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BOOK REVIEWS

Has Archaeology Buried the Bible? By William G. Dever. Grand Rapids: Eerdmans, 2020, 158 pp., $25.99.

I read this new book by one of the world's foremost archaeologists with great anticipation, hoping to learn more about the archaeology of the Bible. However, it is not primarily a book on archaeology nor is it a book on the Bible, but a mixture of both. It claims to verify or nullify (mostly the latter) the stories of the OT by using archaeological finds.

Dever follows a chronological pattern. After a preface, the first chapter offers an overview of how archaeology of the Holy Land has developed through the years, showing how some have used archaeological finds to support the biblical accounts while others deny the possibility of doing so.

The following chapters summarize the main events of the OT and then evaluate them critically in light of archaeological finds under the heading "What Is Left and Does It Matter?" When archaeology does not support the OT accounts, the accounts are usually considered fiction—although believable fiction, because they teach principles of life. According to Dever, archaeology helps separate fact from fiction and challenges a simplistic reading of the Bible. Interspersed in the chapters are short excurses explaining modern historical-critical methods of interpretation.

The second chapter is titled "Patriarchs, Matriarchs, and Migrations and the Promised Land." The fact that Sarah has a baby at the age of ninety makes for a dramatic story according to Dever, but it is fictitious. All the patriarchal stories may contain some earlier components, but in their present form they have been composed around the end of the monarchy.

The third chapter, titled "Yahweh versus Pharaoh: Holy War," deals primarily with the exodus and conquest. Dever says the Bible portrays the number of people who left Egypt to be roughly three million, but the Sinai desert could not support such a huge group of people. The biblical conquest, which mentions several Canaanite cities Joshua and his troops conquered and destroyed, is not supported by archaeology. Joshua is thus a work of fiction, celebrating a legendary military hero.

The fourth chapter is about Israel's settling in the land of promise. Israel was able to settle in Canaan because Canaanite culture was collapsing in the Late Bronze Age. Dever adheres to Mendenhall's philosophy that there was not really a conquest from outside. Rather, the early Israelites were displaced Canaanites, and the description of these early tribes is a literary construct. The earliest Israelite society was almost entirely illiterate, and therefore, the biblical texts were written centuries later.

Chapter 5 deals with divine kingship and the reigns of Saul, David, and Solomon. In his archaeological critique, Dever argues that the thirty thousand chariots attributed to Saul is a vast exaggeration, since there is no archeological evidence that chariots existed at that time. However, he does not deny that a Davidic king-

dom existed or that David captured the city of Jerusalem, as some other archaeologists do. The well-planned Khirbet Qeiyafa site shows there must have been a centralized authority, and the only candidate is David. Dever argues the biblical story of Solomon is replete with many exaggerations and cannot be verified by archaeology. On the other hand, the temple of Solomon is real. Also, the list of the administrative districts should be taken seriously. The author suggests that during Solomon's time, literacy developed in Israel.

Chapter 6 is titled "Israel a Nation among Nations: Divine Destiny and Disaster." Here Dever covers the breaking up of the Davidic kingship and the divided monarchy, dealing first with the Southern Kingdom and then the Northern Kingdom. He does not deny the existence of any kings, south or north.

Chapter 7 deals with religion and cult. Throughout the Deuteronomistic history there is but one theme: Israel's obligation to be faithful to the covenant from Sinai. Therefore, according to Dever, there is no history in the Bible. Hebrew does not have a word for history in its profane sense. It is theocratic history, history viewed as the acts of Yahweh. However, the ordinary folk practiced their religion most often at pagan shrines. Here the old Canaanite goddess was worshiped, and this was the ultimate abomination. The Hebrew inscriptions at Kuntillet 'Ajrud show that Israelites from earlier periods had a broader understanding of the deity they worshiped.

In his conclusion, Dever says he has tried to write what seems to him true. What really counts in the end is that we adhere to the moral and ethical standards portrayed in the stories of the Bible. The book closes with a suggested reading list.

As I said at the beginning of the review, I read this new book hoping to learn more about the archaeology of the Bible. However, the work primarily represents a summative sampling of Dever's methodological presuppositions, in which archaeology typically trumps the biblical text, the biblical history is rewritten or denied, and many key biblical events are relegated to the category of pious fiction. The book is thus most useful as a demonstration of Dever's working assumptions.

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Understanding Old Testament Theology: Mapping the Terrain of Recent Approaches. By Brittany Kim and Charlie Trimm. Grand Rapids: Zondervan, 2020, xii + 180 pp., $19.99 paper.

Good books fill gaps in literature. Very good books fill gaps with an artful flair. Then there are the great books. Great books carry out their gap-filling mission so well that they become new benchmark treatments of their topics. According to this line of thinking, Brittany Kim and Charlie Trimm may just have penned a great book. Serving readers who need an inviting introduction to OT theology, the authors survey the broad scope of literature in this academic field. They engage with several established standard works, but as the book's subtitle suggests, they especially write with an eye toward new publications.

Kim and Trimm divide their treatment of OT-related theological works into three major categories: those that give pride of place to considerations of history, to questions of theme, and to the contexts that powerfully affect the "doing" of OT theology. This rather common-sensical arrangement is more creative than it might appear at first glance. For example, under the rubric of history fall OT theologies that accept the innerbiblical depiction of history on one hand, and on the other, those that instead embrace extrabiblical historical-critical reconstructions of history. In theory these theologies might share the prioritization of history, but in practice they share little else. Similarly divergent within their common category are the "theme"-centric OT theologies, which include both those that advocate a single organizing principle and those that treat multiple themes. Finally, the "context" section encompasses canonical, Jewish, and postmodern OT theological approaches. Readers who are mostly familiar with more classic introductions to OT theology might be tempted to flip straight to the latter two chapters; a reader-friendly overview of these topics has been an urgent need.

To be sure, the reader-friendliness that is evident throughout the book required that Kim and Trimm be selective as they chose works to profile in their survey. An abbreviated bibliography of selected works heads each chapter. These lists reveal bold and welcome choices: works by male and female authors from all over the world, works written from varying confessional perspectives, and works published from the early decades of the twentieth century through 2019. These items range from multivolume and book-length general treatments to journal articles on specific issues, and in some cases are in languages other than English. Individual chapters of the book contain summary charts that schematically display significant concepts. The conclusion recapitulates what came before and urges further study of the theology of the OT. A satisfying discovery in the conclusion is a link to a 74-page annotated bibliography on the publisher's website. This bibliography not only demonstrates the authors' familiarity with the breadth of OT theological literature, but also highlights the challenge they faced when paring down their expansive list of works to those they discuss in their book.

Kim and Trimm treat works under their scrutiny carefully and sympathetically. Unlike Gerhard Hasel in his *Old Testament Theology: Basic Issues in the Current Debate*, the authors do not propose a preferred way of doing OT theology. Instead, for the most part they act as guides, pointing out other authors' specific assertions and occasionally provocative insights. Each chapter features particular focus upon Exodus as a theological "test case" for each approach to OT theology. Thus, the reader learns of John Goldingay's claim that Exodus does not frame Yahweh's rescue of Israel as an act of liberation (p. 22), of various theologians' observations on the connection of the themes of Exodus with the rest of the Jewish and Christian canons (pp. 109–10), and of Jackson Wu's highlighting of honor/shame and familial dimensions of the relationship between Israel and God in Exodus (pp. 145–46), to list only a few of many gleanings.

Some readers may be disappointed that a significant degree of treatment of certain personally favored authors or perspectives does not appear in the book, but as with any book that includes OT theologies themselves, organizational method

and authorial intention has shaped *Understanding Old Testament Theology*. As such, the book does not fully replace earlier surveys of OT theology, because its focus on new works reduces available space to delve into better-known works in depth. Of course, this "weakness" is also one of the book's strengths, for connecting the contributions of the present generation of scholars with the broader body of OT theological literature is a perennial need.

In conclusion, Kim and Trimm perform a valuable service by enabling readers to gain or maintain a grasp upon the present state of a field in constant ferment. The result of their labor is an introductory textbook well-suited for use at the graduate level. I have adopted it as a course text already, and I look forward to discussing it with students.

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Between Hearing and Silence: A Study in Old Testament Theology. By John Kessler. Waco, TX: Baylor University Press, 2021, xiii + 274 pp., $39.99 paper.

John Kessler is Professor of OT at Tyndale University in Toronto, Ontario. The author's earlier book-length publication is his *Old Testament Theology: Divine Call and Human Response* (Waco, TX: Baylor University Press, 2013). Per the subtitle, this book continues Kessler's work in OT theology by utilizing exegesis and biblical theology to uncover "theological streams" or trajectories on the concept of silence in the Hebrew Bible and to make contemporary application for communities of faith (p. 7; p. 171n40). For Kessler, the HB refers to silence in four main ways: 1. specific terms; 2. narrative descriptions; 3. nonverbal indications of silence; and 4. images, motifs, and concepts that delineate silence (p. 7). At its core, silence in the HB does not denote the mere absence of sound but rather the absence of those sounds or actions that would normally be expected in given circumstances. Furthermore, absence of such sound is meaningful and communicative in the HB (p. 4). It must be culturally interpreted like the notion that "children should be seen and not heard." Silence can be transcultural or contain culturally specific aspects.

Kessler's work has eight chapters. Chapters 2–4 deal with issues of human unfaithfulness resulting in God's silence interpreted as alienation from his people (chap. 2), the silence of catastrophe communicating judgment (chap. 3), and the silence of repentance that opens the door for renewal and hope (chap. 4). Chapters 5–7 explore key collocations of silence that denote security for God's people in chapter 5, its place in the worship of Israel and surrounding the concept of Sheol (chap. 6), and the motif of divine unresponsiveness to the cries of God's people in the Psalter (chap. 7). The interactions between speech, sound, and silence in three key texts (Gen 22; 1 Kgs 19; and Job) are covered in chapter 8. The book's conclusion discusses implications for the study and is followed by a playlist of music that reflects on the topic of silence. The book closes with the usual indices.

The texts examined in chapter 8 of Kessler's work portray three characters—Abraham, Elijah, and Job—who are called to inhabit the space between the divine,

speech, and silence. For Kessler, God is not absent in these narratives but inscrutable with regard to his purposes, and yet each character is still called upon to persevere and remain faithful to the Lord. Happily for the reader, these giants in the faith do stay the course and are rewarded with renewed divine speech and a fuller understanding of God's ways. Thus, we learn that in the HB, spirituality involves silence of many kinds, including the silence of unanswered questions.

In the epilogue, Kessler notes how his research has shown that silence is not abstract in the HB but situated within relationship. One of the great privileges of the divine-human relationship is the privilege of communicating with God by speaking to him and hearing from him. When that communication is broken by sin resulting in alienation from God, the ensuing silence can have devastating results as in the tragic loss of the divine counsel in the life of Saul (1 Sam 28:15). Such alienation offers the opportunity for repentance, change, and restoration (Ps 50:21–22). In contrast, silence in the HB can also denote trust and faith that the God of Israel will act on behalf of the individual worshiper or the community of faith (Ps 61:1, 5). In the case of Elijah, silence turns his attention away from the background noise and prepares the depressed prophet for a fresh hearing of the divine word (1 Kgs 19:11–18). Summing up, Kessler focuses on the dialectic between speech, sound, and silence in the Hebrew Bible as the place where believer(s) "humbly approach the presence of God, wrestle with the word and will of God and seek the wisdom of God" (p. 162).

Perhaps the greatest strength of Kessler's work is his careful yet brief survey of the Hebrew terminology in building his observations on the nature of silence in the HB utilizing Sonja Noll's monograph *Semantics of Silence in the Hebrew Bible* (Brill, 2020). In terms of Kessler's book's layout, the content-rich endnotes are a plus, and the reader will especially appreciate that the notes are helpfully keyed to the pages in the text and not just to the book's chapters.

An interpreter might take issue with some of the exegetical conclusions Kessler draws from a given text. In fairness, the problem arises from the parameters marked out for the book, namely the complex interplay between silence and hearing that is explored in the work. No doubt Job's silence is key in his first response to the divine defense in the phrase "I lay my hand over my mouth" (Job 40:4). However, the innocent sufferer's second answer contrasts hearing about God secondhand through wisdom instruction with seeing him, which offers less exegetical fruit for Kessler's thesis. The silence of God is broken by the theophany, and God's presence provides Job comfort. It is in seeing God that Job's restless and suffering heart is satisfied (42:6). Nevertheless, Kessler's argument that the silence of God in the face of his righteous servant's suffering is indeed a key concept in Job still stands.

Interpreting silence in the narrative of Genesis 22 is also a slippery task. Is God's silence after his horrific command to Abraham an important emphasis, or for that matter is Abraham's silence in the face of the divine imperative central? Perhaps the statements are more important for the interpretation. God commands Isaac's sacrifice and Abraham, to the horror of our postmodern moral sensibilities, simply obeys God's shocking command, step by step in staccato fashion. This text

in Genesis may simply be silent on the subject of the divine command to sacrifice Isaac without stressing the notion of silence in the architecture of the narrative.

These minor misgivings cannot diminish the value of Kessler's work in the service of OT theology, and it should find a place on the shelves of scholars and pastors who desire to understand the mysterious place of divine silence in the walk of faith or who minister to those waiting in silence for a word from their Lord.

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Evil in Genesis: A Contextual Analysis of Hebrew Lexemes for Evil in the Book of Genesis. By Ingrid Faro. Studies in Scripture and Biblical Theology. Bellingham, OR: Lexham, 2021, xxi + 279 pp., $29.00 paper.

Beginning with the observation that "the problems of evil stand as a major argument against the goodness and justice of God" (p. 1), Ingrid Faro sets out to address what she characterizes as a void in terms of research in the use of evil in the book of Genesis, "a primary source document on the topic" (p. 1). The book consists of three main sections following an extensive introduction that explains her procedures.

Part 1 presents the data. First, Faro cites all the uses of the main Hebrew lexemes used for the word "evil": רעה, רע, רעע (noun, adjective, and verb), listing 46 uses. They are then evaluated in several ways, including narrative-discourse pairing and intertextual linking showing a wide semantic field from which she concludes the Hebrew term is a hypernym that designates a "wide range of behaviors, perceptions, conditions, and circumstances that are contrary to God's design, intentions, ways, and perspectives in contrast with his creation or covenantal goodness" (p. 35). She then examines paradigmatic collocations through which she observes important overlap with lexemes for sight, knowledge, and insight (p. 97).

Building on this, Part 2 traces the relationships between sight, good, and evil. As a result, Faro defines evil, the hypernym, "most simply" as "anything and everything that departs from God and his ways as established in creation" (p. 131).

Part 3, the final and largest portion of the book, is labeled a synthesis where the author follows the "plot conflict" through Genesis, making observations and noting implications. Additionally, there are three short excurses and an appendix that is a chart that shows all the occurrences of "evil" in the BHS Genesis text compared with Rahlfs's LXX and the NASB English translation.

The first two sections that essentially present data with some interpretation are very straightforward. The third section incorporates the conclusions from the first two parts as Faro traces the "plot conflict through Genesis" providing "conceptual and theological observations and implications" (p. 137). Her approach is to trace this conflict "through the toledot units of Genesis." Faro notes that the *toledot* are "recognized as 'a crucial indicator of literary units'" and consequently she uses the major divisions (following DeRouchie's work on the connecting *waw* in the *toledot* formula to indicate either continuity or discontinuity with the previous unit

resulting in five major divisions) to develop a "selective minicommentary on Genesis in light of the plot conflict and theological development of the role and meaning of evil" (pp. 2–3). Her tracing of the plot conflict, based on her study of the concept of evil in the first two parts, is careful, and she presents a number of thoughtful insights. While she states that the relationship of these *toledot* units is not just a time sequence but also rests "upon reason, and cause and effect" (p. 138), she never really presents a comprehensive meaning for that key word *toledot* (also called "generations formula") that ties the overall cause-and-effect relationship (a weakness also in DeRouchie's otherwise excellent study). While there is much agreement that the term is organizationally important and provides a unifying literary structure, translators tend to be inconsistent as they work through the book and translate it a variety of ways depending on the context. Here, Allen Ross's suggestion that the term be translated "this is what became of _____" (Ross, *Creation and Blessing* [Grand Rapids: Baker, 2009], p. 72) provides a much stronger cause-and-effect flow as shown elsewhere (Michael Harbin, "The Tôlĕdôt Structure of Genesis," *Creation Research Society Quarterly* 57.3 [2021]: 223–33). It also alleviates anomalies such as Faro's descriptive title "The Sixth and Seventh Toledot: Father Abraham" (p. 167), where Abraham, perhaps the major character in Genesis, does not have a *toledot* named for him. Rather, he dominates the *toledot* of Terah, who is covered in the first six verses and then forgotten for the next 13 chapters of his *toledot* unit.

A couple of inconsistencies were noted that could use more thought. A key element of the issue of evil is the "tree of knowledge of good and evil," about which Faro asserts that "the biblical story of humanity hangs on this tree" (p. 11), a very valid point. However, a number of times she refers to it as "the tree of knowledge," such as when she says, "The second command is to abstain from the tree of knowledge because that would bring certain death" (p. 39). While she may be using the phrase "tree of knowledge" as a short cut, she never indicates that to be the case. She acknowledges a dispute about the nature of the tree (p. 11), but given the focus of the book on evil, to omit the specific nature of the knowledge involved is puzzling.

A second item that seems awkward at times is that that author generally partially transliterates הָאָדָם as "the adam." The Hebrew lexeme אדם can be used in a variety of ways, designating mankind (Gen 1:27), a man (2:5), the man (2:7), and even a proper name (5:1 [GKC §125]), both with and without the definite article. Because Faro consistently includes the English definite article with a transliteration of the term, discussion of אָדָם seems to lose some of the nuances of the Hebrew. For example, she makes a very interesting observation when she states, "The adam in the text has now become man and woman *ish* (אִישׁ) and *ishah* (אִשָּׁה)" (p. 148). However, it is not clear in what sense that is the case.

These concerns notwithstanding, the book is a good research tool on the critical issue of evil. It certainly merits review for issues of theology and for the role Genesis plays in understanding the OT and the Bible as a whole.

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In the Beginning: Listening to Genesis 1 and 2. By Cornelis Van Dam. Grand Rapids: Reformation Heritage, 2021, 380 pp., $30.00.

