Book Reviews

Jerome Dean MAHAFFEY. *The Accidental Revolutionary: George Whitefield & the Creation of America.* Waco, TX: Baylor University Press, 2011. 202 pp. $24.99.

A central issue in the historiography of the relationship between religion and the American Revolution concerns the extent to which the evangelical awakening influenced the Revolution. The boldest attempt to link religion and the Revolution came in 1966 from Alan Heimert, who found origins of the Revolution in the Great Awakening and, furthermore, linked Awakening evangelicalism to the rise of Jeffersonian democracy and American nationalism. Scholars have noted Heimert's influence upon Jerome Dean Mahaffey's earlier work, *Preaching Politics: The Religious Rhetoric of George Whitefield and the Founding of a New Nation* (2007), and the same influence shapes the current volume which Mahaffey offers as a more accessible offshoot of his scholarly *Preaching Politics.*

In *The Accidental Revolutionary*, Mahaffey claims that George Whitefield's religious and political influence on the American colonies was profound: "Without George Whitefield . . . American independence would have come much later, if at all" (xi).

Mahaffey, the chair of Communication Studies at Indiana University East, provides a thesis-driven, though chronologically structured, biography of Whitefield. He highlights several themes to demonstrate Whitefield's connection to American independence. The study assumes Whitefield's enormous influence upon the colonial mind, though Mahaffey underemphasizes the agency of other major figures.

Mahaffey's most important claim associates American identity with Whitefield's binary (us/them) logic. Whitefield linked the choice of new birth—the center of his theology—with the choice of a new American identity. American colonists lacked a common identity because they were geographically distant, ethnically and religiously diverse. Whitefield's revivals in all the colonies, which emphasized new birth rather than denominational affiliation as the measure of true Christianity, provided a common American experience that unified diverse colonists. Furthermore, choosing new birth, which was a "common privilege" of all, gave colonists access to insider identity (New Lights) in contrast to outsiders (Old Lights). For Mahaffey, Whitefield resolved American identity issues and built a sense of American community through the revival he led and his binary logic. At least one problematic claim undergirds Mahaffey's thesis: Whitefield created and perpetuated the us/them logic template. Scholars have not been convinced by the alleged novelty or permanence of Whitefield's us/them logic template.

Whitefield redefined "us" and "them" as he moved to a moderate theological position (from 1745 onward) and when French-backed Catholic plots to restore a Stuart to the English throne arose in 1745: "us" were now Protestants and "them" were Catholics. The new definitions of insiders and outsiders held throughout the war with France (1756–1763), but revolutionaries redefined insiders again as colonists chafed at postwar taxes, the Quebec Act, and talk of an American bishop—now Britain was the enemy oppressor of civil and religious liberty. Thus "America's founders would draw their most powerful arguments for independence from the logic Whitefield and the other Awakening ministers introduced and promoted, organizing their world with choices between us and them, good and evil" (174).

His provocative theses are not always persuasive, but Mahaffey's evidence does demonstrate something less provocative: religion was a central factor in the American Revolution. Religion was vital for definitions of insider and outsider (both civil and religious), and Whitefield's writings, ideas, and unparalleled fame in the colonies from the 1740s through the 1760s ostensibly demonstrate that he "contributed as much to American's birth on the political front as many of our other founders" (189). Nonetheless, a number of other leaders not covered in Mahaffey's volume were central agents alongside Whitefield, who was not necessarily the creator or perpetuator of binary logic, even if he employed it.

Mahaffey's volume is written for a popular audience. His accessible explanations of Calvinism, Arminianism, Whigs, Tories, Jacobites, civil millennialism, etc. strengthen the volume, but his complex theses interwoven throughout the narrative and never fully synthesized in the conclusion may frustrate readers. Mahaffey completely omits citations of primary-source quotations, referring readers to *Preaching Politics* for primary-source

information. Therefore, any reader wishing to consult primary sources will need *Preaching Politics* beside this volume.

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George C. RABLE. *God's Almost Chosen Peoples: A Religious History of the American Civil War.* Chapel Hill: The University of North Carolina Press, 2010. 586 pp. $36.00.

In this volume, George Rable, the Charles G. Summersell Chair in Southern History at the University of Alabama, offers a comprehensive religious history of the Civil War based on decades of scholarship and an enormous amount of archival research. Rable criticizes standard surveys of the Civil War (ironically) for neglecting religion—such an omission would have "struck those in the Civil War generation as very odd because many of them believed that the origin, course, and outcome of the war all reflected God's will" (396). Rable demonstrates that religion was central to contemporary perceptions of the Civil War and that the Civil War profoundly shaped the development of religion in America. This work joins recent religious interpretations of the Civil War from Harry Stout (Viking, 2006), Mark Noll (University of North Carolina Press, 2006), David Goldfield (Bloomsbury, 2011), and others in illuminating our understanding of religion in the Civil War, but Rable's contribution is unique in its comprehensiveness.

Although not a thesis-driven volume, Rable does argue that a providential interpretation of history resides at the heart of the religious history of the Civil War. Many Americans saw "God's hand in the war's origins, course, and outcome" (1). Most people had no reservation about civil religion, which developed in America "as a set of beliefs about the relationship between God and the nation that emphasized national virtue, national purpose, and national destiny" (3). No small number of Americans became convinced that America was a country chosen by God, a country whose institutions were expressions of God's will. Northerners and southerners developed rival civil religions and believed God supported their respective sides: both sought God's blessing by devoting special days to fasting, prayer, humiliation, and thanksgiving. Discerning God's action in the unprecedented bloodshed of the Civil War required a flexible providential theology. Victory signified God's blessing, but defeat required more creative explanation. At the end of the conflict, Confederates had to "see the finger of God" in the loss if they hoped to retain their providential views. The search for God's providence in defeat developed into the various interpretations associated with the subsequent Lost Cause, making Rable's offering a useful primer to Lost Cause ideology explored in Charles Reagan Wilson's classic, *Baptized in Blood: The Religion of the Lost Cause, 1865–1920.*

The volume's twenty chapters are arranged chronologically and thematically, covering denominational, theological, social, cultural, political, martial, and economic issues from the denominational divisions of the 1840s and 1850s to Appomattox and a bit beyond. Rable's use of diverse sources reflects the current historiographical concern to include as many religious groups and common people as possible. His narrative is an example of history at its richest. He includes Methodists, Baptists, Catholics, Presby-

terians, Unitarians, Episcopalians, Lutherans, Catholics, Mormons, Jews, and more besides. Rable incorporates well-known and unknown characters alike. Readers will encounter published and unpublished sources—diaries, letters, religious periodicals, newspapers, and sermons—from the pens of soldiers, ministers, slaves, African Americans, women, journalists, and politicians.

Rable's volume provides an unprecedented resource for religious scholars of the Civil War: 400 pages of even-handed narrative synthesizing a plethora of diverse sources, 90 pages of endnotes, and 90 pages of bibliography constitute a comprehensive point of departure for study of religion and the Civil War. This magisterial volume is mandatory reading for advanced students and scholars of the Civil War, though Rable's prose will also engage the general reader willing to take on the tome.

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Steven K. GREEN. *The Second Disestablishment: Church and State in Nineteenth-Century America.* New York: Oxford University Press, 2010. 462 pp. $29.95.

The Second Disestablishment is a deep search through judicial decisions describing America's experimental foray into the separation of church and state. Steven K. Green, who served as legal director and special counsel for Americans United for Separation of Church and State and is currently Professor of Law at Willamette University, traces the relationship between Christianity and the American government starting after the ratification of the First Amendment which Green calls the "First Disestablishment." Green argues that with the passing of the First Amendment Americans were set on an irreversible course towards complete separation between the country's religious organizations and the legal codes, societal norms, and education system. In his words it is a "study of the political, legal, and institutional transformations of the principle of separation of church and state, transformations that served as a bridge from the founding period to the modern regime" (10).

Green demonstrates his thesis by showing these transformations in American society one trend at a time. A major thread that Green traces is the elimination of Sabbath Laws. Sabbath Laws represent the assumption that the local, state, and federal governments should promote Christian values whenever possible because America was founded on Christian principles. Green cites multiple cases of men who were prosecuted under these laws. Even if a person was not disturbing another's worship with their truancy, many judges ruled that, "whatever strikes at the root of Christianity, tends manifestly to the dissolution of civil government" (163). As the century wore on, religious pluralism and a greater desire for separation influenced more decisions. Some Christians were even arguing for Sabbatarian Laws based on health and safety concerns rather than for religious reasons. Conflict inside of Christendom can account for some of this. Yet Sabbath Laws, some claimed, still addressed "concerns such as . . . drunkenness on people's day off" (246). Green describes how some Christians adapted to the growing secularization of the laws this way, but the laws did not last outside of the framework of the Christian nation maxim for long.

Green spends much of his energy in the legal discussion of disestablishment. He tackles the issue of whether America's common law was based on Christian principles or not. Often referring to it as the "Christian nation maxim" Green covers both ardent proponents like Chief Justice Joseph Story and many opponents of the historical and 19th-century application of the maxim. In an effort to present both sides of the situation a reader might leave the discussion confused as to why Green disagrees with so many of the contemporaries' quotes he shares. In Green's estimation, America has always been moving towards complete disestablishment.

Green does not tackle this subject lightly, but he does have a deterministic outlook on the direction of disestablishment. Early on he states that "Disestablishment, long in the making but irreversible as a trend, had come to the law" (247). By the end Green determined that while critics charge the latest court rulings against the maxim as novelty, he sees it as the "natural culmination of 150 years of legal development, an evolution that in all important respects was complete by 1900" (390). While Green includes very good coverage of the court cases and grasps the development of the nation's history, he sometimes interprets the past based on that knowledge. In describing the Revolutionary Era's downturn in religious sentiment he interprets the country as a generally secular country with some religious growth in times of boredom rather than a nation full of faithful people who were distracted by the more pressing cause of war (81-85). The danger in recognizing this historical trend towards disestablishment is the assumption that all would recognize it, and further still, all would fall in line with it.

This text would suit someone looking for a legal analysis of the story of America's disestablishment. He provides a thorough look into legal decisions surrounding disestablishment issues in the 19th century. In this study Green brings enough expertise to the subject to make the volume valuable for someone of any persuasion.

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Paul F. BRADSHAW. *Reconstructing Early Christian Worship.* Collegeville, MN: Liturgical, 2010. 151 pp. $19.95.

Paul Bradshaw is a renowned scholar of liturgical studies. His earlier works, including *Daily Prayer in the Early Church* (1982), *The Search for the Origins of Christian Worship* (1992), and *Early Christian Worship* (1996) placed him at the forefront of students of the history of Christian worship. This volume is another important work in the field. Although relatively brief (144 pages plus indices), it covers the issues of eucharist, baptism, and prayer quite thoroughly and with keen insight.

Part 1: EUCHARIST includes three chapters, 1 "Did Jesus Institute the Eucharist at the Last Supper?" 2 "Receiving Communion," and 3 "The Earliest Eucharistic Prayers?" Part 2: BAPTISM he divides into 4 "Catechumens and the Gospel," 5 "The Profession of Faith," and 6 "Varieties of Anointing." Part 3: PRAYER is made up of these three chapters: 7 "Patterns of Daily Praying," 8 "The Changing Role of Psalmody," and 9 "The Emergence of Penitential Prayer." The last few pages of the volume include an index of modern authors and an index of names and subjects.

In each of the three parts of the volume Bradshaw reviews the extant Christian literature into the fourth century and shows how there appears to be no straight line development of liturgical actions and explanations. The only real unity is in the regular use of baptism as one of the initiatory rites of the church and of the eucharist and prayer in Christian worship. Otherwise there is great variety across geographical and chronological lines.

Bradshaw has given scholars another fine reference work here, but perhaps more important, he has given to students and practitioners of Christian worship an accessible glimpse into how a good scholar works with the sparse written records of those early centuries and how the conversation continues among liturgical scholars. The concluding paragraphs of each chapter are extremely helpful in pulling together the disparate resources and in clarifying the author's understanding of them. For instance, he ends the chapter on "Receiving Communion" with a paragraph that includes these sentences:

> These ancient precedents, however, should not be treated as constituting legitimate justification for continuing such present-day practices as regularly dispensing communion from the reserved sacrament rather than from elements consecrated at the time or for importing previously consecrated bread and wine from another eucharistic community when the absence of a priest makes a full eucharistic celebration in one community impossible. Early Christians were just as capable of theological and liturgical distortions as their modern counterparts; and there are signs to suggest that some of them at least may have been aware of the dangers of such a communion-centered piety (36-37).

In the chapter on "Catechumens and the Gospel," he points out that the preparation for baptism in the church before Constantine focused not on doctrine or even biblical knowledge, but on moral living. He concludes:

> But we must beware of reading back into Christian antiquity the presuppositions of our own age. We tend to assume that in order for a person to be drawn into a religious sect, it must be the central doctrines of that sect which attract them and win them over, causing them to change their lifestyle. In other words, we see the sequence as: believing first, belonging second, behaving third. But this is not necessarily always true, even for our own day, let alone for centuries and cultures long ago. In particular, the scrutiny of baptismal candidates described in some detail in the *Apostolic Tradition*, wherever and whenever that text might have originated, clearly focuses on testing the behavior of the catechumens rather than their beliefs or the content of Christian doctrine, as a modern confirmation class would probably do instead. They were asked "if they lived virtuously while they were catechumens, if they honored the widows, and if they visited those who are sick, and if they fulfilled every good work" (67-68).

Although some of the reading can become tedious and even soporific, I can recommend this volume as a college or seminary textbook or as a study guide for serious small groups in local congregations, since it contains much information, it stands as a stellar example of how a good scholar works, and it presents us with obvious points of present-day application that should begin good discussions.

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Ronald J. SIDER, ed. ***The Early Church on Killing: A Comprehensive Sourcebook on War, Abortion, and Capital Punishment.*** **Grand Rapids: Baker, 2012. 216 pp. $27.99.**

A volume on early Christian attitudes toward killing will always be timely. But this volume, ably edited by Ronald J. Sider, is more than merely timely. It is also eminently useful. Sider has performed the yeoman service of gathering together all passages from noncanonical early Christian literature (from the first quarter of the fourth century and earlier) that are directly germane to the question of the permissibility of killing and presenting them in English translation. Not only are excerpts from doctrinal treatises, biblical commentaries, and the like included but also passages from apocryphal literature and even inscriptions. In most cases, the English translations are not fresh (most often they are subtly modified from the translations found in the nineteenth-century series *Ante-Nicene Fathers*), which is unfortunate. Still, it would be churlish not to appreciate the unique and helpful service that Sider has provided in this volume.

In Part 1, by far the longest section of the volume, Sider presents excerpts from early Christian literature in rough chronological order, from the *Didache* to Lactantius; Part 2 includes relevant passages from church orders and councils; Part 3 gives us miscellanea (a passage from *The Infancy Gospel of Thomas*, Eusebius's testimony about Paul of Samosata, and a synopsis of the romance *The Acts of Xanthippe and Polyxena*); and Part 4 presents various pieces of evidence attesting to the presence of Christians in the military before Constantine's reign. While some of the excerpts refer to abortion and capital punishment, true to the volume's subtitle, the lion's share of the texts are more nearly relevant to the question of Christian participation in war. In all four sections, each selection is prefaced by an introduction, and in many cases the readings are also accompanied by footnotes. The indices (Scripture, Ancient Sources and Early Christian Writings, Author, and Subject) significantly contribute toward the volume's user-friendliness.

Sider's editorial commentary makes it clear that this is a volume with an agenda. To be sure, the circumspection of Sider's interpretive judgments throughout is admirable. But the volume does cut with a polemical edge, taking issue with a bevy of recent scholars, John Helgeland above all, who have argued that early Christians left an ambiguous legacy regarding the question of whether Christians are permitted to kill in certain situations. These scholars, according to Sider, have misread many of the pertinent texts and hence drawn the specious conclusion that early Christians, on the whole, were not unequivocally opposed to killing. Whether or not one concurs with Sider's criticisms of these scholars, his running argument with them in his introductions, footnotes, and afterward elevates the volume from mere sourcebook status and renders it a substantive scholarly intervention.

Indeed, the interested reader should first read Sider's afterword, which gives a synopsis of the literary data that he has presented while critically engaging with recent scholarship on early Christian attitudes about violence. Sider's critique of Helgeland et al. is compelling and deserves a serious hearing. However, Sider's exegesis of early Christian texts is not always satisfying. For instance, his interpretation of Justin Martyr's comments on the prophecy of Mic 4:3, while not necessarily false, is facile. When Justin says, in the *Dialogue with Trypho*, that "we who were filled with war and mutual slaughter and every wickedness have each through the whole earth changed our warlike weapons—our swords into ploughshares and our spears into implements of tillage," Sider hears a categorical

rejection of Christian service in the military. But why (presumably) take the ploughshares and pruning hooks metaphorically, but the swords and spears literally? Sider's reading here is not preposterous by any means, but this is an instance in which he does not adequately acknowledge a patristic text's ambiguity.

Toward the end of the afterword Sider asserts that "every extant Christian statement on killing and war up until the time of Constantine says Christians must not kill, even in war" (194), a claim that is impressively substantiated by the passages anthologized in the volume. For Sider, a committed Anabaptist and the President of Evangelicals for Social Action, this historical fact bears ethical exigency, insofar as the Christians of the first three centuries are, given their temporal and cultural proximity to Jesus, especially privileged interpreters of his teachings. If virtually all early Christians thought that Jesus proscribed killing absolutely, then it is likely that that is precisely what he intended to do. This is an argument that should be seriously entertained by all Christians but perhaps especially those from the Stone-Campbell tradition. In the early decades of the Stone-Campbell movement, after all, many of its most prominent leaders were proponents of some form of pacifism, a fact rarely discussed, or even known, among those who align with the Stone-Campbell movement today outside of perhaps those among the Churches of Christ (a cappella).

This volume would be suitable for upper-division undergraduate and seminary courses, and could indeed be the central text for a course devoted to early Christian positions toward violence. The attractive presentation of texts, the intelligent editorial commentary, and the modest price make this a volume that merits space on the bookshelf of any scholar of early Christianity or Christian ethicist.

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Walter BRUEGGEMANN. *Journey to the Common Good.* Westminster John Knox, 2010. 136 pp. $17.00.

This work is the publication of the Laing Lectures at Regent College in October 2008. Brueggemann's thesis is that we need to work to reorder our society away from the consumerism and greed that currently drives it to a new paradigm. In this paradigm the common good provides for the needs of all members of society, rich and poor, privileged and those not privileged, so that all of our basic needs are met and that no one has more than he needs. In the Afterword he expresses the hope that this will be one of the results of Barak Obama becoming president, an event that took place shortly after the lectures were originally delivered.

The work is divided into three sections. The first is an exposition with application to the current scene from the book of Exodus. He sees the Pharaonic economic system as symbolic of current culture where all is governed by a quest for how much each person can get. The Egyptian Pharaoh had driven the Hebrew people into a position where they had become slaves of the system if they were going to survive. It is striking that he completely overlooks the fact that the system came about because Joseph had been able to put away enough that everyone could have what they needed for the time of famine that the world would face. He centers his study on the fact that the Israelites came out of the peri-

od of famine as slaves of the Egyptian government. This slavery produced the misery that leads to the Exodus.

When they crossed the Red Sea, they entered into an idyllic state where God provided for everyone equally. There was manna for all and those who worked harder and gained more than they needed had the extra that they gained perish. This idyllic state represents the "Common Good" that Brueggeman pictures as the ideal for the US society as opposed to the consumerism and greed that rule our nation. Although he pictures the feeding of the 5000 in the NT as an assurance of God's current willingness to provide for all mankind, he does not deal with Jesus' rejection of an offered kingship if he would continue the miraculous feeding of the multitude and thus meet the needs of all.

