

# Book Reviews

*The Pauline Writings: An Annotated Bibliography.* By Mark A. Seifrid and Randall K. J. Tan. IBR Bibliographies 9. Grand Rapids: Baker, 2002, 245 pp., \$24.99 paper.

To the helpful IBR series of bibliographies, two New Testament scholars of The Southern Baptist Theological Seminary in Louisville, Kentucky, have added a remarkable tool for New Testament Studies. The volume offers excellent orientation for all students of Paul, scholars and seminary students alike. While the emphasis is on Paul's writings, the volume also offers good coverage of the life and ministry of Paul.

The following subjects are included: (1) Bibliographical Tools and Surveys; (2) History of Modern Interpretation; (3) Paul's Conversion and Call; (4) History and Chronology of Paul's Mission; (5) Overviews of Paul's Life and Thought; (6) Paul and First-Century Judaism; (7) Paul and the Greco-Roman World; (8) Paul and Jesus; (9) Paul and Earliest Christianity (Paul and the Hellenists, Hymns, Creeds, and Confessions, Paul and His Opponents, Paul and James); (10) Paul's Influence on Early Christian Tradition; (11) The Letters of Paul (Literary Studies, Linguistics and Discourse Analysis, Rhetorical Criticism (with four subdivisions), Epistolography, Pseudonymity, The Pauline Corpus, Paul and the Old Testament, The Paul of the Letters and the Paul of Acts, Commentaries (divided under nine headings)); (12) Special Studies

(on individual letters, again subdivided under nine headings), Pauline Theology (Comprehensive Treatments, Narrative Framework, God, Christ, The Spirit, Salvation □ (thirteen subdivisions), Eschatology, Israel, The Church (8 subheadings, including one on Baptism), and Ethics (four subheadings)). The volume closes with a name index.

Out of the wealth and plethora of Pauline studies the authors have selected 846 contributions, be they commentaries, articles or monographs. As there is a limit due to the format of the series, the authors had to choose carefully and have presented an altogether well rounded, representative picture of current scholarship of Paul, while noting older contributions of importance that still shape the present discussion. While one could of course easily add further titles to their selection (already beyond the original limits), there are few titles one could forgo without loss. Despite resolutions to the contrary, I cannot resist the temptation to add and would like to mention (as an addition to 11.5 Pseudonymity) the helpful study of A. Baum, *Pseudepigraphie und literarische Fälschung im frühen Christentum: Mit ausgewählten Quellentexten samt deutscher Übersetzung* (WUNT II, 138; Tübingen: Mohr Siebeck, 2001; cf. my forthcoming review in *Novum Testamentum*) and the excellent survey of research by M. Theobald, *Der Römerbrief* (Erträge der Forschung 294; Darmstadt: Wissenschaftliche Buchgesellschaft, 2000).

Too late for inclusion appeared the interesting study of Bo Reicke, *Re-Examining Paul's Letters: The History of the Pauline Correspondence*, ed. D. P. Moessner, I. Reicke (London: SCM, 2001).

For each title the full bibliographical information is provided (a list of abbreviations is included, pp. 13-16) and a short summary of the content, depending on the size and importance of the contribution under discussion. The annotations are throughout concise and offer accurate summaries and occasionally assessments of the title listed. The evangelical stance of the authors is evident in that they include important conservative and evangelical contributions which are occasionally neglected or ignored by others.

There is a large amount of cross-referencing which makes the volume useful for reference beyond the various headings listed above, for good reasons: "Anyone who studies Paul will (or, at least, ought to) quickly recognise that the whole of his thoughts hangs together. If one pulls any one string of it, one finds oneself unraveling the whole. That means that especially in the theological sections of this bibliography a good deal of cross-referencing is necessary in order to get a good grasp of any particular topic" (11).

In accordance with the readership of the IBR series and recent developments in Pauline studies the authors concentrate on English contributions, though some German (e. g. P. Stuhl-macher, *Das paulinische Evangelium*,

# 648; W.-H. Ollrog, *Paulus und seine Mitarbeiter*; # 650; A. Schlatter, *Der Glaube im Neuen Testament*, # 660 or K. Haacker, "Glaube", *TRE*, # 664) are included. While several important French contributions could be added (some contributions and translations into English are listed, e.g. nos. 268, 756) from a European evangelical perspective one would like to see C. Spicq's, *Saint Paul: Les Épitres Pastorales*, 4. ed., *Études Bibliques* (Paris: J. Gabalda, 1969, 2 vols.) included in the commentaries on the Pastorals with its thorough and staunch defense of Pauline authorship (I, 157-214).

In view of its importance to the exegesis of the Corinthian correspondence, Romans, and for Paul's life and theology (unity of the one church of Jews and Gentiles, his salvation-historical thinking), and a growing recent scholarly interest, one wonders whether the Pauline collection would not have deserved a subheading under Paul and Earliest Christianity (cf. e. g. D. Georgi, *Der Armen zu gedenken: Die Geschichte der Kollekte des Paulus für Jerusalem*, 2. Aufl.; Neukirchen-Vluyn: Neukirchener, 1994 and B.- M. Kim, *Die paulinische Kollekte*, TANZ 38; Tübingen, Basel: A. Francke, 2002). Beyond its potential for ecumenical thought, the Pauline collection also has a bearing on today's Christian-Jewish dialogue.

I have used Seifrid and Tan's volume with great profit during the last term in courses on The Life and Ministry of Paul, Exegesis of Romans, New Approaches to the Exegesis of Romans, and Theology of Missions in the New Testament. In all courses it

has been very helpful and has offered my students and me much guidance and saved me a tremendous amount of work! For me the authors have achieved their goal of providing "a guide that will make the research easier and more efficient for all serious students of the Bible" (from the authors' preface).