Esteemed professor (now *emeritus*) of OT at Canadian Reformed Theological Seminary, Cornelis Van Dam, brings a thorough, thoughtful, and carefully researched interpretive approach to Scripture's opening chapters. In his book, *In the Beginning: Listening to Genesis 1 and 2*, Van Dam aims to stem the drift (some would say landslide) of conservative theologians who adopt various non-historical interpretations of the creation account, specifically the view that the Bible's first two chapters are essentially silent with respect to the historicity of the texts' origins events and chronology. In the process, the author responds to the increasingly popular view that Genesis 1 and 2 consist of borrowed myths from ANE cultures.

Van Dam delivers a potent exegetical challenge to non-historical interpretations of Genesis 1 and 2 and shows the exegetical implausibility of such views. First, he demonstrates the entire book of Genesis is written as a consistent historical narrative. Thus, to deny the historicity of Genesis 1–2 would call into question the historicity of the writer's accounts of Abraham, Jacob, and Joseph. He goes on to show that the literary structure of Genesis 1–2 incorporates multiple and repeated chronological tools, more than any other OT text.

In support of his argument, Van Dam points out that more is at stake here than the trustworthiness of Genesis. He cites multiple passages from Exodus, Job, Psalms, Proverbs, Isaiah, Mark, John, Acts, Hebrews, and Revelation that refer to Genesis 1 and 2 as real historical narrative that describes actual events. Must we question the plausibility of these passages also?

What strikes me as Van Dam's most valuable contribution is his refutation of the notion that Genesis 1–2 derives from a pervasive ANE myth about a flat earth floating on water with a metallic dome over it. According to this myth, the sun, moon, planets, and stars hang from the dome's inner surface, and rain falls to earth from water stored above the dome. Through an exhaustive study of the use of the noun *raqia'* in the OT, Van Dam argues that to translate *raqia'* in Genesis 1:6–8 as "a solid vault" or "dome" is patently inaccurate. What is more, he cites multiple experts in ANE literature and culture who state they "could find no evidence that the Mesopotamians believed in a hard-domed heaven" (p. 165). I must ask, facetiously, what archeologists three thousand years from today might conclude from unearthing one of the Spiderman movies. Would they see them as representative of 21st-century belief?

Despite all the book's good qualities, one significant flaw seriously undermines what Van Dam had hoped to achieve. He fails to acknowledge the reason for conservative theologians' drift toward abandonment of an historical interpretation of Genesis 1–2. It was precipitated by the impossibility of reconciling a recent, six-24-hour-day (young-earth) interpretation of Genesis 1–2 with the now well-established data from astronomy and physics. Van Dam insists the only plain reading of Genesis 1–2 is a young-earth creationist reading and that virtually the entire astronomical database is false, biased by scientists' commitment to rescue naturalistic or theistic biological evolution.

If he were to consider it, Van Dam would likely see that a stronger case can be made for a day-age (old-earth) interpretation, based on a plain reading of Genesis 1–2. He must know that the Hebrew word for day, *yôm*, has four distinct literal definitions (including a long time period), three of which are used in Genesis 1–2. The Hebrew words for evening and morning likewise have multiple literal definitions, but all these definitions in the context of Genesis 1 are consistent with the view that the first six creation days had a definite start time and a definite end time. The lack of an evening-morning phrase for the seventh day implies the seventh day had not ended at the time Genesis was written. This conclusion seems consistent with a straightforward reading of Psalm 95:8–11 and Hebrews 4:1–11. It also makes sense in light of the fossil record enigma: appearance of new phyla, classes, and orders of life before humanity's advent and none thereafter. Van Dam has overlooked such points—points that would most effectively make his case in favor of the historicity of Genesis 1–2.

Van Dam does acknowledge the challenge of squeezing all Adam's day-six accomplishments into a 24-hour period. However, no textual support in Genesis 2 hints that God supernaturally empowered Adam to achieve all his tasks, feel his aloneness, and recover from the "surgery" associated with Eve's creation within 24 hours.

Unfortunately, Van Dam was influenced, as a non-scientist, by young-earth creationists' claims that astronomers have no direct access to the universe and earth's history. In reality, astronomers today can directly observe virtually the whole of cosmic history, including events just 10^{-35} seconds after the cosmic creation event. Given the constancy of light-travel time, astronomers can quite literally look back into the past by making observations at greater and greater distances. Today we can see into the era before stars and galaxies existed.

Young-earth scientists have admitted their models crucially depend on radical alteration of the laws of physics. However, in Jeremiah 33, we read that God's immutability can be compared with the immutability of the laws governing the heavens and the earth. Astronomical observations affirm this biblical declaration.

I appreciate Van Dam's passion to restore confidence in an historical interpretation of Genesis 1–2. However, in my opinion, this goal is achievable only through a straightforward old-earth or day-age reading of Genesis 1–2, with events described from the vantage point of an observer on Earth's surface (1:2). From this perspective, the light God created in the beginning on day one penetrated earth's atmosphere when God transformed it from opaque to translucent (Job 38:8–9). On day four, when God transformed it from translucent to transparent, the sun, moon, and stars God created became visible to Earth's creatures.

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Preaching Christ from Leviticus: Foundations for Expository Sermons. By Sidney Greidanus. Grand Rapids: Eerdmans, 2021, 313 pp., $35.00 paper.

Aside from Revelation, there is probably no biblical book that strikes more fear into a preacher's heart than Leviticus. First, it is an OT book. Second, it is law. Third, it is sacrificial and ritual law. How is a preacher supposed to explain and expound this material to a modern Christian congregation in a way that does not make the people's eyes glaze over within the first few minutes? Sidney Greidanus has devoted most of his scholarship to explaining how to preach Christ from the OT, and readers will be thankful God has preserved him long enough to produce this work on Leviticus.

Preaching Christ from Leviticus begins with a thorough discussion of principles that govern the approach to preaching a book like Leviticus. It continues with a clear and useful set of examples and applies those principles in a clear and practical manner. Greidanus begins with a brief discussion of the problems the preacher faces in preaching OT law. Among other things, he addresses both the problem of the Lutheran law-gospel dichotomy and the traditional Reformed distinction of moral, civil, and ceremonial laws. He finds both approaches problematic for the preacher. Instead, he proposes considering the material simply as God's torah, his instruction for Israel's well-being in all areas of life. He moves from this to a discussion of the fourfold context in which the preacher must read Leviticus: literary, historical, theocentric, and Christocentric. From this contextual reading, Greidanus then lays out ten steps to accomplish a Christocentric preaching of Leviticus. I think a consideration to implement these ten steps would be useful in the preparation of any sermon.

These ten steps can be summarized under the four main headings context, structure, theme, and outline. The consideration of context should include literary, historical, canonical, and redemptive-historical (where the text fits in the development of redemptive history). Theme asks three questions. First, what is the text saying? Second, what is the text doing (e.g., persuading, motivating, comforting)? Third, what need does the text address (or what question is it answering)?

Based on this preparatory work, Greidanus then recommends the preacher select a suitable sermon form. This choice depends on the character of the text. Just as a preacher would not preach a psalm in the way he or she would preach one of Paul's epistles, so different portions of Leviticus are subject to different sermon forms. Greidanus's final step is an oral writing of the sermon; he encourages his readers to say it aloud as they write it. Of course, preachers vary in whether they work from manuscripts, notes, or extemporaneously. The advantage of writing out the sermon in an oral style is that it gives preachers the opportunity to consider not only what they will say, but also how they will say it, as well as how the congregation will hear it.

Greidanus devotes the bulk of the book to illustrating the principles he has laid out by constructing ten sermons on texts selected from Leviticus. In each case he walks the reader through the ten steps he has laid out. His recommendation is that it is probably better not to attempt a long verse-by-verse series through Leviti-

cus. Instead, the preacher should select particular passages that will provide the congregation a feel for the overall thrust of the book. The appendix includes four sermons as examples of the Christocentric approach to preaching Leviticus.

The book has several strengths. First, the strong practical emphasis reflects Greidanus's long service in the pulpit and in the homiletics classroom. He approaches the material primarily as a teacher seeking to guide students in honing their craft. Second, his examples apply his principles clearly, enabling readers to think through their own approach to the development of sermons on difficult passages. Third, the book serves as a reminder to preachers not to neglect difficult books in the Bible. If properly approached, all the books of the Bible provide useful instruction for God's people, and there are useful principles for drawing out that instruction.

The primary weakness of the book, if it is a weakness, is that it advocates an approach to preaching the OT that is distinctively Reformed. The redemptive-historical approach to preaching arose primarily in Dutch Calvinistic circles and has spread more broadly in Reformed and Presbyterian denominations. I am not familiar enough with preaching outside those circles to know whether the approach has expanded beyond them. However, the potential reader who eschews the book on that basis misses a rich, and richly rewarding, guide to the book of Leviticus.

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Psalms 73–106. By Richard D. Phillips. Reformed Expository Commentary. Phillipsburg, NJ: P&R, 2020, xv + 461 pp., $39.00.

I vividly remember my shock after hearing one of my well-respected seminary professors confess that he found most OT commentaries useless for the pulpit. At the time, I had come to believe that no more important books in all of Christendom existed other than commentaries, and the thought that many of them could be casually deemed "useless" felt outright scandalous. I had not read many of these books, but their impressive editorial boards, intimidating page counts, and matching cover designs all demanded they be taken seriously.

Time has passed. I have read many more OT commentaries, and I must confess that I understand my former professor's sentiments. While I would not necessarily employ the same language in disparaging books in my field, I recognize that many OT commentaries focus on issues no preacher or lay leader would think of addressing in a message or small group study. Technical commentaries focused upon historical matters and complex textual aspects certainly have a place for those studying the Bible at the highest academic levels. However, this is not what most teachers are doing every week in their churches.

Instead of viewing some commentaries as useless, it is better to view today's commentary selection like the hardware aisle in a local one-stop home improvement store: for putting on shingles, decking screws are quite useless, but that

doesn't mean they don't have their own important application. The goal is to match the tool to the job.

Thankfully, the work of Richard D. Phillips on Psalms 73–106 in the Reformed Expository Commentary series offers a clear, textually sensitive commentary designed specifically for the pastor or lay leader. The book unapologetically avoids discussing critical concerns about history or text, but it does strive to present the passages discussed in a compelling and pastoral light that will directly aid those teaching in a local congregation. The layout of the commentary is very much like reading a sermon series on books three and four of the Psalter. Of the thirty-eight chapters, each psalm gets a chapter, with the only exceptions being Psalm 89 (three chapters/sermons) and Psalm 103 (two chapters/sermons). The treatment focuses on the message of each psalm and gives little attention to canonical issues (note the brief discussion on the Asaph collection on pp. 26, 80–81).

This is not to say discussions about history, canon, and text are completely absent. They are mentioned when it is highly relevant to explain the meaning of the passage at hand. For example, Phillips briefly suggests Psalm 74 was composed after the destruction of Jerusalem. He later offers a few options for the setting of Psalm 76, such as victory at Rabbah (2 Sam 12:26), victory over the Ammonite coalition in the time of Jehoshaphat (2 Chr 20:23), or the victory Hezekiah experienced over the armies of Sennacherib (2 Kgs 19:35). In scenarios such as these, Phillips shows how the text is rooted in Israel's history, but suggests we often must hold loosely to our historical reconstructions when reading the Psalms. He rarely argues strongly for one historical scenario over another, and often reads the text as a long-standing testimony to Israel's worship.

The commentary also does a fine job of showing readers how an expositor can preach closely to the text without continually employing Hebrew words and linguistic terminology. Phillips only mentions a few Hebrew words throughout his commentary (mostly common terms like *hesed*, *selah*, *bakah*, and *Elohim*), but the structuring of his teaching outlines and many of his comments reveal a much deeper level of textual study than is explicitly mentioned in the book. For example, Phillips draws out the purpose clauses at the end of Psalm 83, where the psalmist's imprecations against the wicked are grounded in a desire for Yahweh to be known and for the nations to seek him: "Fill their faces with shame, that they may seek your name, O LORD" (Ps 83:16, ESV). He also successfully follows the structure of each psalm in presenting his outline for teaching the passage. I very much appreciate how Phillips did not succumb to the modern temptation to identify a theme for each psalm, then pick and choose a few verses that support the points he wanted to make. While unable to address every verse in each psalm, Phillips does demonstrate what preaching looks like when it gives priority to the message of the text in structuring a sermon or study.

Overall, Phillips's commentary on Psalms 73–106 is a theologically driven commentary. The author moves frequently back and forth across the biblical canon drawing in the words of the NT writers in his discussion of the psalms. For example, the psalmist's prayer in 86:11 to "unite my heart to fear your name," leads to a discussion of James's exhortation against double-mindedness, the Shema, and seek-

ing first the kingdom of God (Matt 6:33). Other times the text serves as the foundation for more developed theological ideas, such as the section "Five Characteristics of the Church" (pp. 180–83) based upon Psalm 87.

The covenantal relationship between Israel and Christ and the NT church is the most basic theological premise for the application of the Psalms in this commentary. While there are moments where Phillips views a psalm speaking to culture outside the church (for example, the earthly unjust rulers of Psalm 82—not members of a divine council [pp. 117–27]), he often brings the psalm back to the life of the church in the world. In fact, living in a moment in church history in which many Christians are wondering why they should read the OT, Phillips demonstrates the richness of reading the Psalms as Christian Scripture. The reader is led along Phillips's theological application of how the OT and NT come together in the gospel. Often grounding his contemporary applications in the unchanging character of God (p. 311), the covenantal fulfillment of Christ for the church (pp. 153–58), and the eschatological hope that awaits the people of God (p. 276), Phillips aptly displays that Israel's Psalter is God's enduring Word for his people.

Phillips's commentary on Psalms 73–106 succeeds in supplying pastors and teachers with a text-driven model of approaching the Psalms as Christian Scripture for the people of God. The only negative issue worthy of addressing is the antiquated feel of the commentary. Working through the commentary is like reading a recently written "old commentary." The theological nature of the volume lends itself to the discussion of writers like Calvin, Henry, Spurgeon, and a good many other lesser-known seventeenth- and eighteenth-century writers, but there is a glut of quotations. The illustrations are also largely taken from Christian hymnology and bygone eras of church history. The result is that while the treatment of the Psalms reminds us that the Psalms are for Christians, the sources and illustrations make it feel a bit like a Christianity we no longer inhabit.

Given the challenges of preaching through the Psalter in a church today, these critiques feel like mere quibbles. For those preaching and teaching the Psalms in church, I happily report that this commentary is *not* useless! There will be no hesitation for me to grab Phillips's commentary on my next preaching assignment in Psalms 73–106, but I will likely look elsewhere for contemporary illustrations.

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The Multifaceted Saviour of Psalms 110 and 118: A Canonical Exegesis. By Ian J. Vaillancourt. Hebrew Bible Monographs 86. Sheffield: Sheffield Phoenix, 2019, 248 pp., $70.00.

Ian J. Vaillancourt is associate professor of OT and Hebrew at Heritage Theological Seminary, Cambridge, Ontario, and is an ordained minister with the Fellowship Baptist Churches of Canada. He also has ministered in churches for two decades. His work *The Multifaceted Saviour of Psalms 110 and 118* is a strong, thoroughly academic work focused on two of the chapters of Book V of the Psalms

(Pss 90–150), and it is the most significant work on the Psalms since Gerald H. Wilson's *NIV Application Commentary: Psalms, Volume 1* (Grand Rapids: Zondervan, 2002).

The first chapter sets the stage for the research by looking at both Brevard S. Child's canonical approach and Gerald H. Wilson's work on editing the Hebrew Psalter in 1985. Wilson observed a disjunction between Psalms 1–89 and 90–150. Psalm 89 focused on the failure of the Davidic covenant, and this was replaced with hope in the direct advance of יהוה without the involvement of the Davidic king. Others have disagreed with Wilson and have advanced the concept that Book V refocuses on the return of the king focusing on the Davidic covenant. Vaillancourt also seeks to respond to Wilson's thesis.

The second chapter evaluates the literature for fifty-three pages in true dissertation style. In addition to Brevard S. Child and Gerald H. Wilson, Vaillancourt also reviews the writings of Egbert Ballhorn, Bernard Gosse, David M. Howard Jr., Michael K. Leuenberger, James Luther Mays, J. Clinton McCann Jr., Michael K. Snearly, Nancy de Claissé Walford, and Eric Zenger. It soon became apparent to me that Vaillancourt's approach requires a good knowledge not only of both Hebrew and Greek, but also German and French. I have studied both Greek and Hebrew (with Masoretic pointing) and am fluent in French. Nevertheless, I could not appreciate the German portions and had to keep my dictionary at my side.

Chapters 3 and 4 present what Vaillancourt describes as "fresh" translations of Psalms 110 and 118. Vaillancourt changes the direction to focus on a savior, the cosmic king at the right hand of יהוה. He is a victor in a great spiritual battle and a priestly mediator for the people of God. Canonical exegesis of Psalm 118 reveals a suffering and conquering king, a second Moses leading his people to a full and complete victory. The final chapter draws conclusions followed by two appendices, a lengthy bibliography, an index of references, and an index of authors. Vaillancourt suggests the Qumran community contributed much to the confusion in their beliefs of their expectations for more than one anointed one.

This scholarly work is well-researched, precisely formatted, and is aimed at the post-doctoral level reader. Both Christian and Jewish scholars, especially those who are intrigued with canonical studies, will find this book a challenging and stimulating approach in evaluating the multifaceted Savior of Psalms 110 and 118.

When a Biblical scholar can humbly and sincerely minister in the academy and from the pulpit, he is to be commended. I hope we will see much more from Vaillancourt in the future.

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Proverbs: A Shorter Commentary. By Bruce K. Waltke and Ivan D. V. De Silva. Grand Rapids: Eerdmans, 2021, xxviii + 472 pp., $38.00 paper.

Bruce Waltke's much acclaimed Proverbs commentary in the NICOT series, *The Book of Proverbs* (chaps. 1–15 published in 2004 and chaps. 16–31 in 2005), has

been abridged from two volumes to one. Waltke invited his former student Ivan De Silva to assist in condensing his two-volume work with the goal of making it "more accessible to students, pastors, and Bible readers in general" (p. xiii). The result is a substantially shortened version of the NICOT volume but with some updates (reduced from 1175 pp. to 438 pp., not including indices). The content has not significantly changed. For critical reviews on the content, it would be better to refer to the reviews of the original two volumes, where critics engaged with the substantial evidence Waltke provided for his readings and conclusions. The task of this review would better serve the reader by summarizing this new volume for those unfamiliar with the NICOT volumes, and then assessing its value in comparison with the previous two volumes.