The second section of the volume deals with an exposition of texts from Jeremiah. Jeremiah resists the cultic, moral, and economic evils that have developed during the rise of the Davidic, Solomonic kingdom. He pictures Solomon as the culmination of all that is wrong with the system. Solomon worked to accrue wisdom, might, and wealth. He sees these elements as symbols of all that is wrong with our current society. Jeremiah 9 pictures the alternative facing the nation in terms of "two ways." He pictures the US as being in the same place. The message of Jeremiah stands against these three evils with his message of divine love, righteousness, and justice. He would picture these elements as being expressed in our society through health care, job security, and universal access to education.

The third section of the volume is built around the prophet Isaiah. He follows the modern critical theory that Isaiah is really a compilation of three books written over a period of a couple of centuries. In addition, he believes that any christological interpretation of the prophet Isaiah is to be rejected. The first thirty-nine chapters of the volume picture the divine harshness against the city of Jerusalem because of its disobedience. In historical terms there is then an interval of nearly two hundred years. Brueggeman pictures the book of Lamentations as fitting into this slot as an expression of grief because of the harsh loss that the Israelite nation suffered with destruction of Jerusalem and the Exile. Then second Isaiah (chs. 40–55) expresses the new hope of the nation from the comfort of God expressed to the nation by the prophet. The hope is expressed in terms of newness, assurance, contestation, and finally departure from Exile. He then pictures the third part of Isaiah (chs. 56–66) as moving the Israelite nation from the indicative to the imperative, calling for their return from Exile to return to rebuild Jerusalem and to establish the new order. He considers Isaiah a parable for our current culture. It forces us to ask questions related to morality, membership (who belongs in the new community), and worship. The latter relates to our love for God which must be expressed in terms of our love for our neighbor. This latter theme, the love for our neighbor, leads Brueggemann to his underlying goal. True society must be built in such a way that it works for the common good of all and not promoting the individual drive for acquisition as each one seeks to find security and satisfaction in things.

The volume is a thought-provoking volume written by an OT scholar who has a thorough grasp of the biblical prophets. If you can adopt his presuppositions—that Exodus, Isaiah, and Jeremiah are countercultural parables through which we see our modern existence and that Isaiah has no christological meaning—one may be able to accept his arguments. His thought patterns are insightful and show broad knowledge of the biblical text.

While I cannot agree with all of his conclusions, I found the volume well worth reading and stimulating for my understanding of the needs of our time.

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Joel B. GREEN, ed. *Dictionary of Scripture and Ethics.* Grand Rapids: Baker, 2011. 889 pp. $59.99.

Though scholars of past generations may have lamented the paucity of volumes on ethics related to the Bible, those same complaints cannot be issued today. The literature on this issue is vast, coming from scholars of varied disciplines and confessional commitments. That being said, this emerging catalog of materials on ethics and Scripture has not included many reference works. This has changed with the arrival of the *Dictionary of Scripture and Ethics.* The articles of this work aim "to provide a map that will locate and orient conversations about the relation of Scripture and ethics" (2).

The articles are divided into three broad categories: the relationship between ethics and Scripture, ethics within Scripture, and issues in Christian ethics. Major articles by Allen Verhey, Charles Cosgrove, and Bruce Birch introduce each of these three divisions. Verhey's "Ethics in Scripture" attends to the task of descriptive ethics, asking what the Bible's major sections (Torah, Prophets, Gospels) reveal about the Bible's larger ethical commitments. Some might find his treatment of the Gospels to be disproportionate (18 paragraphs vs. 3 for Prophets, 4 for Pauline letters, and virtually none for disputed Pauline materials). Perhaps the most helpful aspect of his contribution is his insistence that the unifying basis of the Bible's ethics is the one God revealed in Scripture, not the notion that the canon has a singular, monolithic system of ethics.

In "Scripture in Ethics: History," Cosgrove details the shifts in Christian ethics through history (Patristic, Medieval, Enlightenment, and Modern). He reasons that believers should place the Bible at the center of ethical reflection without wrongly assuming that Christian ethics will correspond precisely to what the Bible says. In the next essay, "Scripture in Ethics: Methodological Issues," Birch affirms this proposition by suggesting that the Bible's role in decision-making is to inform the reader of the ways that earlier communities embodied particular faith commitments. But Birch also emphasizes the community's role in discerning how the Bible should be a resource for morality, instead of assuming that every community who values the Bible will reach identical conclusions.

The articles represent a broad sweep of ethical concerns. Coverage includes each book of the Bible in addition to themes found in Scripture. There are also thematic entries related to moral issues drawn from a contemporary context. The entries on particular faith groups are a nice feature. For example, users might consult the entry on the book of Joshua and on "Conquest." From there, they might consider entries on "Conscientious Objection," "Genocide," "Holy War," "Just-War Theory," "Military Service," "Nationalism," "Pacifism," and "War." Finally, they can read of groups that have maintained a special interest in this issue, such as the entry on "Anabaptist Ethics."

The authors are correct that this volume fills a niche. It is an excellent resource for preachers because it wrestles with the moral dimensions of texts that many critical com-

mentaries bypass. In addition, the fact that it includes contributions from ethicists and theologians ensures that discussions of biblical texts and history are not confined to the intellectual environment and cultural milieu of their time, but instead are brought into conversation with current philosophical and theological reflection. This dynamic makes this volume a valuable resource for scholars, students, and ministers.

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David BROWN. *Divine Humanity: Kenosis and the Construction of a Christian Theology.* Waco, TX: Baylor University Press, 2011. 273 pp. $39.95.

"Kenosis" is not a word commonly used in Sunday morning sermons. Yet, it is one of the more important theological notions to emerge over the last two hundred years. Based primarily upon Phil 2:7, those who align themselves with kenotic Christology seek to make sense of the incarnation by stressing that God the Son took on all the limitations of humanity. God did not simply live *like* a human but became "self-emptied" in order to *be* human. It is this depiction of the incarnation that Brown considers: first, historically by tracing its European roots and development; secondly, by defending kenoticism as the most appropriate model for the incarnation.

The volume opens with a biblical and creedal justification for kenotic Christology. Brown unpacks not only the Philippians passage but argues that the Synoptics "are most naturally read as attributing such a limited consciousness and power to Jesus that, rather than divinity unqualified, a 'human' or 'reduced' consciousness seems most appropriate taken as the subject" (4). Chalcedon's "two-natures" Christology is reviewed by Brown as well as Luther's and Calvin's thoughts on the incarnation. His purpose in this survey is to demonstrate that while Bible and creed do not require a kenotic understanding, neither do they exclude just such a christological interpretation. Furthermore, kenoticism, according to Brown, was introduced in the Reformation, but without resolution. It is in the next three chapters that Brown discusses 19th- and 20th-century continental development of kenotic Christology in Germany, Scotland, and England.

Brown's historical narrative is quite fascinating. He does not limit his discussion to simply the persons forming and shaping kenotic Christology but provides ample peripheral information in order to properly situate these thinkers. One point Brown makes on several occasions is that kenosis was first advocated, not as a new "liberal" idea but "as the best means for 'orthodoxy' to deal with the new challenges that were now being presented to the faith from philosophy and historical studies alike" (40). German theologians Gottfried Thomasius, Hans Lassen Martensen, and Wolfgang Friedrich Gess are clearly the fathers of kenotic thought, and Brown aptly demonstrates how each offered his own unique perspective, yet all were in agreement that to be human meant to be authentically limited. Whether the emptying of divine attributes is best understood by way of abeyance or abandonment is key in the discussion. Thomasius's emphasis, for example, focused on the "immanent" and "relative" attributes of divinity. The immanent (love and goodness) would remain in the incarnated Son while the relative (omnipotence and omniscience) could be suspended during Christ's human life. Martensen (whom Brown

favors), instead of suggesting God has two kinds of attributes, offers the idea of two centers of consciousness, on earth and in heaven. Martensen did not support the notion that Christ was of two natures, one human and one divine; but was of "one divine nature simultaneously in full power and kenotic" (61).

Brown's narrative of the continental development of kenosis reveals how various authors struggled to make sense of Jesus' human limitations while maintaining his uniqueness as the divine Son. For example, biblical scholar Frederic Louis Godet held that Jesus as a philosopher would have surpassed Socrates, and abilities as an orator would have eclipsed Demosthenes, while the Scottish parish minister David Forrest was "adamant that we look in Christ only for the conventional wisdom of his day" (102). Without overemphasis Brown is careful to situate the history of kenoticism within the rise of biblical higher criticism. Questions raised by higher criticism regarding Jesus' knowledge, moral development, and social-cultural dependence were met with a variety of responses by various kenotic theologians, all of whom sought to avoid problems inherent in the two-natures Christology.

The final two chapters are Brown's own defense and elucidation of kenosis. It should be noted that Brown's volume squarely focuses on the incarnation, but the volume could easily be read as a defense of the development of doctrine with the incarnation as a test case. Doctrine has developed in light of the resurrection, according to Brown, which means, for instance, the speeches in John are less historical, but "Christ is a more exciting and challenging Saviour" (178). In the final chapter, Brown follows Martensen's lead but with an updated analogy: method acting. It appears as though Brown wishes to maintain Christ's full ontological divinity, but have Jesus "act" like a human in the fullest sense as well. In this way nothing is lost in the incarnation, "but rather the acquisition of an added dimension through total, absorbed commitment to the other" (253). "The image is of an actor getting so beneath the skin of a particular character that it becomes appropriate to talk of total identification" (254).

While I am not persuaded by Brown's new analogy, I am deeply appreciative of this work. His approach to the incarnation is creative and courageous while remaining respectful of his theological predecessors. Brown's writing is effortless and engaging, suitable for students to scholars. The volume is a must read for anyone interested in kenotic Christology or those concerned in the development and history of doctrine.

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Daniel A. RODRIGUEZ. *A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations.* Downers Grove, IL: InterVarsity, 2012. 200 pp. $19.00.

With a few exceptions, the churches of the Stone-Campbell tradition have never been known for racial diversity. It is worth remembering, though, that the roots of the movement did include a substantial immigrant component. Consider that three of the four recognized "fathers" of the American Restoration Movement were foreign-born immigrants to the United States (Thomas Campbell, Alexander Campbell, and Walter Scott).

The Latin-American community in America has taken on much more prominence recently. The last presidential election saw Latino voters play a deciding role, and immigration policy is a perpetually hot topic in political circles. The Latin-American community in the United States has increased from 9.6 million in 1970 to an astounding 50.5 million in 2010, to be the largest "minority" segment in America today. Yet another shift has occurred that may surprise some *SCJ* readers. The vast majority of Latinos in America today are not immigrants, but native-born American citizens.

Rodriguez, who teaches at Pepperdine University, has established himself as one of the finest Latino scholars not only within Stone-Campbell circles but within the larger evangelical community in America. In this important volume, Rodriguez speaks to the evangelical Latino churches, which have arrived at a crossroads moment. This moment is caused by the shift in the American Latino community from a majority of foreign-born, Spanish-language-dominant people to a majority who are native born and speak English. Rodriguez himself is a member of the second group, having learned Spanish as an adult while engaged in missionary work in Mexico. He describes this as living "in the hyphen," living between conflicting identities as a Mexican-American. Because of his Mexican heritage and the history of discrimination against Latinos in the United States, he experienced a sense of noninclusion in the dominant "anglo" culture. But because he is not a foreign-born immigrant with great comfort and fluency in Spanish, he was also looked upon with disfavor by the first generation of immigrants. This condition is described as being a "permanent resident alien" (49).

The thesis of the volume is that Latino churches, in order to thrive in the future, must move from Spanish-language ministry that attempts to preserve the culture of an immigrant pastor's country of origin, to English-language services led by second- and third-generation Latino ministers who are American born. The subtitle of the volume reflects this outlook, but Rodriguez adds an additional element. Effective Latino churches of the future must be "multilingual." For the author, this particularly means offering worship services in English for the native-born Latinos of a community who do not speak Spanish (or don't speak it well). These churches must be "multigenerational," meaning they cannot continue to be dominated by older, immigrant pastors who resist accommodation to English or more contemporary styles of worship found in America. But these churches must also be "multiracial," because the Latino community is diverse in regard to ethnic identity and even country of origin. It is common to think of the Latino community in America as being Mexican, but my time of ministry in Los Angeles taught me differently. I had interaction with Latino folks from Guatemala, El Salvador, Peru, Honduras, Panama, and Argentina. Rodriguez calls for true "ethnic churches," characterized by (1) some ministers who are Latino, (2) some services in Spanish (although most in English), and (3) a majority of members who are Latino (57). This allows for a church and ministry home for the current Latino community that is becoming more diverse through intermarriage and acculturation.

This is a rich volume, full of demographic data and analysis, interview material from Latino church leaders, and case studies of successful Latino churches from all over America. Those who are outside this community might think that second and third generation Latinos should just assimilate into existing English-speaking churches. But Rodriguez is frank in admitting that the legacy of discrimination causes English-dominant Latinos to be hesitant to embrace fellowship in churches of the dominant culture (37).

In the end, Rodriguez sums up four challenges facing the Latin-American church (146). First, he believes there must be serious theological reflection about the transition from an immigrant/Spanish church to a native-born/English church. Here, he believes the Bible has help in both the OT and NT, and does some exposition himself. Second, he believes that church leaders must overcome long-standing assumptions of cultural superiority from the immigrant community, a phenomenon he labels "isolationism" within the urban landscape. A catchphrase employed by the older, immigrant Latinos is "*el diablo habla ingles*" [the Devil speaks English]. A wise response to this is "*el diablo es bilingüe*" [the Devil is bilingual]. Third, leaders must realize that the barrier between the immigrant and native-born Latinos is as much cultural as it is language. There is a desire to hold on to values from the "old country" that may not serve as well in America, but at the same time there are some strong values in the old ways that are worth remembering. These things must be sorted out. Fourth, it is imperative that Latino churches combine verbal proclamation of the gospel with community development and social justice if they are to be credible to Latino America. The urban barrios are places of: "grinding poverty; inadequate and unaffordable health-care; underachieving and unsafe schools; soaring high school dropout rates; teen-age pregnancy; unemployment; crime and gang-infested neighborhoods; broken families; and hopelessness" (127). This is a time of opportunity for Christian ministry, a moment for the church to shine and make a difference. This is Rodriguez's great challenge to the Latino church.

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Richard BAUCKHAM. *Living with Other Creatures: Green Exegesis and Theology.* Waco, TX: Baylor University, 2011. 270 pp. $34.95.

With persisting concerns about the environment, questions about Christianity's relation to nature continue meriting attention. This volume is largely a collection of material that Bauckham has previously published elsewhere on this theme (255-256). Thus, some of the essays repeat similar information in slightly different contexts (104-132). Generally however, the volume argues that, to overcome its problematic relationship with nature and this relationship's serious ecological implications, Western Christianity must freshly remember humanity's own creatureliness and connectedness with creation (4-5, 134, 150, 198-211, 222-223, 227-229). Doing so provides a necessary counterpoint to humanity's stance "over" nature (2, 8-9, 12, 14-29, 3-62, 94-98, 183).

The biblical witness and substantive elements within the Christian tradition appreciate both humanity's distinctness from and setting within the rest of creation (1-13, 29-42, 147-184, 198-211). Utilitarian impulses entered the Christian tradition through Greek philosophy, but only with the Renaissance does the biblical portrait of humanity's relationship with nature become substantively skewed (20-29, 43-58). The Renaissance's regular encomia of humanity typically pressed humanity's distinctness from the rest of creation. Although technically created itself, humanity was the pinnacle of God's creative activity. More significant than its creaturely status was humanity's situation over creation and the imperative toward creation's mastery and dominion that this situation entailed

(43-55). With the modern scientific revolution, this imperative further focused on humanity's own creative activity within nature and on technology that enabled and extended this activity (55-62).

Occasionally, Christians have advanced "stewardship" as an alternative framework in which to view humanity's relationship to nature. Yet, this language often essentially provides only another dress for the interactions with nature like those the modern technical framework has fostered (58-62). Moreover, the stewardship framework itself regularly ignores key points for fully actualizing the Christian tradition in this area. Specifically, the OT celebrates biodiversity (213-232). Jesus' life and teaching urge his followers to affirm creation both for its benefits to humanity and simply for itself as God's creation (63-146). Finally, John's Apocalypse and Francis of Assisi vividly portray how the whole natural creation praises God and invites similar praise from humanity (163-212).

Overall, Bauckham's essay collection is certainly valuable for the exegetical and theological possibilities it raises. Especially for readers with primarily urban backgrounds, Bauckham's attentiveness to the biblical text's ecological dimensions should prove a beneficial aid toward appreciating that text more fully. Additionally, Bauckham's consideration of the Christian tradition's broader history—especially Francis of Assisi—provides a substantive, general example of what might follow from the fresh consideration of humanity's creatureliness that Bauckham repeatedly stresses.

The volume frequently presses particular ethical conclusions about humanity's relationship to the rest of creation. Regularly recurring throughout the work is a refrain like "[t]he question . . . is whether, now that humans have the power to interfere everywhere on earth . . . , we can learn to care without interfering, simply to keep away and to keep our hands off, and to do so not so that we still have wildernesses to visit as eco-friendly tourists, but actually because God's other creatures have their own value . . . quite independently of us" (62). To be fair, this essay collection has a strongly corrective impulse throughout: Bauckham sees an imbalance he wishes to correct (an overly divinized conception of humans and utilitarian conception of nature) by providing what seems the necessary counterweight (a creaturely conception of humans and an inherent-value conception of nature). In this light, that the volume's treatment of its subject should be imbalanced in some respects is perhaps to be expected and is certainly no detriment to the work.

Yet, as a whole, this volume leaves fairly untreated the closely related question: If the inherent value of God's other creations merits human *non*-interference in certain cases, when and how, if ever, is human interference with the rest of creation *legitimate*? Although it handles only one particular thread of this question, C. S. Lewis's argument in his 1947 essay on vivisection (originally published as a pamphlet by the New England Anti-vivisection Society and now available in *God in the Dock: Essays on Theology and Ethics*, ed. Walter Hooper, Eerdmans, 1970, 224-228) seems to require only slight adjustments to address the broader scope that Bauckham's volume seeks to cover. That is, where Lewis discusses "pain" related to animals' "vivisection," one might substitute "harm" related to human "interference" with some natural item (felling a 100-year-old cedar). In his essay, Lewis argues that humanity's qualitative position above the rest of the natural order and below angels is, in fact, the sole feasible basis for justifying human harm toward nature. Although "harm" may be an evil in itself, harm may sometimes be a "necessary evil," as clearly when a surgeon or medication "harms" a tumor for the benefit of

the tumor's host. Unless what is harmed is qualitatively worse than what the harm benefits, how is the act of harming justifiable?

This volume valuably contributes toward opening exegetical and theological vistas that have previously been closed. Yet, the problem that Bauckham rightly sees in modern humanity's relationship to nature seems not actually to be due to humanity's forgetting its own creatureliness. Rather, modern humanity—especially in the West—has tended to exalt and construe its qualitative superiority to the rest of nature in technical terms (Bauckham, 43-58). Humanity's distinctness is real, but as humanity bears the image of its creator, this distinctness emerges primarily respecting *morality* (Augustine, *Civ*., bk. 22). Both tigers and humans may have technical skill in hunting, but only humans can consider whether it is right and good to hunt as and what they do (Lewis, 227-228). Humanity should indeed care for the rest of nature and restrain the deleterious effects of wanton excess. Only, this care and restraint cannot happen because humanity is like other creatures but because and to the degree that humanity morally reflects the character of the creator.

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A. Scott MOREAU. *Contextualization in World Missions: Mapping and Assessing Evangelical Models.* Grand Rapids: Kregel, 2012. 384 pp. $28.99.

