changing culture. While reading, I found myself continually muttering, “Yes, I think I agree. . . . It depends what you mean.” Mostly, Lee appears to use the word “missional” to refer to a social-justice type of approach that seeks to bring economic, social, and political change to the world. While likely not her intent, I got the feeling that being “missional” involves a mom engaging with outsiders far more than it involves her engaging her own children. And this is the book’s greatest weakness.

The Missional Mom emphasizes the “missional” part and neglects the “mom” part. To be fair, I don’t think this was Lee’s intent. But I had the uneasy feeling that a mom who picks up the book because she’s experiencing difficulty in parenting might get the message that she just isn’t doing enough: she needs to add “social activism” to the top of her staggering “to-do” list, even if that means bumping the needs of her children down a couple notches.

One story in particular made me feel uneasy and wonder exactly what Lee was encouraging moms to do. She shares the story of a female physician who left her nursing baby for three weeks, went on a work/missions trip to Africa, and had the opportunity to nurse an infant there. Lee concluded that God brought this lactating mom “to the right place at the right time” because a white woman nursing a black child “demonstrated a profound expression of racial harmony.” Lee assured readers that this story would certainly inspire the physician’s daughter someday, “even as it encourages those of us who also long to spread the fragrance of Christ in the world” (p. 148).

I’m not convinced.

I don’t see how leaving your nursing baby to travel half way around the world to nurse someone else’s baby is somehow more “missional” than staying home to nurse your own. Admittedly, there may be details of the story of which I’m unaware, but to uphold this as a model of a missional mom is questionable. It implies that a mom ought to put the needs of others (or her desire to self-actualize/exercise her gifts) before the needs of her children. It also implies that looking after our own children isn’t nearly as “missional” as looking after other people’s children.

I’m all for women living out their motherhood in light of the Great Commission, being intentional about ministry, and engaging in the lives of others in appropriate ways in the various seasons of life.

Lee's book challenges moms to be missional. I just wish it had affirmed that when a woman has young children, they are an important part of her mission—and that sometimes, the most missional thing a mom can do is to say “no” to outside opportunities and focus on being a mom.

Mary A. Kassian
The Southern Baptist Theological Seminary
Louisville, Kentucky, USA

Jenell Williams Paris. *The End of Sexual Identity: Why Sex Is Too Important to Define Who We Are*. Downers Grove: IVP, 2011. 160 pp. £9.99/\$15.00.

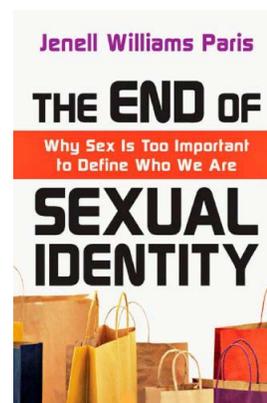
Jenell Williams Paris calls for the end of sexual identity categories as a way to free to Christians to pursue sexual holiness together. She argues that the facile tendency of equating heterosexuality with holiness and homosexuality with sin keeps all of us from honest evaluations of the various, complicated, changing aspects of our sexuality.

Paris begins with Paul's warning that Christians not be conformed to the pattern of this world (Rom 12:1–2) and argues that sexual identity categories are recent linguistic constructions (i.e., patterns) that hinder our pursuits of sexual holiness, Christian unity, and the advancement of the gospel in the world. With the skills of an anthropologist, she walks readers through the evolution of these categories in Western history, comparing and contrasting Western patterns to contemporary non-Western cultures. Her goal is to open up space for a fresh evaluation of sexuality that does not privilege the heterosexual: “the journey toward sexual holiness is for all people . . . no one has a head start, especially by virtue of feelings they didn't even choose” (p. 9).

Paris's nuanced presentation of the complexities of sexuality and her call for understanding, patience, and grace might lead one to expect her to soften the traditional Christian sexual ethic, but she does not. “I'm a ‘sex only within marriage between a man and a woman’ kind of Christian” (p. 85). At the same time she insists that Christians not malign “those with whom we disagree. . . . [Q]uestioning the validity of their faith or salvation is counterproductive and damages the witness of our religion as a whole” (p. 85).

One of Paris's most helpful contributions is the analogy she draws between sexual identity labels and grocery bags. Both mask the diverse contents within. Obtaining an accurate portrait of an individual's sexual life requires looking past the label, inside the bag, in order to evaluate items such as “desire, fantasy, behaviors, relationships, memories, hopes, thoughts, health and marriage” (p. 80). Only then can one identify where healing, repentance, and growth toward sexual holiness are needed. Each area must be conformed to Christ by the power of the Holy Spirit (p. 87). This approach can serve as an equalizer, calling everyone to self-evaluation—“the wife with sexual desire for a man other than her husband” (p. 95), the homosexual, the pornography viewer, the sexually abusive, and other users of the sex trade (p. 85). None are exempt.