The introductory material (62 pp.) is quite comprehensive in covering topics such as the structure of the book, authorship, reading Proverbs as poetry, the genre of Wisdom Literature, and theological considerations. They affirm Solomonic authorship of the first four Collections (1:1–9:18; 10:1–22:16; 22:17–24:22; 24:23–34). After a brief description of Hebrew poetry (pp. 10–13), a concise discussion on poetics is provided as well (pp. 13–15), helping the reader identify larger units of thought and how the proverbs can be interconnected with one another.

The theology section is the lengthiest (42 pp.) and it is here that Waltke and De Silva summarize the theology of Proverbs on the foolish and the wise. Their discussion on the terms used to describe each enables the commentary itself to be more concise when encountering such terms. Although they recognize Solomon could have "adopted and adapted" from other sages, they conclude that "tradition is not the original source behind these collections; rather I AM inspired them, and he stands behind their threats and promises, according to the Prologue (3:1–5)" (p. 31). They view Woman Wisdom as a personification of Proverbs; "thus, when the son is enjoined to marry Wisdom (Prov 7:4), it is a metaphorical way of saying he should become intimately acquainted with the Proverbs" (p. 30). The relationship between Woman Wisdom and Jesus is one of type and antitype, where Wisdom is viewed as a "divinely intended exemplar" of Jesus (pp. 57–62).

The commentary is structured simply; each section begins with translation then verse-by-verse commentary. The translation of Waltke has been somewhat updated, whether in lexical choices (e.g., "uncommitted" for "gullible," Prov 1:4), or syntax ("in understanding words of insight" from "to understand words of insight," Prov 1:2), or word order ("if you call out to insight" from "if to insight you call out," Prov 2:3), or in a different expression ("remotest time" for "most remote," Prov 8:23). To honor the publisher's request to conform with the *Chicago Manual of Style*, the authors chose to render plural pronouns instead of masculine singular, but still retain the masculine singular when the aphorism is directed to the son. Additionally, they render the Tetragrammaton with "I AM." In the original work, Waltke provided a trove of footnotes with each translation of the text. Understandably, but unfortunately, save for the scarce note here and there, those are gone in this new volume.

The major contribution of Waltke's original commentary on identifying clusters of proverbs to be interpreted together is still present, so catchwords, inclusios,

keywords, janus verses, and structural patterns are regularly identified for the reader. The idiom, symbols, and illustrations of the Proverbs are clearly explained and interpreted in light of the greater clusters and units identified. The great strength of Waltke's original volumes was his intense scrutiny to the details of the text, his breadth of scholarly insight, and his reflections on how each proverb was to be interpreted in the context of its neighboring aphorisms. In this abbreviated volume, the insightful exposition and the substance of the commentary remains.

There are a few changes to the original work in addition to what I have noted above. Waltke has revised some of his interpretations and together Waltke and De Silva have minimally updated the original. For example, Waltke opts for "uncommitted" as the translation of פֶּתִי rather than "gullible" (p. 47) and identifies a chiasm in Proverbs 1:2–7. Waltke and De Silva have added charts and diagrams that outline passage structures or demonstrate logical relationships in the text (e.g., pp. 66, 67, 71, 83, 84, 196, 278, 327). They also accounted for new research, but as they admit, it is very limited ("topics such as the nature of the 'foreign woman,' the *Sitz im Leben* [setting in life] for the dissemination of Proverbs in ancient Israel, the existence of doublets, and some newer exegetical insights on a few words and verses," pp. xiii–xiv).

As an abridgment, the authors concede, the work "cannot provide the detailed analysis and argumentation required to justify all of its conclusions" (p. xv). At times, Waltke emends the MT and these emendations are not always noted in the new volume (e.g., זָרָה "strange woman" for זוֹנָה "prostitute" is unacknowledged in Prov 23:27). Additionally, sometimes there will be unexplained interpretations or translations. Waltke translates the difficult שׁוֹנִים in 24:21b as "[intriguing] officials" (cf. ESV "those who do otherwise," NET "rebels," NKJV "those given to change") and in the new volume provides no footnote in the translation nor a discussion about the translation in the commentary. For Proverbs 30:1, Waltke reads the difficult construction as "to Ithiel: I am weary, O God, but I can prevail" (cf. NRSV, "I am weary, O God, I am weary, O God, how can I prevail?"; ESV, "I am weary, O God; I am weary, O God, and worn out"). This difficult phrase that begins the sayings of Agur will be puzzling, especially when compared with other translations, unless the first volumes are consulted. In the commentary section, references to Hebrew are cursory. Those looking for extensive comment on the Hebrew text and grammar will need to refer to the original volumes.

We must keep in mind that this work is not an update on Waltke's work from sixteen years ago, but a shortened work that aims to make the original more accessible. In this, Waltke and De Silva are successful. Waltke's original commentary still stands as a remarkable achievement of scholarship in the translation and interpretation of Proverbs. For those who find his NICOT volumes too technical, this shorter commentary still provides Waltke's insights, deep reflection, and astute observations on the biblical text.

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Exploring the Isaiah Scrolls and Their Textual Variants. By Donald W. Parry. Supplements to the Textual History of the Bible 3. Leiden: Brill, 2019, xiv + 509 pp., $192.00.

The series Textual History of the Bible is a comprehensive reference series for the study of the history of the Hebrew Bible that will be a standard set for the discipline far into the future. To complement this series, Brill is publishing the series Supplements to the Textual History of the Bible, a series that investigates more specific questions related to the Hebrew Bible's history. Donald Parry's book *Exploring the Isaiah Scrolls and Their Textual Variants* belongs to this series, and in this work, Parry accomplishes two main objectives: (1) he presents the variants of the Hebrew witnesses of Isaiah in a verse-by-verse format, and (2) he offers explanations about the genesis of these variants (p. 1).

The structure of the book is straightforward. In chapter 1, Parry discusses several preliminary issues such as his goals and methodology. The author is concerned in this book with the textual variants preserved in the Hebrew witnesses of Isaiah. Thus, variants preserved in manuscripts from the Dead Sea and the MT are discussed in detail, while variants preserved in the translations are discussed only secondarily. In Parry's words, the translations are not "given equal attention" (p. 9). Although Parry does not include a detailed discussion of the translations, he does list differences between parallel texts such as Isaiah 2:2–4 and Micah 4:1–3 in the lemma line (see p. 14) as well as differences that arise in non-biblical texts such as the Isaiah *pesharim,* CD, and 1QS (p. 15).

Readers should also be aware that not every Hebrew variant is given equal attention. Although Parry lists each variant in the lemma line, he reserves his discussion for the more significant variants (pp. 13–14). Moreover, instead of repeating discussions each time a certain phenomenon occurs, Parry often refers the reader to a previous discussion (e.g., p. 222).

After discussing preliminary issues in chapter 1, Parry moves on to discuss the textual variants in chapter 2. The Hebrew variants are listed first. Then, in the case of the more significant variants, Parry discusses their nature and offers possible explanations for their genesis. This section comprises over four hundred pages (pp. 29–441) and is the main section of the book.

The book concludes with five appendices that cover several important issues such as a list of how the Qumran manuscripts align with the MT *Kethiv-Qere* (Appendix 2) and a table of variants not listed in DJD XXXII as variants (Appendix 5).

Parry's work is a welcome addition to those interested in the history of the OT, despite a few possible places the book could be improved. One helpful strength is that he provides an overview of the biblical witnesses of Isaiah from the Dead Sea. Parry briefly discusses in his introduction details about these manuscripts, such as each manuscript's approximate date and textual profile. Although this overview is a definite strength, one should be aware that he limits this discussion to the Hebrew biblical texts from the Dead Sea. He does not discuss the textual details of the non-biblical texts, the translations, or the MT. Since these texts are discussed in detail throughout section 2 (the translations to a lesser extent), Parry

should include in this section an overview of each of the pertinent manuscripts. These discussions would be helpful for his readers.

Another strength of the book is the accessibility of the textual discussion. Parry often discusses grammatical and syntactical categories in these discussions, and it is not uncommon for him to define these categories (see p. 196). Moreover, Parry defines obscure terms such as the *yatir* (superfluous) *ʾ ālep* (see his discussion of the MT's reading אָבוֹא at Isaiah 28:12 [p. 197]). Parry further translates relevant text from time to time, which contributes to the accessibility of the work. Overall, Parry has been diligent to make this technical book accessible, and readers will greatly appreciate this.

Parry is very careful when discussing the textual variants, and this detail is often a welcome strength. For example, when more than one explanation could account for a difference, it is not uncommon for Parry to list both explanations (e.g., p. 200). Even though he often takes a cautious approach to the variants, he sometimes suggests conclusions about how differences arose. He often labels a difference as merely morphological, orthographic (e.g., p. 196), or as a scribal error (e.g., p. 205). Yet, there are a few places where perhaps he is too cautious or does not say enough. For example, when discussing the fact that 1QIsa^{a} omits והיה, Parry does not mention that 1QIsa^{a} likely suffered homeoteleuton—the scribe skipping from the *hê* of לילה to the final *hê* of והיה (p. 199). Likewise, although Parry does a good job of discussing the difference between ממני and מני on page 167 (Isa 22:4), he doesn't mention the possibility that 1QIsa^{a} may simply be normalizing the exemplar. Again, readers will enjoy how judicious Parry is in his discussions, but at times, it seems more can be said.

Readers should be aware that Parry's discussion of a peculiar textual problem of 1QIsa^{a} is underdeveloped. The scribe of 1QIsa^{a} left some surfaces uninscribed in the second half of the manuscript (columns 32–54). Later, this scribe and other scribes filled in this space with text that mainly aligns with the MT. Indeed, Parry's discussion of this phenomenon is clear and concise (pp. 239–40), and Parry appears to agree with Ulrich that the original scribe possessed an edition of Isaiah that was shorter than the MT (see, e.g., p. 273, where Parry describes Ulrich's summary as "helpful"). Although Parry appears to side with Ulrich, he does not provide an account of why these surfaces were originally left blank. Notice, for example, his discussion of this phenomenon at Isaiah 38:20b–22 (p. 272). Moreover, Parry describes Brownlee's position as follows: "Brownlee identifies ten gaps in the second half of 1QIsa^{a}, which he presumes the copyist had planned to later inscribe" (p. 239). This statement is underdeveloped, in my mind, since he does not adequately explain the reasons given by Brownlee or later scholars like Drew Longacre for why a scribe would have originally left these "gaps." Drew Longacre, for example, proposes at length that the scribe was copying from an exemplar with a damaged bottom edge (see Drew Longacre, "Developmental Stage, Scribal Lapse, or Physical Defect? 1QIsa^{a}'s Damaged Exemplar for Isaiah Chapters 34–66," *DSD* 20.1 [2013]: 17–50.) Why would a scribe leave large surfaces of leather uninscribed if he was copying from an earlier edition of the book of Isaiah? Parry should provide more discussion here.

Overall, Parry's book is an important work on the textual variants of Isaiah. Readers will enjoy his organization, concision, and careful treatment of the variants. Moreover, beginning students have the privilege to see an expert practice this discipline. Parry uses the terminology of the field and applies its principles consistently and logically. Thus, in one sense, this work is an excellent training ground for beginning students. Despite a few drawbacks, Parry's book remains an important book I am excited to consult often in the future.

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The Oxford Handbook of the Septuagint. Edited by Alison G. Salvesen and Timothy Michael Law. Oxford: Oxford University Press, 2021, xvii + 791 pp., $145.00.

Scholars and students of the Bible—both Old and New Testaments—looking for quality resources in the increasingly specialized field of Septuagint (LXX) studies are well served by the present volume. As the publisher has advertised, the fifty contributions offer in-depth surveys of previous and current research on individual books of the Septuagint corpus, but this volume does more than that. More broadly, as Salvesen outlines in her introduction (pp. 1–10), the work as a whole is a "response to the growing recognition of the phenomenon of the Septuagint, whose significance is much wider than is often perceived among biblical scholars" (p. 1).

The collection of essays is divided into seven parts, the first of which, "First Things," begins with the question: "What Is the Septuagint?" (chap. 1; C. Boyd-Taylor), which, among other things, discusses the development of the Septuagint and its numerous related fields. The "History of Septuagint Studies" is addressed in two articles, one on "Early Modern Western Europe" (chap. 2; S. Mandelbrote) and the other on "Editions of the Septuagint" (chap. 3; F. Albrecht).

The second part of the book, "The Context of the Septuagint," contains eight essays, beginning with two on the social and historical setting of the Septuagint, first in "Palestine and the Diaspora" (chap. 4; J. K. Aitken) and then in "Hellenistic and Roman Egypt" (chap. 5; L. Capponi). The nature of LXX Greek language and lexicography has its own essay (chap. 6; T. V. Evans) as does "translation technique" (chap. 11; H. Ausloos). Two essays focus on LXX manuscripts, papyri, and epigraphy, one of which focuses on papyri and epigraphy (chap. 9; M. P. Theophilos) and the other on manuscripts of the LXX "from Uncials to Minuscules" (chap. 10; L. Bossina). There are also chapters on the theology of the Septuagint (chap. 7; M. Müller) and the *Letter of Aristeas* (chap. 8; D. De Crom).

Part 3 covers "The Corpus of the Septuagint." Here the volume features essays ranging from six to twenty-four pages on each book of the LXX, and thus overlaps with the *T&T Clark Companion to the Septuagint* (ed. James K. Aitken; 2015), which is devoted almost exclusively to essays on the respective books. In the *Oxford Handbook* there is also an effort to bring collections together, such as the Pentateuch (chap. 12; D. Bücher), the Danielic literature (Daniel, Susanna, Bel and the Dragon: Old Greek and Theodotion; chap. 20; O. Munnich), the Twelve Minor

Prophets (chap. 21; C. Dogniez), Megillot (Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther; chap. 22; R. J. V. Hiebert), and the Deuterocanonical and Apocryphal Books (chap. 26; A. G. Salvesen). Other books covered in Part 3 are Joshua and Judges (chap. 13; N. Fernández Marcos), the Books of Samuel (chap. 14; A. Aejmelaeus), Kings (chap. 15; T. Kauhanen, A. Piquer Otero, T. Tekoniemi, P. A. Torijano), and Chronicles (chap. 16; L. Vianès). The remainder of the books are organized as follows: Isaiah (chap. 17; R. F. deSousa), Jeremiah and Baruch (chap. 18; M. Richelle), Ezekiel (chap. 19; K. Hauspei), the Psalter (chap. 23; S. Olofsson), Proverbs (chap. 24; L. Cuppi), and the Book of Job (chap. 25; M. Gorea).

Examination of the LXX in its Jewish context is the subject of Part 4. This includes contributions on the Septuagint and Philo (chap. 27; S. J. K. Pearce), Josephus (chap. 28; T. Rajak), and the scrolls from the Judean Desert (chap. 29; E. Ulrich). These are followed by essays on recensions of the Septuagint, such as "Kaige and 'Theodotion'" (chap. 30; S. Kreuzer), Aquila (chap. 31; G. Veltri and A. G. Salvesen), Symmachus (chap. 32; M. N. van der Meer), and Quinta, Sexta, and Septima (chap. 33; B. J. Marsh Jr.). The final two essays here are "The Samaritan Pentateuch in Greek" (chap. 34; B. J. Marsh Jr.) and "The Constantinople Pentateuch and Medieval Jewish Use of Greek Biblical Texts" (chap. 35; J. G. Krivoruchko).

The Christian reception of the Septuagint, particularly as Scripture, is the subject of Part 5. Here one finds an entry on "Citations in the New Testament" (chap. 36; D. Lincicum) as well as on the "Proto-Lucianic and Antiochian Text" (chap. 37; T. Kauhanen), Origen's Hexapla (chap. 38; P. J. Gentry), and "The Use of the Septuagint in the Liturgy and Lectionary of the Greek Orthodox Church" (chap. 39; J. A. L. Lee). The final two chapters in Part 5 are on the "Reception of the Septuagint among Greek Christian Writers" (chap. 40; R. Ceulemans) and "The Septuagint in the Latin World" (chap. 41; M. Graves).

The "daughter" versions of the LXX are the subjects of the five essays in Part 6: "The Septuagint in Translation." It begins with an entry on "The Vetus Latina (Old Latin)" (chap. 42; P.-M. Bogaert), followed by "Armenian, Georgian, and Church Slavonic Versions" (chap. 43; P. A. Torijano). Also discussed are the Syrohexapla (chap. 44; M. Liljeström), "Coptic, Arabic, and Ethiopic Versions" (chap. 45; A. Piquer Otero), and, finally, "Modern Translations of the Septuagint" (chap. 46; E. Bons). Curiously absent is any contribution on other Syriac translations of the LXX, namely the Peshitta and the Christian Palestinian Aramaic.

Part 7 is simply called "Conversation," in that it takes a "wider look at the significance of the Septuagint, principally for biblical studies and theology, but also for art history" (p. 9). This includes a discussion of the role of the LXX in "Textual Criticism" (chap. 47; B. Lemmelijn) and, more broadly, its influence on the "New Testament" (chap. 48; R. Wagner), "Christian Theology" (chap. 49; J. Barton), and, finally, a creative discussion of "Illustrated Manuscripts of the Septuagint" (chap. 50; M. Kominko). The volume concludes with indices on ancient texts and subjects.

Salvesen underscores that *The Oxford Handbook of the Septuagint* should be seen as "complementary to other projects" (p. 9), notably La Bible d'Alexandrie series, the New English Translation of the Septuagint, the two-volume commentary *Septuaginta Deutsch: Erlauterungen und Kommentare,* the Septuagint Commentary Series

(Brill), and the Göttingen Septuaginta Unternehmen. But there is intermittent and inconsistent interaction with these sources. Publication logistics seem to have precluded the editors' ability to incorporate volumes of the Handbuch zur Septuaginta series (Gütersloher), the aforementioned *T&T Clark Companion to the Septuagint*, and the *Textual History of the Bible* volumes (Brill).