Stephen Bevans in *Models of Contextual Theology* and Robert Schreiter in *Constructing Local Theologies* have each developed widely used comprehensive maps of models of contextualization. However, these scholars, both Roman Catholic, reduce almost all evangelical approaches to two models: the translation and countercultural models. Moreover, although they agree that the translation model is the most popular and widely used of all models, they obscure its relative significance by giving it just as much attention as the other models. In this volume Moreau, Professor of Intercultural Studies, Wheaton College, seeks to supplement and expand the maps of Bevans and Schreiter by developing a "sub-map that [focuses] on evangelical models of contextualization" from 1972, the date of the first appearance of the word "contextualization" in print, to the present (13).

The first six chapters of the volume explain the background for understanding evangelical approaches to contextualization. Following a detailed exposition of the Bevans volume, chapters two and three set forth the assumptions that evangelical missionaries and missiologists consider fundamental for this task, all of which center on issues related to revelation and interpretation. Chapter four outlines the criteria that evangelicals usually employ to discern good from bad contextualization. Chapter five lists and explains major concepts that recur throughout evangelical literature on this topic. And chapter six gives an overview of the tools evangelicals use to analyze, develop, and apply this missiological concept. These six chapters not only offer an outstanding introduction to evangelical approaches to contextualization but to evangelical missions as a whole. Although Moreau at times displays significant misunderstanding (labels neo-orthodoxy as epistemological relativism [88]) and personal bias (consistently portrays Charles Kraft as an influential evangelical missiologist who is dangerously verging on relativism), these chapters offer an insightful window into evangelical thinking.

In the final eight chapters of the volume, Moreau develops his own map of evangelical models of contextualization based on an inductive study of 249 examples of evangelical approaches to mission. After explaining how he developed his map (chapter 7), Moreau offers a detailed explanation of all six models (chapters 8–13), categorizing each model according to what it indicates about the initiator's role in the process (facilitator, guide, herald, pathfinder, prophet, and restorer). Within each of these models, Moreau subcategorizes examples according to what they indicate about the methods, or flow, of the contextualizing process (linear, dialogue, cyclical, and organic). Moreau ends up with six major models and 23 total subcategories. His final chapter is a brief sketch of what he anticipates to be the future of this missiological task among evangelicals.

Overall Moreau's map is a helpful way of categorizing evangelical models of contextualization. However, it has two major weaknesses. First, in evaluating all six models and the twenty-three subcategories, Moreau gives his approval to each one, arguing that each plays an important role depending upon the context and the life stage of a church. After reading about all of his models, one gets the sense that Moreau sees *every* evangelical method as healthy, robust, and fitting for its context. Although I appreciate his desire to be generous and fair with each model, Moreau seems to think that evangelicals can do no wrong.

Second, Moreau does not always make it clear how a particular example ties into the model that it is supposed to represent. For example, he uses Vanhoozer's concept of theodrama as an example of the guide who employs a cyclical method of contextualization without ever specifying *who* is the guide. Is the guide God? Vanhoozer? Someone seeking theodramatic understanding? Moreau never says.

This volume belongs alongside Bevans and Schreiter on the shelf of every missiologist, missions historian, and evangelical missionary. Although it will certainly not replace their more comprehensive works, it will likely become the standard text on evangelical models of contextualization and should be employed as an accompanying volume to *Models of Contextual Theology* and *Constructing Local Theologies* in missions classes at both the undergraduate and the graduate level.

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James S. CURRIE. *The Kingdom of God Is Like . . . Baseball: A Metaphor for Jesus's Kingdom Parables.* Eugene, OR: Cascade, 2011. 114 pp. $15.00.

Currie, pastor of First Presbyterian Church, Pasadena, Texas, in this little volume combines his passion for the message of Jesus with his passion for baseball. His sheer pleasure in writing the volume is conveyed on every page.

In the Introduction Currie begins with something of an apologetic for why connecting baseball to Jesus' parables makes sense. He notes that with the parables Jesus attempts to entice people to hear his message by telling stories that come from the rhythms of their lives. Currie then goes on to depict baseball in its essence as that uniquely American game that encompasses the realities of life well, perhaps better than other sports. Some of these are: in season it is played every day, like people live their lives daily; each ballpark is different and offers fresh challenges like life offers different situations with which people

must cope; it is an individual and team sport as people's lives are entangled with the lives of others. He notes that many have compared baseball parks to church buildings in their tug on something that seems holy.

In each of ten chapters—one would expect nine but the last is called "Extra Innings"—Currie opens with illustrations from baseball and then proceeds to connect various facets of a parable to them. Although Currie does not present his chapters as sermons, they do have the pace and gentle language of sermons that perhaps he has delivered at times. Each chapter unites baseball and a parable by a theme. For chapter one, it is failure and freedom (the Pharisee and the tax collector, Luke 18:9-14). Subsequent chapters continue with: hope, joy, community, hard work, unexpected heroes, reflection of society, communion of saints, and home.

For example, chapter one opens by recounting various aspects of failure in baseball, starting with the fact that even the best hitters in baseball like Ted Williams or Babe Ruth fail to get a hit little more than a third of the time. But he includes the tragedy of California Angel relief pitcher, Donnie Moore, who gave up a critical loss to the Boston Red Sox in the 1986 American Championship game, and then three years later in the midst of depression shot his wife (who survived) and himself. Of course, the Cubs and their perennial failure to reach the World Series are noted. His application to Jesus' parable of the Pharisee and the tax collector is the reality that all people are sinners who fail to live up to God's standards.

But Currie continues in this chapter to illustrate in baseball as in life we dust ourselves off and live another day in God's grace. He does this poignantly with the recent situation of Armando Gallaraga and Umpire Jim Joyce. Joyce blew Gallaraga's perfect game on June 10, 2010, on what should have been the last play of the game by calling a batter running down to first safe when he was clearly out. Joyce was devastated when he realized after the game that he had gotten it wrong, but at the beginning of the game the next day, Gallaraga came out to Joyce and shook his hand before the game began. And the teams just went on to play the next game.

Each chapter is filled with interesting slices of baseball and thoughtful theological points. At times the connections are a bit tangential. Currie seems sometimes so taken up with his love of baseball that this clouds over his fairly light treatment of the relevant parable. However, especially for those who preach regularly, the baseball illustrations alone that could be applied to many other parts of the Bible than just the parables make this book a gem worth reading.

Currie loves baseball and theology of Jesus' teaching. Anyone who loves both of these like I do will find each page of this book a delight.

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David A. HORNER. *Mind Your Faith: A Student's Guide to Thinking and Living Well.* InterVarsity, 2011. 272 pp. $20.00.

Though individual universities and curricula vary, many evangelicals perceive that the university milieu is hostile to Christian faith and ideology. The state-funded university can

be a confusing place for a committed believer, and the assault leveled against the Christian worldview (whether real or perceived) sometimes causes Bible-believing students to question the faith or abandon it altogether. In some evangelical circles concern is growing that the university is no place for a true believer. Horner contends that a university education is a call to love God with "all your mind" (Mark 12:30), and that committed, Bible-believing students can thrive in the university setting and become champions for good thinking.

Horner structures the volume around three major categories: mind, faith, and character. In his view, all three work together to build a first-class education (in line with the ancient philosophers, who thought good education embodied these three components). One of the strengths of Horner's approach is his concern for the whole individual. He's concerned with more than *thinking* or *logic* alone, and understands that faith and morality (character) are also vital components of a well-formed person. In a climate where education is often seen primarily as delivery of content, Horner understands that it's important to analyze that content for truth (mind), put that content into a larger, God-ordained worldview (faith), and then *use* that content in ways that bring justice and life to the world, not nepotism and death (character). Horner has provided a primer on a godly education, and how students might acquire it in the university setting.

Not to be overlooked in a volume on this subject is the volume's readability. See a volume on thinking, logic, and the modern university, and you're likely to assume the vocabulary will require a college education to begin. Not so here. Horner has organized the material in a way that naturally progresses from one point to the next, in an easy style that the average college freshman can handle. I found myself reading several chapters at a time, wondering how Horner had made this subject so compelling.

Horner aspires to hit a broad variety of students, including university-bound Christians, current students, and those who are seeking to understand the Christian faith (25). Horner also aims to help those who attend Christian universities, and to contribute to the larger conversation on this topic (22). The desired audience is very broad (high school students, university students, and academic colleagues), and Horner hits the center of that target (university students) very well. But such a broad approach inevitably reaches those on the periphery with less force, and such is the case here. Some of the early chapters on "thinking" seem best suited to help those who have already encountered some university-level philosophy and logic. I'm not sure that the average high school senior is prepared to think this way, especially when trained by a state-funded educational system designed to feed the university mill. I will admit, though, that perhaps a volume like this is needed most as a pre-university primer.

Horner's contention that Christians need to engage the marketplace of ideas (37)—like Daniel and Paul—rather than avoid it is extremely commendable. This volume will likely find its niche in a college or university freshman-level class on philosophy, logic, or critical thinking. Courses in the literature of modern skeptics or apologetics will also benefit from it. For those looking to fulfill Horner's purpose of training college-bound high-school believers, using this in a small-group setting (where guidance, direction, and explanation are immediately available) would drive the ideas home and help create the kind of person that Horner envisions—one who thinks, lives, and believes well (244).

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Stanley E. PORTER and Jason C. ROBINSON. *Hermeneutics: An Introduction to Interpretive Theory.* Eerdmans, 2011. 308 pp. $ 30.00.

Porter, renowned professor of Hermeneutics, NT, and Greek Language, is both Dean and President at McMaster Divinity College. Jason C. Robinson, assistant professor of Contemporary Studies at Wilfrid Laurier University, is co-editor of *Philosophical Apprenticeships: Contemporary Continental Philosophy in Canada*, which presents the work of current Canadian philosophers and their mentees.

The purpose of this volume is to build a bridge between mostly German thinkers of the late 1800s with recent North American thinkers who have developed their thought from the German thinkers. The selection of thinkers is restricted to those who greatly impact biblical and theological interpretation. This volume provides an analysis and synthesis of the sources in order to present the main ideas, while using extensive bibliographies to point the reader to primary and secondary sources. While this volume does not depend upon the reader's familiarity with the primary sources, this familiarity will still be helpful. It guides the reader through major persons and movements, while at the same time, bringing into focus some movements that have received little exposure. This volume also presents some new ideas and challenges the experts' thinking as well.

This volume contains no footnotes, but includes a bibliography at the end of each chapter. The first chapter introduces the reader to the general field of hermeneutics, and then introduces the ten major disciplines within the field. The special introductions to each of the ten disciplines gauge the impact of the main ideas and persons associated with them. Chapters two through eleven cover ten disciplines in detail, with each having its own introduction to indicate the methods used and illustrates how they worked. These chapter introductions are then followed by brief biographies that narrate the development of thought for each person. Each of these ten chapters critique and assess the main ideas and then conclude with an evaluation of the acceptance of those main ideas. The twelfth chapter concludes this volume by creating the scope for a broader understanding of what hermeneutics encompasses, and then provides directions for further development of the ideas put forth in this volume.

This volume is best used as a supplemental textbook in a course that presents a general overview of interpretive thought. This volume is useful as a resource for advanced hermeneutics courses, and is especially helpful for courses that teach the history and development of interpretive thought. This volume will be difficult to use as a ready research tool due to its lack of footnotes, as it will force the reader to dig deeply into the primary sources in order to see the connections that are made in this volume. In spite of that difficulty, this volume is extremely useful to the reader in that it shows how to make use of interpretive ideas.

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David Lyle JEFFREY, ed. *The King James Bible and the World It Made.* Waco, TX: Baylor University Press, 2011. 205 pp. $24.99.

In 1912, Cleland Boyd McAfee proclaimed the King James Version of the Bible (KJV) "the Book of greatest literature," "the Book of mightiest mortals," and "the Book

of governing history." McAfee was a first rank Presbyterian theologian and hymn writer ("Near to the Heart of God"). His comments came at the end of a three-hundred-year run for the KJV, when perceptive church leaders could foresee a coming era of new English versions and translations.

This volume, a collection of eight essays, is primarily a study of the one-hundred-year evaluation of the KJV between McAfee's pronouncement and its four hundredth anniversary in 2011. The authors are drawn from a circle of scholars at Baylor University but also include other well-known scholars: Alister McGrath, Mark Noll, and Robert Alter. The tone of the essays is comfortable for the general reader and does not often engage in technical translation discussions, making it an enjoyable read. In general, the essays are not concerned with the *nature* of the KJV, but rather the *influence* it has had on the British kingdom, the English-speaking world, and the broader world of multilanguage Christianity.

This volume is filled with many things that surprise. Laura Knoppers makes a strong case for the KJV's word choices having been motivated by a desire to give the British monarchy a sense of legitimacy that comes from the Bible's praise of the Davidic monarchy. Central to this was the KJV's somewhat unnecessary use of the word "majesty," an innovation in translation that paralleled the developing practice of referring to the king as "your majesty." David Bebbington advises the reader that the KJV we know is really the 1769 edition published by Benjamin Blayney, which had 24,000 corrections from the 1611 original. Bebbington also notes that the designation of the KJV as the "Authorised Version" did not come into common use until the early nineteenth century due to printings made for the British and Foreign Bible Society.

McGrath's essay exhibits deserved respect for the KJV but also dispels some myths about its exalted language. McGrath contends that the KJV was "unnecessarily archaic in its language from the onset" (24). There were many factors in this, including the conservative nature of the translators and their reliance on earlier English Bibles such as Tyndale, Coverdale, and the Bishop's Bible. For example, the borrowing of language from Tyndale meant that the KJV was using one-hundred-year-old expressions and verbal forms when it was released in 1611. McGrath's terse advice is "when a translation itself requires translation, it is clearly time to move on" (24).

Essays by Lamin Sanneh and Philip Jenkins explore the influence of the KJV on non-English speaking societies, particularly in Africa. Sanneh in particular has great esteem for the KJV, saying that the move from its lofty language to the many vernacular English translations of the twentieth century was the descent from a mountain to anthills. Sanneh tells the story of African Christians who understood the need for Bibles in their own languages, inspired by the sixteenth- and seventeenth-century British folks who appreciated the need for an English Bible in their day. Jenkins makes an interesting study of the influence of Martin Luther's fiddling with the canon on the KJV and how this has had lasting impact. The KJV included a translation of the books that Luther deemed to be apocryphal but were grouped together between the OT and the NT, thus making for easy removal by later editors. Luther also cast doubts on the value of four NT books: James, Hebrews, Jude, and Revelation. Ironically, these books Luther hated are loved in contemporary Africa (according to Jenkins): James because of its emphasis upon the transient nature of human existence and the need for practical living, Hebrews because of its tying of the sac-

rificial system to Christian theology (something the Africans appreciate), Jude because of its call for generational faithfulness, and Revelation because of its picture of faithful survival under hostile political situations.

I found the chapter by renowned scholar of Hebrew poetry Robert Alter to be the most interesting, and perhaps worth the price of the volume by itself. Alter challenges the assumption that the KJV is a monument of eloquence. He does this on two fronts. First, Alter contends that what is seen as eloquence in English is sometimes imposed upon the text in an unnatural way, "the eloquence is more Jacobean than biblical" (139). Second, Alter sees the KJV as often being ineloquent, "the grandeur of the 1611 version is not infrequently interrupted by stylistic lapses, awkwardness, and patches of gratuitous wordiness" (146). Lest we judge him harshly, Alter admits his criticism may sound like "ungenerous carping."

The final chapter includes a review of the literature concerning the KJV in the last one hundred years. This is more than an annotated bibliography but book-review-style treatments of thirty of the most significant contributions to KJV scholarship. All in all, this is a fitting ending for a well-done collection of essays.

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John GOLDINGAY. *Key Questions about Christian Faith: Old Testament Answers.* Grand Rapids: Baker, 2010. 345 pp. $25.00.

Probably some Christians would find the title of this volume absurd. How can the OT answer Christian faith questions? This volume is for them, and also for those of us who think the title makes perfect sense. Goldingay does a masterful job of integrating the OT and NT into a comprehensive, biblical reflection on important theological and doctrinal issues. Some of the questions are frequently raised by Christian and non-Christian alike, and some are generated by the OT itself.

The volume is a collection of 25 essays, which includes 18 previously published in journals, edited volumes, and dictionaries, some as old as 1983. Each chapter title is asked in a form of a question but because of space limitations I will give a brief topical list from chapter 1 through 25: God, God's love and wrath, God and foreknowledge, humanness, death and suffering, sin, the people of God (2 essays), covenant, sacrifice, circumcision, tithing, the Holy Spirit, prayer, God's purpose for Israel, election, creation and salvation, other religions, leadership, God and the city, God and animals, family, women and men, the Song of Songs and sex, and same-sex relationships.

Those who are familiar with Goldingay's work will recognize his conversational writing style, his thoroughness, his grasp of the whole biblical picture, his often insightful and challenging comments, and his preference for calling the OT the First Testament (it is strange to read the phrase "the First and New Testaments").

Goldingay is an advocate of the narrative approach to the Bible. Many of his essays reflect how this approach helps the reader to see the big picture of the Bible and how each of the topics fit into that narrative scheme. This is perhaps the major strength of the volume, and a weakness as well. The richness of the Bible is that it includes a wide variety of genres, not solely narrative.

Each essay is a quality piece and would provide a good basis for in-depth reflection by Christians, whether in a church study group or college/seminary classroom. Space forbids an in-depth review of each essay, but here are some examples of his reflections. In the debate between Open Theism and Classical Theism (ch. 3) he concludes that the Bible has little to say about God's omniscience but a lot to say about his changing his mind. In the end we can be certain that God can cope with any surprises that might come. Concerning other religions (ch. 7) the OT seems to accept many things from other religions (such as names for God, worship forms, wisdom) but reject others (fertility cults, Baalism, idolatry) because they do or do not fit into Israel's narrative about God's election and purpose. The church needs to evaluate carefully the narratives it promotes (such as personal spiritual growth through a personal relationship with Jesus and patriotism) to see if they fit the redemptive narrative culminating in the death and resurrection of the God/man Jesus Christ. He suggests these two modern, popular Christian narratives do not fit the biblical narrative. The tithe (ch. 12) was always intended in the OT for the poor and needy, that is, for others. Therefore, the tithe in the church should go to others, not first to the sustaining of the church. If Christians want to support local church expenses they should give another ten percent. On same-sex marriage (ch. 25) he advocates a compassionate and sympathetic approach to homosexuals but thinks the Bible is clear on the issue, thus disagreeing with the Anglican Church, of which he is a member. He maintains that the main problem for the contemporary church is not same-sex marriage but the mess that heterosexuals have made of marriage and its impact on church families, a problem the church seems good at ignoring. His essay on what it means to be human (ch. 4) has a strong focus on the disabled, which is informed personally by his wife's long struggle with multiple sclerosis and growing helplessness that resulted in her recent death. In his essay on circumcision (ch. 11) he strays from his narrative approach and ventures into a psychological theorizing about the practice. He concludes that it was a means of disciplining a man's sexual power and showing him that even his fertility depended on God. In this context he wonders if the church made a mistake in abandoning the practice.

This is a very instructive volume, and I highly recommend it. But it can be best utilized like a dictionary: a valuable resource for study on various topics as they arise in the course of ministry or Bible study. It is not a volume to sit down and read through in one sitting or two. One may not always agree with Goldingay (and I don't at certain points), but one will be stimulated to think deeply about the issues. An essay or two do seem somewhat dated. I have only one serious complaint: after reading only 3 essays the cover broke loose from the spine.