Seifrid is known (among others; cf. nos. 58, 619, 706) for his recent contribution to and co-editorship (together with D. A. Carson and P. T. O'Brien) of *Justification and Variegated Nomism: Volume I: The Complexities of Second Temple Judaism*, WUNT II, 140 (Tübingen: Mohr Siebeck/Grand Rapids: Baker, 2001) and his excellent *Christ, Our Righteousness: Paul's Theology of Justification*, New SBT 9 (Downers Grove/Leicester: InterVarsity Press/Apollos, 2000).

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*Discipled Warriors: Growing Healthy Churches That Are Equipped for Spiritual Warfare*. By Chuck Lawless. Grand Rapids: Kregel, 2002, 224 pp., \$11.99 paper.

Evangelical theologian Carl F.H. Henry once wrote that his prayer for the next-generation church was not necessarily for more theologians or more evangelists, but for theologian-evangelists and evangelist-theologians. Chuck Lawless is an answer to Henry's prayer, as demonstrated by this helpful new volume on one of the most misunderstood ideas in contemporary evangelicalism. Lawless com-

bines theological vigor and careful biblical analysis on the topic of spiritual warfare with a practical and relevant application to every facet of the life of the local congregation.

Perhaps the most remarkable aspect of this book is how far afield it is from most current discussion—on all sides—on the question of spiritual warfare. Some readers may wonder what the book has to do with spiritual warfare at all. There are no mantras for binding ancestral demons, no prayer-walking strategies for mapping territorial spirits, and no lists of the names, rank, and serial numbers of demonic principalities and powers. And yet, Lawless also avoids the equally disturbing overreaction to popular spiritual warfare discussions. It is fashionable in some sectors of conservative evangelicalism to treat the very idea of spiritual warfare as a joke—with evangelical novels detailing angel/demon skirmishes in the skies above Anytown as exhibit A of the loss of the evangelical mind. Some of this is legitimate criticism of undue speculation and market-driven sensationalism. But a great deal of such scoffing about spiritual warfare is just unrecognized anti-supernaturalism—an unconscious genuflection at the graves of David Hume and Friedrich Schleiermacher. Lawless cuts through both the silliness and the cynicism with a balanced, biblical perspective on spiritual warfare. "Spiritual warfare isn't about naming demons," Lawless writes. "It's about so living a righteous life that our very life threatens the Enemy."

Lawless places the focal point of spiritual warfare where Scripture

does—on the life and mission of the local congregation. He therefore provides solid biblical, theological, and practical counsel on issues such as worship, spiritual gifts, preaching, and pastoral leadership. This emphasis is imperative for the contemporary church. After all, the apostle Paul speaks of the very existence of the congregation as a sign “so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places” (Eph 3:10). The New Testament notes that the demonic powers are scattered by the proclamation of the gospel (2 Cor 4:4-6; Col 1:13) and through the sanctification of the churches (Eph 6:10-18). And so, as Lawless demonstrates, spiritual warfare means evangelistic, praying, disciple-making congregations on mission toward the fulfillment of the Great Commission.

*Discipled Warriors* is a helpful resource for individuals confused about spiritual warfare. But its usefulness should not end there. Pastors can use this resource in a variety of ways—as part of Sunday school leadership or deacon training as a church-wide discipleship curriculum or as part of new member orientation, for instance. Such would serve to awaken Christians that the “ordinary” aspects of church life—witnessing, worship, preaching, hospitality, etc.—are not so “ordinary” after all. They are instead declarations of war against a rebellious cosmic order that will one day collapse before the kingship of Christ. That message can revitalize a congregation with passion for the gospel and longing for the Kingdom.

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*New Covenant Theology: Description, Definition, Defense.* By Tom Wells and Fred Zaspel. Frederick, Maryland: New Covenant Media, 2002, xiv + 324 pp., \$19.95 paper.

The relationship between the OT and the NT, the law and the gospel, the old covenant and the new is one of the most difficult problems in biblical theology. No consensus has ever been reached, and fresh proposals from the standpoint of biblical theology are welcomed. A new movement within Reformed circles has been developing for some years, and now, in this work, we have a book length description and defense of what is called “New Covenant Theology” (henceforth NCT). Two prominent exponents of NCT have contributed to this work, Tom Wells and Fred Zaspel. Both of these men serve as pastors and have written various other studies over the years. One of the virtues of this work is that is written with a friendly and irenic spirit, even in the two chapters where they respond to a recent book by Richard Barcellos that critiques NCT.

What is NCT? NCT argues that the scriptures should be interpreted in light of their eschatological fulfillment in Jesus Christ. Whether we are speaking of OT sacrifices, the Passover, the temple, or the Mosaic law, all of these OT practices and institutions must be understood in light of the newness that has dawned with Jesus the Christ. At first glance such a hermeneutical principle may seem to be uncontroversial, but NCT seems to occupy a

place between dispensationalism and covenant theology. Covenant theology emphasizes the continuity between the OT and the NT, and typically argues that the moral law is normative for today. For most exponents of covenant theology the Sabbath command is still in force, though the injunction to rest is transferred to the Lord’s Day. Dispensationalism, even with the changes that have been inaugurated with progressive dispensationalism, stresses the discontinuity between the old covenant and the new, even though most dispensationalists believe that the OT prophecies will be fulfilled literally in the future.