Paris's work focuses on realism—realism about the complexity of human sexuality and realism about sexual desire, the possibility of so-called “fulfillment,” and/or the ability to change desire. Drawing upon the important study conducted by Mark Yarhouse and Stanton Jones illustrating the low success



rates of therapies to change same-sex attraction, she calls for more realistic expectations in the nature of pastoral care for those who identify as gay. But she is no less rigorous in exposing the unrealistic expectations that many heterosexuals have of sex and marriage. Like her pithy yet penetrating article, “The Truth about Sex” (*Christianity Today* 45:14 [November 12, 2001]: 62–64), *The End of Sexual Identity* continues to expose how Christians at times obscure difficult truths in their attempts to bolster traditional sexual ethics. In place of spin, Paris argues for honesty that makes room for grace:

Like sex itself, Jesus [has been made into] a consumer good. . . . “Just buy this, and the good life is yours.” A difficult marriage, challenging parenting or unhappy celibacy is beneficial for exposing this marketing strategy; the truth is that “buying” Jesus doesn’t make life easy or perfect. The ease of one’s celibacy (or marriage) is not necessarily an indicator of the quality of one’s faith. Sexual struggle, whether in celibacy or marriage or nonmarital relationships, is not a problem to be stuffed away. If it’s well cared for, sexual disappointment can become like the apostle Paul’s ‘thorn’—an enduring hardship that inspires a reliance upon grace (2 Corinthians 12:1–10). (p. 137)

In order to work toward sexual holiness after the end of sexual identity Paris recommends two shifts: from judgment to discernment and from cure to care.

In contrast to judgment that assesses a person’s sexuality as good or bad, discernment honors the paradoxical way that blessing and suffering coexist in a holy life. Though sexual attractions and behaviors will never reach moral perfection, our sexual lives can be congruent with our spiritual lives, characterized by mercy, forgiveness, sin and restoration, love, joy, peace, patience, and self-control. (p. 107).

The move from cure to care draws upon the wisdom of Thomas Moore who argued that “cure implies the end of trouble. . . . But care has the sense of ongoing attention. . . . [W]hen the focus is on care instead of cure, sexuality can be acknowledged for what it really is: a valuable part of human life in which we embody conflicted desires, and through which we receive grace” (p. 109). Holiness, in sexuality as in every area of life, entails both “development and end,” “crisis and process,” and includes both “blessing and suffering” (pp. 87–89).

While it is an admirable recommendation that Christians maintain our “differences within the body instead of lopping off the parts we find disagreeable,” some may consider her proposal unrealistic or too late. Denominations have already split. Lines in the sand have been drawn. Christians with broad swaths of common ground who disagree over sexual ethics find themselves alienated from one another, no longer working or worshipping together. The body is already divided.

On the other hand, those who endorse the drawing of lines will likely take issue with her assertion that “disagreements about same-sex sexuality are just differences, not divisions” (p. 144). These could easily turn her argument on its head, thus calling for Christians to be just as rigorous in weeding out sins like gossip and mean-spiritedness as they are sexual sin.

While the debate over church discipline will continue, it is clear that church division is problematic. Paris contributes to the kind of bridge-building Andrew Marin also models in his groundbreaking work, *Love is an Orientation: Elevating the Conversation with the Gay Community* (IVP, 2009). Both call for an identify shift from evangelical or gay to “children of God” (Marin, 106). Paris suggests, “If ‘beloved’ were the label on every bag, then identity would be secure, regardless of the items in the bag or their condition. Sexual desire may be simple, complicated, distorted or confused, and when desire is troubled,

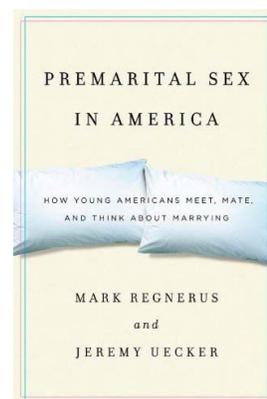
it is a very serious matter for the person experiencing it. But no matter the condition of our desire, the identity category is still ‘beloved human being’” (p. 97).

Without sacrificing quality scholarship, Paris’s writing is accessible. Her “tell-it-like-it-is” realism is tempered by good humor and grace. A useful text for courses in anthropology, ethics, ministry, sociology, and human sexuality, *The End of Sexual Identity* should be required reading for pastors, youth ministers, college students, educators, and seminarians.

Megan K. DeFranza
Gordon College
Wenham, Massachusetts, USA

Mark Regnerus and Jeremy Uecker. *Premarital Sex in America: How Young Americans Meet, Mate, and Think about Marrying*. Oxford: Oxford University Press, 2011. 312 pp. £15.19/\$24.95.

If terms like “hooking up” and “friends with benefits” are any indicator, one would assume that today’s youth live in a playground of loveless, hedonistic sex. Though still disconcerting, Regnerus and Uecker show that the reality is considerably more complex. Utilizing four surveys, two sets of interviews, and a few key sociological insights, they offer a thoroughly researched, carefully constructed study of the sexual beliefs and habits of young adults that challenges common misperceptions and suggests intriguing alternatives for making sense of them. The book offers thoughtful sociological research written in a very readable style and accessible at a popular level.



The introduction describes the sources and parameters of the study: surveys and interviews are combined to shed light on the sexual practices of unmarried, heterosexual, American adults ages eighteen to twenty-three. Survey results came primarily from the National Longitudinal Study of Adolescent Health, a longitudinal study involving three interviews beginning in high school and ending by age twenty-eight. When restricted to the target age of eighteen to twenty-three the authors were left with a sample size of 11,729. Survey results were supplemented with interviews and stories of young adults. The authors themselves interviewed forty undergraduate students at the University of Texas from 2007 to 2009. The stories recounted give a human face to the statistical data while guarding against its misinterpretation. Those interested in the technical detail of these statistical models and the research methods taken can find them described in Appendixes A and B.