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David T. LAMB. ***God Behaving Badly: Is the God of the Old Testament Angry, Sexist and Racist?*** **Downers Grove, IL: InterVarsity, 2011. 205 pp. $15.00.**

Richard Dawkins and Christopher Hitchens have recently written bestsellers portraying the God of Scripture in an excessively negative light. David Lamb argues that such

portrayals poorly reflect the biblical evidence. In *God Behaving Badly*, he touches up God's image by offering charitable interpretations of passages that are often used to make God look bad. In particular, Lamb dedicates a chapter each to portrayals of God as angry, misogynistic, racist, violent, legalistic, inflexible, and aloof.

A short review is not the place to nitpick at the details of a volume. It goes without saying that Lamb's treatment is not exhaustive, that he overlooks several relevant passages, that not all his explanations equally convince, and that he does not approach each issue from every conceivable angle. This is especially so because this volume was not written for scholars. Lamb's scant engagement of secondary literature, his lack of justification for his face-value hermeneutic, and his plethora of autobiographical illustrations, pop cultural references, and comic strip humor reflect that he is targeting a popular-level readership.

This is not to say that Lamb always plays it safe and never engages alternative theories. For instance, he distances himself (102) from those who affirm a diversity of competing views of God in the OT and then claim that this diversity creates a tension that is resolved only by looking at God's decisive self-revelation in Jesus. On the contrary, Lamb presumes that Jesus stands in fundamental continuity with Abraham's God when one reads the OT carefully and on its own terms. He also takes time to develop an "open view" of God that frames in Barthian fashion divine constancy in terms of God's constant willingness to change directions for the good of the Israelites (ch. 7). This notion will challenge those who are new to such conversations. Such analyses are the exception and not the rule for Lamb's volume.

More typically, Lamb will detail a common blow against God, raise several points that blunt the force of that blow, show how Jesus stands in continuity with Lamb's alternative interpretation, and then apply that interpretation to contemporary Christians. This approach may be illustrated by three principles Lamb provides for engaging passages that present God as angry. (1) Ask why God got angry *and be open to discovering a viable explanation*. (2) Read the context carefully and note how divine actions that seem rash actually follow from a long history of grace and patience. (3) Have reasonable expectations since you will not be able to resolve all perceived problems.

Though the second principle applies to all readers seeking to engage a text on its own terms, the first and third presuppose faith in God and belief in the internal consistency of Scripture. Lamb presumes that his readers are inclined to read Scripture as charitably as possible and that they expect to discover nothing inconsistent with the good and loving God they worship. For this reason, Lamb's volume will not likely change the mind of an atheist or even a theist who is inclined to find abundant material in the Bible that stands in tension with other biblical material or otherwise undermines popular Christian piety.

Though this volume lacks the kind of depth-level analysis required by seminary courses and does little to further scholarly discussion, it aptly accomplishes its aim. The average believer seeking an alternative to pejorative analyses of the God of Scripture will likely find Lamb's volume a helpful faith-based alternative. I therefore recommend it as an entertaining and thought-provoking conversation starter for reading groups, college courses, and inquisitive laypeople.

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John GOLDINGAY. ***Key Questions about Biblical Interpretation.*** **Grand Rapids: Baker, 2011. 384 pp. $25.00.**

This volume takes on the enormous task of addressing important hermeneutical questions primarily from an OT theological perspective. The volume is divided into four parts. Part 1 contains nine chapters and addresses Scripture as a Whole. Part 2 addresses Narrative and contains four chapters. Part 3 addresses the First Testament as a Whole with four chapters. The final part concerns the Torah, The Prophets, and the Writings and contains six chapters.

The weakness of the volume lies in the format rather than the content. It feels much like a band that has been together for decades who releases a "Greatest Hits" album later in its career. Rather than a new volume written on a particular topic, this volume resembles a greatest hits compendium that covers previously released material. All the chapters have been previously published and reworked to varying degrees. The result seems to be merely a premise for cobbling together loosely related essays rather than a cohesive treatment of one train of thought. The original publication dates of the essays span 35 years, which lends to the disjointed flow of the material from chapter to chapter.

Concerning the material itself, those familiar with Goldingay's other work will no doubt find the same conversational style. The one thing I appreciate most about the work is that it strikes a balance between high academic writing that seems to be trying to impress others rather than make a point and popular-market material that seems suspicious of research. As simple as it seems, the basic style of presenting the material in the outlined formed statements helps move the reader along and zero in on the points he makes.

Personally, I found many of the chapters to be very helpful, while others were less helpful (of course, this may be a reflection of my own personal life situation rather than the quality of the material.) Those most helpful were Five (What Questions Does Evangelical Biblical Interpretation Need to Consider?), Eight (How Might Preaching Be Scriptural?), Twelve (How Do We Preach on Narrative?), and Twenty (Is there Prophecy Today?). Of the entire volume, I found Chapter Twenty to be my favorite, as it details the role of the prophet in his original context.

Can it be useful in the classroom? Yes, but only partially. Can it be useful to a pastor in located ministry? Yes, but only partially. Overall, the volume is well written and makes very good points. A reader might very well wish, however, that the author had stayed on one topic rather than try to cover so many different ones.

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Peter T. VOGT. ***Interpreting the Pentateuch: An Exegetical Handbook.*** **Handbooks for Old Testament Exegesis. Grand Rapids: Kregel, 2009. 214 pp. $21.99.**

Vogt's handbook on the Pentateuch joins what will be a six-volume series from Kregel on how to interpret OT texts. Currently available are handbooks on the Pentateuch, Historical Books, and Psalms, with handbooks on Wisdom literature, Prophets,

and apocalyptic literature yet to be released. Each volume in this series uses a six-chapter approach to instruct students how to interpret specific sections of the OT.

Chapter one of the present volume covers the genres of the Pentateuch. Vogt limits his comments in this and the remainder of the volume to law and narrative. Treating law first, Vogt describes the nature of Torah as instruction, noting Israel's enjoyment of the law rather than viewing it as legalistic requirements. The law was given as a means to accomplish God's purpose for Israel; that through the law Israel would be unique among the nations. Vogt briefly surveys approaches to the law throughout history before presenting what he calls a paradigmatic approach to the law, which guides his treatment of the genre for the rest of the volume. The important question for contemporary believers is not whether, or which parts of, the law is applicable today, but how the entire law is applicable. This requires establishing authorial intent, the principle behind the law in the original context, and then looking for ways this principle is applicable in the modern context. Vogt's treatment of narrative is likewise introductory. He notes the theological, rather than strictly informative, purpose of biblical narratives and then surveys the key elements of narrative such as plot, characters, and point of view.

Chapter two addresses major themes of the Pentateuch. Vogt focuses on three themes he deems most important: the sovereignty and supremacy of Yahweh, the seriousness of sin, and the grace of Yahweh. Each of these headings devotes a short space to demonstrating how the theme is illustrated in each of the five books of the Pentateuch. These themes contribute to the metanarrative of the OT; in response to the sovereignty of God, and due to the need created by sin, Israel was chosen to be the people of God in order to bring the nations into relationship with Yahweh.

Chapter three identifies background issues necessary for interpreting the Pentateuch. Vogt focuses on text criticism and Ancient Near Eastern parallels before providing an annotated bibliography of sources that will help students interpret the text. Chapter four sets out a plan for beginning the interpretive task. After noting interpretation of any genre cannot be a mechanistic process, Vogt outlines several guidelines for approaching both law and narrative genres.

Chapter five begins by describing three factors that commonly prevent modern Christians from reading or studying the OT. Addressing incorrect attitudes toward, or ignorance of, the OT will be necessary in order to present the message the interpreter finds in the text to today's audience. Vogt's principles for then presenting these genres are very helpful. While they mainly follow the interpretive plan laid out in chapter four, the focus is on communicating these steps to an audience. His suggestions regarding narrative are especially helpful, if not too brief. Finally, chapter six is a demonstration of Vogt's approach shown through his treatment of Lev 19:28 (law) and Genesis 39 (narrative).

Vogt's handbook is tremendously beneficial in many ways. The fact that he covers so much material in such a brief and accessible manner shows its benefit in the Bible classroom. Though brief, his presentation of ways to communicate the genres, especially narrative, is essential for anyone interested in communicating the biblical text. Vogt's writing style is easily readable and clear, while not once dry or inaccessible.

Despite its strengths, two factors deserve mention. The series preface states that the intended audience is graduate-level exegesis courses with a basic knowledge of Hebrew. However, the use of Hebrew rarely involves more than noting use of a word or phrase in

making a point. Each time it occurred, it was followed with an English translation, and the Hebrew could just as easily have been replaced by transliterations. This is a criticism only because without the Hebrew, Vogt's volume is well suited for upper division undergraduate courses while its inclusion restricts its otherwise helpful contribution to beginning Bible students.

A more significant note involves the theological slant of the handbook. Though Vogt writes to Christians and students in ministry or seminary, at times his treatment of the Pentateuch is overly evangelical. This is most clearly seen in the three main themes identified in the Pentateuch as well as in his comparison of origins of the Pentateuch. His presentation of the documentary hypothesis was insufficient while his presentation of Mosaic authorship was almost too kind. This contributes to the conclusion that this text is more suited to upper division undergraduate classrooms than graduate level.

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Francesca Aran MURPHY. *1 Samuel.* Brazos Theological Commentary on the Bible. Grand Rapids: Brazos, 2010. 299 pp. $34.99.

The editors of the Brazos Theological Commentary series on the Bible openly affirm that the dogma of the Nicene Creed, in all its diversity and controversy, is the proper basis for interpreting the Bible as Christian Scripture. Accordingly, they have deliberately chosen commentators who are not biblical scholars in the modern sense but individuals who have knowledge and expertise in using the Christian doctrinal tradition. They declare that the early Church Fathers were correct: "church doctrine does not compete with Scripture in a limited economy of epistemic authority" (xi-xiii). Obviously, this presupposition places preeminence of the understanding of the early Church Fathers and the Nicene Creed above Scripture itself. All biblical thinkers, believers, and scholars must confront the question of the foundation of faith: Is the basis of faith Scripture, the Jewish Rabbis, the early Church Fathers, the Reformers, contemporary scholars, philosophers, or others? It is refreshing that the editors of this commentary honestly come forth to favor the Nicene Creed above all else, including Scripture. Each reader must decide whether this method or approach is correct. Historically, the people of God have assumed that Scripture is the foundation of faith. At the same time, each person and each religious tradition has its own views because of the very nature of human life and thought.

Four major themes permeate 1 [and 2] Samuel: Yahweh, prophecy, kingship, and godly living. First Samuel describes Yahweh as Holy One, incomparable, Rock (2:2), a God of knowledge (2:3), the Lord of hosts who is enthroned on the cherubim (4:4), the God of the armies of Israel (17:45), the triumphant warrior (17:47), the God of Israel (14:41), the Living God (17:26,36), and king (8:7; 12:12). Murphy argues that the action of God in 1 Samuel is silent and hidden "though not solely" and thus works providentially (15). This is incorrect. The term "providence" is not a biblical term. Biblical composers assume that God works "supernaturally" in so-called "natural" and "miraculous" ways. First Samuel 1:5-6,19-20 declare that Yahweh "opens" and "closes" wombs, a miraculous activity. Murphy strongly defends the miracle of Yahweh bringing hemor-

rhoids on the Philistines at Ashdod, Gath, and Ekron in 1 Sam 5:6-12 (44-46), but seems to ignore or dismiss Yahweh's miraculous work of thundering with a mighty voice against the Philistines and throwing them into confusion in 1 Sam 7:10 (53). Two accounts report that "the spirit of the Lord" [God] "came upon" and "possessed" Saul to be in a "prophetic frenzy" [or, prophesy] when Samuel told Saul that he would experience three signs on his way from his journey back to his hometown of Gibeah (1 Sam 10:2-6), and when Saul sent three groups of messengers to arrest David when David was with Samuel at Ramah (1 Sam 19:18-24). In these contexts, "the spirit of the Lord" [God] is a Hebrew circumlocution for God himself. Hence, these texts declare God is working miraculously. Murphy cites Augustine to claim these texts have to do with "the power or energy of God" and even inspiration, and uses the term "prophetic power" without openly discussing the meaning of the text that God works miraculously in these incidents (81, 196-199). In Samuel's speech of reaffirmation, Samuel called upon Yahweh to send thunder and rain on the Israelites; Yahweh sent thunder and rain, and all the people greatly feared Yahweh. Murphy admits that this was a miraculous work of Yahweh (101). The entire account about David's victory over Goliath is about Yahweh's victory over the gods of the Philistines. First Samuel 17:26,34-37,43,45-47 strongly specifically make this point. It is unthinkable that God does not function greatly in this event. Murphy tries very hard to hide and reject this biblical affirmation, saying: "God is determining events, but invisibly. And it follows from the invisibility of God that we cannot literally, empirically see God acting" (175). This is true about every event described in the Bible: the exodus from Egypt, the sun standing still in the Valley of Aijalon, Elijah being caught up in a whirlwind into heaven, the resurrection of Jesus, and numerous other situations. No one has ever seen God, but this does not prove that God is not present and at work in the world he created. Murphy ignores the significant explanation in 1 Sam 26:12 that when David and Abishai slipped into the encampment of Saul on the hill of Hachilah and David stole the spear and water jug of Saul at Saul's head, "no one saw it, or knew it, nor did anyone awake; for they are all asleep, *because a deep sleep from the Lord had fallen upon them.*" The biblical composer testifies that Yahweh protected David when he was in danger from Saul and his army.

The role of a prophet is of utmost importance in 1-2 Samuel, which repeatedly emphasize that a prophet stands beneath Yahweh and the Law of Moses and above the earthly king, specifically Saul and David. The main prophets are Samuel, Gad, and [in 2 Samuel] Nathan, but 1 Sam 10; 19 [see 28:6,15] also describe "bands" or "companies" of prophets. As a prophet, under Yahweh's guidance, Samuel "anointed" Saul (1 Sam 9:16; 10:1) and David (1 Sam 16:13) to be princes over Israel. Murphy acutely observes: "Before it could have kings, Israel must have a prophet to anoint them" (30). Even though the Hebrew Bible briefly mentions prophets presented before the emergence of the Israelite kingship (Abraham: Gen 20:7; Aaron as a prophet of Moses: Exod 7:1; Miriam: Exod 15:20; Eldad and Medad: Num 11:26, 29; Moses: Deut 18:15-22; 34:10; anonymous prophets: Num 12:6; Deut 13:1-5; Judg 6:8), the unbroken lineage of prophets in Israel began with Samuel (cf. Acts 13:20). Samuel declared that if the king "follows the Lord" it will be well (1 Sam 12:14), reproved Saul for not waiting until Samuel arrived at Gilgal to offer a sacrifice (1 Sam 13:11,13-14) and for not utterly destroying the Amalekites (1 Sam 15:10-23), and declared that Yahweh has rejected Saul as king over Israel (1 Sam 15:22-

23,26,35). First Samuel uses the expressions "seer" (1 Sam 9:9,11) and "man of God" (1 Sam 9:6-8,10) as synonyms of "prophet." Murphy makes no attempt to explain the significance and nuances of these terms. Various texts in DtrH designate a coordinator or guide of a group of prophets as "father" (1 Sam 10:12), "standing in charge of" (1 Sam 19:20), and "master" (2 Kgs 2:3,5; 6:5). Murphy seems to be unaware of the significance of the structure and function of groups of prophets in early Israel.

The Books of Samuel give the account of the origin of the Israelite kingship. Other nations had kings long before Israel ever had a king. Many ancient kingdoms and kings were very small. The Tell el-Amarna tablets show that the Canaanite city-states had kings over a single fortified city or city-state. This fits the picture of Canaan when the Israelites first entered into the promised land in the days of Joshua (Josh 12:7-24 lists 31 kings over city-states in the land of Canaan). A very few ancient kingdoms and kings ruled over a large region, such as Egypt, Assyria, Babylon, and Persia. Scholars usually call the more powerful kings suzerains and the less powerful kings vassals. The Books of Samuel consistently oppose the concept of the earthly king of Israel as an individual in ultimate power and control, because Yahweh alone is the true king [Hebrew *melek*]: 1 Sam 8:7; 12:12. The role of the earthly king of Israel is to be *nagid* [prince] over Israel: 1 Sam 9:16; 10:1; 13:14; 25:30. To become king, a designated prophet must first "anoint" [Hebrew *masah*] him under Yahweh's guidance. This indicates that Yahweh the "anointer" is superior to the "anointed one," the earthly king, and that Yahweh the "king" is superior to the earthly king, the "prince." Murphy adopts the frequently accepted interpretation that *nagid* means "king-designate" until that person becomes the actual king (80). However, 2 Sam 6:21; 7:8 portray David as *nagid* after he became "king." First Samuel 10:25 is a very important text to understand the role of an Israelite king according to the Hebrew Bible: "Samuel told the people the rights and duties of the kingship; and he wrote them in a book and laid it up before the Lord." Murphy is correct in saying: "I follow Halpern in thinking that Deut 17:14-20 fits the bill. As cited in episode one, Deut 17:14-20 reflects Samuel's own reservations about kingship and so restricts the rights of the king" (89). Deuteronomy 17:14-20 is Yahweh's law on the proper role of an earthly Israelite king. Yahweh alone chooses the earthly king (Deut 17:15). The earthly king is not to exalt himself above other members of the community (Deut 17:20). The earthly king must read in Yahweh's law all the days of his life to learn to fear Yahweh and thus diligently observe all the words of this law and these statutes, not turning aside from the commandment either to the right or to the left (Deut 17:19-20).

Godly living is of utmost importance in 1-2 Samuel. Godly living grows out of two fundamental commandments: Love God with all your being; Love your neighbor as yourself.

Loving God with all one's heart is the fundamental human challenge. All human beings turn away from God, including Saul and David. Hannah gave birth to Samuel, and when she weaned him, she left him with Eli at Shiloh to learn how to become a priest. As Samuel grew up, he ministered to Yahweh (2:11,18), growing in stature and in favor with Yahweh and with the people (2:26). As a young lad, Samuel received a revelation from Yahweh and became a prophet (3:1–4:1a). During the same period, the sons of Eli, Hophni and Phinehas, committed serious sins against Yahweh by desecrating Yahweh's sacrifices (2:12-17,23-25; 3:11-14) and Yahweh destroyed them in battle through the Philistines (2:27-36; 4:1-11). Samuel commanded the people of God to put away their foreign gods and serve Yahweh only (7:3-4).

The whole story of Saul (1 Samuel 8–15) narrates a typical account of the rise of a humble individual who rises into a high position and changes into a very different person because of the psychological stresses and influences which motivate him in his new position. Several recent scholars argue that the biblical account portrays Saul as predestined, "foredoomed to disaster from the moment Yahweh disapprovingly acquiesced in the people's demand for a king" (108; also see 75), and thus from the very beginning Saul has no choice but to disobey Yahweh. Murphy perceptively rejects this well-established interpretation by arguing that the theological issue about Saul is freedom of choice.

The question is what use he makes of his freedom. Our human freedom is intertwined in its choices with God's free gifts of opportunities to act. . . . Anyone can become a king or . . . a king could be any man, an anonymous blank: it's what he does with kingship that matters, how the king's will turns, to good or to evil. . . . Saul is a blank canvas on which he can choose to inscribe life or death. . . . Yahweh had no initial intention of selecting a figure of fun to signal his disapproval of the people's rejection of his divine kingship. God freely elects Saul with his people's well-being at heart. . . . Saul . . . was a free man. . . . He has yet to make his choice between good and evil. (76-77)

Yahweh functions in action and reaction to human beings. In some circumstances, Yahweh refuses to change his mind (15:29), but in other circumstances, Yahweh changes his mind for the good of all involved (15:11,35; cf. Exod 32:11-14; Jonah 3:6-10; Jer 18:7-11; 26:2-3).