The hermeneutical principle of NCT leads them in a different direction. Wells and Zaspel emphasize that the Mosaic Covenant has come to an end with the coming of Jesus Christ. Dividing the Mosaic law into the three categories of civil, ceremonial, and moral, and seeing the latter as still binding is unpersuasive. The Sinai Covenant has been set aside now that Christ has come. Indeed, the Mosaic Covenant points to Christ and is fulfilled in Christ. They do not conclude from this that believers are no longer under moral norms. Rather, believers are subject to the law of Christ, and the law of Christ is discerned from the NT. Wells and Zaspel maintain that many of the moral norms of the OT (nine of the ten commandments of the Decalogue) continue to be normative. They are normative, however, because they are part of Christ’s law, not because they hail from the Mosaic law. The Sabbath, on the other hand, is no longer binding upon believers. The

Sabbath points to the eschatological rest believers have in Christ, and there is no need for believers to observe it today, for it was the sign of the Mosaic Covenant that is no longer in force.

The difference between NCT and Covenant Theology is quite clear since the latter sees the Sabbath as normative for today. Wells and Zaspel concentrate particularly on the role of the Mosaic Law, and in this sense they are closer to Dispensationalism. Still, the hermeneutical principle, if applied consistently, would likely lead to different eschatological conclusions from what we see in Dispensationalism. Indeed, the hermeneutical principle of interpreting the OT in light of the NT is typical of the eschatology of most who espouse Covenant Theology. Hence, it may be the case that advocates of NCT will truly occupy a place between Dispensationalism and Covenant Theology.

Wells and Zaspel focus on Matt 5:17-20 in four of their chapters and on the Sabbath in two others. Their interest is clearly in a proper understanding of the law and its relevance for Christians today. They rightly argue that Matt 5:17-20 teaches that the law reaches its eschatological fulfillment in Christ and points to Christ. They are also correct in saying that Matt 5:17-20 points to discontinuity between the OT law and the NT law. If Matt 5:17-20 teaches absolute continuity, then it would follow that believers should practice circumcision and observe food laws. But Matthew clearly implies that food laws are no longer in force in Matt 15:1-20. On the other hand, I am less convinced with their contention that Matt 5:21-48

actually teaches that the law of Christ is superior to and brings to an end the specific Mosaic statutes addressed in these verses. The text is extremely difficult, but I am still more persuaded by the view that Jesus rightly interprets misunderstandings of the OT law. For example, the taking of oaths is not absolutely prohibited by Jesus despite his words in Matt 5:33-37. We see from Matt 23:16-22 that some abused oath-taking through casuistry. An absolute prohibition of oaths is also unlikely since Paul took oaths (cf. Rom 1:9; 2 Cor 1:23), and even God swore by himself (Heb 6:13-17). Even more important, Wells and Zaspel should clarify that NCT does not stand or fall on this issue in any case. Both truths may be explicated in Jesus' ministry, i.e., he rightly interprets the law and he teaches that the law finds its fulfillment in Christ. Perhaps many could agree that the content of the law of Christ is clarified through Jesus' exposition of the law in Matt 5:17-20.

Surely Matt 5:17-20 is important in determining one's view of the law. Still, the authors provide little discussion of the Mosaic Covenant in its OT context. They discuss the OT law frequently and particularly the Decalogue, and yet the covenantal context in which the OT law is placed receives little attention. They emphasize that the law cannot justify, but we are not given much help in understanding the role of the Mosaic Covenant as a whole. One of the key issues for NCT in the future is to explicate more fully in what sense the Mosaic Covenant is gracious and in what sense it leads to death and is to be distinguished from the covenant with

Abraham.

The authors may also underestimate the meaning of the commands in the Decalogue. The prohibition in the tenth commandment against coveting may suggest that each one of the commandments, even in their original context, should not be limited merely to external actions. Even though Job did not receive the Torah, his words in Job 31:1 seem to confirm this view in the injunction against adultery: "I have made a covenant with my eyes; how then could I gaze at a virgin?" In some instances it seems that Wells and Zaspel strain to emphasize the discontinuity between the OT law and the law of Christ in order to emphasize the newness of what has come in Christ. But their basic thesis can still stand even if the OT commands are not merely external commands. They rightly say that moral norms for believers are summed up in Christ's law, that Christ's law includes many moral norms from the OT, and that the Mosaic Covenant has been both abolished and fulfilled with the coming of Christ.

Tom Wells has an intriguing chapter on creeds near the end of the book. He worries that creeds may hinder us from engaging in biblical theology, preventing us from seeing new truths in God's word. At the same time, he acknowledges that creeds play an important role in codifying the essentials of the faith. He rightly suggests that some matters in our creeds are non-negotiables, while others are less important. This is an important word for Southern Baptists after the doctrinal conflicts of the last few years. The essentials of the faith must not be sur-

rendered. And yet there must be some freedom to analyze creedal statements in the light of scripture. Otherwise, the notion that scripture is our ultimate norm becomes useless in practice. Our seminaries must never deviate from orthodoxy, but neither should we allow our categories to become so hardened and rigid that any questioning of confessional statements is excluded. Otherwise, we are saying that we have already arrived at a perfect expression of the truth—something rather hard to believe! In conclusion, Wells and Zaspel have examined the relationship between the Mosaic law and the law of Christ from the standpoint of biblical theology. In my mind their solution is basically correct, but we can all be sharpened by further discussion and study.

Thomas R. Schreiner

*The Trustworthiness of God: Perspectives on the Nature of Scripture.* Edited by Paul Helm and Carl R. Trueman. Grand Rapids: Eerdmans, 2002, 303 pp., \$28.00 paper.

Few theological books are of such quality that they deserve to be read by every person in the theological disciplines, but *The Trustworthiness of God* is just such a “must read” book. Edited by Paul Helm, Professor of theology and philosophy at Regent College, and Carl Trueman, Associate Professor of church history and historical theology at Westminster Theological Seminary, the book consists of sixteen essays written by an international cast of contributors. In

an attempt to overcome the fragmentation that sometimes characterizes theological projects, the editors intentionally chose contributors from both biblical studies and theological/philosophical studies in order to produce a broader, more synoptic approach to the crucial and foundational issue of the trustworthiness of God. The editors and most of the contributors come from the Reformed tradition.