This is an important and useful reference work that I will keep within reach as my research takes me to the LXX. Even if one is looking for something not addressed by the respective essays, one is sure to find what one is looking for in the extensive bibliographies accompanying each entry. The only evident gap that occurs to this reviewer is focused attention on available electronic resources. But perhaps the inclusion of Rahlf's edition in so many commercial Bible software packages, alongside the readily available high-resolution manuscript images online, make an essay on the subject unnecessary. The contributions on the "daughter" versions are helpful, but those looking for more depth on versions with corresponding material in the NT will find considerable help in *The Text of the New Testament in Contemporary Research: Essays on the* Status Quaestionis, ed. Bart D. Ehrman and Michael W. Holmes, 2nd ed., NTTSD 42 (Leiden: Brill, 2013).

The price set at $145.00 for the hardback of this volume is accessible to libraries but few individuals. In the past, Oxford University Press has issued their expensive hardback editions at a later date in paperback and at a much more realistic prices for individuals. For example, the *Oxford Handbook of Papyrology* (ed. Roger S. Bagnall), was released in 2009 for $175.00, but released in paperback two years later for only $56.00. One can hope that the publisher will do the same with the *Oxford Handbook on the Septuagint,* which deserves a wide circulation.

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Introducing the Pseudepigrapha of Second Temple Judaism: Message, Context, and Significance. By Daniel M. Gurtner. Grand Rapids: Baker Academic, 2020, xix + 456 pp., $34.99.

This reviewer remembers finding R. H. Charles's *Apocrypha and Pseudepigrapha of the Old Testament* in a dank used bookstore in late 1971, a necessary tool for his graduate studies. That was followed in 1983 by James Charlesworth's *Old Testament Pseudepigrapha*, a two-volume edited collection of both texts and introductions. As more manuscripts and texts were found, Richard Bauckham, James R. Davila, and Alexander Panayotov complemented Charlesworth in 2013 with *Old Testament Pseudepigrapha: More Noncanonical Scriptures.* Now we see a somewhat different approach to these documents from Baker Academic. In 2002 the publisher came out with David A. deSilva's *Introducing the Apocrypha: Message, Context, and Significance*, covering those books or additions to biblical books that were in all manuscripts of the Septuagint complete enough for us to tell, but were not fully accepted by most Protestants. Some of these did appear in the Dead Sea Scrolls, which shows the connection to the present work, *Introducing the Pseudepigrapha of Second Temple Judaism* by Daniel M. Gurtner, which covers those works from the Second Temple period,

whether found in the Dead Sea Scrolls or elsewhere, that were not included in the Septuagint. In both books, given the variety of manuscripts and the number of published translations, neither work publishes the text of the documents included but rather presents a careful study of each work so that a scholar knows whether to look at the original text and/or a published translation.

That is the importance and context of Prof. Gurtner's work, and with that we turn to its contents. The first nineteen pages contain the front matter, including the crystal-clear table of contents, a three-page forward, two-page preface, and six-page table of abbreviations. Next one finds seventeen pages of introduction, including a discussion of what pseudepigrapha are and of pseudepigraphy in antiquity.

Having completed the orientation, the rest of the main text is divided into four sections by genre: "Section 1: Apocalypses" (pp. 19–164), "Section 2: Testaments and Related Texts" (pp. 165–222), "Section 3: Legends and Expansions of Biblical Traditions" (pp. 223–330), and "Section 4: Psalms, Wisdom Literature, and Prayers" (pp. 331–72). An 11-page "Conclusion" completes the text. With all this data there is need for a lot of back matter to help one find what one is looking for: a 33-page "Bibliography" for finding a discussion of a document or its text or translation, a 7-page "Author Index," then a 5-page "Scripture Index" that includes only Protestant canonical Scripture references, and finally a 27-page "Ancient Writings Index" that includes all other writings referred to, including the remainder of the Septuagintal canon, the pseudepigrapha, classical authors, Dead Sea Scrolls, and patristic authors. The detail and the effort expended to make finding what one wants is impressive.

Each "Section" starts with a brief general introduction to the genre, then proceeds document by document. In general, each document has an introduction, a section on language and manuscripts, then sections on provenance, date, contents (summarizing each major unit of the document), contribution and context, and purpose. This organization gets simplified for some of the shorter, less complex works, and expanded for longer and more complex works. For instance, 1 Enoch has a general introduction and *then* the structure mentioned above is utilized for each of the five major component parts, for they differ in provenance, date, and even genre. Thus, each "Book" is handled separately, with a short "Reception History of 1 Enoch" at the end. This is helpful since, for instance, some NT books (e.g., 1 Peter, 2 Peter, and Jude) find points of contact with the Book of Watchers, but less, if any, contact with the other parts of 1 Enoch.

How does one evaluate such a detailed work covering such a variety of works with, in many cases, multiple manuscripts, often in more than one language and often with some of the manuscripts being partial? First, this book is a massive work of scholarship drawing together and synthesizing the work of numerous scholars, as the bibliography demonstrates. Second, one needs to realize that this book is a *guide* to the literature it covers. It enables the less experienced scholar to navigate the literary types, the origins, and the manuscript details of this literature. If one did not believe that guides are needed, then a reading of this book should convince one that they are. Experts in Dead Sea Scrolls or particular types of pseudepigrapha may know what is included in their area, but those for whom these documents are

"background" or "context" will not. And needs-to-know differ. A James scholar should be concerned with the Testament of Job, but 1 Enoch and the Testament of Abraham are more relevant to 1 Peter. What Gurtner has done is to put together the material that those of us with other foci need in order to get oriented to the study of the relevant literature. At the same time, third, it is important to realize that Gurtner has had to make decisions at a vast number of points, starting with which works to include, which to give major treatment, and which to include in the "Additional Writings" sections at the end of each major "Section." He has also made decisions on provenance, manuscript history, and relevance. To be sure, he mentions areas of controversy—he is a fine and fair scholar—but he cannot include everything without producing a series of books rather than a single volume. In other words, this work is necessarily a guide, not a gospel. Remembering that will help one make more cautious decisions only after wading through the references Gurtner gives. Fourth, this book makes it clear (as it should have been long before now) that Second Temple Judaism was not simply a group of rabbis discussing the Tanakh as if it were a finished whole and their only point of reference. There are a vast range of interpretations of and additions to texts from the Tanakh, including what are essentially rewritings of Torah texts. The Writings, in particular, were not fixed during the Second Temple period so, for example, this book contains Psalms 151–154 (included with a selection of traditional Psalms). It is not that every Jew in the Second Temple period was reading (or more likely listening to) all of these works, but that some were reading each of them, or else there would have been no remains to have been found. And these works show that they were also reading texts from other cultures. One is thankful for the demonstration of this complexity, but it is beyond the scope of this work to systematically tease out what fit with which group of Jews when. (If one doubts this, just look at the library of literature on who those at Qumran were and whether they wrote or collected the "library" they hid in the caves.) So, this work is an introduction and guide, and for that we are very thankful; we will also be thankful if it ends the claims that "Second Temple Jews believed …" as if such Jews were a unified thought world.

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Understanding the Jewish Roots of Christianity: Biblical, Theological, and Historical Essays on the Relationship between Christianity and Judaism. Edited by Gerald R. McDermott. Studies in Scripture and Biblical Theology. Bellingham, WA: Lexham, 2021, 271 pp., $29.99 paper.

Understanding the Jewish Roots of Christianity is a compendium of articles discussing the Jewish roots of Christianity from biblical, theological, and historical perspectives. Gerald McDermott begins the book by introducing the contributors and situating the book within current discussions regarding Judaism, and the relationship between Judaism and Christianity—both of which have been informed and motivated by the Holocaust.

In chapter 2, Mark Gignilliat elucidates the relationship between the OT and the NT. Utilizing the Chalcedonian formula, Gignilliat employs Christological categories (*enhypostatic/anhypostatic*) to describe the Christian Bible as composed of the OT and NT. He contends that just as "the human nature of Christ does not exist apart from its union with the divinity of Jesus Christ as a single subject" (p. 15), so the NT does not and cannot exist apart from the OT. Accordingly, not only is the language of the NT informed by the OT, but the OT applies "canonical pressure on the NT" (p. 16).

Chapter 3 examines Jesus's relationship to Judaism. Against the general tendency amongst Christian scholars who pit Jesus against Judaism, Matthew Thiessen asks: "According to the Synoptic Gospel writers, did Jesus plan to start a new religion?" In order to answer this question, Thiessen considers Jesus's relationship to "three aspects of the Jewish cult—temple, ritual impurity, and sacred time" (p. 21)—and concludes that the Synoptic Gospel writers portray Jesus as upholding these aspects of Jewish law. Circling back, Thiessen gives a resounding "no" to his initial question; Jesus did not intend to start a new religion. In chapter 4, David Rudolph addresses Paul's view of Jewish law based on the "weightier texts," which he identifies as 1 Corinthians 7:17–20, Acts 15, and Acts 21:17–26. Through close study of these texts, Rudolph shows that Paul remained a Torah-observant Jew "after becoming a follower of Jesus" (p. 49) and even "taught fellow Jews to remain faithful to Israel's law and custom" (p. 50).

In chapter 5, David Moffit argues that the book of Hebrews, with its emphasis on the new covenant, not only shows awareness of the Mosaic Covenant but actually draws from it. Moffit details modes of sacrifices in the OT and compares them with Jesus's sacrifice, and he concludes that Mosaic logic underlies the establishment of the new covenant. Chapter 6 also focuses on sacrifice, specifically, the role of sacrifice in shaping a central facet of early Christian worship, namely, the Eucharist. Whereas some scholars understand the language of sacrifice in the NT as purely spiritual, Matthew Olver maintains that early Christians viewed the Eucharist as *material* sacrifice; thus, indicating continuity "with Jewish sacrifice but in new form" (p. 93).

Matthew Olver briefly noted in chapter 6 that the first Christians were Jews. If this is the case, then "Why do Christians go to church and Jews go to the synagogue?" and "When and how did the *ekklesia* and the synagogue split?" (pp. 104–5). Isaac Oliver addresses these questions by considering theological, political, social, and economic factors in chapter 7. While Oliver cautions against positing any one event as causing the split, he suggests that the increasing Gentile makeup of the Jesus movement, as well as nascent rabbinic Judaism, played a significant role. Rejected by both Gentile Christians and rabbinic Jews, Jewish Christ-followers were forced to pick a side. While Oliver and others lament the "disappearance of 'Jewish Christianity'" (p. 126), they also find hope as the Christian world "has increasingly recognized the legitimacy of Messianic Judaism" (p. 126), a topic that will be explored more in the next four chapters.

Eugene Korn begins the discussion on current Jewish-Christian relations (chap. 8) by recounting how the *Adversus Iudaeos* ("against the Jews") tradition gave

rise to anti-Semitism and its association with the Holocaust, in order to show why Jews, despite their positive attitude towards Christians since the "late Middle Ages and early modernity" (p. 143), are hesitant to trust Christians. Nonetheless, Korn notes that progress has been made since the Holocaust, bringing us to Jennifer Rosner's chapter on Jewish-Christian relations post-Holocaust. In chapter 9, Rosner focuses on a "nascent intellectual tradition," which she calls the "new Jewish-Christian encounter" (p. 149). According to Rosner, a defining feature of this new group of thinkers is their willingness to assess and redefine their own "traditions in light of interaction with the religious other" (p. 167). For Christian theologians, then, this entails (1) understanding Judaism in its own terms, (2) acknowledging the inextricable link between Judaism and Christianity, and (3) working the implications of the previous two points through all of Christian theology.

In chapter 10, Sarah Hall reflects on the role that nineteenth and twentieth-century Anglicans played in "the development of the state of Israel" (p. 169) and highlights their contributions in four parts: "(1) building long-standing relationships with Jewish communities around the world; (2) increasing the visibility, in Britain, of the cause and importance of the Jewish people; (3) laying the groundwork for the social infrastructure of the modern state; and (4) facilitating the Jewish Zionist movement in Europe" (p. 170).

In chapter 11, Mark Kinzer considers recent interest in the Jewish-Christian schism in hopes of recovering the Jewish character of the *ekklēsia*. Against those who view the separation of Jewish and Christian communities as "necessary, providential, and irreversible" (p. 185), Kinzer and others maintain that the schism was tragic. Therefore, although "we must live with the historical consequences of those decisions … we are not doomed to sanctify their choices or repeat their mistakes" (p. 189). As several of the contributors have already mentioned, Jewish followers of Jesus have made their presence known once again and Christians must "decide anew whether to embrace her, reject her, or pretend she doesn't exist" (p. 192).

In chapter 11, Archbishop Foley Beach recounts a conversation with a choir member who made anti-Semitic remarks. Beach kindly reminds us that Jesus was not only Jewish but was immersed in his Judaic tradition. Subsequently, Beach lays out seven implications for Christians today based on the Jewishness of Jesus. Finally, in chapter 12, McDermott adeptly summarizes and expands upon the contents of the book. Notably, McDermott suggests that Christians should reconsider how we translate and understand the following four terms: "Christ," "Jews," "Law," and "Kingdom" (pp. 218–21). McDermott concludes by inviting readers to continue to do the hard work of thinking carefully about the Jewish roots of Christianity.

For the scholar, this book is a reminder that understanding the Jewish roots of Christianity requires insight and thought from multiple disciplines. More generally, though, this book prompts all Christians, scholars and laypersons alike, to think about the Jewish roots of Christianity and its implications. Particularly, given that pastors and laypersons tend to be uninformed about the Jewish roots of Christianity and may unintentionally (or intentionally in some cases, unfortunately) make anti-Semitic remarks, this book should be on the shelf of every pastor, who ought

to think about these issues and in turn inform his/her congregation concerning the Jewish roots of Christianity.

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Canon, Covenant and Christology: Rethinking Jesus and the Scriptures of Israel. By Matthew Barrett. New Studies in Biblical Theology 51. Downers Grove: IVP Academic, 2020, xviii + 384 pp., $34.00 paper.

This volume puts the total number of books in the New Studies in Biblical Theology series over fifty. The series by evangelical scholars has added to the church new ways of holistic thinking about the biblical message. The editor and publisher are to be thanked.

This author's stated purpose for this volume is "to fortify evangelicals and remind them that their doctrine of Scripture depends not on a few proof texts but is far more organic, grounded as it is in the character of God, his covenantal speech and Christological fulfillment" (p. xiii). Essentially, the author wants to show that the teaching and life of Jesus are correlated with the doctrines of inspiration, canonicity, and inerrancy. The book has seven chapters. The first two deal with theoretical issues. There are two "case studies" (Matthew and John). More evidence for the author's thesis is adduced in chapters 5 and 6. The whole is brought together in chapter 7, which is based on one of the author's previous published works.

The thesis of the book is that Jesus is the key to uniting all the writings of the Bible. The canon of Christian Scripture is a legitimate text "by a single and primary author" (p. 2), not just a number of texts that are, by some arbitrary or political acts of history, found together in one book. Because there is one "author," the Bible tells one story, which is Christologically focused. The OT makes promises and prophecies and tells stories that are fulfilled in Christ and then interpreted in the NT. Sometimes the prophecies are direct, but often the Christology of the OT is found in types and patterns. According to the author, this view of the OT is clear in the Epistles, but the Gospels are generally thought not to have such clarity. He intends to show that the Gospels also have a doctrine of Scripture, albeit more indirect. The indirect means of discerning Jesus's beliefs about Scripture are seen in the way he accomplished redemption through his self-conscious covenant obedience to the OT.

In chapter 1 the author defines the problem, namely that predominant elements of the so-called Enlightenment took over biblical interpretation. Hans Frei is set forth as a non-evangelical who notes that figural and canonical interpretation was abandoned in the 17th and 18th centuries. Barrett does not adduce writings of the period to prove this. He also cites a few evangelicals who support this idea along with Brevard Childs, a member of Frei's Yale School. Barrett cautions us to hold to the unity of Scripture, which is the key to developing a true "whole Bible" biblical theology. He even quotes Karl Barth's preface to his commentary on Romans, in which Barth says that if he had to choose between the historical-critical

method and the doctrine of inspiration he would certainly choose the latter. Barrett does not complete the quote where Barth avers that he does not have to choose between the two. It should be noted that evangelicalism was born at the end of the Enlightenment in the Wesleyan revival. Frei's point is that although the doctrine of Scripture was still alive and well after the Enlightenment, history replaced figural interpretation as the main hermeneutical construct even for conservatives. Frei's book is about hermeneutics, not the ontology of Scripture.

The purpose of chapter 2 is to explore "the historical milieu that defines Jesus' own reception of Israel's scriptures" (p. 41). A major unsupported assumption of this chapter is that "by the first century Jesus and the Jews had a definitive canon" (p. 42). Roger Beckwith and Sid Leiman have both amassed convincing arguments supporting this assumption, but those authors are not cited, and no evidence is given. This lacuna will probably discount the argument of the book for many. The rest of the chapter uses the motif of God's covenant to point out that God's revelation was progressive and included revelatory words, revelatory acts, and revelatory interpretations (borrowing a theme from Gerhardus Vos). There are many citations of Meredith Kline's work in supporting the idea that covenant and canon are connected. In the end the chapter shows the continuity between the testaments which includes Jesus as the linchpin. The complexity of exegetical structures in the first century is barely mentioned. There are no references to Dodd's work on the OT in the NT or to Eichrodt's *Theology of the Old Testament*, trans. J. A. Baker, 2 vols., OTL (Westminster John Knox, 1961, 1967), which highlights the idea of covenant. There are many other important works in support and against the author's thesis that are missing from the bibliography. This would not be a point of criticism except for the fact that there are a few authors repeatedly cited in one footnote after another. For example, from pp. 54–60 Kline is cited 16 times, all favorably.

Chapter 3 is a study of Matthew's interpretation of Scripture. Not much is new here. Missing from the bibliography is Gundry's groundbreaking work on the topic. Likewise, chapter 4 demonstrates the interpretation of the OT in John. Missing are important works by Reim, Borgen, and Freed. In each case a few evangelical commentaries are cited many times. For both chapters there is a rich commentary tradition that either supports or challenges the author's interpretations.