According to 1 Samuel, loving one's neighbor as oneself is a strong related concern of the heart and life. Hophni and Phinehas committed fornication with the women who served at the entrance of the Tent of Meeting (2:22). Samuel's two sons, Joel and Abijah, committed serious sins by turning aside after gain, taking bribes, and perverting justice as they worked among God's people when they functioned as judges in Beersheba (8:1-3). In Samuel's speech of reaffirmation, he sought to clarify that he has always treated all the people with justice (12:3-5).

In contrast to Saul, confronted with difficult circumstances, instead of taking matters into his own hands, David consistently "inquired of the Lord" in attempting to determine Yahweh's will (22:9-13; 23:1-5; 30:7-8; cf. 2 Sam 2:1; 5:19,23; 21:1). When David was fleeing from Saul when Saul was trying to kill David, David had several opportunities to kill Saul but refused to do so because Saul was the Lord's anointed and David did not want to be guilty of shedding blood and taking vengeance with his own hand (24:10; 25:26-35; 26:11). Saul's admission that David is more righteous than Saul because David repaid Saul good while Saul repaid David evil (24:17) is a splendid example of the godly truth of returning good for evil (cf. Matt 5:38-42). Instead of taking vengeance on Saul, David showed mercy on his opponent (233-237).

Deception is a major theme in the account of David's rise. When Samuel was afraid that Saul would kill him, Yahweh told Samuel to pretend that he was going to Bethlehem to make a sacrifice to Yahweh when in reality his mission was to anoint one of the sons of Jesse to be king in place of Saul (16:1-5; p. 164). David went to Ahimelech the priest of Nob and told him that Saul charged David with a matter when in reality he was fleeing from Saul (21:1-5). When the servants of Achish were told David was now the king of Israel, David pretended that he was mad and changed his behavior so Achish would not kill him (21:10-15; p. 218). When David and his men lived at Ziklag for a year and four

months, David and his soldiers would utterly destroy groups of Geshurites, Girzites, and Amalekites and then tell Achish that they killed Judean, Jerahmeelites, and Kenites (27:8-12). Murphy makes several attempts to avoid the obvious reality that David used deception to achieve his goals. She suggests that these accounts are not really about dishonesty but about making an enemy a fool, that David's lies are equivalent to Abraham's lies about his relationship to Sarah (Gen 12:11; 20:2), that playacting to foreigners is different from bearing false witness (Exod 20:16), and that the moral standards of the biblical composers was different from modern moral standards (248-251).

Murphy appeals to all types of sources extending from ancient sources like Herodotus and Homer to the Early Church Fathers like Origen and Augustine to the Medieval thinkers to contemporary books and movies like Lord of the Rings. A few of these sources are helpful, while many of them fail to interpret the text of 1 Samuel correctly or shed light on the text. Murphy herself sometimes admits this. Two examples may suffice. Origen interprets 1 Sam 12:17-18 metaphorically, claiming that when a worshiper of God calls on the Lord, God gives thunder and rain from heaven to water the soul (100-101). Josephus argues that the "evil spirit" that came upon Saul (16:14; 18:10; 19:9) is a hyperbole for insane jealousy to remove any hint of demonic possession (188). All readers are indebted to Murphy's diligent work to expand one's insights and rich research in studying 1 Samuel.

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R. Mark SHIPP, ed. *Timeless: Ancient Psalms for the Church Today.* Volume One: In the Day of Distress (Psalms 1–41). Abilene Christian University Press, 2011. 320 pp. $19.99.

This collection is a unique project in that it serves as both a Psalter and a commentary on Psalms. At first glance, it seems to be a spiral-bound hymnal or hymnal supplement, in that most of its 300 pages contain musical settings for four-part congregational singing. Closer examination reveals that virtually all of the pages have copyrights of 2008 and later; that the contributors are not the already famous names that typically appear in collections; and that the volume contains multiple settings of each of the first 41 psalms.

Every few pages are given to scholarly writing about each of the psalms. The commentary pages are made up of several short (about half a page) sections each: A new (very readable and scholarly) translation of the psalm text (most of which are marked for responsive reading); a couple of paragraphs about the structure and poetry (including genre) of that particular psalm; a few paragraphs dedicated to the theology and application for the contemporary church; and a brief synopsis, designed for public reading, to help a congregation to sing that particular psalm with understanding.

The tools provided are helpful and thorough, including a select bibliography, indexes of song title and hymnic meter, and an interesting and helpful "Index of Song Difficulty." Such an index is another example of the practical intention of the editor.

The collection is an impressive work of scholarship and devotion. It is a volume dedicated to true congregational singing, not filled with the latest worship hits. I am strongly attracted to the ideals and standards for congregational singing practices based around the book of

Psalms, and the commitment to understanding and then singing the text. For too long, the body of Christ has given lip service to singing the Word, and especially the book of Psalms. But in truth, most contemporary churches sing very brief, optimistic sound bites from the Psalms, rather than to sing entire psalms. *Timeless* can be a tool to help change the trends.

It is an impressive collaborative effort. While the work originated from members of Churches of Christ (a cappella), contributors from various groups who sing the psalms have contributed to the project. Mark Shipp has done a very commendable undertaking, both in scope and intent. I find it refreshing that he is not afraid to use Anglican chant, psalm tones, or Gregorian melodies, for fear of high church association.

The texts are a careful balance; on the one hand, they are not pure translations that do not fit into modern metrical structures, and on the other hand, they are not filled with the awkward forced rhymes and inverted word order of past generations, but are natural and conversational. The tunes are diatonic, singable, not overly-syncopated, and not simplistically redundant. I especially enjoy Shipp's "Give Ear unto My Words" (Psalm 5), both for its text and its simple tune. It is easily accessible and yet not overly predictable.

All of the above qualities are in its favor. The only downside is that the collection contains few tunes and texts that are, objectively, high quality. Several of the songs have places of poor text setting, where (for example) the melodic rhythm does not match the poetic foot.

For those of us spoiled by contemporary trends, I would warn that *Timeless* falls short of its practical goals and purposes. Even so, if this collection were to yield no "hits," it would still serve as a valuable resource for any church looking to honor the command to sing "Psalms," as well as hymns and spiritual songs, in their gatherings.

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Allen P. ROSS. *A Commentary on the Psalms, Volume 1 (1–41)*. Kregel Exegetical Library. Grand Rapids: Kregel, 2011. 887 pp. $44.99.

Another commentary on the Psalms! Yes, as Allen Ross wrote in his preface, "There is no final word on the Book of Psalms. People who write on the psalms know this full well" (11). Having written a two-volume work myself (College Press), Ross is on target. However, for Psalms there is always room for one more, and Ross's volume one is a good one which concentrates on the exposition of the text. Sprinkled throughout the volume are a number of word studies which will be indexed at the end of volume three (when it is published). This volume only covers Book 1 of the Psalms (Psalm 1–41).

Before the exposition of each psalm begins, Ross covers a number of topics in essay form to inform the beginning student of Psalms: value, text and ancient versions, titles and headings, history of interpretation, literary forms and functions, use in worship, and theology of the Psalms. These seven topics function as an introduction to the exegesis and exposition of the psalms. A "selected bibliography" is given at the end of the essay on "History of the Interpretation of the Psalms" (71-80). In Ross's discussion of Hebrew poetry he sometimes refers to the Hebrew text that only a student of the Hebrew language could understand completely (86). There are several typographical errors in these essay chapters that are annoying at best, such as a chart on p. 41 that should read "11-

113" instead of "1-113." On p. 58 the discussion is about Book IV, not "Book III" as printed. Extraneous words such as in the phrase: "but as in any study like this there the tendency to see connections," the word "there" should have been deleted. These type of errors (see 128, line 8), come from computerization and lack of excellent editing at the end of the process. Kregel could do better. However, these several errors did not discourage me from enjoying and agreeing with much if not most of his discussions. Ross even accepts the canonical form and message of the Psalms in terms of a "wisdom/royal framework" (Gerald H. Wilson in his *Editing the Hebrew Psalter*), with which I agree.

Ross's exposition of each psalm becomes an ambitious task as he relates how he approaches each psalm: observations, critical matters, word studies, grammatical and syntactical analysis, analysis of the poetics, exegetical synthesis, exposition, theology, and application of the psalm. Whew! Does he do it? Well, most of the time. This makes for a very wordy commentary (181-887 for Psalms 1–41) and often redundant in ideas and message. However, I found myself enjoying reading the exposition of each psalm from someone else's perspective, sometimes using different sources than I have used. Ross's footnotes are primarily explanatory but geared for the scholar and Hebrew student. I found his footnote 2 on p. 197, explaining "Lord" in the text of Psalm 2, to be confusing. I rarely disagreed with Ross's exegesis and exposition, but when I did it usually was the result of a different stance toward eschatology (see 297 where Hebrews 2 uses Psalm 8). As an amillennialist I read Heb 2:8-9 differently but that is just a difference in approach and opinion. On occasion I noticed that Ross omitted the latest scholarship on certain word studies, particularly for Psalm 23, where he did a study of the Hebrew word *hesed* (covenant love/loyalty), usually translated by the English words "lovingkindness," "mercy," or even "love." While Ross rightly referred to Nelson Glueck's *Hesed in the Bible*, he totally neglected the later and insightful work of Katharine Doob Sakenfeld, *The Meaning of Hesed in the Hebrew Bible: A New Inquiry.*

Aside from these minor annoyances of editing errors, differences of opinion over eschatology (rarely developed), and omission of the latest and sometimes best sources, I can still say that this commentary is well worth the expenditure if one wishes to own a treasure trove of one scholar's lifetime investment. There is enough insight for everyone who reads this commentary, both for the scholar and the general Christian public. It is too large and expansive for a textbook, but I highly recommend what will be three volumes to the teacher and preacher of the psalms as well as the Christian student who wishes to study more "in depth" the exposition and application of each individual psalm.

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Peter ENNS. *Ecclesiastes.* Two Horizons Old Testament Commentary. Grand Rapids: Eerdmans, 2011. 238 pp. $25.00.

Enns has written an accessible and engaging commentary on one of the more difficult to interpret books in the OT. Each contributor to the Two Horizons Old Testament Commentary series develops a commentary primarily focused on a theological reading that is informed by how the author of each volume understands the task of biblical theology.

In a fashion not unlike one of his major sources of influence, Michael Fox and his commentary *A Time to Tear Down and a Time to Build Up* (Grand Rapids: Eerdmans, 1999), Enns divides his commentary in half. He devotes one half of the volume to a section by section exposition of the book of Ecclesiastes, and he devotes the other half of the volume to chapters that address various aspects of its interpretation. There is a significant heuristic value in this kind of presentation given the train-of-thought style in Ecclesiastes and the contemporary need for readers to process the book through a more programmatic lens. Enns lays out his big-picture view of the book of Ecclesiastes in the introduction, and he follows up the exposition of the book with a chapter that continues to reinforce the book's theological horizons. This is followed by two chapters, "The Contribution of Ecclesiastes to Biblical Theology (and the Contribution of Biblical Theology to Ecclesiastes)" and "The Significance of Ecclesiastes for Theology and Praxis Today." The volume contains a bibliography and author and ancient literature indexes.

As to his understanding of the book of Ecclesiastes, Enns distinguishes the voice of Qohelet (1:12–12:7) from that of the frame-narrator (1:1-11; 12:12-14). According to Enns, Qohelet is deeply disturbed by the reality that everything is "absurd," and, generally speaking, Qohelet's wisdom offers sound if at times less-than-orthodox advice for living "under the sun." The frame-narrator, by contrast, is more enthusiastic about the role that traditional Israelite categories (the fear of God and obedience) have to play in the lives of people, but this does not mean that the frame-narrator is dismissive of what Qohelet has argued. According to Enns, it is important to understand both voices as offering constructive advice for readers of the book of Ecclesiastes, and this means they must reckon with and not avoid or dismiss the tension created by these two voices. Similarly, the book of Ecclesiastes can both confirm or resist what is said elsewhere in the Bible, and this kind of tension is important for engaging the book theologically.

Those within the Stone-Campbell Movement—particularly young students in Bible colleges/universities or graduate schools—will find this volume both familiar and foreign. It will be familiar insofar as the theological horizon that Enns uses is less informed by theological church traditions and more informed by attending to the subtleties and nuances in the text. One might characterize his approach in the commentary portion as a descriptive biblical theology, one that is less detail oriented than a strict exegesis of the book and more focused on understanding the larger contours of the volume's argument. Moreover, in the subsequent portions of his volume, Enns locates Ecclesiastes within the canon of Scripture and takes seriously the attempt to read Ecclesiastes as Scripture alongside a book like Proverbs or a biblical figure like Jesus. However, his volume will prove foreign to some within the Stone-Campbell Movement because of his honest appraisal of the diversity which a book like Ecclesiastes creates within Scripture and because his solutions to this diversity do not reconcile these voices to create a univocal message within Scripture. The diversity is not rationalized away; rather, readers are encouraged to overcome the need for a faith that is rational in all its dimensions.

For both its familiarity and foreignness, Enns's volume is an excellent resource for those who have been raised in or influenced by the Stone-Campbell movement. It capitalizes on our strengths and offers helpful perspectives for potential areas of weakness.

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Robert F. HULL, Jr. ***The Story of the New Testament Text: Movers, Materials, Motives, Methods, and Models.*** **Atlanta: Society of Biblical Literature, 2010. 229 pp. $29.95.**

Hull has written a beautiful volume in the twilight of his scholarly years. Hopefully, he will contribute more of his knowledge of NT criticism in the coming years. This volume is a gem. After a lifetime of teaching in the area of NT and being mentored by the late Bruce M. Metzger, a close friend and *Doktorvater*, and Beauford H. Bryant, a teacher and cofaculty member, Robert Hull has contributed an excellent overview of the discipline of textual criticism. Textual criticism is a highly technical discipline that requires great knowledge and experience to master and even then one is overwhelmed by the discipline. Yet, this volume manages to make this discipline attractive to every student of the Greek New Testament. Even before the review of its contents I am highly recommending to all teachers of Greek among theological schools to make this volume a required reading, not just recommended. While there are many volumes on the market on this subject, this one by Robert Hull strikes a happy balance between being too simple and too complex—it is just right!

Using alliteration for his subtitle Hull tells the story of the NT text through the people who wrote, collected, collated, and classified the Greek texts (movers), describing the major texts (materials), giving the aims (motives) of the criteria and technique (methods) that scholars practice today (models).

By telling his own story of how he became "hooked" on textual criticism, Hull shows the relevancy and need for stirring future students to become ardent scholars of the Greek New Testament—its history, language, grammar, and textual criticism—commonly called Lower Criticism. Since most students are unfamiliar with the discipline, the volume begins with a brief glossary of terms helpful to understanding the following story.

Chapter one is a fascinating account of how the NT came to be, using Paul and Luke as models. In summary fashion the reader is confronted with all the ways a text can become corrupted with errors such as: unconscious alterations by scribal leaps, confusion of letters, and confusion of sounds; conscious alterations by scribes who wish to "improve" the text for its grammar, spelling, or sense (interpretations and conflations). Doctrinal debates made textual criticism absolutely essential in the latter half of the second century CE.

Chapter two goes through the pre-critical age, using the alliteration set for the volume as a whole. This is a most fascinating chapter revealing how textual criticism had its beginnings with the early church fathers. So much is explained here, but the reader comes away with a clear understanding of how the KJV based on the "Textus Receptus" (the text of Erasmus) became the dominating text for millions over hundreds of years, even to today.

Chapter three is the heart of the volume. With the invention of the printing press (c. 1450 CE), publishing editions of the Greek New Testament became the norm. Hull reviews the "movers," the "materials" they worked with, what "motivated" them, what "methods" they used in deciding the "original" text, and the "models" that helped shape future textual criticism such as John Mill's edition of the Greek New Testament.

Chapter four recounts the story of how more modern scholars in the 19th century brought an age of optimism for textual criticism and established a more accurate text: scholars such as Griesback, Lachmann, Tischendorf, Tregelles, Hort, and Westcott.

Chapter five continues their stories in terms of the alliteration again: materials, motives, methods, and models.

Chapter six, "The Age of the Papyri," surveys the astounding findings of papyri and their importance to textual criticism—the majuscules (all capital letters, earlier papyri) and the minuscules (small letters, later papyri). Included are the lectionaries, versions, and church fathers. Chapter seven continues to show how modern textual criticism is moving beyond Westcott and Hort to "improve" the discipline. Better understanding of historical relationships of manuscripts plus better judgments of quality of readings has pushed us into the modern era of textual criticism.

Chapter eight is perhaps the most challenging as Hull reveals and proposes "new directions" for textual criticism. The effect that Bart Ehrman has had with his publications like *The Orthodox Corruption of Scripture* and *Misquoting Jesus* suggests that we are just beginning to understand some of the theological and social issues in the early church that affected the text of the NT (Hull critiques Ehrman's thoughts on p.167, n.) The post-modern era has brought a new agenda. "There is considerable doubt about the possibility of reconstructing *the* original Greek text in all its particulars. Nevertheless, efforts to edit and publish better editions of the GNT remain a major goal of textual critics" (159).

Finally, chapter nine concludes with Hull "reassessing the discipline." In spite of the pessimism of the late 20th century, the beginning of the 21st century finds a "rebirth of interest." This has occurred because of new material discoveries in the last decade, a fresh study of scribal habits and their manuscripts, and the manuscripts as artifacts themselves. Hull concludes with ten "future tasks" that he believes young scholars need to do in order to further the ongoing development of NT criticism.

This volume is highly readable in spite of its complex subject, appropriately terse for its use as a survey textbook, and extremely challenging for all students of the GNT. We must thank Dr. Robert ("Bob") Hull for his great contribution to his "first love." A full bibliography and indexes of biblical citations, persons, and subjects are included.

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Barclay M. NEWMAN and Florian VOSS, eds. *The UBS Greek New Testament: Reader's Edition with Textual Notes.* Stuttgart: Deutsche Bibelgesellschaft, 2010, 722 pp. $69.99.

Barclay M. Newman chaired the translation committees for the *Contemporary English Version*, 1995, the *Good News Bible*, 1976, and the *Good News Translation*, 1992. Newman has also coauthored handbooks on the text of several OT and NT books. He edited *A Concise Greek-English Dictionary of the New Testament*, 2006 and revised it in 2010, which provides the definitions in this volume for the Greek words occurring thirty times or less. Newman has also written various peer-reviewed articles concerning textual issues, translation technique, translation readability, and NT exegetical matters.

Florian Voss is Senior Editor of the German Bible Society and is involved in preparing forthcoming revisions of the popular scholarly editions of the GNT, NA28 and UBS5. Voss has also written peer-reviewed articles concerning theological and textual issues.

The appearance of this volume is the most aesthetically pleasing of all the GNT editions in print. Its soft leather-like cover gives the feel of the typical bible a minister might carry into the pulpit. The brown earth-tones of the cover relax the mood prior to opening its pages. The larger page size gives this volume the feel of an actual bible, rather than that of a technical manual. The longer dual bookmark ribbons further enhance the relaxed feel of this volume. As one opens the pages, this volume's selection of font, pitch, and line spacing invite the reader to read the text. The accents, breathing marks, and diacritical marks are easy to read, without the squinting that is typical with other editions. This edition is far more durable than previous editions.

This volume is designed to balance the need for readability with the need for the awareness of textual issues. This volume combines several of the strengths of the recent reader's editions of the GNT with a textual critical apparatus that increases its overall usefulness to the Greek student. This volume makes use of a running dictionary that glosses words occurring thirty times or less at the bottom of the page. The best gloss for the context is provided in the dictionary in order to facilitate a speedy grasp of the text. Also, some difficult verbs are parsed. Another dictionary is at the back of the volume, which glosses words that occur more than thirty times in the volume. A pitch reduction and an indentation from the margin together enable the reader to identify quickly the supporting information. The textual critical apparatus points out key differences in the manuscripts, but contains much less data than do the standard critical editions. Leaving out the quantity of data found in typical critical editions is thought to facilitate the overall speed of reading. While other editions will be necessary for more in-depth textual-critical work, the textual notes in this volume enable the reader to interact with the manuscript evidence for the major place where the manuscripts differ. The ample outside margin contains references for quotations from the OT, which still leaves room for the reader to write in his or her own notes.