There are too many articles to describe adequately in this review, but each article carries its own weight. This reviewer found a number of the biblical studies articles to be particularly helpful. These are not simplistic defenses of God’s trustworthiness, but thoughtful essays which incorporate the best of contemporary hermeneutics in defense of the truth of Scripture. The contributors not only construct interesting defenses of the trustworthiness of God’s Word, but these specialists also provide a useful survey of current-day hermeneutical discussions within various genres of Scripture.

Among the Old Testament contributors, Gordon McConville of the University of Gloucestershire in “Divine Speech and the Book of Jeremiah” utilizes speech-act theory to construct a defense of the connection between both the book of Jeremiah and the speech of the prophet, and the speech of the prophet with the speech of God. He argues, *contra* many contemporary interpreters, that the book of Jeremiah is a reliable reflection of not only the prophet’s speech, but of God’s words.

Craig G. Bartholomew, also on the

faculty of the University of Gloucestershire, contributes a wonderful essay entitled, “A God for Life, and Not Just for Christmas! The Revelation of God and Old Testament Wisdom Literature.” Bartholomew provides hermeneutical clues to help resolve challenges to the veracity of wisdom literature (especially Proverbs and Ecclesiastes). He proposes the use of a broader “character-consequence nexus” rather than the narrow “act-consequence structure” which is often utilized to attempt to falsify a proverb. The truthfulness of the proverbs is to be measured in reference to life-long character, not merely individual actions. Bartholomew proposes the wise use of “contradictory juxtaposition” in interpreting Ecclesiastes, in which joyful “*carpe diem*” passages are often juxtaposed with *hebel* (“vanity”) sayings. These juxtapositions of opposites are intentionally enigmatic and call upon the reader to trust God in the absence of clear understanding. Bartholomew also argues that wisdom literature is grounded in the doctrine of creation, and thus should be given a holistic reading rather than an individualistic or privatized interpretation.

P. J. Williams of Tyndale House in Cambridge attempts to square the trustworthiness of God with the incident in 1 Kings 22 in which the prophet Micaiah first communicates a false message to the king of Israel, and then God sends a “lying spirit” upon the prophet to deceive the king. Williams outlines various possible interpretive approaches while affirming that in the end, against all odds, the events come to pass precisely as

God had said they would, and the truthfulness of His Word is vindicated.

Among the New Testament contributors, Donald Macleod of Free Church of Scotland College provides a thorough summary of Jesus' use of Old Testament passages in "Jesus and Scripture." Drake Williams, a minister in the Central Schwenkfelder Church and an adjunct faculty member at Biblical Theological Seminary, contributes an interesting article that utilizes a careful exegesis of Romans 3:1-4, 9:6-29, and chapter 11 to link the faithfulness of God to Israel with the trustworthiness of God's Word in the Old Testament Scripture. David Instone-Brewer, also of Tyndale House in Cambridge, contributes a marvelous article on "Paul's Literal Interpretation of 'Do Not Muzzle the Ox.'" Instone-Brewer argues that Paul's words should be understood literally (not allegorically) because the apostle is utilizing the rabbinical hermeneutical technique of *qal wahomer*, in which "ox" is understood as a shorthand for all animal and human servants. If an ox earns its reward through physical labor, how much more should God's servants deserve adequate compensation for their spiritual labor?

In the theological and historical studies section, Gerald Bray's article on "The Church Fathers and Their Use of Scripture" provides a number of illustrations of the confidence that the church fathers had in Scripture. Carl Trueman's article emphasizes that the Protestant tradition is ectypal, not archetypal theology, and thus relies on Scripture as a consequence of a high degree of confidence in God's trustworthiness to keep His promises.

Timothy Ward, curate of Crowborough in East Sussex, England, constructs an interesting argument in "The Diversity and Sufficiency of Scripture." Addressing the post-modern themes of polyphony and intertextuality, Ward proposes that the various diverse genres of Scripture be interpreted via "traditional intertextuality" (comparing various canonical scriptural accounts) and "canonically limited polyphony" (theological affirmations from Scripture are diverse, but neither monotonous nor cacophonous). In perhaps the best-argued article in the book, Sebastian Rehnman of Johannlund Theological Seminary in Sweden defends a realist conception of revelation.

The book concludes with two interesting responses for which the editors unfortunately give no specific explanation for their inclusion. Colin Gunton of King's College in London challenges Paul Helm's assertion of divine immutability, offering instead a Trinitarian theology that affirms God's constancy and calls upon the church to model the trustworthiness and faithfulness of God. Francis Watson of the University of Aberdeen contributes a concluding "Evangelical Response" which affirms that the trustworthiness of God affirmed in Scripture is seen most clearly through the gospel and Jesus Christ.

This gloriously diverse book affords insights from a number of perspectives on the trustworthiness of God. It is not easy reading, but the diligent reader will discover many gems in this delightful and thought-provoking volume.

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*A Dictionary of Samaritan Aramaic.* By Abraham Tal. Handbook of Oriental Studies. Part 1 Ancient Near East, 50. Leiden: Brill, 2000, vol. 1: xlii + 446 pp., vol. 2: xlv + 524 pp., \$276.00.

The author, Emeritus Professor at Tel-Aviv University and presently editor of the *Historical Dictionary of the Hebrew Language* (The Academy of The Hebrew Language), is a recognized expert in Samaritan Aramaic. He has published a critical edition of its major text, *Samaritan Targum of the Pentateuch* (Tel-Aviv, 1980-83) and written extensively on Samaritan Aramaic and Hebrew as well as on Samaritan studies in general.