The next six chapters explore the sexual mores and behaviors of emerging adults in increasingly broader contexts starting with a study of individual behaviors, moving to relationships, then to the college campus, and finally to a national scale in chapter seven titled, “Red Sex, Blue Sex: Relationship Norms in a Divided America.” Interspersed are chapters that address sex and emotional health and how marriage is understood among young adults.

The data and stories alone in these chapters provide plenty for the ministry-minded to mull over. For instance, we learn that studies indicate a very strong connection between sexual behavior and emotional well-being, especially for women. The more sexual partners a woman has had, either recently or over a lifetime, correlates to indicators of poor emotional health and even depression. Or consider

that, however much our culture may argue the contrary, pornography does influence the way men think about sex and relationships, contributing to the belief that “sexual exclusivity is both unrealistic and uncommon in real life,” among other damaging misperceptions (p. 94). This kind of scientific research can provide added impetus and persuasive power to the church as it seeks to speak to emerging adults about sex and relationships.

The unique contribution of the book is not in the kind of insights just noted, but in the way the entire study is understood through the lenses of “sexual economics” and “sexual scripts.” Citing the work of psychologists Roy Baumeister and Kathleen Vohs, the book describes how the same kinds of market principles that operate in, say, real estate operate in a similar fashion in the sexual marketplace: Men and women live in a sexual marketplace in which “goods” are valued and bargained for. In general, the book argues, young men are more interested in having sex than women, while women are more interested in creating an enduring bond that will lead to a secure environment for establishing a home and raising children. Recent shifts in American culture have created pressures that lead women to “barter” less aggressively for commitment and give young men the sexual liaisons they desire apart from marriage. Some of the factors the book cites are the cultural expectations that young adults, in general, establish themselves in a career before starting a family, that women are able to establish themselves socially and economically quite apart from marriage, and that women significantly outnumber men on most college campuses.

Factors that most significantly skew the marketplace are not simply the unintended effects of the industrial revolution or economic prosperity, but rather the numerous “scripts” that shape young adults’ understanding of what sex, relationships, and marriage are all about. In chapter 1 a script is described as being “like the script that an actor follows in enacting a play. . . . We follow unwritten scripts that tell us what to think, how we ought to act in certain situations, what we should say and when,” and we learn that following these scripts is a “key motivator of human behavior” (p. 4). These scripts make up the larger narrative about sex and marriage in our culture. While these scripts are alluded to throughout the book, they are most thoroughly explored in chapter 8, which examines ten of the narratives they are a part of. Among them are “the introduction of sex is necessary in order to sustain a fledgling or struggling relationship” and “sex need not mean anything.” These and other narratives like them are clearly at odds with a biblical and even a traditional understanding of sex and marriage but operate powerfully in the psyche of emerging adults. This is where the book could contribute to a vital conversation within the church about sexuality. The church, of all institutions, has the most captivating, uplifting, and transformative narrative of all: the God of all coming in the flesh to redeem and be one with his bride. This book can help the church apply the biblical narrative to the specific false narratives affecting young adults today.

This leads to what I consider not so much a criticism of the book but the limitations of one written within what we might call the “popular science genre.” As the book unfolds, one realizes that the topic is more than a sociological curiosity to the authors. By the end the authors make it clear that while “sexual economics” are explored to describe what is, as a sort of fixed reality, “sexual scripts” describe something that can be changed—and ought to be changed. Of course, the authors have been illustrating the destructive effects of these scripts throughout the entire book, and yet the book never really leads us clearly to the solutions. It is as if the authors, as a wise old uncle, are leaning in close to tell you in vivid detail about the problem, and then, with a wink, expect you to know what to do next. Again, I consider this more of a limitation of the genre than a criticism of the book. If, however, you are interested in

what at least one of the author's ideas for dealing with the problem are, you need look no further than Regnerus's February 2011 interview article with *Christianity Today*, entitled "[Sex Economics 101](#)," where he offers his personal reflections on how the church can respond to the challenges described in the book.

In ministry faulty assumptions can ruin efforts to love wisely and turn the sweet strains of the gospel message into a clanging cymbal. *Premarital Sex in America* is a very useful resource for those trying to understand the complex landscape of sexuality and young adults. This book will be useful to anyone ministering to young adults who want to understand and speak to the scripts that are the key to understanding the way they think about sex and relationships, but be prepared to make the applications on your own.

Winston Smith

Christian Counseling and Educational Foundation
Philadelphia, Pennsylvania, USA

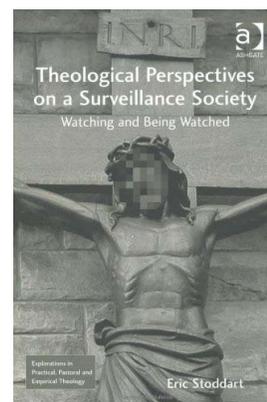
Eric Stoddart. *Theological Perspectives on a Surveillance Society: Watching and Being Watched*. Explorations in Practical, Pastoral and Empirical Theology. Farnham, UK: Ashgate, 2011. 198 pp. £50.00/\$99.95.

Advancing an important discussion still very much in its infancy, in this book Eric Stoddart treats readers to a close and useful look at the modern surveillance society. This is the first full-length treatment of the topic, though Stoddart responds to Rachel Muers's reflections on the theme in her 2004 book *Keeping God's Silence*.