This volume contains a preface by Dr. Towner, followed by an introduction to the dictionary by Newman. This introduction explains the format and purpose of the dictionary, along with a guide concerning how to use the dictionary. This introduction is followed by another Introduction by Voss concerning the textual notes. Here, the reader is provided with an explanation of which manuscripts were consulted, along with an identification what class of variants are included. A brief listing of manuscripts is provided here, along with the format for the apparatus. A two-page explanation of the manuscripts makes its appearance after three pages listing various abbreviations. Here, the symbol is linked to its manuscript name, century of appearance, and the range of NT books for which that manuscript is important (16*-17*).

A couple of things detract from this volume's overall usefulness. While the dictionary glosses accelerate the reading of the text by providing the best gloss according to the editors' opinions, these definitions may in fact decelerate the learning process by eliminating the other choices from the awareness of the reader. It is suggested that the most relevant gloss be placed first in a list, which includes other possible glosses in order to enable the reader to grasp the broader range of the word. The best gloss might be set apart from the other glosses perhaps in a bolder typeset or different font. Although the textual notes provided in this volume address the most important concerns and provide the key witnesses, the student desiring to access more places where variations occur or more manuscript evidence for each variation will need to use another edition.

Overall, this volume is a step above other editions of the GNT in its readability, appearance, and usefulness. This volume serves the student of the Greek language well in that the readership of the GNT is facilitated at an early stage in the language learning process. The appearance of this volume enhances its use in the pulpit. The minister can take it to the pulpit alongside of the preferred translation without the GNT having an inferior appearance beside its translation. The minister might also take this volume to the pulpit alone if desired. This volume is also useful to the student who needs the most important textual information without being burdened with too much information. This volume will well serve the student and minister alike.

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Daniel B. WALLACE, ed. ***Revisiting the Corruption of the New Testament: Manuscript, Patristic, and Apocryphal Evidence*****. Grand Rapids: Kregel, 2011. 284 pp. $29.99.**

This volume is a response to Bart Ehrman's volume, *Misquoting Jesus: The Story behind Who Changed the Bible and Why* (2005), the somewhat sensationalistic sequel to his groundbreaking study, *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (1993). In the first volume, directed toward scholarly readers, Ehrman analyzes some 180 places in the NT where he believes "proto-orthodox" scribes altered the text to combat what they understood to be christological heresies. He argues that the textual variants that seem to reflect less "orthodox" positions are, therefore, original. In the second volume and subsequent interviews in the popular press, Ehrman gives the impression to uninstructed readers and hearers that our copies of NT manuscripts are so far removed from the original writings and so shot through with textual variants that there is no chance of ever recovering the original texts. The casual reader of *Misquoting* might also come to believe that scribes willy-nilly altered the text in order to protect their cherished views of Jesus, such that we can have little confidence in the reconstructed Greek texts in use today.

Daniel Wallace and five of his former interns take Ehrman to task for popularizing what they regard to be extreme views that go well beyond what he has put out in his more scholarly writings. None of the contributors disagrees with Ehrman that: (1) there is a considerable number of textual variants that demonstrate theological differences between or among scribes; (2) orthodox scribes sometimes altered the text to make it conform to their point of view. But the contributors differ with Ehrman on the extent and importance of such alterations, the certainty we can have about what counted as "orthodox" and "heretical" at the time such changes were made, and whether any core Christian doctrine has been jeopardized by any of these alterations.

The first chapter is an expanded version of a lecture Wallace delivered in answer to Ehrman at the Greer-Heard Point-Counterpoint Forum at New Orleans Baptist Seminary in 2008. Although acknowledging the great number of textual variants, Wallace distinguishes among viable variants, meaningful variants, and theologically significant variants, pointing out that fewer than one per cent of the variants in the NT are both meaningful and viable. Wallace also challenges Ehrman's claim that the earliest period was marked by

wild, uncontrolled copying of the texts of the NT in which there were significant theological changes by scribes reflecting the various christologies being bandied about prior to the Nicene settlement.

Chapter two, by Philip M. Miller, takes up the question whether Ehrman has implicitly introduced a new text-critical canon, namely, "*the least orthodox reading is to be preferred.*" Miller acknowledges that J. J. Wettstein (1730) introduced the canon that a more orthodox reading is not immediately to be preferred to a less orthodox and that something like this canon has been a part of mainstream textual criticism for centuries. His complaint is that Ehrman has elevated this canon to an unreasonably high position in his methodology. Miller analyzes Ehrman's treatment of several passages, notably Matt 24:36, John 1:18, and Heb 2.9b, arguing that Ehrman does not fairly weigh the external and internal evidence before deciding that at each of these places a specific christological commitment motivated scribes to alter the text.

Matthew P. Morgan takes up the question whether the presence of the article by two eighth-century manuscripts in John 1:1c is purely a scribal blunder or reveals that an ancestor of these manuscripts was affected by Sabellianism, which denied that there was any distinction between the "persons" of the Godhead. Where all other known manuscripts read *kai theos ēn ho logos* (which probably indicates that "the Word" was truly *deity*, but was not the same *person* as "God"), these two manuscripts have the article (*ho*) before *theos* as well as before *logos*, making "the Word" identical with "God." Although Ehrman does not deal with this variant in his *Orthodox Corruption*, he does have a footnote expressing his impression that the addition of the article "derives from the later Arian controversies" (179, n.187). By a detailed study of the scribal characteristics of each of these manuscripts, Morgan demonstrates conclusively that the two manuscripts are not genealogically related and that the addition of the article in each is a scribal blunder, perfectly characteristic of the relative scribes. His study is a warning not to jump to theological conclusions on the basis of preconceived ideas.

Adam G. Messer devotes the longest chapter in the volume to a study of Matt 24:36, which Ehrman repeatedly cites as a particularly compelling case of theological modification of the text. Here, where Jesus speaks of the future appearance of the Son of Man, saying "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only," most later manuscripts lack the phrase, "nor the Son," and patristic evidence suggests that the omission was known as early as the second century. If Scripture attests to the ignorance of the Son, this might be seen by the "proto-orthodox" as supporting the Adoptionists' claim that the Son was not eternally divine, but was a human being "adopted" by the Father and elevated to sonship. Messer argues that the patristic evidence is not as clear as Ehrman suggests and that scribes may have omitted the phrase from Matthew to harmonize the text to its parallel in Mark 13:32.

Chapter five, by Tim Ricchuiti, compares the Greek fragments of the Gospel of Thomas with the Coptic, confirming the judgment of previous scholars that, for the most part, the Coptic text is secondary to the Greek, although the Greek fragment P.Oxy.1 may witness to a Greek text secondary to the Coptic. He also identifies a few Coptic variants he attributes to theological motives.

In the final chapter, Brian J. Wright analyzes seven NT passages (John 1:1,18; 20:28; Acts 20:28; Gal 2:20; Heb 1:8; 2 Pet 1:1) where one or more textual variants refer to

Jesus as God (*theos*). He lists an additional ten passages where, depending on one's interpretation of the syntax, Jesus (or Christ) may be referred to as God. He concludes that the following texts either assert or imply that Jesus (Christ) is *theos*: John 1:1,18; Rom 9:5; Titus 2:13; Heb 1:8; 2 Pet 1:1 and 1 John 5:20.

In my judgment, both Ehrman and the authors of *Revisiting* are too uncritical in their attribution of all textual variants to "scribes." Contemporary scholarship on the users of ancient manuscripts, reading groups, and scribal culture is leading the way to more accurate knowledge of who did what to texts and why. Many variants probably derive from the marginal corrections or notes of owners of manuscripts, who had more leisure to study the texts than did copyists, amateur or professional, working "on the fly."

The authors succeed in showing that sometimes Ehrman is too quick to attribute a theological motive to scribes who altered the text and that his popular writings paint a far too skeptical view of the possibility of recovering something very close to the original text, but they do not overturn the general validity of Ehrman's textual analyses. Still, this is a useful collection of essays, especially for readers who may have been alarmed by Ehrman's more popular works. Anyone interested in text-critical methodology will benefit from reading these essays.

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James A. HEWETT, C. Michael ROBBINS and Steven R. JOHNSON. *New Testament Greek: A Beginning and Intermediate Grammar.* Revised Edition with CD. Grand Rapids: Baker, 2010. 326 pp. $27.00.

In their revised and expanded version of Hewett's *New Testament Greek*, Robbins and Johnson have sought to create a grammar "for the person who wishes to learn Greek and to read intelligibly a Greek New Testament" (xvii). As such, they anticipate that the "volume will be primarily used in classroom settings" (xvii). Even a cursory glance over this work shows that they have correctly identified their audience. It may be the case, however, that in an attempt to create a grammar that functions at both beginning and intermediate levels, the content could overwhelm some while underwhelming others; for beginners there may be too many specifics, while for intermediate level students this could seem too much like review. For example, in the first chapter the authors use the term "modifies" when discussing adverbs. While they define the term "adverb," they do not discuss here what "modifies" means, which may confuse beginning students (7). Certainly, intermediate students will know what modifiers are and how they work, but beginning students likely will not. In many ways, this grammar, despite having an accompanying disc with some interactive resource, is similar to other popular grammars. The chapters begin with vocabulary words, move on to discussions of grammatical and syntactical issues, and conclude with exercises.

It is unfortunate that already on the third page there is a typo ("funtions" should be "functions"), but beyond that the decision to use short chapters was a good one. The layout is also nice and easy on the eyes, which many grammars do not take into consideration. While I wish the authors had placed a higher premium on getting students to read aloud, I do appreciate their emphasis on student composition as well as on translation.

I would recommend this textbook to those interested in the traditional grammar-translation approach, and who are also looking for something fresh but not altogether too different.

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Steven E. RUNGE. *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis.* Peabody, MA: Hendrickson, 2010. 400 pp. $33.00.

In this work, Runge challenges many of the traditional understandings regarding linguistics in the field of New Testament studies in general and Koine Greek in particular. His aim is to provide a resource that is cross-linguistic in nature and which both complements and questions traditional grammars. This volume seeks to explain grammatical concepts and problems with "minimal jargon" (xvii) and also to democratize "discourse studies for the nonspecialist" (xix). Runge accomplishes both of these goals and then some. This volume is built upon three foundational principles: 1) choice implies meaning; 2) there is a difference between semantic meaning and pragmatic effect; and 3) all languages have a default or marked framework (5-13). These concepts become very important when discussing seemingly minor topics such as conjunctions, as well as more intricate ideas such as "right dislocation," "thematic additions," "thematic address," and more.

This is a book every beginning student and advanced scholar should own and read multiple times. While there are a number of formatting and spelling errors across this volume, Runge's writing style and the easy-to-navigate layout outweigh them. What Runge has done here cannot be underestimated: He has led us into a new era of studies on New Testament Greek and even more, he has given us a new blueprint for how Greek grammars should be written. I highly recommend this book to all.

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Holger STRUTWOLF and Klaus WACHTEL, eds. *Novum Testamentum Graecum Editio Critica Maior: Parallel Pericopes: Special Volume Regarding the Synoptic Gospels.* Stuttgart: Deutsche Bibelgesellschaft, 2011. 121 pp. €49,00.

Holger Strutwolf is the Director of the Institut für Neutestamentlische Textforschung, and is a professor of Patristics and New Testament Textual Research at the University of Münster. He successfully launched the Nestlé-Aland 28th edition of *Novum Testamentum Graece* in 2012, and has written several works on Patristics and the text of the NT. One of his latest works is *Original Text and Textual History*, Leiden: Brill, 2012. Klaus Wachtel is a research associate for the Institut für Neutestamentlische Textforschung. Wachtel has authored several works and articles on the Byzantine text family, and has coauthored several articles in peer-reviewed journals on textual criticism. One of his latest works, coauthored with Michael W. Holmes, is *The Textual History of the Greek New Testament: Changing Views in Contemporary Research*, Leiden: Brill, 2012.

This volume follows several fine volumes in the series, Editio Critica Maior. The front matter contains a preface followed by a brief introduction. This introduction presents both a German and an English text, and explains the Greek text and critical apparatus for the reader. Even though the introduction states that the number of the manuscripts used in this volume is 154, a quick count produces 159, along with 87 codices. The introduction also includes a list of 41 pericopes, complete with their respective Pericope numbers from Kurt Aland's *Synopsis Quattuor Evangeliorum*, also published by Deutsche Bibelgesellschaft, in 1985. These 41 parallel pericopes are presented in 14 sets, with 38 of them coming from the synoptic Gospels, 2 coming from Johannine literature, and 1 coming from Pauline literature.

Each page of the body of this volume contains the pericope title and its corresponding Aland number in the header. Each page then presents the Greek text of the NA[27] as the text, along with all the relevant parallels, at the top, followed by an extensive critical apparatus beneath. The 3 synoptic parallels are usually grouped together on a page and either John or 1 Cor are always alone wherever they occur. Whenever 4 passages from the synoptic Gospels are in parallel, 2 are on one page with the other 2 on the facing page. The reader will need to combine information from both pages in order to assess the parallels. The table of contents will guide the reader as to how many parallels belong with each pericope. The textual apparatus occupies a significant portion of the page, often 90% of the page.

The critical apparatus provides the reader with more detail than either the NA[27] or the UBS[4]. For example, the apparatus under Luke 22:16 provides an additional detail about C or 04. The UBS[4] states that C* omits the ὅτι, while C[2] reads ὅτι οὐκέτι οὐ μὴ φάγω. The NA[27] also states that C* omits the ὅτι, while C reads ὅτι οὐκέτι οὐ μὴ φάγω. Both of these editions present the case that οὐκέτι is attested uniformly by C* and C[2]. The current volume makes it clear that C* (04*) omits both the ὅτι and the οὐκέτι, with the second corrector of C (C[2] or 04C2) attesting to both words (109). This detail escapes the attention of the student reading either the NA[27] or the UBS[4], and helps make sense of the data in the critical apparatus of both of the Greek New Testaments.

Four appendices follow the body at the back of the volume. The first appendix lists variations, which the textual parallels most likely influenced. The second appendix lists the lacuna within the 41 parallel pericopes. The third appendix lists the error readings noticed in the 41 parallel pericopes. The fourth appendix lists the variants for which it is unclear which witness supports that variant.

For those who wish to study the text of the NT beyond what is available in the critical apparatus of the typical Greek NT, this edition is quite helpful. This volume is an invaluable resource for those who are writing critical commentaries on the Gospels. While this volume is useful for Greek exegesis in general, its best use is as an additional reference resource for students in either an advanced Greek class, or an advanced NT class. This volume is also useful for those who are studying the synoptic problem, especially with its first appendix, the one that lists the variations that influenced textual parallels. Overall, this volume brings the textual researcher closer to the manuscripts than does any other resource in print.

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Sean P. KEALY. ***A History of the Interpretation of the Gospel of Mark: Volume II–The Twentieth Century, Books I & II.*** **Lampeter: Edwin Mellen. 2008. 732 pp. $179.95.**

For any serious student of the Gospel of Mark, Sean P. Kealy's works are tremendously helpful. He has provided readers with a great overview of the study and interpretation of Mark from its beginnings almost up to the present day. The second project in his *A History of the Interpretation of the Gospel of Mark* series, which is under review here, consists of two books totaling over seven hundred pages, which, as the title suggests, covers the period of the twentieth and a portion of the twenty-first centuries. Book 1 focuses on the time period ranging from 1900–1968 and is concerned mainly with the approaches of Form Criticism and Redaction Criticism. Book 2 deals with new methodologies and runs from 1969 up to 2006. The chapters are pretty straightforward as they begin with early dates and move along a timeline, offering the varying views of scholars and interpreters.

Despite a wide number of typographical errors (19, 56, 67, 78, 98, 113, 129, 133, 145, 200, 207, 212) and an entire reproduced paragraph at one point (182), Kealy's writing style is very user-friendly and many of his insights are truly profound. His engagement with foreign works and many of the gems he pulls from them are a very nice feature of this project.

Anyone really interested in the study of Mark's Gospel throughout history will find Kealy's series very helpful. Every institutional library should own this series and those scholars wanting insight into the historical precedents of this ancient text should strive to acquire copies as well.

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Francis J. MOLONEY. ***The Gospel of Mark: A Commentary.*** **Grand Rapids: Baker Academic, 2012. 398 pp. $22.20.**

Moloney has provided readers with another resource for the study of Mark. His work sees Mark as a two-part narrative (1:14–8:30 and 8:31–15:47) sandwiched between a prologue (1:1-13) and epilogue (16:1-9). Moloney contends that Mark was likely written after the fall of the Jerusalem Temple, possibly in South Syria between 70–75 CE. Moloney's commentary is a consistent mix of Form, Redaction, and Tradition Criticisms. He also aims to work within the bounds of Narrative/Literary Criticism but at times, the other approaches seem to distract from this. Even so, as an apt commentator, Moloney correctly picks up on the leading theme or major idea of Mark early on, which is that the Kingdom of God has drawn near in Jesus (Mark 1:14-15). Attuned to this aspect of the story, he shows how throughout the entire narrative, this is a key concept.

Problematic, however, are the repetitive correlations of Israel with Israel's religious officials. For example, in his explanation of Mark 1:14–3:6 he says, "The coming together of Pharisees and Herodians to plan a unified agenda indicates Israel's initial response to Jesus' word and actions: they plan to destroy him" (45). One finds a similar statement in his explication of 7:1-23: "The contrast between Israel's response to Jesus and the Gentile Syrophoenician woman could not be more stark" (147). In both instances it is

the religious officials who are in view, not Israel as a whole. In addition to this, some may also find Moloney's diminutives towards the Markan author a bit off-putting as he repeatedly refers to him as "clumsy" (78, 81, 133, 160). Apart from a few grammatical accidents of his own (90, 93), perhaps the most dissatisfying aspect of Moloney's book is the font size. The choice to use what appears to be a 9-point font—which he may not have had any say in—should definitely be remedied in future editions of this work; indeed, this commentary may warrant two volumes.

Much more could be said about this work for it is indeed, worthy of scholarly engagement. I commend this book to those interested in Mark, but with one word of qualification: Make sure you have a magnifying glass handy.

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David Lyle JEFFREY. *Luke*. Brazos Theological Commentary on the Bible. Grand Rapids: Brazos, 2012. 312 pp. $32.99.

David Lyle Jeffrey is distinguished professor of literature and humanities at Baylor University. With this commentary on Luke he joins the ranks of eminent scholars like Stanley Hauerwas and Jaroslav Pelikan in contributing to the Brazos Theological Commentary series. Like the others in the series, this volume builds on the premise that "doctrine provides structure and cogency to scriptural interpretation," rather than obscuring it (xiv). As such Jeffrey dips into the deep well of Christian preachers, teachers, and commentators across the centuries and the globe in an attempt to represent the Third Gospel as "it has been normatively read—namely, as a faithful report of the life, ministry, and person of Jesus the Christ—and to do so with an eye to providing insights from those who would read it in 'the company of the saints and faithful of all ages'" (xv). Jeffrey describes his intended audience as the serious layperson and pastoral teachers.

Jeffrey begins with a brief introduction to the Gospel's authorship, place in the ecclesiastical tradition, major themes, date, and canonical placement. When discussing authorship he engages primarily with the NT text and early Christian documents and provides the traditional portrait of the author: he was a literarily adept Gentile physician and traveling companion of Paul. Jeffrey thinks the work was probably composed in the early to mid-60s, but allows for a range between 62 and 80. He ends the introductory section with a discussion of the *diēgēsis* genre and describes Luke's account as "closer to the literary equivalent of a documentary film, in which the narrative method is to arrange and elucidate with clarity the views of others on a topic or event" (8).