Chapter 5 adduces Jesus's perfect obedience to Torah as evidence of his view of Scripture. Because Jesus trusted and obeyed Scripture without hesitation, he must have thought Scripture to be the very words of God. This is a good argument and one that is not common. The problem is that the picture of the obedience of Jesus comes to us only through the Gospel writers. So, is this Jesus's view? Or is it the view of Matthew, Mark, and Luke? When Mark says Jesus "declared all foods clean" was this negation of Torah Jesus's view or Mark's? Or both? There are times when the chapter recognizes that an evangelist is giving a portrait of Jesus, but often there is a confusion of the historical Jesus and the biblical Jesus. Even though evangelicals might say there is no difference, Gospel scholars usually at least acknowledge the difficulty. The relationship is not simple.

Chapter 6 is largely a statement of Johannine Christology. Its argument is that because Jesus is God, what he believes about Scripture is true. Jesus believed the

Scriptures are the very words of God; therefore, the Scriptures are inspired and inerrant.

The concluding chapter was first presented to the ETS in 2017 and then published in *Presbyterion* in 2018. It introduces various dialogue partners one suspects were in the background all the way along. The point of the last chapter is that the doctrine of inerrancy is warranted by Christology in the same way that Barth related all his *Dogmatics* to Christology. The author avers that evangelicals should make a Christological warrant for their doctrine of Scripture, in particular inerrancy. Although I can understand why this chapter is the conclusion, at least for me, it might function better as the book's introduction.

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The Fourfold Gospel: A Formational Commentary on Matthew, Mark, Luke, and John: Volume 1: From the Beginning to the Baptist. By John DelHousaye. Eugene, OR: Pickwick, 2020, xix + 423 pp., $49.00, paper.

The Fourfold Gospel is the ambitious, multi-volume project of John DelHousaye and is unique in three regards. First, as the title suggests, it is a commentary on all four canonical Gospels. Second, it employs the medieval approach to studying Scripture known as the Quadriga. Finally, it is a formational commentary, aiming to foster spiritual growth and worship. This first volume—*From the Beginning to the Baptist*—introduces the series and the four Gospels and then covers the various introductions found in the Gospels, the births of Jesus and John the Baptist, Jesus's childhood, John's ministry (including references to John found later in the Gospels), and Jesus's baptism and subsequent temptations.

Chapter 1 ("Entering the Gospels") begins with a description of some of the historical developments that resulted in the medieval Quadriga approach to Scripture. Because it is not until the end of this chapter (p. 125) that the author explicitly states that he will employ the Quadriga in his commentary, some readers may fail to infer that this historical survey is an introduction to the commentary's approach and an implicit argument for the advantage of this approach. In the context of this historical survey, DelHousaye lists "some" of his teachers—more than 200 commentators on Scripture from the 1st through the 20th centuries. Readers of the commentary will find that this is more than lip service; the author shares what he has learned from an impressive variety of voices in church history. About three-fourths of this chapter is devoted to introductory matters: answering the question "What is a Gospel?," typical introductions to each of the four Gospels, the early church's reception of the four Gospels as a single fourfold Gospel, and the synoptic problem. Many readers will be surprised by the author's position that the source material for Luke's Gospel includes both John's Gospel and Josephus's writings.

As described in this chapter, the Quadriga is a medieval approach to studying Scripture that seeks to discern Scripture's four senses: the historical sense, the tropological (or moral) sense, the allegorical sense, and the anagogical (highest spir-

itual or mystical) sense. DelHousaye points out that Luther and Calvin explicitly rejected the Quadriga but notes that elements of this approach may be found in their exegesis. He seems to join his voice to "a growing chorus of Protestant voices" that invite the retrieval of the Quadriga (p. 29). The author then introduces a rabbinical approach to Scripture that is similar to the Quadriga. This approach—*PaRDeS*—seeks to discern the text's plain sense (*peshat*), its relation to the whole of Scripture (*remez*, "hint"), its homiletical sense or application (*derash*, "interpreting" or "searching"), and the sense intended by the divine author (*sod*, "secret"). The commentary in this volume actually follows this *PaRDeS* approach, both in its layout (sections labelled using P, R, D, and S) and in its content. The author's presentation suggests that the Quadriga and *PaRDeS* are essentially the same approach, although the four senses contained in the two approaches are not identical. The difference between the two is obscured to some extent by the author's initial reference to *remez* as the allegorical sense of Scripture (p. 30), despite making no reference to allegory in his longer explanation of *remez* (pp. 31–32). That longer description explains *remez* as the text's relationship to the whole of Scripture, which is indeed what DelHousaye includes under the "R" heading in his commentary. This will come as a relief to readers who are suspicious of allegorical interpretation.

The commentary proper is contained in the book's remaining three chapters: "Beginnings," "Birth," and "Baptism." Each textual unit begins with the author's own translation from the original Greek. These translations are typically extremely literal and often sound quite different from standard English versions. OT references or allusions (some as small as a single word) that the author detects are identified within the translations using references in brackets and italics. The commentary follows the P, R, D, S format explained above, with not every textual unit containing all four sections. The P section (literal or historical sense) is typically the longest section. The R section consistently identifies allusions or parallels to the OT. Some of the allusions may be questionable, but the author models well the discipline of reflecting on a text's relationship to the rest of the Bible. The D section discusses how the church has applied—practically or theologically—the text. The applications highlighted here tend to be ways of imitating either Jesus or other characters in the narrative. This section sometimes contains information that may not fit the homiletical or moral sense, but which the author seems to desire to include somewhere in his commentary. The S section bears witness to the author's reflection on the text and may include a brief explanation of a spiritual principle or simply an appropriate prayerful response to the text.

The most striking feature of DelHousaye's commentary is the number and variety of sources he employs. In addition to commentators from throughout church history, he refers to rabbinical sources, to scholarship from other religious traditions, and even to insights from medicine and psychology. This collection of source material alone makes this volume a valuable reference tool. Some readers will be surprised to find that the author has chosen to comment on parallel passages separately, rather than providing a single commentary section on events described in multiple Gospels. This has the advantage of allowing for specific redaction-critical comparisons. It also means, however, that readers should consult the

commentary on all parallel passages in order to benefit from observations that may not be repeated in the commentary on the text they are studying. While this ambitious project certainly required difficult decisions regarding the use of space, some will be surprised by the author's choices. For example, shortly after nine pages on the background to the use of *logos* in John's prologue (pp. 132–41), there is no mention in the discussion of John's purpose (pp. 159–60) of whether "Jesus" or "Christ" should be viewed as the subject of the clause in John 20:31. The author's concern for spiritual formation is reflected in the inclusion, within the commentary sections, of occasional excurses (e.g., 13 pages on wilderness and temptation, pp. 334–47). Some readers will be disappointed to find potentially controversial statements in the commentary without footnotes that would facilitate further investigation. Finally, some readers may be distracted by the dozens of typographical errors that survived the editing process and made their way into this book.

As a professor of NT and of spiritual formation, John DelHousaye has provided a unique and useful resource that reflects these two areas of passion and expertise. He has compiled an impressive volume of information from diverse sources that will be useful to serious students of Scripture. In addition, he has presented that information in a way that models submission to and serious reflection on Scripture that will be useful to those seeking to be conformed to the image of their Savior.

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Family Relations in the Gospel of Mark. By Narry F. Santos. New York: Peter Lang, 2021, 210 pp., £67.00/$99.95.

Most scholars who reflect on the role of honor and shame in the NT take a sociological approach that largely focuses on cultural background. However, their books and articles often give scant attention to the task of exegeting biblical texts in light of honor and shame. This complaint cannot be levied against Narry Santos's *Family Relations in the Gospel of Mark*. At the same time, he presents a thorough, yet readable, survey of how Mark incorporates these motifs within his Gospel. An associate professor of practical theology at Tyndale University, Santos skillfully weaves together insights from across academic disciplines.

His thesis is straightforward: "This study proposes that the Gospel radically redefines the value system of its readers through the narrative reversal of honor and shame in the context of family relations. The narrative reversal seeks to persuade the readers to view as honorable what they have valued as shameful and to regard as dishonorable what they have viewed as honorable" (p. 1). Indeed, throughout the book, Santos is remarkably focused on making this argument. The first three chapters provide cultural background and conceptual framework. His remarks here are anything but perfunctory; in fact, he tailors his presentation to suit the needs of readers who want to interpret Mark through the lens of honor and shame.

Chapters 4–6 examine three large passages, Mark 1:1–8:21, 8:22–10:52, and 11:1–16:8 respectively. Santos traces how Mark presents this reversal of honor and shame in light of Jesus forming a new fictive family that consists of his followers. Finally, chapter 7 synthesizes the book's findings. It shows how Jesus radically reorients social values to create a new ingroup for which one's kin, townspeople, religious leaders, and political leaders are deemed outsiders. The book's title reflects "Mark's act of relativizing the family [which] is part of his effort to transform the honor-shame social values in the Gospel" (p. 107). The author aptly draws from group identity theory to highlight the potential implications of Mark's message.

Santos offers several clarifications to assist readers. He carefully distinguishes positive shame from negative shame. "Shame is positive when it enables a person to be sensitive not only about one's reputation but also to the opinions of others [whereas] [n]egative shame is the loss of respect, regard, worth, and value in the eyes of others" (p. 47). Likewise, he explains the relationship between family honor, blood, and family name. The link between gender and honor receives more attention in this book than in comparable works.

His presentation is broad yet respectful of nuance. Santos does not cherry-pick texts to argue his points. He analyzes Jesus's sermons, his miracles, and his interactions with a variety of individuals. In addition, he examines how Mark employs narrative to convey a reversal of honor and shame, such as using paradox or juxtaposition of stories. In multiple sections, Santos clearly delineates "new values" from "old values" that distinguish Jesus's family from the natural family. To be sure, the author points out the continuity and discontinuity of the family of Jesus with the surrounding cultural context. He writes, "This narrative reversal is not the elimination of honor and shame nor is it the eradication of the honor-shame aspects in Greco-Roman society that do not contradict Jesus's value system. Rather, it is the radical redefinition of the content of the honor-shame value system and the dramatic redefinition that turns this embedded system upside down" (p. 6).

The book is brief with under 200 pages. For some, such brevity will leave them wanting more. Santos spends limited though sufficient space familiarizing readers with concepts like patronage, "limited good," envy within an honor-shame context, among others. For this reason, one might criticize this work, yet such ideas are explained in greater depth elsewhere. A thorough rehashing of that material would ultimately detract from the argument of Santos's book. If anything, this reviewer would have enjoyed an even more expanded interaction with research on social identity theory.

Despite its concision, *Family Relations in the Gospel of Mark* will surprise some readers with its balance and practicality. Mark not only incorporates characters "who are naturally considered as outsiders but who showed signs of being insiders," including needy Gentile non-elites and the unnamed centurion at the cross (pp. 169–70); Santos also reminds us that Jesus still welcomed social insiders, such as Jairus, the anonymous scribe, and Joseph of Arimathea. Thus, "Mark reverses our expectation that all religious leaders oppose Jesus" (p. 169). Practically, "the new system does not only value the honor of Jesus but also values one another in the extended family of Jesus, including those who are regarded as insignificant or of

minimal honor status in society" (p. 122). Embracing Jesus's honor-shame reversal "is costly and etched with danger. Yet, it is not negative shame; it is filled with honor in the new honor code of God and family of Jesus" (p. 125).

The book's scope and substance make it a valuable read for anyone wanting to discern how honor and shame influence Mark's message. It is far more focused on exegesis than prior works like Jerome Neyrey's well-known *Honor and Shame in the Gospel of Matthew* (Louisville: Westminster John Knox, 1998). In this way, Santos's work contributes uniquely to a growing body of literature about the Bible's use of honor and shame.

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The Cross-and-Resurrection: The Supreme Sign in John's Gospel. By Deolito V. Vistar, Jr. Wissenschaftliche Untersuchungen zum Neuen Testament 2/508. Tübingen: Mohr Siebeck, 2019, xxiii + 303 pp., $125.00 paper.

This volume represents the revised doctoral thesis of Deolito Vistar Jr. at the University of Otago in Dunedin, New Zealand. In this monograph, Vistar revisits the subject of Jesus's "signs" in John's Gospel by investigating the term's precise meaning and referent. He argues that the "signs" are not restricted to the seven or eight miracles recounted in the so-called "Book of Signs" (John 1:19–12:50), but also include deeds that are non-miraculous throughout the entirety of the Gospel. Within this broad reference, Vistar contends that the cross-and-resurrection, viewed as a single complex event, is the supreme "sign" of all—the "sign" *par excellence*, which supremely reveals Jesus's identity and mission.

Vistar classifies views on the number and referent of the Johannine signs into two groupings: (1) narrow exclusive views and (2) broader inclusive views. He delineates between these groupings according to the restriction (or lack thereof) of the signs to the seven or eight miracles performed by Jesus during his public ministry. Broader views are further distinguished by those that include the crucifixion and/or resurrection as a σημεῖον and those that consider any deed performed by the incarnate Christ as a σημεῖον.

Vistar's approach to the subject is literary and exegetical, focusing on the present text of the Gospel and excluding source- and redaction-critical inquiry. Additionally, he does not explore the lexical and conceptual background of σημεῖον or the theology of the cross-and-resurrection in the Fourth Gospel. With this scope in mind, he proceeds by making a cumulative case for his thesis. He does so by analyzing the seventeen occurrences of σημεῖον along with five significant Johannine themes (δόξα, ὕψωσις, ἔργον, ὥρα, and πίστις) to argue for a broad inclusive referent for the σημεῖα. He then analyzes five passages that indicate a positive connection between σημεῖον and the cross-and-resurrection: John 2:13–22; chapter 6; chapter 11; 19:16–37; and chapter 20. His analysis particularly focuses on the interpretation of 12:37 and 20:30–31, which provide "valid ground for questioning the narrow views of the σημεῖα and for advancing a broader, more inclusive view" (p.

14). In his reading of 12:37 and 20:30–31, he further contends that "the characteristic description of the σημεῖα as those which Jesus *performed in the presence of specific witnesses* implies that the σημεῖα are visible physical actions, rather than spoken words" (p. 29, italics original).

In chapter 3, Vistar surveys the seventeen occurrences of σημεῖον in chronological order, arguing against narrow exclusive views. While the first ten occurrences refer to a miraculous deed, five occurrences seem to indicate a broader reference (2:11, 23; 3:2; 9:16; 11:47), and the remaining two occurrences (12:37; 20:30–31) "necessitate a broader and encompassing referent and scope of the σημεῖα" (p. 47). In particular, he finds minimalist views to be untenable based upon his reading of John's purpose statement (20:30–31), which includes the death-and-resurrection along with earlier acts of Jesus as σημεῖα.

In chapter 4, Vistar examines five themes (δόξα, ὕψωσις, ἔργον, ὥρα, and πίστις) related to the concept of σημεῖα and Jesus's death-and-resurrection. First, he reads the statement in 2:11 as programmatic, investing in all of the σημεῖα the specific function of revealing Jesus's δόξα. Additionally, the glorification of Jesus is related to the themes of ὕψωσις and ὥρα. Based on the use of σημαίνειν and ὕψωσις in 12:32–33 (cf. 18:32; 21:19), Vistar concludes that Jesus's crucifixion should be considered a σημεῖον. With regards to ἔργον, he contends that there is significant overlap between σημεῖα and ἔργα with the exception of three crucial differences: (1) the σημεῖα are performed exclusively by Jesus; ἔργα are not (and include Jesus's words); (2) the former is limited to Jesus's earthly ministry and the latter is not (14:12); (3) the former express a human point of view (the evangelist's preferred term) and the latter a divine perspective (the Johannine Jesus). The ὥρα and σημεῖα, then, are used in a complementary manner (2:1–11) to allude to Jesus's crucifixion-and-resurrection (12:23, 32, 34; 13:1). And finally, Vistar maintains a complex relationship between σημεῖον and πίστις with positive causal examples (2:11; 20:30–31) and more ambiguous examples (Nicodemus in chap. 3; the crowd in chap. 6; the Jews in 12:37).

In chapters 5–9, Vistar examines key passages that link Jesus's σημεῖα with his death-and-resurrection. In chapter 5, he examines the temple incident (2:13–22) and contends that the temple cleansing is a σημεῖον, signifying the end and replacement of the temple and its cult. He then views Jesus's response to the Jews' request as a "promised" σημεῖον (2:19), which includes both his death (the temple's destruction) and resurrection (subsequent rebuilding) as a unity. In chapter 6, Vistar identifies both the miracle of the loaves (6:1–14) and Jesus's walking on water (6:15–21) as σημεῖα. In the Bread of Life discourse, Jesus alludes to his death in the language of "eating" his flesh and "drinking" his blood (6:53–58), which, according to Vistar, suggests that he is presenting his death as a σημεῖον as well. In chapter 7, he contends that the raising of Lazarus is a σημεῖον that precipitates the arrival of the supreme σημεῖον through the Sanhedrin's decision (11:47–53) and by pointing analogically to Jesus's own death-and-resurrection. In chapter 8, he examines the crucifixion in 19:16–37 to explore how Jesus's death corroborates his divine identity and mission and constitutes the supreme σημεῖον. In chapter 9, Vistar examines Jesus's resurrection in 20:1–29 and argues that the three post-resurrection appear-

ances are σημεῖα and serve to establish the supreme σημεῖον of Jesus's death-and-resurrection, demonstrated most clearly by Thomas's confession (20:28).

Overall, Vistar makes a plausible case for a broad view of the Johannine signs, which includes the cross-and-resurrection as the supreme σημεῖον. In particular, he makes an important contribution to the ongoing debate by examining the signs in light of the evangelist's summary statements in 12:37 and 20:30–31. He successfully demonstrates that the cross-and-resurrection, viewed as the supreme σημεῖον, coheres with many occurrences of the term and several key Johannine motifs. Vistar also distinguishes his approach to the subject by focusing on Jesus's divine identity in the "signifying structure" (Jörg Frey) of the signs. For Frey (and others), the Johannine signs signify the cross and resurrection; for Vistar, however, the element signified is not the cross-and-resurrection, but rather the divine identity of Jesus, as indicated in the purpose statement (20:30–31). "All of the deeds, including and particularly his death-and-resurrection, belong in the category of 'signifiers', and Jesus' divine identity constitutes the element 'signified'" (27). This statement is a key point in Vistar's construal of the signs and deserves more attention in future investigations.