Stoddart's basic assumption is that the techniques of surveillance are here to stay because they are part of the human activity of caring for others. Just as it is an aspect of parental responsibility to utilize a baby monitor to listen from afar to a sleeping baby, it is a good thing to be able to track a disoriented Alzheimer's patient, to improve public health through widespread screening programs (for cancers, for example) or the tracking of immunizations, not to mention the cost savings that drive much interest in surveillance. In his view the problem is that contemporary surveillance patterns at the same time often systematically disadvantage the more vulnerable people in modern societies.

For instance, though nobody escapes the trawling tentacles of cameras and computers seeking information, culturally determined prejudices mean this surveillance falls disproportionately on some individuals and groups. Those, for instance, who "look Muslim" are made especially visible in the processes of contemporary security screening, and the less well-off in developed societies are watched more closely both in their domestic settings and in the public places where economic transactions are assumed to be threatened by the activities of their socioeconomic group.

Several criticisms are levied at contemporary responses to the moral problems presented by surveillance societies. Stoddart finds the "privacy paradigm" seriously wanting in its assumption that better data protection and the reinscription of a zone of absolute privacy will effectively stop abuses. Such a response is insufficient, first, because it ends up able to make nothing more than procedural



claims—gathered data must be kept safe by certain rules and procedures, for instance—while substantive questions are evaded about who is being watched, why, and by whom. His second criticism is constructive: if we ask these more substantive questions about the purpose of surveillance, the privacy paradigm is revealed to be far too reactive, unable to articulate any positive value of surveillance. Privacy can be only a limit concept, one that is essentially useless in defining the appropriate telos of surveillance.

A feminist ethics of care supplies Stoddart's preferred methodology for defining that telos in that a feminist ethic eschews universal moral principles for a more direct and contextual focus on problems of care in highly specified relational contexts. Such a discursive ethic is taken to complement and stand in salutary tension with more traditional rights-based approaches to these questions. Criticism is firmly in the driver's seat of Stoddart's theological proposal. Engagement with feminist ethics (as with critical engagement with our own cultures) is a "theological endeavour, even carrying sacramental potential of God being made known to us in our reflexivity" (p. 54). What we need is "critical traction both towards our own tradition/context *and* towards our formulation of a critical ethics of care" (p. 58).

Another constructive criticism Stoddart advances against the culture of surveillance societies on the basis of this critical ethic of care is that they become trapped in the problematic of risk. Surveillance is deployed to counter risks, but makes a small number of negative outcomes even more visible while creating whole new classes of real risk of which we are totally unaware. Risk is thus the premise of surveillance society and its most corrosive feature in the form of the so-called "culture of fear." Theologically naming perverse risk aversion as a form of despair, Stoddart suggests Christian hope ought to foster a healthy disregard for its dictates. In the book's most concrete recommendations, Stoddart hints that parents ought not be cowed by people's worst-case-scenario fears and go ahead and let their children walk alone to school or shovel the snow from a neighbor's walk, even if the visibility and fear equation in which these are currently embedded make them appear to be risky behaviors.

In sum, evading surveillance or being seen by it is ultimately a tactical question, morally "ambiguous and equivocal." This realization highlights the relevant theological question as an ethical one: in whose interests do we embrace or subvert visibility regimes? As Christian citizens or public (including ecclesial) figureheads, we face many choices about what we will reveal about ourselves, what we will let be known, what information we will trade for financial benefit, and how we will court visibility. Stoddart's main aim is to insist that this negotiation of visibility and invisibility should not be self-serving (as embodied in the private security industry) but a conscious Christian engagement for the good of others in the social order in which we live. The hiding of Moses by his mother and his subsequent being made a public figure by the Egyptian princess, Jesus' "messianic secret," and Paul's concern that the eating of meat offered to idols be understood not as problematic in itself but because of its visibility—all are examples of why hiding and making one's self visible must be a crucial aspect of care for others.

While Stoddart does not take these "biblical images" as directly normative, nor as demanding doctrinal explication, he does understand them to influence the *style* of critical Christian interaction with their own local contexts, characterized as they are in modern Western societies by many layers of corporate, state, and private surveillance. Drawing heavily on the theology of Jürgen Moltmann throughout, he insists that God's oversight of all creation is not degrading only because he was also the one lifted up into visibility and degraded on our behalf. Thus, the basic Christian response to the surveillance society is a "dimension of our self-transcendence and . . . a practice of a critical ethics of care, not . . . the application of universal principles, but . . . a mode of responsiveness—to ourselves, to others, and to God" (p. 170).

Anyone interested in the theological questions raised by surveillance societies needs to engage with this book, especially its criticisms of privacy-responses, the relation of risk to surveillance, and its invitation to a more engagement-driven response to the problematics of the surveillance society from largely reactive and self-protective churches. There remains theological work to be done, however. Stoddart occasionally undermines the strong points of the analysis by suggesting that a Christian approach to surveillance is essentially a tactical response to extant visibility regimes, which leads to the suggestion that Mother Theresa's choosing poverty was part of a larger design to have some control over her symbolic capital (p. 151) or that God made Israel "hyper visible in order to be of unsurpassed benefit to humankind" (p. 160). I suspect more work needs to be done here to untangle causes and effects. As a pointer in that direction, it is worth meditating on the good works that the NT both enjoins as being necessarily visible, like a "light on a hill," but that are not to be publicized by their doers (the Pharisaical mistake). Perhaps too a few more concrete cases would have helped to flesh out the argument. What, for instance, would Stoddart make of inner city churches prominently placing the monitor for their surveillance cameras at the church entrance? The high level of generality of the treatment makes it hard to guess. These criticisms aside, this is a thorough treatment of a question of great social import which deserves a wide readership.