Every chapter of Luke receives a chapter in the commentary accompanied by a short introduction. Within each chapter, Jeffrey proceeds on a pericope-by-pericope basis. He blends his own retelling of and commentary on the story with the literary and artistic interpretations of key Christian figures throughout the centuries—Origen, Ambrose, Chrysostom, Augustine, Bede, Aquinas, Giotto, Calvin, Rembrandt, Isaac Watts, and Pope Paul VI, among others. The commentary also contains a short epilogue, a bibliography (primarily of ancient, medieval, and reformation writings), a subject index, and a scripture and ancient writing index.

Jeffrey's primary expertise as a literary scholar results in a commentary full of astute observations about Luke's style, structure, and order. Since many of those observations can be found in other commentaries, however, I consider Jeffrey's interaction with the larger Christian tradition—commentaries, sermons, poetry, artwork, and music—to be his most unique and valuable contribution. He allows competing interpretations within the Christian tradition to stand side by side, and he uses those instances to teach readers the value of "considering each perspective thoughtfully in turn." He explains, "[T]here is theological richness that will escape a singular reading" (194). Without diminishing the value of the tradition, he is careful to point out instances where ancient commentators make claims without basis in the text (e.g., the claim that prior to the annunciation Mary had made a vow of perpetual virginity). For the most part, however, he does not make qualitative judgments about the tradition. At points he discusses how passages from Luke were used in theological controversies (e.g., Luke 2:52 by Arius and his followers). These contributions would prove especially valuable to someone interested in the history of interpretation of the Bible.

Clarification in a few areas could strengthen the volume, but these issues are relatively minor. In his introduction, Jeffrey notes that he has decided to "leave it to others to debate the merits of the [source] hypotheses" (10). This is a fine decision in light of his larger theological goals and concern for his audience, but since he does a fair bit of comparison with the other Gospels (especially Mark and Matthew) it would have been helpful for him to at least intimate what sources he thinks Luke did use (without debating the merits of the different hypotheses). His comment that Luke omits Matthew's earthquake from his passion narrative (277) suggests that he may hold to the Farrer Hypothesis, but this is not entirely clear. Instead of discussing written sources, Jeffrey frequently speculates about Luke's "eyewitness informants" (8), building off of Richard Bauckham's *Jesus and the Eyewitnesses* (Eerdmans, 2006). Jeffrey posits that Peter, Mary, the female disciples, and Cleopas may have been among Luke's informants, and he mentions other informants who "saw [Jesus] 'kneel down' to pray" in the garden (262) and who were "standing much closer to the cross than the disciples" (277). Some of these comments seem unnecessarily speculative, and Jeffrey's frequent conjectures about Luke's informants (along with his classification of the Gospel as the literary equivalent to a documentary film) can distract the reader from recognizing the ways that Luke himself shapes the narrative.

Despite these critiques, Jeffrey has produced a lucid synthesis of a vast amount of research that is accessible to serious laypersons or pastoral teachers. For this feat he is to be commended. This volume will be a welcome addition to the shelves of professors, pastors, and students alike. I can imagine a professor assigning this commentary in a hermeneutics class as a basis for discussion of different methods of interpretation throughout the church's history. It would also be valuable to an upper-level class on Luke, though it might be most helpful when supplemented with a more standard commentary. Stone-Campbell members with an aversion to later Christian tradition might be tempted to dismiss this work, but I would encourage them to engage with it as it is firsthand evidence of the rich insights that Christians throughout the centuries can bring to our study of the Bible.

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Craig S. KEENER. *Acts: An Exegetical Commentary—Introduction and Acts 1:1–2:47* (vol. 1). Grand Rapids: Baker, 2012. 1038 pp. + CD. $59.99.

The first volume of Keener's commentary on Acts stands at 1038 pages, plus end materials (only on CD, and adding another 426 pages!). The first 638 pages are Keener's prolegomenon and his introduction to Acts; the last 400 are commentary on Acts 1–2. As many have noted, his introduction is itself monograph-length (though "tome-length" would perhaps be more accurate). Most of the introduction, like the commentary as a whole, focuses on historical questions, and chapters 1–14 and 17–18 cover many of the traditional history-oriented issues regarding Acts: publishing (ch. 1), genre (ch. 2-4), rhetoric (ch. 4), *Tendenz*/purpose (ch. 5, 13), Paul and Acts (ch. 7), speeches (ch. 8), miracles (ch. 9), date (ch. 10), author (ch. 11), audience (ch. 12), Judaism and Scripture (ch. 14), geography (ch. 17), and gender (ch. 18). (Despite its name, "Luke's Perspective on Women and Gender," ch. 18 is primarily a compendium of ancient views on women.) Usually reaching conclusions that are "conservative" (but cf. 218), Keener argues at length for Acts as a work of ancient historiography, specifically a popular-level historical monograph with apologetic purposes and serving as a foundation story for a people or movement. He argues for Luke's general reliability, by the standards of popular ancient historiography and in agreement with the position that Luke should be generally trusted except when outside evidence strongly suggests otherwise (e.g., 201), and takes Acts' "we" sections as autobiographical. Keener argues often and adamantly against attempts to read Acts as an ancient novel, particularly squaring off against Richard Pervo. The rest of Keener's introduction focuses on theological (ch. 15) or literary (ch. 16) issues, though he promises to address theological issues as they arise in the text of Acts.

Regarding the commentary proper, Keener describes his approach as socio-rhetorical (25), and his interest centers on "reconstructing how an ideally informed first-century audience" would have heard Acts (18). He often follows through on his earlier promise to discuss theological issues as they arise in the text (492, 499) and proceeds by examining Acts 1–2 in small blocks, with sections on themes, subjects, or questions that arise, with larger digressions forming relatively frequent "Excurses."

The great and enduring strength of the work is Keener's encyclopedic knowledge of the ancient world. He adduces not only many of the commonly referenced, but also a host of lesser-known yet relevant passages and works. Drawing on this knowledge, Keener makes a formidable case for Acts as a work of ancient historiography (even if some of his narrower arguments about genre are less compelling), and his discussion of Acts' genre will have to be reckoned with by subsequent discussions of the topic. Keener's engagement with secondary sources is almost equally impressive, especially in its breadth, as he often draws on insights from fields beyond NT studies, including modern anthropological studies when discussing "signs" (362-371) or tongues (816-821). In his commentary, Keener often highlights intertextual links between Acts and the Scriptures on which Luke so often drew, providing helpful and insightful analysis of this important aspect of Luke's writing and theology. He also displays more consideration for non-Western perspectives than do many Anglo commentators, often appealing to his own "Majority World" experiences (e.g., 866-867), and those of his wife, the volume's dedicatee.

Still, Keener's work has its shortcomings. Technical criticisms include the end materials' appearing only on disc, the high cost of the volume despite its partial nature, and an

undersized subject index (barely a page!). Also, despite Keener's engagement with "Majority World" perspectives, he includes what will be for some a tantalizingly brief discussion of Luke's Roman imperial context (447-448). He also ignores some recent insights, particularly theological ones, from narrative criticism (e.g., Rowe on Luke's narrative Christology at 286 n. 234, 920-923, 959-962). Perhaps more problematic is the density of Keener's discussion in the introduction, often made even less accessible by the abundance of footnotes/citations and labyrinthine chapter structures—all abetted by frequently diminutive fonts. In short, readability is an issue. Keener's occasional redundancy exacerbates the problem. As an example, no less than three times in a single chapter does he state that Musonius Rufus advocated education for women, though not technical philosophic training, because women lacked opportunity to use it (601, 611, 630)—each time citing the same passage! This reader at least experienced not infrequent déjà vu. Many readers will likely find his monograph-like introduction difficult sledding and so most suitable as a reference tool—i.e., encyclopedic in terms of not only content but also readability. A related criticism applies to the commentary proper. While Keener brings his encyclopedic knowledge of ancient data to bear on Acts in formidable and fruitful ways and while he nonetheless keeps an eye on literary questions, especially literary connections within and between Acts and Luke, Keener's analysis would perhaps benefit from greater attention to the character of Acts as *narrative*. Indeed, the density of his commentary—resplendent with erudite excursions into historical context—sometimes has the unfortunate side effect of obscuring the narrative flow of Acts itself. Worsening this shortcoming is the omission of Acts' text itself, and I for one wish Keener had included his own translation, despite the added length entailed. Nevertheless, given the abundance of ancient materials which Keener adduces, perhaps this is trying to have one's cake and eat it too.

Overall, volume one of Keener's Acts commentary is an invaluable resource for scholars and advanced students, though ministers and other students will likely find its dense pages only semi-accessible. Individual chapters in the introduction provide significant, if sometimes circuitous, discussion of important issues, especially historical ones, and will be useful in seminary and graduate courses on Acts, and beyond.

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J. R. Daniel KIRK. ***Jesus Have I Loved, But Paul? A Narrative Approach to the Problem of Pauline Christianity.*** **Baker, 2011. 224 pp. $21.99.**

Daniel Kirk opens his volume with a quote from his grandfather, "Now that Paul is out of your system . . . how about a book on Jesus, who actually got Christianity right, rather than the rascal who mucked everything up?" (1). Thus, Kirk draws his reader into the debate dealing with the differences between the Gospels and Paul's letters. Questions are raised like: how do we reconcile the letters of Paul with their focus on the cross and resurrection while omitting the life and teachings of Jesus as found in the Gospels? How does Paul's gospel about Jesus relate to Jesus' gospel about the Kingdom of God? How did the proclaimer from the Gospels become the proclaimed in Paul's letters? Is Paul the second founder of Christianity?

Kirk's response involves backing up and gaining perspective. His method is to look at the broader context of the Gospels and Paul found within Hebrew Scripture, then place them as "characters" and "subplots" within this larger story of salvation. The first half of his volume provides foundations. He opens (ch. 1) by arguing, "The story that holds together the Gospels and Paul might be summarized like this: the God of Israel acted decisively in the person of Jesus to restore God's rule and reconcile the whole world to himself" (9). Then, this story of salvation is grounded in a new creation, which the miracle-working Jesus inaugurates, and Paul's new Adam restores (ch. 2). The result is a new community, a new family, a new people of God (ch. 3). As a new community, there is a particular ethic grounded in the cross (ch. 4) and accountability (ch. 5).

The second half of the volume focuses on the implication of these foundations to address particular topics that he believes typify the tension between the Gospels and Paul. He takes on the issues of women in the church, noting that both the Gospels and Paul live within a first-century worldview that subjugates, yet they begin to push back and stretch those boundaries (ch. 6). He notes their common call to justice and racial equality (ch. 7). On sex (ch. 8) and homosexuality (ch. 9), he argues that the church must address those topics while understanding that God's ideal is a lifelong committed relationship of "faithful oneness" between a man and a woman. He ends his volume with a call to living within this story (ch. 10) where "Christ and those who are united to him are the goal . . . toward which the Old Testament is aiming. . ." (194).

On the whole, Kirk accomplishes his goal of unifying the Gospels and Paul within a wider narrative framework of salvation history. He writes a volume that makes an academic debate accessible to a popular audience. While the volume does, at times, acknowledge differences, it focuses upon the similarities. The volume is also, primarily, a comparison between the *Gospels* and Paul's letters, not a comparison between *Jesus* and Paul (making no distinctions such as redactional voices for the Gospels). For those looking for an articulate answer to a vexing question of NT studies, this volume is great in affirming theological unity of the NT. It has a little engagement with secondary scholarly literature, but being clearly influenced by scholars like N. T. Wright and Richard Hays.

With this well-written volume, Daniel Kirk tells the grandest of stories, and it is up to the reader to determine whether he has spun a clever yarn or writes the gospel truth. The plot is provided by the Hebrew Scriptures, and Jesus and Paul are the main characters acting out their scenes. The question raised is whether we are watching one story or multiple stories.

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David WENHAM. ***Did St. Paul Get Jesus Right? The Gospel according to Paul.*** **Kregel, 2010. 156 pp. $12.95.**

Wenham serves as Vice Principle and Tutor in NT at Trinity College, Bristol. Prior to that he taught NT at Oxford for twenty-four years. He has authored several volumes on the NT, with a focus on the Gospels and the Apostle Paul's relationship to the gospel

message. Among others, these include, *The Parables of Jesus*, IVP Academic, 1989; *Paul: Follower of Jesus or Founder of Christianity?* Eerdmans, 1995; *Paul and the Historical Jesus,* Grove Books, 1998; *Paul and Jesus the True Story,* Eerdmans, 2002. He has coauthored with Steve Walton *Exploring the New Testament, Volume 1: A Guide to the Gospels and Acts* (*Exploring the Bible*), IVP Academic, 2011. Additionally, he has contributed both as author and coeditor to a number of the Gospel Perspectives series, Wipf & Stock,: coedited with R.T. France, *Studies of History and Tradition in the Four Gospels, Volume 1*, 2003; *Studies in Midrash and Historiography, Volume 3*, 2003; with Craig Blomberg, *The Miracles of Jesus*, 1987; coedited with Craig Blomberg, *The Miracles of Jesus*, 2003; edited *The Jesus Tradition outside the Gospels*, Volume 5; and authored, *The Rediscovery of Jesus' Eschatological Discourse*, 2003.

In this text, Wenham counters the more recent viewpoints presented in literature and media as to how the church or Christianity as a religion began. Stories like Dan Brown's *The Da Vinci Code* and Phillip Pullman's *The Good Man Jesus and the Scoundrel Christ* along with atheist scholars have raised questions as to the real origins of Christianity including a perspective on Paul in which the apostle is considered to have created a religion far removed from the teachings of Jesus. Wenham begins with an explanation of the issue at stake and why the NT is a historically reliable source for determining what both Jesus and Paul said and did. He then shows how the NT provides the evidence that Paul's knowledge and understanding of Jesus and the gospel were based on his personal encounter with the risen Jesus. In the following chapters he demonstrates the consistency between the teachings of Jesus and the message of the good news of Jesus Christ as presented in the four Gospels with Paul's gospel message. Further he shows that Paul's instruction to the churches and to individuals correlate with Jesus' own teachings on love, sex, marriage, adoption into the kingdom, the indwelling of the Spirit, and eternal life. He refutes the idea that Paul created his own doctrines on atonement, the incarnation, the resurrection, and others from a Greek perspective showing that these concepts were held in Judaism and in accordance with Paul's own cultural and religious background. He argues the unlikelihood that Paul influenced the Gospels and that they were written independently from Paul and his letters and addresses the issue of 'Rival Gospels.' Finally, Wenham concludes that Paul was not the originator of the gospel message he preached, not the founder of Christianity, but rather the servant and follower of Jesus.

This text will provide a useful tool for those seeking to answer critics on the issues related to Paul and Jesus, or desiring to understand better the relationship between Paul's ministry, and Jesus. The author writes intentionally in a less technical style for better readability, but also includes notes for each chapter to further reference and validate his argument. While more advanced students of the Bible may find it less academically challenging, Wenham's arguments are well stated and supported by the NT text.

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James W. THOMPSON. *Moral Formation according to Paul: The Context and Coherence of Pauline Ethics.* Grand Rapids: Baker, 2011. 256 pp. $25.00.

Thompson, Robert and Kay Onstead Distinguished Professor of Biblical Studies, Graduate School, Abilene Christian University, and longtime editor of *Restoration Quarterly*, with this volume has bridged a wide and enduring gap in Pauline studies. This field is filled with offerings on the theology of Paul's writings but woefully barren of serious studies of his moral teaching like this one. Thompson's work in this volume is rooted in the biblical text, yet deeply fluent in Greek, and particularly Hellenistic Jewish, tradition. This enables him to make his basic case that Paul's moral teaching is influenced by precedence found in the Hellenistic Jewish writings.

Like the Jews in the Diaspora the small communities of Christians emerging around the Roman Empire faced the challenge of transforming from people driven by the ethical morass of the culture around them to the standards that pertained to their particular community. Thompson summarizes in his conclusion: "The Pauline ethic thus functions in a context in which members of the Christian family unite in a cohesive moral community, rejecting many of the values of their culture while living together in harmony, holding one another accountable and supporting one another" (212). Like others before him, Thompson concludes that Paul's writings do not reveal "a comprehensive code of ethics" (212). In addition, his study shows that Paul "interpreted the Old Testament through the lenses of the Christ event" (212) and that the center of Paul's ethic that intersects the teaching of the Old Testament in Lev 19:18 and Christ's sacrifice is "love within the community of faith" (212) and to "all for whom Christ died" (212).

Thompson begins the task of demonstrating his conclusions in his introduction in which he outlines the problems inherent in deriving theological coherence in Paul's moral teaching. Here he lists: 1) the inherent lack of interest in pursuing this goal by those who hold Paul's doctrine of justification to dominate Paul's ideas; 2) the absence of a controlling ethical theory in Paul's writings; 3) the failure to find much that is unique in Paul's writing when compared with only Greek-Roman and Jewish texts; 4) Paul's insistence that believers are not under law; 5) Paul's paradoxical teaching of human sinfulness paired with the potential for Christian communities to do God's will.

Thompson fulfills his task in eight chapters. Chapter one surveys the ethics of Hellenistic Judaism, how observing the law, and particularly the Holiness Code (Lev 17–26), makes those in the Jewish community distinct from their cultural neighbors. Chapter two displays Paul's teaching that focuses on Christians forming communities like families whose identity is distinct from their surrounding cultures. Chapter three identifies 1 Thessalonians as a blueprint of catechetical teaching that is confirmed in Paul's other writings to form the basis for a coherent "vision" (64) of how Christian life should be conducted. The focus is on sexual morality and love as family. Chapter four deals with Paul's vice and virtue lists and notes a couple of singularities compared to ancient Greek lists: sexual practices outside of marriage as vice and lack of interest in the four cardinal virtues in Plato (wisdom, courage, self-control, and justice). Chapter five tackles the role of Jewish law in Paul's moral instruction, concluding that Paul encouraged use of Jewish Scripture to aid in moral living, especially the Holiness Code of Leviticus 17–26. Chapter six examines the matter of controlling human passions toward bad behavior, concluding that unlike the Greeks who thought education could accomplish this or the Jews who

thought the law could do this, Paul taught that all this was a vain attempt in light of human sinfulness. Chapter seven gives attention to living by the standard of love, observing the attention the Septuagint gives to love as influencing Paul's teaching and the role of love in bringing together the varieties of people in the blossoming Christian communities. Chapter eight acknowledges the distinction between Paul's letters written up through Romans and those written after Paul's Roman imprisonment ("disputed"). It examines the latter in light of the themes from the earlier chapters. Thompson sees a healthy correspondence in most matters, but in the Pastoral Epistles observes the loss of Paul's communal emphasis and the appearance of the Greek cardinal virtues as Christian virtues, which has the effect of erasing the distinction between those in the Christian community and their neighboring cultures.

Although some might disagree with Thompson on his handling of a few particular passages in Paul, Thompson appears to make his case convincingly and thus provides a healthy advance in studies of Paul's moral instruction. Some may be bothered by the dissection of the canonical Pauline books into two distinct sections, the latter half of which are not included in his primary research. However, in this Thompson faces the reality of presenting NT research in the context of academic work. The fact is he does not argue whether the disputed texts are pseudepigraphal, only that they are distinctly later than the undisputed ones, however one deals with authorship and dating.

The volume bears at least two assets that are worth highlighting. First, Thompson always makes absolutely clear what he believes he has established in each chapter with very exact summaries, and this attribute continues into the concluding chapter. Second, Thompson includes numerous charts showing his primary work on such things as the vices and virtues list in Paul's letters (91-93) and Old Testament passages that connect to moral instruction in Romans 12–15 (121-124).