Samaritan Aramaic was the spoken and literary language of the Samaritan community in Palestine from approximately the second to the twelfth century AD when it succumbed to the influence of Arabic (following the rise of Islam) as well as to Medieval Hebrew. Although study of Samaritan Aramaic began in the western world in the seventeenth century, a reliable dictionary could not be produced until the present time because only in the last decades have reliable critical editions of original texts in this dialect been produced.

The sources for *A Dictionary of Samaritan Aramaic* (DSA) cover three periods: (1) an early period up to the fourth century represented by the family of MS J of the Samaritan Targum (ST), (2) a main period from the fourth to tenth centuries repre-

sented by the family of MS A of ST, a chronicle called *Asāṭīr*, liturgical poems, and a collection of Samaritan midrashim called *Tibāt Mārqa*, (3) a late period from the tenth century onward represented by a chronicle called *Tulida*, which has many words absorbed from Arabic and Hebrew.

DSA is arranged by roots, like *A Hebrew and English Lexicon of the Old Testament* by F. Brown, S. R. Driver, and C. A. Briggs. Since guessing the verbal root of a noun or adjective is difficult for the dictionary user and indeed scholarly guesswork by the lexicographer for many words, Tal provides at the beginning an index of eighteen pages, three columns each, to aid in finding words according to their roots. While this arrangement follows the practice of early Arabic dictionaries, most lexicographers of Semitic languages have abandoned this practice in the last century and employed a strictly alphabetical approach. In any case, the arrangement of DSA entails a hybrid approach since loanwords must be listed alphabetically.

DSA is ostensibly bilingual giving equivalents and translations of texts in Modern Hebrew and English. The constant shift between right-to-left and left-to-right modes of writing is difficult to follow at times. The bilingualism, however, is deceptive because often only the first illustrative text is translated into English and the rest are given only in Modern Hebrew. Thus DSA will be difficult for English readers to use.

The entries for verbs which are more prolifically used are divided into separate sections according to stems

and extant grammatical forms. This approach, however, is abandoned when few instances are found.

Michael Sokoloff, also an expert in Aramaic and author of *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period* (1990, 2002) and *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods* (2002), has published a major review article of DSA in *Aramaic Studies* 1 (2003): 67-101. In addition to the issues already raised, he notes that Tal rarely gives lexical parallels for derived words, and cites comparative material from the texts themselves, thus depriving the reader of gaining information on the range of usage listed by other related lexicons. Also, apart from ST, the texts are cited by manuscript folio number rather than by page number in readily available editions. This does not help the average user. The citing of secondary literature is one sided and focuses on Tal's own articles. Approximately 32 pages of Sokoloff's article consist of a list of corrections of errors, mostly due to poor copy-editing. This reviewer noted an atrocious number of errors in the English Introduction.

In spite of the drawbacks one cannot but express profound gratitude for a long labor of love giving us the first complete dictionary of Samaritan Aramaic. Had the dictionary been properly reviewed before publication both by other scholars as well as by copy-editors, most of the problems could have been easily eliminated.

Peter J. Gentry

*Biblical Theology: Retrospect & Prospect*. Edited by Scott J. Hafemann. Downers Grove/Leicester: InterVarsity/Apollos, 2002, 300 pp., \$25.00 paper.

The death of biblical theology has been proclaimed more than once in the last generation, and yet the discipline continues to live on. This work represents the essays delivered at the Wheaton Theology Conference of 2000. As with other multi-author works we are not treated to a uni-dimensional program for biblical theology, but a number of different proposals for the discipline.

The book begins with an essay by the editor, Scott Hafemann, which reflects the title of the book. He provides the landscape for the direction of the remainder of the book. The book is split into four different sections: 1) The OT as the foundation for biblical theology; 2) the witness of the NT as the culmination of biblical theology; 3) the unity of the Bible as the challenge of biblical theology; and 4) the prospect of biblical theology. The four sections will provide the outline for this review.

The first section investigates the OT as the foundation of biblical theology. The authors in this part of the book give brief descriptions of the task of OT theology or illustrate how it should be carried out. John Sailhamer maintains that OT theology should focus on the final form of the text as we have it in the Hebrew Bible. Brian Toews argues that Genesis 1-4 introduces the OT as a whole and is programmatic for the rest of OT theology. He relates the law, the prophets, and the writings to the inaugural chapters

in Genesis, highlighting the themes of God, his word, humankind, and the earth. William Dumbrell suggests that Genesis 2:1-17 foreshadows the new creation. The Sabbath points to eschatological rest, and the garden anticipates God's sanctuary, which is ultimately fulfilled in the new Jerusalem of Revelation 21-22. Adam is God's priest-king in the garden, enjoined with the task to extend God's rule over the entire world. Dumbrell's emphasis on the new creation anticipates Greg Beale's essay in the NT section, though I am skeptical of Dumbrell's suggestion that humans fell but nature is left untouched. A canonical reading, that includes Rom 8:18ff, militates against such a conclusion.

One of the most fascinating essays is Stephen Dempster's proposal regarding the relationship between geography and genealogy and dominion and dynasty. Dempster thinks the order of the Hebrew Tanak provides the structure for doing OT theology. Dempster helps us in particular to perceive the importance of David for OT theology. Furthermore, he rightly discerns thematic connections between various books in the OT. Are Sailhamer and Dempster suggesting that the Tanak represents *the* order for doing OT theology or *an* order? The former hypothesis is too dogmatic and would suggest that the early church with its canonical order could not do OT theology at the same level. We should expect, on the other hand, to discern illuminating connections in the structure of the Tanak since OT theology can be studied profitably from a number of mutually enriching

perspectives.