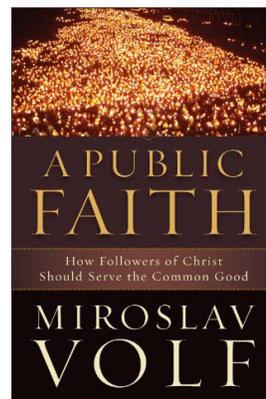
Brian Brock
University of Aberdeen
Aberdeen, Scotland, UK

Miroslav Volf. *A Public Faith: How Followers of Christ Should Serve the Common Good*. Grand Rapids: Brazos, 2011. xvii + 174 pp. £12.99/\$21.99.

This clearly written book attempts to flesh out a political theology. Such a task, Volf believes, will have to navigate the temptation of creating a "totalitarian saturation of public life with a single religion as well as to secular exclusion of all religions from public life." Seeking to provide a third way between the aforementioned extremes must also offer "a vision of the role of the followers of Jesus Christ in public life" (p. xiv), otherwise this is not a specific *Christian* offering. Put differently, Volf is seeking to outline a public way of life that is undoubtedly Christian while maintaining a political pluralism so as to avoid the impulse to take up arms against those who are different from us.

A Public Faith tellingly succeeds Volf's earlier 2011 publication of *Allah: A Christian Response*—an attempt to find a constructive way past the "us" and "them" mentality of Christian/Muslim relations—while also building upon his early book *Work in the Spirit: Toward a Theology of Work* in significant ways. Volf's claim is that there is no unique path in which the Christian faith does or should relate to culture. A Christian political theology should be far more sophisticated than that. Volf may be criticised for not providing enough detail for his proposal. However, such criticism falls down because he rightly explains the need for a framework that allows room for adaptation into every unique context.

There are two parts to Volf's proposal in this book. Part I attempts to identify and interrogate two "malfunctions" that faith traditions can succumb to by attempting to serve the common good. The first



of these is “Idleness” (ch. 2). Their faith is too overwhelming, and so they adopt an infantile smorgasbord approach to faith, which typically avoids dealing with fundamental matters. These Christians find themselves constrained by the narrow systems they work with and assimilate these without attempting to adhere to the imperatives of their faith, sometimes disabling the ability to engage contemporary issues, rendering their faith somewhat redundant.

The second malfunction is “Coerciveness” (ch. 3). Volf discusses the desire for some faith traditions to impose their faith globally and how this will eventually necessitate violence. Likewise, secularists wish to exclude religious opinion from the public realm, which in Volf’s mind will inevitably demand violence also. Instead, by employing a “thick” practice of faith, a peaceable life of faith can be lived. This “thickness” is a high quality of faith that outshines nominalism. A “thick” faith will always resist resorting to violence, claims Volf.

The last aspect of Part I is a constructive suggestion for Christians to work towards “Human Flourishing” (ch. 4). Unsurprisingly, Volf undergirds this suggestion with the Christian concept of “hope,” following Jürgen Moltmann’s eschatology. “The expectation of good things that come as a gift from God—that is hope” (p. 56). In light of the coming hope in the person of Jesus, Christians must not be duped into thinking that this should be equated with contemporary Western notions of “satisfaction.” Rather, Volf urges, “love God and neighbor rightly so that we may both avoid malfunctions of faith and relate God positively to human flourishing” (p. 73).

Part II develops a notion of “Engaged Faith.” To do this Volf draws upon his best scholarship to date on “identity” and “difference” (ch. 5) from *Exclusion and Embrace* and *The End of Memory*, all framed within a post-Christendom context. His intention is to “dispel the gloom” of Christians in a complex age and “generate new hope” in light of new challenges (p. 79). This is reminiscent of the work of British missiologist David Smith in *Mission after Christendom* and *Moving Towards Emmaus*.

Moreover, Volf makes similar moves to evangelical Darrell Cosden’s *The Heavenly Good of Earthly Work* with his masterful excursus on “exert[ing] influence in contemporary societies mainly from within” (p. 83). With his vigorous critique of the Liberal programme of “Accommodation,” the Post-Liberal programme of “Conformation,” and the “Separatist” programme, Volf calls readers to be an “*internal difference*” in the world.

In order to give his claim further grist, Volf provides chapters on witness to non-Christians (ch. 6) and participation in political life (ch. 7). Evangelicals will be greatly encouraged by chapter 6 and deeply challenged by chapter 7. This accessible political theology should be viewed as a significant revision of Richard Mouw’s *Pluralisms and Horizons*. Moreover, it is not inconsequential that Volf constructs much of his proposal employing David Ford’s compelling model of *Scriptural Reasoning* and Nicholas Wolterstorff’s Christian philosophy, which wholeheartedly subscribes to a political pluralism. Read behind this whole text, once again, is Volf’s personal history and struggle against the political coerciveness of communist Yugoslavia and the genocide that took place between Christians and Muslims from Serbia, Bosnia, and his native Croatia. A worthy read!