A point that could be further refined is his discussion on Jesus's "lifted up" sayings. In his analysis of the ὕψωσις theme, Vistar excludes any discussion on intertextual links with the book of Isaiah. Most scholars agree, however, that the *double entendre* in 3:14, 8:28, and 12:32 alludes to the glorification of Isaiah's Servant (Isa 52:13, LXX), which provides the likely impetus for interpreting the cross-and-resurrection as a single complex event. This minor critique aside, Vistar offers a valuable contribution to the present subject by offering an analysis on the referent of the signs with the whole gospel in view. Any study of John's Gospel must attend to this vital subject, and Vistar presents a persuasive argument for viewing the cross-and-resurrection as the supreme sign.

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Paul's "Works of the Law" in the Perspective of Second-Century Reception. By Matthew J. Thomas. Downers Grove, IL: IVP Academic, 2020, xxii + 328 pp., $36.00 paper.

Within Pauline studies there are few concepts more debated than "works of the law." Since the advent of the "New Perspective" on Paul in the late 1970s and early 1980s, the meaning and significance of works of the law have become one of several flashpoints within broader discussions of Paul's theology and in particular his understanding of justification and the law. Indeed, given the amount of scholarship on works of the law, one may rightly wonder what fresh light could be shed on the subject. Enter Matthew J. Thomas. In this "lightly revised version" of his doctoral dissertation at Oxford University, Thomas traces the effective history (*Wirkungsgeschichte*) of how works of the law were understood within the apostolic "living memory" (roughly through the second century). The result is a fascinating look

at how Paul was interpreted in the second century that makes a fresh contribution to our understanding of works of the law.

Thomas lays out the scope and methodology of the project in Part I (chap. 1). He aims to accomplish three tasks: (1) identify how works of the law were understood up through the time of Irenaeus; (2) evaluate how this second-century perspective relates to the old and new perspectives; and (3) apply these second-century perspectives to Paul's own understanding of the works of the law. Building on the work of Markus Bockmuehl, Thomas seeks to identify second-century texts that shed light on an understanding of works of the law in the early patristic writings. Because the exact expression occurs just once in this time period (Irenaeus, *Haer.* 4.21.1), Thomas focuses on identifying texts where law and works conflict in contexts similar to those in Romans and Galatians. He sorts these texts into three categories. Direct evidence ("Category A") are texts that engage with Romans or Galatians and refer to works of the law or texts in Paul that do. Supporting evidence ("Category B") comes from texts that discuss topics similar to those in the previous category, yet lack the phrase "works of the law" or references to texts in Romans or Galatians that do. Sources that have minimal or unclear Pauline influence and lack reference to works of the law but contain disputes with Jewish groups similar to those Paul faced are labelled circumstantial evidence ("Category C"). Significantly, Thomas limits his study to texts that, "like Paul's discussions in Romans and Galatians, show evidence of conflict with Jewish parties regarding the law or works" (p. 24). As a result, texts (such as *1 Clement*, and Polycarp's *Philippians*) that discuss "justification, salvation, and works [but] show no evidence of conflict with Jews or disputes of the law" are intentionally excluded.

Part II (chaps. 2–3) surveys contemporary views on the meaning and significance of works of the law as well as why Paul opposes them. Thomas selects four old perspective advocates (Martin Luther, John Calvin, Rudolph Bultmann, and Douglas Moo) and three new perspective advocates (E. P. Sanders, James Dunn, N. T. Wright). These summaries of contemporary perspectives on works of the law establish the baseline for comparing the results of Thomas's survey of second-century perspectives.

The heart of the book is Part II (chaps. 4–11), where in roughly chronological order Thomas discusses relevant second-century texts. Only three texts are deemed Category A (Justin Martyr, *Dialogue with Trypho*; Irenaeus, *Against Heresies* and *Demonstration of the Apostolic Preaching*). Four fall within Category B (Ignatius, *Epistle to the Magnesians*; *Epistle to the Philadelphians*; *Epistle to Diognetus*; Melito of Sardis, *Peri Pascha*). Category C contains three texts (*Didache, Epistle of Barnabas, Apology of Aristides*). A handful of additional texts are discussed but ultimately excluded from the study. For each text, Thomas briefly summarizes issues of date, authorship, textual witnesses, translation, and the extent to which it engages the Pauline corpus. From there he follows the pattern established in the chapters surveying advocates of the old and new perspectives: meaning of works of the law, their significance, and why the author opposes them.

Part IV (chap. 12) summarizes the conclusions of the study. According to Thomas, an "early perspective" on works of the law emerges from these texts.

Works of the law are specific practices from the Mosaic law such as circumcision, Sabbath, food laws, calendar observances that identify a person with the Jewish people, their covenant, and their way of life. As such these works of the law are consistently distinguished from good works in general. Thomas identifies five main arguments used to explain why Christians are not required to observe the works of the law: (1) with the arrival of the Messiah and the new covenant, his teachings have replaced the Mosaic law; (2) the Hebrew Scriptures foretold the cessation of the Mosaic law; (3) the universal nature of the new covenant indicates one need not become a Jew to turn to God and receive grace; (4) the transformation of people that Christ accomplishes through the covenant demonstrates the superiority of the new covenant; (5) God's acceptance of Abraham and the patriarchs apart from the practice of the Mosaic law.

This early perspective provides the basis for comparison with both the old and new perspectives. Thomas finds no evidence of the old perspective's general objections to works or individualistic efforts to earn salvation through these works, though he acknowledges that the two sides would in essence be talking past each other due to different conceptions of the works of the law. Of the old perspective advocates surveyed, Thomas notes that like the early perspective Moo rejects the works of the law on salvation-historical grounds, but his more fundamental anthropological argument is absent within the early perspective. By contrast Thomas sees far more overlap between the early perspective and the new perspective. Both agree on the nature, meaning, and significance of the works of the law as well as seeing these works as group identity markers that separate Jews and Gentiles. When it comes to reasons for rejecting the works of the law, however, Thomas finds less correspondence between early and new perspectives. The closest parallel is Wright's arguments based in the universal scope of the new covenant, Torah's inability to fix humanity's sinful condition, and Jesus as the fulfillment of redemptive history. When it comes to the question of what Paul meant by works of the law, Thomas concludes with four observations: (1) Paul's focus in rejecting works of the law is on the place of Torah in the life of the Christian rather than works in general; (2) Paul was not alone among the apostles in rejecting works of the law; (3) the patristic emphasis on the law of Christ as a primary reason for rejecting works of the law is generally absent from both old and new perspectives (with Moo as a notable exception), and (4) second-century rejections of works of the law are often at their heart about the identity of Jesus as the Messiah.

The most obvious strength of Thomas's study is his careful examination of relevant second-century texts. He displays broad knowledge of not only the texts themselves, but also the relevant scholarship surrounding those documents. His clear summaries at the end of sections easily allow the reader to keep the forest in view after a brisk walk through the trees. Thomas also demonstrates measured judgment when it comes to evaluating sources and their contribution to our understanding of works of the law. For the most part, skirmishes about works of the law have taken place on the battlefields of grammar, Second Temple Jewish context, and theology. Thomas's work in essence opens a new front that sheds fresh light on a decades-old debate. The "early perspective" that emerges from these second-

century texts helps move the conversation on works of the law beyond the sometimes stale categories of old and new perspectives.

Indeed, one of the more interesting elements of this study is the various arguments second-century writers used to reject the necessity of Christians observing works of the law. While noting some overlap with both old and new perspective arguments, Thomas observes that within this "early perspective" the most common reasons for rejecting works of the law revolved around Jesus's identity as the Messiah. From that identity flow related arguments about the Messiah's law replacing the Mosaic covenant, OT prophecies foreseeing cessation of the Mosaic law, and the universal scope of the new covenant. But, as Thomas points out, that argument against works of the law is largely absent from both old and new perspectives.

This absence raises an important question. To what extent can we map the evidence of this "early perspective" back onto Paul within his first-century context? There should be little question that reception history sheds important light on how Paul's earliest interpreters appear to have understood works of the law. But how much weight should it carry in understanding what Paul meant by works of the law when both the contexts of those disputes and the arguments offered against works of the law are different? For example, Paul's conflict in Romans and Galatians appears to be with Jews who acknowledge Jesus as Messiah, while in these second-century texts the conflict is with Jews who reject Jesus as Messiah. This question takes on greater weight in light of Thomas's admission that the actual phrase "works of the law" occurs just *once* in all of the writings he discusses. Thomas's decision to limit his study in the manner he does is certainly understandable (and necessary!), but would the picture look different if the scope were broadened to include other second-century texts that discuss works more generally?

In sum, Thomas has produced a well-written study that provides fresh data on an important and disputed topic within Pauline studies. It is certainly not the last word on works of the law, but it is a fresh word that makes a valuable contribution to awareness of how Paul was interpreted in the second century.

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Resurrecting Justice: Reading Romans for the Life of the World. By Douglas Harink. Downers Grove: IVP Academic, 2020, xiv + 229 pp., $26.00 paper.

Resurrecting Justice offers a thematic "reading of Romans" that defends the claim that "Romans is centrally concerned about justice." By "justice," Harink refers principally to the rich recurrence of the *dikaio-* word group in Romans and the thematic interconnections these words signify in Paul's unique discourse throughout the epistle. In rendering this lexical group in terms of "justice" (*dikaios* means "just," *dikaioō* means "to justify," and *dikaiosunē* means "justice"), Harink deliberately avoids the common understanding of the word group in terms of a static "righteousness" that is often individualized in religious terms and separable from their commonly associated political and social realms. Harink, therefore, commends

"reading Romans for the life of the world," with an exposition of Paul's "gospel" that does not withdraw from the world, but that fully engages the world as people "in the Messiah."

The first section of the book constitutes an exposition of Romans 1–11, which Harink subtitles "apocalyptic justice," and which traces the leading theme of the "apocalypse of justice"—a form of justice revealed in Jesus that stands in stark contrast to the systems and structures of the world. The second half covers Romans 12–16, which he describes as "messianic life"—that is, the assemblies in the Messiah who participate in God's justice by becoming living and physical signs of God's justice in the midst of the nations and powers of the world.

Harink contends at length that something has been lost in the history of interpretation when Romans continues to be read in terms of a revelation of the "righteousness of God," as though this refers to an abstract moral principle that all too easily removes "religion" from the realms of culture and politics. Instead, Harink conceives of the "apocalypse of God's justice" as a "theo-political reality" that restores rightly ordered relationships for all people in all areas of the world. Harink does not interpret Paul as taking words such as "justice," "peace," and "gospel" and transmuting them to more heavenly or spiritual realities or meanings; instead, he finds Paul using the language of politics and larger culture as they should be commonly understood, but only now redirected to center around the just kingdom of Jesus. Under this reading, the "good news" of God's justice does not entail individual salvation in heaven, nor is wrath "an eternal destiny that awaits unrepentant individual humans in the age to come" (p. 69). Rather, for Harink, the gospel of "salvation" is the unique justice of God in the Messiah by which all the nations (whether Judean or Gentile) are delivered from the personified powers of Sin and Death.

As for some of the more notable issues in Romans, some readers will find Harink's positions a shade beyond the pale of traditional sensibilities. For example, God's wrath (Romans 1) is not righteous anger at human sinfulness, but rather a form of "God's mercy," displaying a liberating power against the systems of idolatry and injustice that oppress and enslave all people. The *hilasterion* of Romans 3 refers not to a "propitiation" such that the penalty of sin is atoned for in place of sinners but is instead understood in principally spatial terms—"the site of God's very own justice" revealed in the death of the Messiah (p. 54). God's justice is accomplished not by a believer's faith in Christ (*pistis Christou*) but by the faithfulness of the "just One" on behalf of all (a reading gesturing toward a form of universalism).

But to discredit Harink's work on the basis of these interpretive disagreements would unduly disregard the book's remarkable achievement: a reading of Romans that compellingly locates Paul's gospel in its everyday, real-world contexts and satisfyingly ties the various sections of the epistle together. Harink's reading allows the "good news of God's justice" to speak directly to the various forms of injustice in the world (Rom 1–3). The apocalypse of this justice in the death of the Messiah, a source of shame in the world's eyes, is the very thing Paul is "not ashamed" over (Rom 1:16), because it is the sign that God's justice stands over

against and contrary to the world's ideals of justice. Accordingly, while both Judeans and Greeks strive to maintain justice by various expressions of the "Law," God's justice is revealed "apart from Law" and outside the human machinery of infraction, penalty, and enforcement. For Harink, people of the Messiah live according to a new way of participating in God's own justice, one preeminently expressed in the cross of Christ, and expressed in the way of Christlike nonviolence (it is here where Harink's reading of Romans is at its most compelling). Likewise, the discussion of Israel in Romans 9–11 is not simply an interruptive apostrophe in Paul's exposition of the gospel but is a climactic discussion of whether God's dealing with Israel is "unjust" given the promises and the electing mercy that God has bestowed (e.g., 9:14, 19).

Harink writes within and captures the spirit of more recent apocalyptic interpretations of Paul (in the vein of Käsemann and Martyn), locating the epistle in its cosmic scale as a battle of powers and emphasizing the radical newness of God's revelation to the world in the death and resurrection of Jesus. Nevertheless, Harink is unafraid to chart his own course with respect to existing apocalyptic readings of Paul. Accordingly, Harink refreshingly lays great store in God's election of Israel as Israel (not a metaphor for the church). Furthermore, in contrast to Douglas Campbell's apocalyptic reading of Romans, he allows the entire epistle to be read in Paul's own voice and logic.

The most pressing shortcoming of the book concerns Harink's central argument that the *dikaio-* word groups in Romans are to be consistently understood in terms related to "justice." While I agree that these words have attained overly theological and religious meaning over time, he likely overcorrects matters by limiting *dikaiosunē* and its cognates to a function of justice and rightly ordered relationships in political and social arenas. At every turn, Harink appears fiercely calculated to stay permanently away from the association of *dikaio-* words with any sense of a standard of holy living that is informed by both God's own character and God's law. As the secondary scholarship continues to volubly affirm, a word as unavoidably multivalent as *dikaiosunē* is loathe to cooperate with such limits placed upon it. This, after all, was the rightly critiqued problem of proponents of the new perspective, like N. T. Wright, who insisted that *dikaiosunē* be consistently understood as an attribute of covenant faithfulness. The result for Harink, as was true with Wright (and others), is an artifice of consistency—a reading of *dikaio-* words that is ultimately incapable of handling the rich uses of these words as they occur in Paul's idiom—expressed both in the attributive sense of who God is, and in the communicative sense of that which is donated or possessed by those who are found to be "in Christ" (e.g., Rom 3:20–26; 10:3–4; Phil 3:9).

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Persuading Shipwrecked Men: The Rhetorical Strategies of 1 Timothy 1. By Lyn M. Kidson. Wissenschaftliche Untersuchungen zum Neuen Testament 2/526. Tübingen: Mohr Siebeck, 2020, xvi + 327 pp., €84.00 / $112.00 paper.

Lyn Kidson, Lecturer in NT at Alphacrucis College in Sydney, has published her Macquarie dissertation, a close study of 1 Timothy 1. The work is distinguished by lexical analysis, attention to Greco-Roman backgrounds, and extensive research in primary sources including literary works, papyri, and inscriptions. Viewing 1 Timothy as pseudonymous, *Persuading* aims to discover the rhetorical strategies that the letter's opening section engages to rehabilitate the opponents in view, dissuading them from usurping Paul's authority and convincing them to return to the proper administration of God's household. These rhetorical strategies, Kidson argues, provide cohesion across the letter, which thus "functions as a persuasive literary unit" (p. 2).

After a brief introduction, the main body of the work proceeds in seven chapters. In chapter 2, Kidson argues that the Pastoral Epistles are historical documents situated in the "social and educational milieu" of the intellectual life of Asia Minor (p. 3), in which early Christians participated (pp. 17–29). This linkage grounds her subsequent argument that as part of his rhetorical strategy the author has adopted and adapted certain ideological points significant in that historical context.

Chapter 3 presents a working model for reading the Pastoral Epistles as pseudonymous. A major aspect of this model gives attention to the situation as the text presents it—what the "implied author" is understood to communicate to his "implied audience" (pp. 45–54)—and the corresponding textual analysis that *Persuading* provides is thus largely compatible with an authentic 1 Timothy.

Kidson discusses genre in chapter 4, furthering the half-century-long conversation (Spicq, Fiore, Wolter, Johnson, Mitchell) comparing the letter to P.Tebt. 703 as an example of *mandata principis*, a type of ancient administrative memorandum from a senior official to a freshly installed subordinate. Heeding Margaret Mitchell's trenchant critique of generically identifying the two compositions too closely, Kidson takes one step back and classifies 1 Timothy more broadly as an "administrative letter," one with "conventions … unique to the Pauline correspondence" (p. 82). The genre of the letter combined with its relational language yields a picture of Paul and Timothy as a father-son partnership within the household of God.

In chapter 5, Kidson dissects 1 Timothy 1:3–4, for "to understand this opening sentence is to understand the purpose" of 1 Timothy (p. 104). Several findings may be noted: (1) Referring to the opponents with the indefinite pronoun τισίν ("certain men") as a "non-naming rhetorical device" leaves room for their reconciliation (p. 110). (2) Kidson's extensive investigation of ἑτεροδιδασκαλέω yields an understanding that emphasizes the activity of teaching, not its content, and thus, in this instruction, "the focus is not on false teachings or doctrine but on the activity of administering the commands of God" (p. 135). (3) A word study of the hapax ἐκζήτησις rejects the typical "speculations" in favor of "intense investigations" (pp. 131, 136). (4) Implementing the οἰκονομία θεοῦ involves "an education in the art of

godly living," which is tied up with Paul's διδασκαλία, especially as expounded in the injunctions and directives of 1 Timothy (p. 138).

In chapter 6, Kidson addresses "the education of the young man," finding the concerns expressed in 1 Timothy 1 to suggest that "the 'certain men' are young men like Timothy" and are "in danger of being led into vice and excess by bad teachers" (p. 172). She argues that Paul has adapted the Greco-Roman notion of παιδεία into what he calls "good/healthy teaching" (e.g., 1:10; 4:6). Later in the monograph, Kidson contends that the ἀγάπη of 1:5 is specifically the love that the "certain men" are to have for Paul as a spiritual father, as demonstrated by their obedience to his instruction (pp. 244, 246). Here, Kidson highlights "the goal" (τὸ τέλος) of 1:5 as a technical pedagogical term used in Aristotle and others, yet rather than "the goal" being "the four cardinal virtues to be expected from a traditional Greek education," the "command" of 1:5 has as its τέλος "the ideal Christian character" (pp. 175–76). While Kidson is technically correct to note that "the writer of the Pastorals restricts his use of παιδεία to the phrase 'training in righteousness'" (p. 140), it would have been instructive to discuss the use of the cognate in Titus 2:12, where language corresponding to one iteration of the Greek cardinal virtues *is* used to describe the life trained (παιδεύω) by divine grace.