Richard Schultz surveys a number of different proposals for doing OT theology by focusing on their work in Genesis, including the work of Ronald Clements, Brevard Childs, Frank-Lothar Hossfeld, William Dumbrell, John Sailhamer, Paul House, Rolf Rendtdorff, Bruce Birch, et al. Despite the common methodology shared by many practitioners, Schultz argues that in too many cases the actual shape and structure of Genesis is ignored. Canonical theology should be wedded to the literary features of the text.

Gerald Wilson examines the Psalms, directing our attention to the order of the collection and to the order and diversity of the Psalms. The messianic configuration of the Psalms is particularly explored. Jay Wells articulates the "figural" character of the biblical text which he thinks is central to displaying canonical unity. He distinguishes his view from a typological approach, but the definition he applies to figural representation could also be assigned to typology.

Part two of the book presents the witness of the NT as the culmination of biblical theology. James Scott focuses on the restoration of Israel as the basis for biblical theology. Scott represents an approach to biblical theology that is represented today in the scholarship of N. T. Wright. Andreas Köstenberger usefully traces the unity and diversity of the NT, arguing for unity in diversity. He disavows a single center, maintaining that it is "more promising to search for a plurality of integrative NT motifs" (154). The essay concludes by focusing on God, Christ, and the gospel.

Greg Beale charts a course for NT theology under the rubric "new creation," which functions under the umbrella of the "already but not yet." Beale makes a good case for the importance of the new creation theme, but it is doubtful that this theme captures the center of NT theology. Peter Stuhlmacher writes a partially autobiographical essay on biblical theology, reflecting on his writing and teaching for many years. Stuhlmacher insists that the central message of the gospel can be discerned through historical criticism and established on an exegetical basis.

The third segment of the book tackles the issue of the unity of the Bible. Christopher Seitz's essay indicates that the conference was not one in which all agreed. He disagrees strongly with Hartmut Gese and Peter Stuhlmacher that the canon of Scripture was still open in the first century A.D., insisting that it was closed before the coming of Christ. Nicholas Perrin sets forth a dialogic conception of the unity of the testaments by applying Hans Robert Jauss's literary theory to the task of biblical theology. Stephen Fowl repristinates Irenaeus's rule of faith and rejects the historicism of Wrede and Räisänen in doing biblical theology. Daniel Fuller challenges progressive dispensationalism and covenant theology to examine the law-gospel from the standpoint of biblical theology instead of preconceived theological dogmas. Ted Dorman compares and contrasts the programs for biblical theology advocated by Oscar Cullmann and Francis Watson. Dorman, like Fuller and apparently contra to Fowl, sides with

Cullmann, maintaining that we must explore matters like gospel and law and justification and sanctification from the standpoint of biblical theology.

The book closes with part four which articulates the prospect for biblical theology. Paul House sketches in a program and approach for doing canonical biblical theology. House believes that each book should be investigated individually in pursuing biblical theology. Though such an approach is useful in delineating the distinctive themes of each writer, I am hesitant to endorse this as *the* method for doing biblical theology. No one method can capture the breadth and depth of the canon. Biblical theology can also be prosecuted usefully with a thematic or historical approach, and thereby some connections will be evident that are not as clear in a book-by-book approach. It must be acknowledged that no single approach can elucidate the whole of biblical theology. Finally, Graeme Goldsworthy insists that biblical theology should be the heartbeat of Christian ministry and Christian education. Biblical theology should not be relegated to the academy, but should inform and inspire the church.

The authors in this volume do not speak with one voice on every matter. Scholars differ on the matter of a center, and on the status of the OT canon. And yet the authors think there is such a thing as biblical theology, that the theology of the whole Bible is unified, and that this unity is to be discovered by studying and explicating the biblical text. It is gratifying to see that the need for biblical theology is still

acknowledged today.

Thomas R. Schreiner

*Recovering Mother Kirk: The Case for Liturgy in the Reformed Tradition.* By D.G. Hart. Grand Rapids: Baker, 2003, 263 pp., \$24.99 paper.

The evangelical marketplace is probably not going to be set aflame by a volume advocating a “high-church Presbyterianism.” That is precisely Hart’s point, however. With this book, he seeks to address first his own denominational kinsmen, calling them to find their identity not just in doctrinal formulations, cultural transformation, or personal piety, but in the structure and worship of the church. In many respects, a Baptist evangelical reading this volume is eavesdropping on an ongoing conversation among our Presbyterian brothers and sisters. It is, however, an important conversation—especially given the bankruptcy of evangelical ecclesiology in most sectors of conservative Protestantism.

Hart’s latest contribution has several significant strengths. He rightly magnifies the centrality of the church in the purposes of God in salvation, pointing to the historic designation of the church as the “mother” of believers. He also helpfully highlights the significance of worship, not just as a means of sanctification for the individual believer, but as the approach of the community before the heavenly Mount Zion (Heb 12:18-29). Hart rightly notes that it is the lack of gravity found in our worship that leads many evangelicals to seek biblical

worship in all the wrong places—the roads to Canterbury, Constantinople, or Rome. Hart’s analysis of contemporary evangelicalism is enriched with a keen eye for contemporary movements, and a rich historical imagination. Hart is thus able, for example, to draw on Gresham Machen’s role in the Fundamentalist-Modernist Controversy of the 1920s to inform his analysis of the current Evangelicals and Catholics Together phenomenon.