Stuart Weir
New College, University of Edinburgh
Edinburgh, Scotland, UK

Patricia H. Werhane, Scott P. Kelley, Laura P. Harman, and Dennis J. Moberg. *Alleviating Poverty through Profitable Partnerships: Globalization, Markets, and Economic Well-Being*. New York: Routledge, 2010. vi + 163 pp. \$54.95.

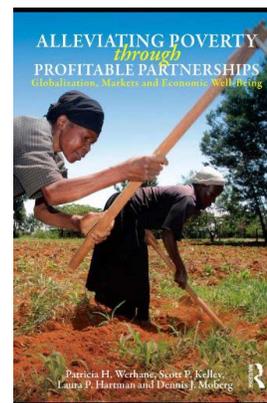
Give a man a fish, and you feed him for a day. Teach a man to fish, and he'll feed himself for a lifetime. So goes the old parable, but this book brings us into the globalized market economy of the twenty-first century with a new parable for prosperity—create a profitable business venture by “maximizing the yield of the fish pond and the distribution of the fish by truly forging partnerships with the poor,” and you will reduce, and perhaps even eradicate, poverty forever (p. 17). The central thesis of this book, repeated in every chapter, is that various forms of profitable partnerships between businesses, NGOs, governments and coalitions of the poor “can alleviate poverty by seizing market opportunities” (p. 125).

Poverty relief has always been a pillar of the “social gospel,” but this book barely mentions the biblical mandates, aside from a solitary reference in passing to Luke 12:48 (p. 39). Rather than support their case with theological insights, these four professors of business ethics rely completely upon secular constructs of moral philosophy to bring academic credibility to their thesis. This approach has integrity; nonetheless, evangelical truth seems ready to burst forth from the stories of transformation cited. Given their ties to the Catholic universities of DePaul and Santa Clara, I suspect the authors would not disapprove of this faith-based interpretation of their work.

This is a well-written treatise on the social responsibility of business. The authors succeed in their aim to debunk the false old “caricature of greedy cigar-smoking robber barons helping meek, barefooted beggars” (p. 124). Of course this is an easy target. Perhaps there was a time when that idealized image of businesspeople made sense, but no more. Gone are the days when Milton Friedman’s litany—“the social responsibility of business is to make money”—held sway as a self-evident truth. We now live in a new “*complex reality*” which demands us to “change our shared narratives about for-profit ventures and . . . recalibrate our mindsets regarding how poverty issues are most effectively addressed” (p. 17).

This “changing of narratives” and “recalibration of mindsets” has been Prof. Werhane’s main message for more than two decades. She has parlayed the idea of “moral imagination” into a fruitful stream of business ethics publications. The basic idea is that we need to be open to new ideas, concepts and mental maps in order to find innovative solutions to moral dilemmas. In the case of poverty, this means needing to let go of old notions like the “separation thesis” (p. 62), which views business profits and social issues as entirely independent pursuits. That falsehood has created the mistaken impression that charity is the only viable approach to fight poverty. Similarly, we must abandon the outmoded idea that those at the BoP (bottom of the pyramid) are capable only of receiving hand-outs, and see them instead as truly industrious and motivated workers, consumers, and providers for their families.

One of the best features of the book is its ample use of personal, “worm’s-eye view” (p. 51) stories to elicit compassion and bring to life a new narrative of abundant hope in profitable partnerships that can alleviate poverty. Each chapter begins with a personal account of a true story that brings the book’s thesis to life. Additionally, many fresh case studies are used to illustrate the business principles, such as *Ciudad Saludable*, a thriving enterprise founded by micro-entrepreneurs who figured out how to rid



the filthy streets of poor barrios in Lima, Peru of garbage while producing organic fertilizer, creating jobs, and simultaneously earning a profit (pp. 97–98).

These stories are so ripe with the fruit of redemption that several of them might well serve as sermon illustrations. Notwithstanding the generally secular approach of this book, Christian faith comes out through direct quotes of people whose lives are being transformed. There is Strive Masiyawa, for example, the founder of a telecommunications company in Zimbabwe who defied corrupt principalities and took a stand on his religious convictions: “I’m a born-again Christian, and that was a decision I took. . . . [E]very day I must persuade myself that I am practicing my conviction” (p. 94). Masiyawa’s testimony gives voice to the evangelical promise of hope that underlies the power of transformation seen in these stories of successful social ventures.

One of the most useful insights is that the notion of corporate social responsibility (CSR) is in need of reform if its initiatives are to result in truly effective and sustainable efforts to eradicate poverty. Unless a poverty-fighting project emerges from “the corporation’s *raison d’être*, it can neither maximize its effectiveness nor be said to be morally good” (p. 69). Businesses come into existence and succeed by virtue of bringing particular gifts of talent and skill to bear on meeting specific needs of specific customers. To neglect or underutilize these gifts, even for the sake of some ostensibly “good” act of philanthropy, would be to miss one’s true identity and fail to live into one’s calling with complete integrity. The authors therefore advocate new terminology—corporate *moral* responsibility (CMR)—to emphasize the link between a business’s strategy and moral duty, and thereby to avoid the mental trap of the “separation thesis” (pp. 70–73).

While the central thesis of the book is ably argued and well supported through practical examples, its ethical reasoning and methodology come off sounding a bit simplistic at times. For example, there is the prescriptive advice to be imaginative and make decisions by “second-guessing possible outcomes” (p. 126). This habit of basing decisions upon the anticipated consequences of “positive and negative effects” (p. 126) runs throughout the book and reveals a clearly utilitarian approach to ethics.