This volume should have a long life among scholars interested in Paul and would be a nice complement to a graduate course on Paul's theology. *SCJ* readers should applaud this serious contribution to Pauline studies from one of our own. Thompson is a model for those seeking to serve the church and the academy through excellence in their disciplines.

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Karen H. JOBES. ***Letters to the Church: A Survey of Hebrews and the General Epistles.*** **Grand Rapids: Zondervan, 2011. 478 pp. $44.99.**

Jobes, Gerald F. Hawthorne Professor of NT Greek and Exegesis, Wheaton College, with this volume has provided NT classroom teachers a splendid textbook to complement a survey course that covers Hebrews, James, 1 and 2 Peter, Jude, and 1, 2, and 3 John. The word splendid is appropriate because of the great care that has gone into producing it, resplendent with a wide variety of photos, paintings, drawings, historical and contemporary quotations, ancient NT manuscripts, colorful, detailed maps, helpful charts on each page that all serve to frame the well-written, knowledgeable comments of Jobes. Quotes come from folks as disparate as Hilary Clinton (223), Miraslof Volf (328), John

Elliott (334) Clement of Rome (30), Martin Luther (309), and the Oxford American College Dictionary (for apostasy; 135). Photos of NT manuscripts include such documents as 11QMelch from the Dead Sea Scrolls (104), the Greek Psalm 40 (68), an ancient portion of Hebrews (31), a portion of P72 (259), a fragment of 1 Enoch (258), and a scrap of the earliest manuscript of James (176).

Her carefully constructed thoughts display tenderness toward the primarily undergraduate audience envisaged for the volume, which typifies her experience of teaching just such students at Wheaton. Thinking of her classrooms, she even recognizes that some of the students reading this textbook, probably sitting in an evangelical, liberal arts college or university like Wheaton, will not be "believing Christians" (xv), this term covering for her both students whose personal Christian commitment is weak and those who are skeptical about Christianity. No doubt, she has such students in mind, when she says things like "As almost everyone knows from Christmas carols and TV programs, if not from the Bible itself, Jesus was born in Bethlehem" (2). Jobes also personalizes her language at times to motivate her novice readers to think about their own faith, as in her first line introducing Hebrews: "The book of Hebrews is important to *you* [emphasis mine] for three primary reasons" (24). She brings in popular icons of contemporary culture to connect to her readers, like the Beatles "Hey, Jude" to introduce Jude (236) or the idea of someone composing an open letter to America from Martin Luther King for a Martin Luther King Day celebration to understand the frame of mind of Jewish Pseudepigrapha (253). Jobes even inserts a bit of her own personal conversion testimony, involving the "Four Spiritual Laws," to help explain her initial misunderstanding of the meaning of Jesus' suffering (343).

The volume includes four chapters on Hebrews, three on James, one on Jude, three on 1 Peter, one on 2 Peter, one on 1 John, and one for 2 and 3 John together. Each chapter is structured the same: a chapter title page with four to five student goals, an opening section entitled Why This Chapter Is Important to You, a sampler of key verses, a chapter outline, the main sections of comments, a list of six to ten key terms that have been covered in the chapter, Questions for Review or Discussion based on the chapter, and a recommended bibliography of five to fifteen resources called Going Further. The recommended sources are within the past twenty years and include books, academic journal and dictionary articles, and academic supplements, Some are from mainstream scholars, most are from evangelicals, including recognizable names like I. Howard Marshall, Richard Bauckham, Ben Witherington III, Peter Davids, Joel Green, Scot McKnight, and Jobes's Wheaton colleagues, Gene Green and Gary Burge. A couple of scholars from Stone-Campbell heritage are included: David Fleer and Dave Bland (Hebrews; 55), Tom Thatcher (1 John; 435; 2 and 3 John; 450), and William Baker (James; 199). Especially pleasing was to see an article from *SCJ* 6.2 (2003) 235-255, recommended (434): Russ Dudrey, "2 John and the Public Reading of Scripture."

Jobes makes numerous insightful comments in her explanations of these NT letters. On Hebrews, she observes that Hebrews shows that "the new covenant in Christ was never God's plan B" (75) and astutely connects discussion of Sabbath rest to acknowledging God's Sovereignty along with "Jesus' invitation to rest in Matthew 11:28-30" (131). On James, she correctly in my view understands James to be wisdom literature (163; 206-211), to have been written early (173), to not be aimed at Paul or in conflict with Paul on faith and works (174, 218-219), and to represent the internalized teaching

of Jesus (198, 211-216). Jobes also introduces energy behind some refreshing material, including that James reads like a diaspora letter (165), a vocabulary study of James and the Synoptic Gospels that finds high compatibility between James and Luke (190), and a helpful chart comparing key wisdom sayings in James with Sirach, Wisdom of Solomon, and Proverbs. On 1 Peter, Jobes provides an eye-opening perspective on the touchy situation for slaves and women in Greek households regarding on publicly embracing a god for themselves, apart from the god(s) worshiped by the husband/master (292-292, 341). On 1 John, she demonstrates with unusual emphasis the undeniable, authorial relationship between 1 John and the Gospel of John (405-411) and then with the strategic relationship of 2 and 3 John to 1 John (411).

Jobes does not flinch from tackling the most difficult texts and issues in these letters. Already noted was faith and works in James. On "deliberately keep on sinning" in Heb 10:26 she explains that it "refers to professing Christians who continued to practice the [Jewish] rituals of sacrifice" (135). On the quotation of 1 Enoch in Jude 14, she concludes that "he uses this material as a summary of his denunciation of the false Christians" (257) his readers are familiar with (258) but that he does not view it as Scripture (253-258). On the "harrowing of hell" in 1 Pet 3:19, she correctly views the discovery of 1 Enoch in the 18th century as providing the needed correction of the passage's historic misinterpretation (309-316)) to the point that it was placed in the Apostles Creed (with the full text provided, 311).

Extremely tactful is the way she handles the matter of pseudepigrapha as it involves these letters. Rather surprisingly, she introduces it and deals with it at length at the very beginning of the volume, in the introduction. But then she continues to talk about it where relevant throughout. For students this is always one of the most difficult matters to explain, and if not handled well can really disturb their faith. She explains that she handles it early and with a significant amount of space because, "I judge the topic of pseudonymity to be both relevant and significant to the well-informed and thinking Christian" (9). She goes at it by first explaining the common use of an amanuensis for writing letters, and then the idea of an amanuensis continuing to write in the author's name after the author's death, commission by the author or not (7). She introduces F. C. Bauer briefly and his theories, noting his "antisupernatural presuppositions" along with the dialecticism of Hegelian philosophy. She dubs these as the driving forces that pushed the dating of the general epistles into the 2nd century and the conclusion that they are not authentic but pseudonymous, written by people claiming the name of the stated apostle (8-9). She counters the reasoning for the supposed pseudonymous writing of the epistles noting: "forgery of texts with the intent to deceive was not acceptable in the ancient world" (10) and that known apostolic forgeries were rejected by the church; to label NT letters as forgeries ultimately leads to questioning the resurrection itself (11).

This new textbook on the General Epistles and Hebrews by Jobes, then, really has no flaws worth mentioning. Her knowledge and writing skills are handsomely packaged with all the bells and whistles only a publisher like Zondervan could produce. If I was teaching an undergraduate introductory course covering these epistles, I would snap it up in a second.

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Steve MOYISE. ***The Later New Testament Writings and Scripture: The Old Testament in Acts, Hebrews, the Catholic Epistles, and Revelation.*** **Grand Rapids: Baker, 2012. 192 pp. $22.99.**

This volume is the American release of the British publication by the same name (S.P.C.K., 2012), by this prolific author and editor of several works in the field. It takes its place alongside Moyise's other surveys, *Paul and Scripture* (2009) and *Jesus and Scripture* (2010). The title was chosen to match the designation for the "later NT writings used in the IVP dictionary series. The 182 pages include endnotes, select bibliography, and indices, in addition to the 148½ pages of text. The volume features several one-paragraph statements on special topics: "Typological Interpretation," "The Enoch Literature," "Philo on Cain and Abel," etc. For a discussion of the Gospels (which are also later NT writings), the reader is referred to *Jesus and Scripture* and *The Old Testament in the New* (2001).

In five chapters Dr. Moyise surveys major theological uses of the OT in Acts, 1 Peter, 2 Peter/Jude/James, Hebrews, and Revelation. The main approach is to identify the (primarily Christian) traditional uses of a passage, and where appropriate, to point out the "innovative" uses of OT material. The chapter on Acts surveys the christological titles and emphasizes the OT quotes in the speeches (esp. Psalms and Isaiah). The section on Hebrews focuses on major sections of the book, with emphasis on Psalm 95 and Psalm 110. With Revelation, Moyise organizes the material into topics (God, Jesus, and the Spirit; Dragon, Beast, and False Prophet; Judgements (*sic*) and Disasters; Witness and Struggle; Final Salvation).

The volume appears to be aimed at conservative evangelicals, and will serve amply as a survey for undergraduates, as well as pastors and interested church members, albeit with caveats (see below). At this general level, the volume provides a helpful overview of the main passages in these later NT books, while pointing the reader to relevant interpretive questions: in Acts, are we reading the views of the author, or of the characters in the story? In the speeches of Acts are we hearing the words of the speakers (who in any case spoke Aramaic), or reconstructions by Luke? Does the "Peter" of Acts sound the same as the "Peter" of 1 Peter? How is the use of the OT in Hebrews similar to that of Philo? Did the seer John see what Daniel and Ezekiel saw, or is he using the imagery to communicate theological ideas? In the OT citations, are we reading quotes from the Septuagint, from one of the (then) available versions of the Hebrew text, or was the author himself modifying a text to fit his purposes? These and other important questions are raised in a way that will be helpful for undergraduates, pastors, and lay people.

The volume is written from a traditionalist perspective. This may be illustrated by such things as Moyise's somewhat self-conscious defense of the unknown author of Hebrews, which though probably not penned by Paul, "clearly comes from a mind every bit as sharp and knowledgeable of Jewish tradition" (110); or by his statement on the "seven spirits" and the allegedly Trinitarian greeting of Revelation 1:4-5 which Moyise takes as a reference to the Spirit of God "in all its fullness" (113, following Caird), not mentioning the fact that John regularly refers to the Spirit in the singular, and that the epistolary greeting parallels those of Paul ("from God our Father and the Lord Jesus Christ"; Michaels). In his bibliography, Moyise privileges a narrow range of evangelical scholars, along with a handful of standard commentaries. He enters into selective discus-

sions with a few different views, promising more information in the endnotes. However, the endnotes are themselves generally brief and somewhat uneven.

Moyise's approach employs a methodological pragmatism that some readers might find troubling. The author chooses to use as his pool of OT citations the list found in the UBS *The Greek New Testament* (reprinted in the volume's appendix). While this approach is understandable as a "starting point" (5), Moyise also side-steps the scholarly debate over methods and categories for the identification of allusions, opting instead to discuss only "some of the more prominent ones" (5). One might also excuse this omission, except that the books of James, 2 Peter & Jude, and (especially) Revelation force the issue, filled as they are with allusions, but containing few actual OT quotes (James, 4×; 2 Peter, 1×) or—according to the *GNT* list—no direct OT quotes at all in Jude or Revelation (of Revelation Moyise states, "John does not quote Scripture," 111). The subjectivity of this approach is illustrated by the fact that the Nestle-Aland *Novum Testamentum Graece* 27th edition indicates seven OT quotes in James, one in 2 Peter (but not the same one listed in *GNT*), one in Jude, and ten or so in Revelation, depending upon how one counts conflated passages. Clearly the two editions are using different criteria to identify quotations—precisely the problem which, in a publication dealing specifically with this issue, needs to be addressed, at least in the endnotes.

Moyise does not engage standard discussions on some of the later documents' use of an "implied Vorlage" of traditional allusions, as opposed to explicit scripture quotes (E. Earl Ellis; Peter Davids). Despite the warning that "allusions are by definition elusive" (5, 39), without clear methodological guidelines Moyise launches into his survey of (some of) the allusions in each of those books (these two chapters make up fully ⅓ of the book's text). The reader is at a loss as to how to assess the discussion. One could also cite as methodologically problematic the appeals to later rabbinic interpretation for the understanding of the NT, as well as a lack of a discussion of the genres of the different books and how that might impact their use of OT material. This is especially noticeable with Revelation, where there is no systematic attempt to locate the book within the larger (extracanonical) literary milieu of Jewish apocalyptic writing.

In the opinion of this reviewer, a weakness of the volume is its pervasive anachronistic treatment of early Christian views of Scripture. Moyise seems to assume that the NT writers all held to a (Protestant!) canon, and an evangelical idea of "inspiration of Scripture." For example, regarding Hebrews, Moyise states, ". . . (the author's) quotations are drawn from the LXX, *even when this departs significantly from the Hebrew text that has come down to us*" (110, emphasis mine). Since the NT writers vastly preferred the LXX, and since the proto-Masoretic text was but one Hebrew text-type available in NT times, it is strange to assume that the writer of Hebrews somehow knew and was concerned about the "Hebrew text which has come down to us" two millennia later.

In another example, Moyise raises the old traditionalist concern that "Jude appears to regard *1 Enoch* as inspired Scripture and draws freely from other non-canonical sources" (71-72). Although he does mention other nonbiblical material cited in the NT, with this approach to Jude Moyise perpetuates common misconceptions about ancient views of inspiration, canon, and what material may be legitimately used in citations. He appeals to Don Carson (72; 160 n. 12), whose statement only further confuses the issue. Carson declares that, although Jude "overlaps" with material found in 1 Enoch, this does not

mean that Jude "bought into" the rest of 1 Enoch. But this approach runs counter to another standard evangelical position, also invoked by Moyise, namely that the NT writers, when citing passages, were not just thinking of the quoted material, but had the entire passage/chapter/section in mind (so Karen Jobes on 1 Peter's use of LXX Psalm 33 [44]; so Moyise, on John's use of OT allusions with their context in mind [141]; etc.). It appears that this possibility is denied to Jude's use of 1 Enoch based not on first-century attitudes, but upon later categories and sensibilities. To be sure, 1 Enoch was eventually excluded from the canons of most churches, but the NT period was still precanonical. Rather than get ourselves twisted up in anachronistic assumptions, we would do well to remember that the NT writers did not hold our later views on such matters.

Perhaps these criticisms expect too much of a volume aimed at evangelical undergrads, pastors, and lay people. There is much helpful information here, and a judicious user of this volume will compensate with other resources for the perceived shortcomings.

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List of Books Reviewed in This Issue

Jerome Dean Mahaffey, *The Accidental Revolutionary: George Whitefield & the Creation of America* (James L. Gorman, Baylor University)

George C. Rable, *God's Almost Chosen Peoples: A Religious History of the American Civil War* (James L. Gorman, Baylor University)

Steven K. Green, *The Second Disestablishment: Church and State in Nineteenth Century America* (Joe Riehle, Cincinnati Christian University)

Paul F. Bradshaw, *Reconstructing Early Christian Worship* (Bruce Shields, Emmanuel School of Religion)

Ronald J. Sider, ed., *The Early Church on Killing: A Comprehensive Sourcebook on War, Abortion, and Capital Punishment* (B. Lee Blackburn, Jr., Milligan College)

Walter Brueggemann, *Journey to the Common Good* (David W. Wead, Monteagle, Tennessee)

Joel B. Green, ed., *Dictionary of Scripture and Ethics* (Robert J. Turner, Harding School of Theology)

David Brown, *Divine Humanity: Kenosis and the Construction of a Christian Theology* (Wm. Curtis Holtzen, Hope International University)

Daniel A. Rodriguez, *A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations* (Mark S. Krause, Nebraska Christian College)

Richard Bauckham, *Living with Other Creatures: Green Exegesis and Theology* (J. David Stark, Madison, Tennessee)

A. Scott Moreau, *Contextualization in World Missions: Mapping and Assessing Evangelical Models* (Garrett Matthew East, Abilene Christian University)

James S. Currie, *The Kingdom of God Is Like . . . Baseball: A Metaphor for Jesus's Kingdom Parables* (William R. Baker, Hope International University)

David A. Horner, *Mind Your Faith: A Student's Guide to Thinking and Living Well* (Les Hardin, Florida Christian College)

Stanley E. Porter and Jason C. Robinson, *Hermeneutics: An Introduction to Interpretive Theory* (James E. Sedlacek, Cincinnati Christian Schools)

David Lyle Jeffrey, ed., *The King James Bible and the World It Made* (Mark S. Krause, Nebraska Christian College)

John Goldingay, *Key Questions about Christian Faith: Old Testament Answers* (Gary Hall, Lincoln Christian Seminary)

David T. Lamb, *God Behaving Badly: Is the God of the Old Testament Angry, Sexist and Racist?* (John C. Nugent, Great Lakes Christian Collge)

John Goldingay, *Key Questions about Biblical Interpretation* (Don Sanders, Harvester Christian Church)

Peter T. Vogt, *Interpreting the Pentateuch: An Exegetical Handbook* (J. Blair Wilgus, Hope International University)

Francesca Aran Murphy, *1 Samuel* (John T. Willis, Abilene Christian University)

R. Mark Shipp, ed., *Timeless: Ancient Psalms for the Church Today.* Volume One: In the Day of Distress (Psalms 1-41) (Ken E. Read, Cincinnati Christian University)

Allen P. Ross, *A Commentary On The Psalms, Volume 1 (1-41)* (Walter D. Zorn, Lincoln Christian University)

Peter Enns, *Ecclesiastes* (Joseph Ryan Kelly, Southern Seminary)

Robert F. Hull, Jr., *The Story of the New Testament Text: Movers, Materials, Motives, Methods, and Models* (Walter D. Zorn, Lincoln Christian University)

Barclay M. Newman and Florian Voss, eds., *The UBS Greek New Testament: Reader's Edition with Textual Notes* (James E. Sedlacek, Cincinnati Christian Schools)

Daniel B. Wallace, ed., *Revisiting the Corruption of the New Testament: Manuscript, Patristic, and Apocryphal Evidence* (Robert F. Hull, Jr., Emmanuel Christian Seminary)

James A. Hewett, C. Michael Robbins, and Steven R. Johnson, *New Testament Greek: A Beginning and Intermediate Grammar.* Revised Edition with CD (Michael Halcomb, Asbury Theological Seminary)

Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis* (Michael Halcomb, Asbury Theological Seminary)

Holger Strutwolf and Klaus Wachtel, eds., *Novum Testamentum Graecum Editio Critica Maior: Parallel Pericopes: Special Volume Regarding the Synoptic Gospels* (James E. Sedlacek, Cincinnati Christian Schools)

Sean P. Kealy, *A History of the Interpretation of the Gospel of Mark: Volume II–The Twentieth Century, Books I & II* (Michael Halcomb, Asbury Theological Seminary)

Francis J. Moloney, *The Gospel of Mark: A Commentary* (Michael Halcomb, Asbury Theological Seminary)

David Lyle Jeffrey, *Luke* (Heather Gorman, Baylor University)

Craig S. Keener, *Acts: An Exegetical Commentary—Introduction and Acts 1:1–2:47* (vol. 1) (Peter H. Rice, Baylor University)

J. R. Daniel Kirk, *Jesus Have I Loved, But Paul? A Narrative Approach to the Problem of Pauline Christianity* (Carl N. Toney, Hope International University)

David Wenham, *Did St. Paul Get Jesus Right? The Gospel according to Paul* (Lori Nicholson, Hope International University)

James W. Thompson, *Moral Formation according to Paul: The Context and Coherence of Pauline Ethics* (William R. Baker, Hope International University)

Karen H. Jobes, *Letters to the Church: A Survey of Hebrews and the General Epistles* (William R. Baker, Hope International University)

Steve Moyise, *The Later New Testament Writings and Scripture: The Old Testament in Acts, Hebrews, the Catholic Epistles, and Revelation* (Thomas Scott Caulley, Kentucky Christian University)