Despite these strengths, the volume has several problematic features. A key weakness of this volume is the thinness of Hart’s biblical argument, if indeed one can say that there is a biblical argument to be found in these pages. The Scripture index includes less than 30 biblical references. Most of these are fleeting afterthoughts that barely touch on the biblical material. Instead, Hart cites the Westminster Confession of Faith—chapter and verse—as a proof-text throughout the work. Doubtless Hart was intending to speak to his fellow Presbyterians, who already hold to a Reformed confessional understanding of Scripture. Even so, Hart’s vision of a biblically-reformed church falls flat with such anemic attention to Scripture itself. This is especially true when there is such a massive amount of biblical material weighing in on the subject at hand—from, among many other things, the Old Testament foundations of the covenant community to the Pauline references to the church as mystery and as the Body of the Messiah to the Hebrews passages on apostasy and worship. Instead, Hart argues for such things as the reading

of formal prayers by the ordained clergy without any serious interaction with how such fits with the biblical revelation on the priesthood of believers (1 Cor 12:1; 1 Pet 2:9). Even when Hart is right—on the issue of the ordination of women to the pastorate, for example—he relies on church authority in matters of ordination rather than on the relevant biblical data on the issue of male/female roles in the church.

As a result of this lack of biblical argumentation, Hart presents a model of the church without much interaction with the hermeneutical issues that might challenge his ecclesiological vision. Hart wants to move the ecclesiological assumptions of covenant theology to their logical conclusions. Thus, he dismisses as “revivalism” the conversionism of most of American evangelicalism. For Hart, the church marks out her members by visible signs of a visible community—baptism, the Lord’s Supper, covenantal worship—rather than through the kinds of invisible experiential signs he sees so valued in “revivalism” and “pietism.” And yet, is this not precisely the point of the new covenant? The people of God are marked out not through external markings such as circumcision but through the experience of circumcision of the heart, sharing the knowledge of God in Christ and the anointing of His Spirit (Gal 6:15-16; Phil 3:3; 1 John 2:20). Hart here simply assumes an OT model of the covenant community.

Hart likewise assumes a model of the Great Commission that logically fits his ecclesiological assumptions—

one that does not so easily fit the NT. In so doing, he sounds like a caricature of distorted Reformed theology. He critiques the church growth movement for the abuses that would make the church an issue of “brand loyalty.” But he then goes on to criticize the very desire to see the lost come to know Christ. It “might be wrong for Christians to lust after a new car, it may also be unhealthy to long for bigger churches,” Hart writes. “In both cases, God is sovereign, and it is the Christian’s duty to accept the limits.” Thus he proposes that Presbyterian churches replace “church growth” with “elect reach.” It is hard to think of any sentiment more foreign to the missionary impulse of the NT than this. Jesus and His apostles long not only for bare proclamation—but for a great harvest of redeemed humanity and the growth of His church. Is Jesus “lusting” as one lusts for a new car when He weeps over Jerusalem, longing that they might be saved? Is the apostle Paul guilty of an “unhealthy balance” when he agonizes for the salvation of multitudes of his countrymen (Rom 9:1-5; 10:1)?

Hart’s understanding of the Great Commission is limited largely to basic human reproduction, as the church christens the covenant children born into her. As such, he holds that the model for the Christian life is that of Isaac rather than that of Paul. The child of the covenant should gradually awaken to his or her covenant responsibilities. And yet, the apostle Paul does indeed seem to see himself as the prototype of the Christian life, even when writing of the gospel to a young man who had grown up in the

nurture of the faith (1 Tim 1:15-16). Much is at stake in this discussion beyond simply the timing and manner of baptism, although that is important. At stake is the way in which the church views its children—as covenantal Christians to be nurtured or as unregenerate sinners to be both nurtured and evangelized.

Hart’s ecclesiological proposal also suffers from his enduring commitment to a “spirituality of the church” model, which he derives from the thought of Machen and nineteenth-century southern Presbyterians such as R. L. Dabney and applies to a call for withdrawal from contemporary “culture wars” engagement over social and cultural issues. Southern Baptists should be well familiar with this understanding of the mission of the church, since it is the grid through which our forebears argued against churches speaking out against human slavery. Hart remarks that this isolation is “extremely attractive” in an era when evangelical Christianity is sometimes confused with whatever happens to be articulated in the Republican Party platform. Hart’s infatuation with the “spirituality” doctrine, however, glosses over its internal inconsistencies. As historian Paul Harvey has demonstrated, the “spirituality” claim of the nineteenth century was far less “apolitical” than it appeared, since a refusal to address “political” issues was itself a political act, propping up the status quo of a slaveholding society. But, more important than whether the “spirituality of the church” is attractive or consistent is the question of whether it is *true*. Hart does not interact with the

exegetical and theological claims of what he dismisses as “world-and-life-view theologians.” A growing cadre of scholars—many from within Hart’s own tradition—have made a compelling biblical case that the church in the NT is seen as an approximation of the eschatological Kingdom—and thus is compelled to speak to every aspect of life. These biblical arguments are ignored.

Despite its problems, *Recovering Mother Kirk* is in many ways a step in the right direction. In an earlier era, competing ecclesiological books proliferated precisely because the churches actually took the doctrine of the Body of Christ seriously. Evangelical theology desperately needs to recover a conversation on the doctrine of the church. Despite its problems, or perhaps because of them, *Recovering Mother Kirk* may play a role in initiating such a conversation.

Russell D. Moore

*Counted Righteous In Christ*. By John Piper. Wheaton: Crossway, 2002, 125 pp., \$12.99 paper.

This book is a spirited theological and biblical defense of the classic affirmation of the imputed righteousness of Jesus Christ to believers. It is my judgment that John Piper makes the argument and makes it well, responding primarily to the challenge to this doctrine set forth by Robert Gundry, who claims, with others, that “the doctrine that Christ’s righteousness is imputed to believing sinners needs to be abandoned” (p. 44). Piper argues for the doctrine’s

biblical basis, theological integrity and pastoral encouragement. Our righteousness is not found in our own faith, but in Christ to whom we come in faith. Here a great transaction takes place with Christ taking on our sin and, in return, granting to us by virtue of our union with Him an alien righteousness not our own. This is an important defense of an historic doctrine which is now being questioned, even within evangelical circles. With joy I commend its wide and careful consideration. New perspectives are not always better perspectives. This is certainly true in this instance.