Those are minor shortcomings, however, in this timely and readable book. It will serve well as an academic text, with a detailed 17-page bibliography, useful index, and numerous practical examples. The new parable of abundant hope in social enterprise is well-told and deserves a wide reading.

Bruce D. Baker
Seattle Pacific University
Seattle, Washington, USA

Ben Witherington III. *Work: A Kingdom Perspective on Labor*. Grand Rapids: Eerdmans, 2011. xvii + 166 pp. \$18.00.

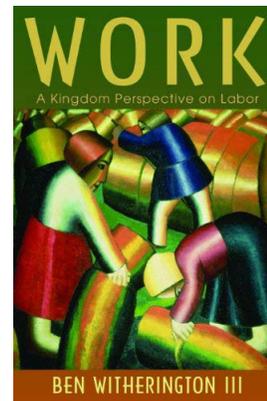
Ben Witherington is a prolific NT scholar who has written both academic and popular books. This little volume on work is an example of the latter—a primer aiming to address a broad variety of issues related to work (and leisure) with an eye to pastoral application. Although the book is written for a popular audience, it does not hesitate to dive into thorny theological subjects. In navigating such real estate, Witherington freely offers his own take. Because this little volume is a pastoral book addressing theologians and theologies, it elicits two different assessments—one focusing on the popular and pastoral level and another regarding his theological framework. This review offers both. Before doing so, a brief synopsis of the work is helpful.

A preface, seven chapters, and afterword form the volume’s structure. In the preface Witherington explores various definitions of work before offering his own. The preface also introduces his unique “kingdom perspective.” The book’s first chapter draws from OT scholar Terrence Freithem’s work to explore how creation elucidates work. Work is not a part of the fall but involves a calling that looks forward to a very earthly new creation. This is one of the strongest chapters in Witherington’s volume, arguing for the credibility of work as a very earthly and human engagement in God’s good creation.

In the second chapter, Witherington introduces the issue of work as vocation or calling. He takes a *via media* between Gene Edward Veith’s inclusive use of calling and Miroslav Volf’s replacement of calling with *charisms*. Chapter 3 critiques sloth, indicting (among others) the sluggard of Proverbs. Chapter 4 returns to the issue of calling and vocation. After discussing the predominance of callings in the OT (Moses being the chief example), Witherington argues for the close connection between talents and calling through his reading of the parable of the talents. In chapter 5, “Work as Ministry, Ministry as Work,” he discusses how Christian work is meant to be a means of serving others and glorifying God. This involves a priesthood of believers working in light of the eschatological horizon.

Chapter 6 reviews and distills Andy Crouch’s *Culture Making*. Affirming many of Crouch’s insights, Witherington highlights Crouch’s eschatological statements. Chapter 7 then discusses several myths about work (faith as opposed to work, work’s value based in remuneration, etc.) before advocating a balance between work and play. The chapter ends with some reflections on play assisted by Jürgen Moltmann’s *Theology of Play*. The volume finishes with an afterword summarizing and reiterating Witherington’s main points.

There are many reasons to recommend the volume. Witherington has a knack for sensing the pastoral issues behind the discussion and writes with an aim to encourage, exhort, and shepherd his readers. Pastors will welcome his turn of quotable and memorable phrases. Similarly helpful is Witherington’s outlining of key issues in the debate with an eye to addressing the laity. This makes this volume invaluable help for anyone preparing a sermon series on work. Additionally, Witherington introduces the uninitiated into a host of perspectives, providing a starting place for a new study. In fact, one cannot read this volume without also being introduced to the growing body of books on work by Christian authors, including Volf’s *Work in the Spirit* (2001), Veith’s *God at Work* (2002), Jensen’s *Responsive Labor* (2006), Banks’s *God the Worker* (2008), and Crouch’s *Culture Making* (2008). With these



(and others) Witherington presents himself as a guide helping readers navigate and synthesize recent contributions. In doing so, he is to be commended for fair, even-handed treatment of contemporary interlocutors. Simultaneously, Witherington does not hesitate to disagree when putting forth his own “kingdom perspective.”

Notwithstanding these virtues, this reviewer was left puzzled by Witherington’s kingdom perspective. Does this refer to an eschatological focus of the kingdom to come, an attempt to bring the parables of the kingdom into the discussion, or a broader hermeneutic that places the “Christ Event” as primary? The term “kingdom perspective” not only seems to operate as a catch-all, but it also betrays an inconsistent hermeneutic. Is one to understand the creation mandate as fulfilled in the new creation (p. 2) or something no longer part of our marching orders in Christ (p. 87)? Are Christians to eschew jobs involving the use of physical force such as police work, government posts, and military service (p. 45)? Or are they to view the ethical status of certain activities within the confines of their professions (p. 44)? Ironically, the greater Witherington accents the importance of his distinct kingdom perspective, the less his synthesis of various voices (esp. Fretheim and Crouch) holds together.