In chapters 7 and 8, Kidson examines 1 Timothy 1:5–20 as containing Paul's "argumentative strategy" in a "rhetorical digression" (p. 178). Importantly, Kidson finds the digression's theme to be that of *hybris*, the insolence or arrogance (often marked by excess and violence) that stereotypically characterized youth (p. 193). She argues that "the writer's aim is to persuade the 'certain men' that they are really men of ὕβρις (hybris) and are in need of the mercy of God" (p. 178), corresponding to Paul's self-identification as a ὑβριστής who received divine mercy in vv. 12–16. Kidson takes pains to demonstrate that *hybris* is lurking beneath the surface of the text at every turn, contending that the "certain men" are characterized by *hybris* in vv. 6–7, that vv. 9–10 "would be recognized by an educated person as a list of vices … associated with hybris" (p. 199), and that νόμος in the passage is "the Greek law against hybris, which is reflected in the Septuagint" (p. 214). Kidson argues that Paul's rhetoric sought the emotional responses of "shame, guilt, and fear" in the "certain men" and used emotionally charged language in vv. 12–13 to encourage repentance on their part (pp. 221–28). Verses 18–20 rhetorically provide alternatives for the "certain men": they could be like Timothy in faithfully following Paul's teaching, or like Hymenaeus and Alexander in requiring formal discipline in hopes of their eventual reconciliation.

Chapter 9 concludes the work, stepping away from "the letter as it presents itself," and suggesting its function as a pseudonymous creation. Kidson proposes that 1 Timothy served as an indirect way to challenge its intended audience to avoid or abandon the path of the "certain men" of the letter.

Though I accept 1 Timothy as authentic and differ with Kidson on matters dependent upon a pseudonymous reading, I found much to appreciate in *Persuading*. Kidson has strengthened the case for the letter's cohesion by viewing its first chapter through a rhetorical lens. She does not accept uncritically the glosses of standard lexica but has provided analyses of terms such as ἐκζήτησις, ἑτεροδιδασκαλέω/

διδασκαλία (though the treatment on pp. 112–13 misses instances in 5:17 and 6:13), and ὕβρις/ὑβριστής. Her work in the inscriptions of Asia Minor is salutary and offers fresh points of comparison and contrast in studying 1 Timothy 1. Kidson's engagement of pertinent areas of background—the administrative letter, the father-son relationship, παιδεία in the ancient world, the notion of ὕβρις, ancient rhetoric and its emotional effects—often supplies enlightening context for the biblical text, especially due to her focus on Asia Minor. I found intriguing her comparison of the rhetorical strategy of 1 Timothy 1 (in certain regards) with that in Romans 1–2 and 2 Corinthians 10–12.

On the negative side, Kidson's engagement of ὕβρις as thematic in 1 Timothy 1:5–20 may be overstated; I was not convinced that νόμος is specifically "the Greek law against *hybris*," and some of the proposed linkages between ὕβρις and various points in the passage do not seem especially strong. Further, given the discussion of the early church as an intellectual community (à la Judge) and the extensive analysis of ἑτεροδιδασκαλέω/διδασκαλία, it seems unusual that no mention is made of Claire Smith, *Pauline Communities as "Scholastic Communities": A Study of the Vocabulary of "Teaching" in 1 Corinthians, 1 and 2 Timothy and Titus*, WUNT 2/335 (Tübingen: Mohr Siebeck, 2012). Additionally, given her (well-deserved) appreciation of John A. L. Lee's *History of New Testament Lexicography*, Studies in Biblical Greek 8 (New York: Peter Lang, 2003), I was mildly surprised Kidson did not engage his vignette on οἰκονομία (pp. 305–10 in Lee).

It would be interesting to see Kidson's findings extended to the rest of the letter in a full-length commentary, and conversely, it would be beneficial to see her work made more accessible by presenting its pith in a journal-length article. As it stands, *Persuading* is suitable for academic libraries and should be engaged by those doing advanced study in 1 Timothy, Pauline opponents, and NT rhetorical analysis.

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Creation and Christ: An Exploration of the Topic of Creation in the Epistle to the Hebrews. By Angela Costley. Wissenschaftliche Untersuchungen zum Neuen Testament 2/527. Tübingen: Mohr Siebeck, 2020, xviii + 367 pp., €94.00 / $132.00 paper.

The present monograph is a revised version of the 2018 dissertation Angela Costley submitted to the Pontifical University, Maynooth, under the supervision of Rev. Dr. Jeremy Corley. It answers the insufficient attention given both to the topic of creation in Hebrews and to its integration among the epistle's cardinal theological topics. The introductory chapter outlines the origin and the scope of the project. Costley posits that while the priesthood of Jesus, as the grand theme of the epistle, is not absent from the epistle's opening, the author is more interested in Jesus's role in creation than in his priesthood. The flurry of creation references, such as 1:2, 10–12; 2:5–9, 10; 3:1–6; and 4:3–4, 9–10, must be acknowledged and explained, goals rarely pursued in Hebrews studies. Just as intriguing, there is a perceived disinterest in exploring the corollaries of Hebrews's take on creation. The priesthood

of Jesus, for example, has been explored disjointly from the creation passages. This is an anomaly in an epistle that combines these two topics and focuses first on Jesus as agent in creation and only then on Jesus as high priest. In Costley's assessment, no substantive understanding of Jesus's priesthood could be reached without laying out creation as its theological premise. The questions "How are these creation references strung together and to what end?" (p. 3) reflect the research questions pursued. Costley proposes that "the creation references in Heb 1–4 should be considered as integral to Hebrews' discourse in the first four chapters, and that the topic of creation is related to the topic of salvation through the Son" (p. 4). From the intertextual play of Scripture references, the theme of creation emerges as intricately combined with the descent-ascent motif, a well–known Christological framework with soteriological implications.

Methodologically, Costley engages the *instrumentarium* of discourse analysis, deemed more suitable than other approaches, such as narrative criticism, or literary and historical-critical methods. From the panoply of discourse analysis methodologies, the author follows the "systemic-functional model concerned with linguistic cohesiveness and cohesion" (p. 5), developed in the works of Halliday and Hasan. Key concepts pertaining to the systemic functional approach are briefly introduced and defined. Among them are constituency, discourse structure, prominence, theme and rheme, linearization and reportability, culminating with cohesiveness, the most central aspect. A useful summary of Hebrews's isagogic matters (dating, addressor, historical setting, intended audience, and genre) sets the stage for the ensuing investigation. Chapter 2 addresses the *status quaestionis* on creation research in Hebrews, which has not followed the pathway of discourse analysis. This is an incongruity since discourse analysis on Hebrews has a proven record in recent times. Competing approaches to the creation material in Hebrews, such as narrative and rhetorical approaches, thematic studies, and historical-critical investigation are assessed and found lacking.

Chapter 3 focuses on Hebrews 1:1–4. While attention has been given primarily to the literary form of the exordium, the present analysis recovers the epistle's focus on the sequence of the referenced events as well as their "eschatological framework" (p. 106). The complete message of the exordium, however, can be deciphered only when its particular lexemes are clarified. This constitutes the subject matter of chapter 4, which focuses on three key words/phrases at the heart of the exordium (Heb 1:2–3). Costley's argument is not easy to follow nor is its structure readily discernible. A more reader-friendly presentation of the data, here as well as in the following chapters, would have been more persuasive. The chapter includes an excursus on the creation reference in Hebrews 11:3, a verse that closes the macro-structural *inclusio* opened in the exordium. Chapter 5 examines the creation passage in 1:10–12 within the co-text of 1:5–14. While traditionally the passage has been construed as a contrast between the Son and the angels, Costley posits that discourse analysis reveals the inadequacy of that perspective. The discernible case of intertextuality at play, coupled with the particular lexeme used as well as a potential case of *metalepsis* in the construal of the OT prophecy support the idea that the Son takes the creator role in the entire passage. The argument, again, could

have been perhaps more neatly presented. Confronted by an abundance of technical terms such as hypertextuality, intertextuality, hypotext, hypertext, context and co-text, to say nothing of the "transdiegetization" (p. 186), the reader could be forgiven for not fully seeing the forest for the trees.

Chapter 6 analyzes Hebrews 2:5–9, with particular focus on the quotation from Psalm 8. It seeks to uncover another connection between the two central motifs emerging in this study: the creation, at the heart of Psalm 8, and the descent-ascent motif attached to the Son's activity. Extensive consideration is given to the perennial debate around the anthropological vs. Christological readings of the psalm. Discourse analysis considerations, not least intertextuality, require that the anthropological and Christological readings be intertwined; the passage "begins with the anthropological reading of the psalm, but ends on a christological note" (p. 222). An important theological correlation between the messianic suffering and its procured salvation is thus formed.

Chapter 7 takes a more thematic approach. The two creation references in 3:1–6 and 4:3–11 are linked alongside the motifs of creation, exodus, and Canaan. The first reference to creation in Hebrews 3 introduces God "as creator of everything." Against the traditional interpretation, Costley construes the reference adjectivally, thus ascribing the divine status to the Son (p. 241). The shift in referent from God (the majority view) to the Son (Costley's) is further supported by the cohesion between Hebrews 2 and Hebrews 3, although the rather convoluted argument leading to the above conclusion is unconvincing. Once the Son's role in creation is established, two difficult conundrums appear: the referent for *oikos*, "house," in 3:1–6, and the meaning of *kataskeuazo*, "to build." On discourse analysis considerations, Costley interprets both as typical cases of polysemy (p. 247). The creation reference in Hebrews 4 opens an investigation on the referent and the nature of the "rest," a concept all too often examined as a "motif in isolation" (p. 268). Hebrews 3–4 and the descent-ascent motif bind the "topic of creation to Christ's saving activity" (p. 268). In Costley's assessment, the intertextual dialogue between Genesis 2 and Psalm 95 requires a multivalent referent for the concept of "rest" in Hebrews. It represents the primordial rest experienced by God after creation (Gen 2), yet also available for future generations, "the primordial rest that is thought by Hebrews to be open" (p. 273). Previous neglect of intertextuality has also adumbrated the link between Hebrews 4 and the book of Joshua. The *sabbatismos*, "sabbath-like rest," is a reference to God's primordial rest, "held out as the ultimate goal of faithful believers" (p. 287).

The concluding chapter recasts the creation references in Hebrews 1–4 as "an integral part to Hebrews' discourse" (p. 289). It also restates that its theology of creation supports and advances the descent-ascent motif in all the passages under scrutiny. The complex interplay between the creative activities of God and of the Son sets Hebrews among the NT writings resplendent with high Christology.

There are two appendices. The first one consists of exegetical and text-critical notes on Costley's translation of the creation passages. The intention to provide an "as literal translation as possible" produced an interlinear-like translation, but these are not always informative in understanding the exegetical decisions undertaken or

the solution to the passages' exegetical conundrums. The second appendix summarizes four notable proposals for the macrostructure of Hebrews, taken from the works of Vanhoye, Koester, deSilva and Guthrie. No student of Hebrews would challenge this selection, although, given the discourse analysis pathway chosen, one would have expected to see included the works of L. Neely and C. Westfall.

Costley's warning against neglecting the theology of creation in Hebrews has been heard. Her study rectifies this problem. It also advocates, perhaps with various degrees of persuasion, for the fusion of the theology of creation and the descent-ascent motif. Creation passages outside Hebrews 1–4 are already on Costley's research agenda. The outcome of her work in progress is eagerly awaited.

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Bavinck: A Critical Biography. By James Eglinton. Grand Rapids: Baker Academic, 2020, xxii + 450 pp., $45.00.

In James Eglinton's fourth book, *Bavinck: A Critical Biography*, he attends to the historical and intellectual life of the Dutch Reformed theologian Herman Bavinck (1854–1921). The work has already received critical acclaim and has been listed alongside others as one of the best books of 2020: "The Gospel Coalition History & Biography Book of the Year for 2020"; "2020 for the Church Books of the Year"; and "*First Things*: Our Year in Books 2020." The work also received a positive online and in-person reception by a Covid-19-limited Dutch audience in Kampen on October 20, 2020. Alongside of them, I commend this work to every Christian student, pastor, or theologian—especially those who consider themselves Reformed.

In 2012, James Eglinton, a Scottish Reformed theologian, published his doctoral dissertation *Trinity and Organism: Towards a New Reading of Herman Bavinck's Organic Motif*, T&T Clark Studies in Systematic Theology 17 (Edinburgh: T&T Clark, 2012). This dissertation pushed back on a suppressant theme within Bavinck studies, that of the two-Bavincks hypothesis. This hypothesis suggested that Bavinck was something of a Jekyll and Hyde figure, torn between classical Reformed theology and pejoratively modern liberal theology. Eglinton laid out a unified vision of Bavinck's theological program as Trinity *ad intra* leads to organism *ad extra*. He argued that this organic theme of triniform unity-in-diversity enabled Bavinck's theology to be seen as concomitantly orthodox and modern as he resourced modern and orthodox thinkers alike toward Reformed ends. This theological dissertation revived Bavinck studies. This is evidenced through the development of an informal "School of Bavinck" at the University of Edinburgh under Eglinton, where he is presently the Meldrum Senior Lecturer in Reformed Theology. Readers of this review should be aware that I am one of Eglinton's PhD students in Edinburgh.

Eglinton's theological take on Bavinck in *Trinity and Organism* left a gap in Bavinck studies. How should one interpret the life of a theologian who was no longer intellectually cleaved? The only book length biographical account of

Bavinck's life in English, Ronald Gleason's biography *Herman Bavinck: Pastor, Churchman, Statesman* (P&R Publishing, 2010), was hagiographic and remained under the older bifurcated framework. Moreover, Bavinck scholars attuned to the Dutch biographies of J. H. Landwehr, *In Memoriam: Prof. Dr. H. Bavinck* (Kampen: Kok, 1921); Valentijn Hepp, *Dr. Herman Bavinck* (Amsterdam: W. Ten Have, 1921); and R. H. Bremmer, *Herman Bavinck als Dogmatics* (Kampen: J. H. Kok, 1961) were aware that portions of Gleason's biography were little more than a translation of these older biographies. In addition, John Bolt's *Bavinck on the Christian Life* (Wheaton, IL: Crossway, 2015) contained only a brief biographical section and did not truly reckon with the new organic development in Bavinck studies. With the English academic and ecclesial markets' understanding of the life of Bavinck laid largely over a half-century in the past, Bavinck as a unified person remained veiled. If not a Jekyll and Hyde character, then who was Herman Bavinck? This question Eglinton approached critically after the completion of his dissertation.

I am wary of calling this biography a personal project (although all writing is personal) but some biographical details linking Bavinck and Eglinton ought to be noted. Eglinton and Bavinck both spent time at their respective seceder church schools (Theologische School in Kampen and Free Church College in Edinburgh). Both attended (what would be considered by their seceder traditions) liberal universities in the University of Leiden and University of Edinburgh. Eglinton was also a postdoctoral research fellow and then senior researcher in Kampen from 2010 to 2013, where Bavinck taught from 1883 to 1902. One should not make too much of this, but it is pertinent to be aware of the historical proclivities the two share.

The present volume is thus the culmination of nearly a decade of research. If this were music, *Trinity and Organism* would be Eglinton's teasing debut album and *Bavinck: A Critical Biography* his second more mature album. In *Trinity and Organism*, Eglinton is finding his voice under the tutelage of the neo-Calvinist. In *Bavinck: A Critical Biography*, Eglinton and Bavinck are peers. In between the theological album and historical album, we have two EPs in the two translation works of *Christian Worldview* (Wheaton, IL: Crossway, 2020) and *Herman Bavinck: Preaching and Preachers* (Peabody, MA: Hendrickson, 2017). *Preaching and Preachers* is a set of translations of Bavinck's thoughts on homiletics. Yet, in germ in the introduction is the lens that has full application in the biography, that of a unified Bavinck. In other words, Bavinck is Reformed in the best sense of the word; orthodox yet modern—confessional with an eye toward the future.

Up to this point we have considered Eglinton's trajectory as a scholar, alongside his role in the resuscitation of Bavinck studies. Now we must consider the biography itself, which is remarkable in its frequent deployment of archival material. One of the blessings of being a professor in Edinburgh is proximity to the Herman Bavinck archives at the Vrije Universiteit of Amsterdam. Archival work is strangely intimate; you feel the other person there. It is as if all the years between you disappear as you handle the remnants of a life. While not as intimate as flipping through Bavinck's *dagboek* itself, Eglinton's biography of Bavinck welcomes us into a space that only a few of Bavinck's contemporaries were allowed into. This reconstruction of Bavinck's life through his diary, correspondence with friends and colleagues, and

readings of his theological, ethical, psychological, journalistic, and political writings is both intimate and perspicuous. This is because Eglinton never loses sight of his main thesis of Bavinck's movement from segregation to integration while remaining orthodox.

The biography is divided into five parts: (1) Bavinck's geographical and spiritual roots; (2) student years in Kampen and Leiden; (3) his time as a pastor in Franeker; (4) his professorship in Kampen; and (5) his professorship in Amsterdam. Included is a postscript that follows the descendants of Bavinck after the death of Herman, along with three appendixes. Eglinton sets off "to tell the story of a man whose theologically laced personal narrative explored that possibility of an orthodox life in a changing world" (p. xx). Bavinck remained to the end "an orthodox Calvinist, a modern European, and a man of science" (p. 291). The question then is how Bavinck navigated this ever-changing landscape of the dawn of the twentieth century as an orthodox Calvinist.

The emphasis on Bavinck's family and upbringing in the first section bears a dual witness to Bavinck's own interest in child-rearing and the correction of a false narrative. Eglinton rightly corrects narratives that suggest that Herman and his father Jan did not have a congenial relationship. He also navigates with sensitivity the details of Jan's life, his successes and disappointments, including the death of several children and his moment of regret. In this respect, he weaves not only a tale of Herman as an orthodox yet modern Calvinist, but also Herman's parents Jan and Gezenia, and then later Herman's wife, Johanna Adriana Schippers.