Daniel L. Akin

*The New International Dictionary of Pentecostal and Charismatic Movements*. Edited by Stanley M. Burgess and Eduard M. Van Der Maas. Grand Rapids: Zondervan, 2002, xxxii + 1278 pp., \$49.99.

When the first edition of this important work came out in 1988, it was apparent both that it was an indispensable reference tool and at the same time a limited one. It was important because there was nothing like it available and because the work was so well done. Some of the finest scholars in the Pentecostal/Charismatic tradition had contributed articles on a host of issues, persons, events, and groups relevant to the theme of the dictionary. I bought a copy and used it frequently in my research into matters Pentecostal. But the work was limited both in its chronological and geographical scope. It pretty much started with issues in

1901 and it was limited to Western movements, for the most part. Pentecostal historiography in the last couple of decades has made it clear that there were “Pentecostals” before Topeka and before Azusa Street. In addition, the greatest growth of the movement has been outside the West. So, this new edition takes cognizance of those matters and the result is a much larger and certainly a much more valuable resource.

In addition, many articles have been updated and rewritten. The new article on the “Charismatic Movement” by Peter Hocken is a very fine treatment. The article on exorcism by Charles Kraft, while it raises some eyebrows, is an important statement. The article on Baptist Pentecostals and Charismatics is a nice summary, though it leaves the impression that Pat Robertson is no longer a Baptist, having embraced Charismatic renewal. This is not the case.

Anyone interested in Pentecostal/Charismatic renewal will want to obtain this volume. If nothing else, it provides the researcher with quick references to the increasingly complex world of Pentecostal/Charismatic renewal. I highly recommend it.

Chad Owen Brand

*Shades of Sheol: Death and Afterlife in the Old Testament*. By Philip S. Johnston. Downers Grove: InterVarsity Press, 2002, 288 pp., \$20.00 paper.

What appears to be at the outset a simple treatise on hell is in fact a comprehensive linguistic, exegetical, and historical analysis of the concept of

afterlife in the Old Testament. This book is a popular version of Philip Johnston's dissertation and scholarly research on the topic. Most scholarly treatises on the concept of the afterlife tend to approach the topic from an "History of Israelite Religion" approach and treat the text as later documents that interject the theology of Yahwism during the time of Hezekiah and Josiah. These studies tend to highlight select texts (e.g. teraphim in the homes of Laban and David, Saul and the Endor witch) to define normative Israelite belief regarding the afterlife as similar to the larger Ancient Near Eastern World. Other studies have analyzed the archaeological data on burial customs of the Iron Age. These studies have also concluded that Israel's early religious beliefs were similar to those throughout the Ancient Near East. Johnston's work is inductive and provides a detailed synthesis of all the biblical, textual (ANE), and cultural data and arrives at a more nuanced description of the concept of Sheol in the Old Testament. The book is systematic in its approach—discussing each text and its context.

The book is divided into four parts each with two or three chapters dealing with a specific topic of the study. The first part discusses death in general, focusing on its use in the biblical text and burial and mourning practices associated with death. The author presents the many euphemisms used in the text for death and the variety of practices. Johnston interprets the phrases "gathered to his people" and "slept with his fathers" as indicating

joining one's ancestors in the afterlife or as formulaic phrases used for national leaders and not representative of Bronze and Iron Age secondary burials as is commonly postulated in the scholarly literature.

The second part discusses the Underworld—terms used to refer to the underworld (Chapter Three), the Psalmists use of the term (Chapter Four), and descriptive terms of the underworld (Chapter Five). Johnston demonstrates that *Sheol* was the most common term (other terms are *the pit* and *destruction*), but concludes that *Sheol* was used as "an infrequent theme and an unwelcome fate" (p. 85). In this section Johnston examines the use of "earth" and "water" with the underworld. He illustrates that these are metaphors, and the Hebrew writers do not have an elaborate or defined description of the underworld as found in other contemporary cultures.

The third part contains three chapters dealing with the Dead. Chapter Six discusses names of the dead (e.g. Rephaim, "gods"), Chapter Seven discusses necromancy in the Hebrew Bible, and Chapter Eight addresses whether Israel had an ancestor cult. It is in this third part of the study that Johnston rejects current scholarly opinion that Israel adopted practices of communicating with the dead or had an elaborate system of the underworld. While there is the use of terms borrowed from other Semitic languages (particularly Ugaritic) and examples of necromancy—these are exceptions to the general practice and should be viewed as anomalies within the wider Israelite culture rather than

the norm.

The last part of the study contains two chapters entitled: Communion Beyond Death (Chapter Nine) and Resurrection from the Dead (Chapter Ten). Johnston examines pertinent texts. He notes that interpretation has veered between reading later Jewish and Christian eschatology of later periods back into the texts or denying that there was any post-mortem individual hope until the Maccabean period (p. 18). Johnston concludes that there are a few texts that hint at some form of continued communion with God, but there are only two that refer to a future individual resurrection.

Philip Johnston has presented his case thoroughly and persuasively. One glaring omission is that Johnston does not interact with the many treatments of Israelite Religion, archaeology, and cult practices associated with the dead. Granted, a monograph whose goal is to present scholarly research to non-specialists should not rehash the various scholarly views; but these should be addressed and summarized in the introduction, especially since Johnston's conclusions are in opposition to the prevalent scholarly opinion. Nevertheless, in light of Johnston's study, scholars will have to reevaluate current theories and models of the concept of afterlife in the Old Testament. His work will also serve as the reference for the development of theology and exegesis of the biblical text. This book's premise and accessibility to non-specialists should place it on the reading lists of Old Testament, Systematic Theology, and Hermeneutics courses. It should be included in the

library of any person who teaches or studies the biblical text.

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