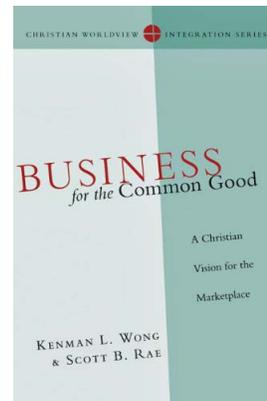
Also diminishing the force of his argument is the way Witherington’s dismissals seem to come back to haunt him. For example, his rejection of Luther’s two kingdoms seems at odds with his embrace of necessary “antimonies” and ambiguities. In this vein one might include Witherington’s habit of weighing in on complex issues in passing, such as his claim that Augustinianism “makes God the ultimate author of sin and evil” (p. 26), his take on the Puritan work ethic (p. 57), and his conflation of a Lutheran view of two kingdoms with the Reformed doctrine of spheres (p. 25). While one might chalk this up to the popular nature of the book, such infelicities may distract more informed readers.

Such indiscretions are by no means defeaters. For Witherington’s delightfully clear and witty pastoral style is also marked by an equally unrestrained measure of humor. Most importantly, his arguments not only summarize and synthesize but also enrich the discussion, offering new insights into important NT passages regarding work. Witherington’s book is not as paradigm-changing as Volf’s or Crouch’s, but it is a valuable resource for those attempting to think biblically about how we spend the bulk of our waking hours.

Robert S. Covolo
Fuller Seminary
Pasadena, California, USA

Kenman L. Wong and Scott B. Rae. *Business for the Common Good: A Christian Vision for the Marketplace*. Christian Worldview Integration Series. Downers Grove: IVP, 2011. 285 pp. \$24.00.

Many Christian businesspeople know of no other pattern but to bifurcate their vocation into two separate worlds: “Christian” and “businessperson.” Wong and Rae’s *Business for the Common Good* provides a vast array of practical insight and theologically informed application to bridge these two worlds in the workplace. The book’s premise is that a “thoroughly Christian . . . approach to education” (p. 10) must provide this vital aspect of training to offer relevance in the marketplace, which is supported consistently throughout the book with compelling arguments. Whether one is just beginning a career, well-seasoned in business, or providing counsel to others regarding issues in the workplace, this book is not merely academic. It offers clear biblical insight in ways that can really help businesses today.



After a rather lengthy but helpful introduction, Wong and Rae argue that work is more than a means to fund kingdom work, it is an altar, designed for each individual to “devote time, energy, gifts and skills in service to God . . . to accomplish God’s work and purpose in the world” (pp. 41–42). Solid biblical texts back up most of their assessments. Verses such as Eccl 2:22–23 (“What does a man get for all his toil and anxious striving with which he labors under the sun? All his days his work is pain and grief, even at night his mind does not rest”) give foundational support to warnings for workaholics, putting work into perspective (p. 111).

Most companies (and employees for that matter) establish (or should establish) company or “mission” or “purpose” statements intended to guide company life and practice. Wong and Rae assist this analysis with great questions to challenge road-meeting-rubber issues that Christians should not overlook. Are we really creating businesses that serve to benefit mankind? “Is our communication [i.e., marketing] honest and directed toward constituents to enable them to make informed decisions, or does our communication mostly spin half-truths in our favor without regard for the well-being of others?” (p. 86).

Having worked for the same company for over thirty-five years in almost all positions, I had always heavily weighted “redeeming the time” for maximum value both from employees and from myself. The writers helped me understand that for me, this “actually means slowing down, not speeding up” (p. 109). Too easily opportunities for relationship get overlooked completing a task. The means of accomplishing the task is often far more important. Wong and Rae stress the need to be more intentional about taking advantage of relational opportunities God brings for service to others in the workplace. It is that which earns us the opportunities to share with others the hope that is within us.

For decades our company resisted sourcing labor in lower-cost countries. For that reason, the biblical perspective Wong and Rae provided on global responsibilities of benefitting God’s creatures worldwide and not just in one’s local city proved to be very helpful. Over the past ten years when visiting foreign companies that my company works with, I have seen firsthand the quality of life improvements made to foreign workers and have also been able to find opportunity to explain the gospel in ways that the writers have argued as possible.

Additional chapters in this book on wealth, ethics, leadership, marketing, and stewardship all very practically apply to both employers and employees. Throughout the text, however, while points are

developed and Scripture is set forth to support the authors' positions, the book lacks any straightforward studies from the biblical text. Unfortunately, this does leave a few points undersupported. One such perspective is the authors' interpretation of Rom 8:19–21, where earth sustainability is important because they do not believe it will be literally destroyed by fire (p. 237), which other passages seem to suggest (e.g., Rev 9:18; 19:20). This is an interpretive issue, but the writers do not sustain enough engagement with scripture to be able to set forth a coherent biblical theology of business.

Positively, at the root of most chapters was a continual thread that business itself and businesspeople are created by God for relationship. This purpose must be sustained above all other purposes that business may embody.

The timing for this book was excellent as our company has been re-inventing itself in the “new economy.” Staffing role-changes, new quality control measures, greater customer focus, and other vital issues, which have all been on the mind of company leadership, were addressed in ways not found in any other book that I am aware of. Practical businesspeople who desperately need to know how to integrate their faith into their workplace will not find this book to be a step-by-step manual but rather a means to solidify their foundational worldview for where they devote most of their time and energy.

Wong and Rae have addressed important issues that have serious practical implications for the church and, in particular, local churches. The gems of insight provided in this book will definitely serve to facilitate “business for the common good.”

Grant Olewiler

M. D. Manufacturing, Inc.

Bakersfield, California, USA