An additional false narrative is corrected in the second section of the biography, that of the fervor surrounding Bavinck's decision to attend Leiden while he remained a student at Kampen. Moreover, he was not alone in this process of moving from segregation to integration. There were other young men from seceder communities who were striving to move upwards in this shifting society. Additionally, the faith that was nourished in Hoogeveen and then Zwolle did not succumb to the pressures of the theologically liberal faculty in Leiden. These are just a few examples of the meticulous care taken by Eglinton to trace Bavinck's story not just from his published writings, or the error of simply regurgitating previous biographies, but through the use of archival sources.

The details of Herman's foray into pastoral ministry in Franeker, in the third section, will be of particular interest to many readers who are studying for ministry or are fulfilling such calls already (pp. 107–30). Bavinck's experience in pastoral ministry was both isolating and rewarding. Those who find this chapter to be stimulating should turn to Eglinton's translation of *Herman Bavinck on Preaching and Preachers*. While his time as a *dominee* was brief, Bavinck's theology never left the church. In his 1883 inaugural address in Kampen, Bavinck argued that theology is from, through, and to God, and as such theology has its own object and method. Theology is a science in its own right, but first and foremost theology belongs to the church. His emphasis on a properly *theological* theology, and thus a theology that was ecclesial and scientific, followed Bavinck throughout his days.

If other Bavinck biographies have been characterized as hagiographic, this one is humanizing. Herman's struggle with loneliness and spurned love, the friend-

ships that colored his life and his eventual marriage to Johanna, the deaths of siblings and friends, and the distressing historical events in which the Bavinck's descendants were immersed in World War II (not to mention Bavinck's own shortcomings) provide a *panopticum* by which to view him. One of the surprising features of the biography is the inclusion of stories from after the death of Bavinck. His descendants were no strangers to bravery; it is remarkable to read their stories. Of these humanizing details, I will focus on his marriage to Johanna.

Among the many misleading details in previous biographies, the nature of the Bavinck's marriage is another one. While the previously unknown "love-story" was the unrequited affection Herman had in his early adult life for Amelia den Dekker, it was his eventual marriage to Johanna that catches one's attention. In the shadow of Karl Barth's affair with Charlotte van Kirschbaum and the many affairs of Paul Tillich—to name just two—one cannot help but be curious about the marriages of theologians. In the previous English biography, it was implied that Johanna was not a good intellectual match for Herman. The opposite now appears to be true. Johanna shared Bavinck's fondness for theology and poetry, she was an Anglophile, and she often accompanied him in his travels abroad. Moreover, after his death, she was industrious as the president of the Christian Women's Association (*Nederlandse Christen Vrouwen Bond*) and looked after the curation and dissemination of Herman's work. In Johanna, Herman found not only a godly wife and companion but also someone with whom he could discuss theology and the world of ideas.

In the fourth and fifth section of the work, the clarity of Eglinton's narrative is impressive. Bavinck's life was not without drama. Eglinton balances the dynamic of Bavinck's friendship and family life alongside his development as a theologian, his foray into politics, and the grueling potential merger of Kampen and the Vrije Universiteit of Amsterdam. Through all of this Eglinton does not lose sight of who this narrative is about and the main thesis of his work. Readers aware of Bavinck often being cast in the shadow of Abraham Kuyper will find this section illuminating. Eglinton presents Bavinck as a figure with his own glow. That is, Bavinck was not a thinker who was dependent on Kuyper, but rather flourished alongside him—and in certain spheres outshone him. However, the most important feature of the biography in this section must be the attention that is attuned to development. I have no doubt this will become a sphere of interest in Bavinck studies for years to come. If not two-Bavincks, then a Bavinck who is creaturely—that is, in a state of becoming—will move to the forefront. The major shift that Eglinton tracks in this respect is the shift of emphasis from Calvinism to Christianity more broadly. This should be seen against the backdrop of secularization. It was no longer sufficient or strategic for Bavinck to promote a particular strand of Christianity, even if he still believed that to be the purest; rather it was tactical for him to present a united front to the world.

Beyond its stellar scholarship the book also has two profitable ends. First, rather than building a dyke against future Bavinck studies, this life-and-world encompassing chronicle of Herman Bavinck is a canal that will stimulate deeper reflections on the figure. It will be interesting to see what developments arise from the Edinburgh School of Bavinck in years to come. Most importantly, I believe the

book lays open a clear historical foundation from which to pursue a more clearly systematic or dogmatic inquiry into Bavinck's life that is less interested in "silo-ing" him into particular camps. Second (and this is stated in Hanniel Strebel, "Rezenion: Bavinck: A Critical Biography," *Glauben und Denken heute*, Ausgabe 2/2020, Nr. 26/14, Jahrgang, 61–64), this book offers an example of a positive third path for Christians. Rather than conformity to the world's secularization or flight from it through withdrawal into disengaged subcultures, Eglinton's account of Bavinck offers an example of a theologian who across the tale of his life continually walked *coram Deo* and *coram orbis* (Strebel, "Rezenion: Bavinck: A Critical Biography," 64). This of course was not without its struggles, "but faith overcomes the world."

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The Holy Spirit and Christian Experience. By Simeon Zahl. Oxford: Oxford University Press, 2020, x + 261 pp., $85.00.

In *The Holy Spirit and Christian Experience*, Simeon Zahl argues convincingly that thoughtful attention to the doctrine of the Holy Spirit should lead to an appreciation of the constructive relationship between "experience" and the theological task. Arguing that the Holy Spirit's work necessarily results in practically recognizable effects in human bodies, Zahl contributes to the study of pneumatology in particular, and to the study of theology generally, by demonstrating the pneumatological necessity of attending to experience, emotion, and affect in theological discourse. All told, I found this carefully argued book to be both theologically persuasive and pastorally relevant.

The Holy Spirit and Christian Experience contains a methodological argument (chaps. 1 and 2) and an application of that methodology to the doctrines of salvation (chaps. 3 and 4) and sanctification (chap. 5). For each of chapters 3–5, Zahl grounds his discussion in an engagement with one historic conversation partner while spinning off to engage modern theological voices along the way. The historic conversation partners take the reader on an ever-more-ancient journey from Melanchthon (chapter 3), to Luther (chapter 4), before ending with Augustine (chapter 5). Zahl's appreciation for these historic voices makes this book something of a work of theological retrieval as he repeatedly argues for the superiority of his ancient conversation partners to the contemporary theologians who are also engaged.

In chapter 1, Zahl provides an historical account of Protestantism's skepticism with respect to experience. His survey runs from Luther to Barth with notable mid-route stops at Whitefield and Schleiermacher. Regarding the term "experience," Zahl notes several important distinctions that set the stage for the chapter's historical survey. He draws attention to the distinction between formal and implicit roles that experience might play in theological reflection and to the distinction between "religious" and "general" experiences. These distinctions prove useful throughout the chapter's historical survey, allowing Zahl to paint a detailed picture of Protestantism's complicated relationship with experience. Critical to Zahl's ar-

gument throughout the book is this chapter's conclusion that, in the wake of Luther and Barth, Protestantism has been hampered by its acceptance of a false dichotomy: either experience must be given priority in one's theological methodology, or it must be bracketed out altogether. Zahl also uses this historical survey to show that, even where such influence has been unwanted, experience has always exerted a degree of influence over Protestant theological work. He thus concludes that experience is irreducible from theological reflection and, in that light, seeks to show the importance of attending to the "affective salience" of particular doctrines and of larger theological systems. That is, Zahl notes that appeals to "the practical emotional valence and the anticipated experiential impact of doctrines" (p. 37) are found throughout Christian history and should not be quickly dismissed. He further incorporates conclusions from the psychological and cognitive sciences to argue that attention to such "affective salience" is critically important to the theological task.

If chapter 1 argues for the inextricability of experience from theological reflection, chapter 2 checks any impulse to reduce theology to experience. For Zahl, it is pneumatology that provides both the theological warrant for attending to experience and the mechanism by which experience can find its place within the theological task. From the church's earliest days, experiences of God's ongoing presence with his people have been understood to flow through the Spirit. Nevertheless, modern theology, for reasons explored in the previous chapter, has often failed to deal seriously with experience and has been content to produce pneumatologies that emphasize the Spirit's identity to the exclusion of his activity. By contrast, Zahl argues for an account of the Spirit's work that, without neglecting identity, attends rigorously to the Spirit's activity in the word. This impulse, he believes, emerges directly from Scripture's own testimony: "The New Testament authors as a whole are substantially more interested in the particular effects the Spirit has on human beings in the world" (p. 67) than they are in laying out a carefully nuanced ontology of the Sprit. But *how* should one attend to the Spirit's activity? Zahl believes this is best accomplished by focusing on texts that (1) talk about the work of the Spirit in "temporally specific" ways (e.g., Acts 8:29; 11:15; 13:2), or (2) show the "affective impact" of the Spirit's work (e.g., Rom 5:5 and Gal 5:16–25; cf. Luke 10:21; Acts 4:31; 13:52; 1 Thess 1:6). This attention to temporal specificity and affective impact is methodologically foundational to Zahl, who argues that such an approach sheds fresh light of the Spirit's activity by focusing our attention on the "practical recognizability" of his work in the world.

Having argued for the methodological importance of "affective salience" and "practical recognizability" as important inroads into the study of pneumatology, Zahl turns to a demonstration of his methodology in the remainder of the book. At the core of chapter 3 is a retrieval of what Zahl calls the pneumatological soteriology of Philip Melanchthon. Zahl argues for the superiority of Melanchthon's model to the participationist accounts of T. F. Torrance (*The Trinitarian Faith*), Kathryn Tanner (*Christ the Key*), and a variety of Neo-Thomist voices (Pinckaers, Cessario, and Aumann). He seeks to demonstrate that traditional participationist models either fail to deliver practically recognizable and affectively salient accounts (Tor-

rance and Tanner) or that they make too much of the Christian's ability to meaningfully contribute to the Spirit's work in salvation (Neo-Thomist accounts). Zahl believes that Melanchthon succeeds where the others fall short, highlighting the fact that Melanchthon's development of the doctrine of justification continually weaves together the forensic/"objective" with the experiential/ "subjective." He further notes how well Melanchthon's pneumatological soteriology coheres with modern trends in psychological science. In the end, Zahl makes what is surely one of the book's most important observations: far from being a "legal fiction," a "cold abstraction," or "a conceptual game" (p. 88), Melanchthon's classic expression of forensic and substitutionary salvation is "a plausible account of how the Spirit effects affective and desiderative transformations in Christians" (p. 140). As such, he finds Melanchthon's account of salvation to be a far more compelling version of participationist soteriology than has been achieved since.

Chapter 4 adds greater detail to Zahl's description of the affective salience of early Lutheran soteriology by focusing on Luther's account of grace in salvation. Crucially, Zahl also uses this chapter to demonstrate quite persuasively the applicability of recent trends in "affect theory" to the theological task. According to Zahl, affect theory has unknowingly rehabilitated an appreciation for something very similarly to what Luther called the "bondage of the will." That is, affect theory—"under the guise of critique of the post-Enlightenment 'fantasy of sovereignty'" (p. 153)—observes and argues for the intransigence of human desires and choices in the face of cultural and linguistic influencers. This sets the stage for Zahl's argument that the Lutheran doctrines of law and gospel must be understood as "effecting a pedagogy of the affections" (p. 165). By "pedagogy of the affections," Zahl seeks to draw attention to the ways in which Luther treated law and gospel as affectively rich categories. In Luther, the Spirit does not merely use the law and the gospel to convey the moral reality of guilt or the promise of righteousness; instead, the Spirit's work of grace brings about real experiences of anguish and terror, along with real affective changes in the form of consolation and transformed desires.

In chapter 5, Zahl turns his attention from salvation to sanctification, and from early Lutheranism to Augustine. Here, Zahl argues for what he calls an "affective Augustinian" model of sanctification, which he holds over against models that prioritize either an ontological transformation (e.g., Torrance) or an infusion of renewed capacities received at baptism (e.g., Webster and neo-Thomism). By contrast, Zahl argues that Augustine offers a substantive accounting of how the Spirit effects a transformation of desire in Christians, a process which Zahl shows to be deeply resonant with the affectively rich law-gospel pattern already observed in Luther and Melanchthon. Zahl finds such an approach to be stronger than traditional models of sanctification on four counts: (1) its accounting of the "variability of experience" and the ways that we remain a mystery even to ourselves; (2) its allowance that disciplines have a role to play in Christian transformation without overburdening those disciplines with an expectation of transformative power that they cannot bear; (3) its ability to view sanctification in social as well as individual terms; and (4) the sense that it makes of the experience of "mediocrity" and "non-transformation" among those who are truly redeemed.

We live in a cultural moment in which, inside the church, what one believes sometimes matters more than the manner in which one lives out those beliefs. This creates a plausibility problem for Christianity while also leading to the unfortunate reality that Christian lives sometimes contradict the Christian message. In such a climate, *The Holy Spirit and Christian Experience* is a breath of fresh air. By not only confessing, but actually pressing for affectively salient accounts of Christian experience under the pedagogy of the Spirit, Zahl reminds us that the Christian life is lived in personal relation to the triune God who is actively at work effecting practically recognizable transformations of love in the lives of real people. This emphasis presents a challenge to both academic and pastoral readers, as we all alike fall under Zahl's exhortation to cultivate a healthy discontentment with vague theological statements and to press towards thoughtful accounts of how those doctrines "make bodies move" (pp. 173–74).

The recognition that the discipline of affect theory arose from critical and queer theories will cause trouble for some readers, as will Zahl's apparent acceptance that human experience of affect has resulted from the process of human evolution (p. 235). It should be noted that, with the possible exception of a connection between affective intransigence and evolutionary development (chap. 4), none of these elements figures significantly into Zahl's arguments. Instead, he puts the lessons gleaned from affect theory to a careful and productive work that ends up strengthening, rather than eroding, a historic Protestant reading of salvation and sanctification.

The Holy Spirit and Christian Experience can be rightly critiqued on at least two points. First, Zahl implies in the Introduction and Conclusion that his study opens the door for the academic community to listen to the experiences of the Sprit in the often-overlooked charismatic Christian traditions, but he neglects to explore this line of thinking to any great extent. In fact, Zahl notes in at least one place that we should not understand him to be giving priority to "extraordinary" expressions of the Spirit (pp. 52–53). Secondly, while Zahl is right to discourage the collapsing of the Spirit's transformative work into the moment of baptism as is common in some Christian traditions, his reaction to that danger leads him to largely neglect an account of the Spirit's work through the ordinances/sacraments of the church (credit goes to Cameron Clausing for drawing my attention to this overreaction).

Nevertheless, the contributions of *The Holy Spirit and Christian Experience* far outweigh these small critiques. This is a work of expansive scholarship and careful argumentation that makes a significant contribution to the study of the pneumatology. But—fittingly, given Zahl's emphasis on practical recognizability—it is also filled with practically relevant contributions. One group of contributions flows from his desire to reorient theology so as to make greater room for experience in the discipline. Over the course of the book, that reorientation is encouraged in a number of ways. First, Zahl attunes his readers to the presence of affective language in Scripture in general and theological writing in particular, causing us to notice talk of bodies, affects, transformation, and more, where such terms might have previously slipped by unnoticed. Second, Zahl encourages us to foreground the anticipated embodied effects of theological arguments as a way of assessing

their worth. For instance, the soteriology of T. F. Torrance comes in for particularly harsh rebuke on the grounds that, though it deals extensively with changes to ontology, it remains unable "to give any account of how such changes relate to embodied experience" (p. 234).

Other practical contributions flow from Zahl's application of affect theory to the work of theology. I found his argument that the doctrine of sin has powerful explanatory power over the stubbornly persistent human experiences of loss, fear, and anxiety to be quite persuasive. Similarly, observations about the intransigence of affect are employed to great effect, and they suggest a wealth of practical pastoral observations about why it is so hard to evoke desired behaviors in ourselves and in those to whom we minister.

I found the treatment of sanctification in chapter 5 to be of special importance, especially in its ability to hold together the expectation of real affective results with the recognition that Christians normally experience some degree of non-transformation. Zahl is right to highlight that such a view of sanctification should foster humility with respect to our own moral transformation. I would add that this account of sanctification also accords well with Paul's exhortation that we ought to engage the one caught in transgression "in a spirit of gentleness" (Gal 6:1).

Finally, though not directly addressed, I could not help but consider the implications of Zahl's arguments for the task of preaching. When it comes to experience, it would seem that much contemporary preaching suffers under the weight of the same false dichotomy that Zahl identifies in theology: experience is either in the driver's seat or it is kept out altogether. But to the extent that *The Holy Spirit and Christian Experience* identifies how the Spirit may deliver theologians from this false dichotomy, I think it also suggests a similar way out for the preacher. Speaking good news both to those preachers who fear that affective transformation depends upon them, and to those whose fear of experience leads them to take refuge in sermons that merely stir the intellect, *The Holy Spirit and Christian Experience* should encourage preachers to pray and to preach expecting that the Spirit will be working transformed desires and new affective patterns among their congregations and their communities as they bear true witness to Jesus. May such renewed expectation find its way into our congregations as a result of Zahl's work.

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Finding Our Voice: A Vision for Asian North American Preaching. By Matthew D. Kim and Daniel L. Wong. Bellingham, WA: Lexham, 2020, 208 pp., $17.99 paper.

Matthew D. Kim is associate professor of preaching and ministry and director of the Haddon W. Robinson Center for Preaching at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts, and Daniel L. Wong is associate professor of Christian ministries at Tyndale College in Toronto, Canada. In *Finding Our Voice*, Kim and Wong call for the conception of a distinct Asian North American (ANA) vision for biblical preaching. In so doing, they set out to elucidate the min-

istry context of ANA churches and offer a modest appraisal of current approaches to ANA hermeneutics and theology. Kim and Wong write the present volume as homileticians who seek to bridge the gap between the academy and the church. As professors and practitioners, they offer a wealth of insight into the particular issues concerning the ANA ministry context. Kim is a second-generation Korean American who has pastored in several Asian American congregations. Wong is a third-generation Chinese immigrant, born in America and now living in Canada, who has pastored in several ANA church settings.

Kim and Wong define the term ANA as identifying "those born and raised in North America whose parents and ancestors are from Asian countries" (p. 13). They also highlight the distinction between first-generation ANAs (i.e., foreign-born Asian immigrants and refugees) and second- and multi-generational ANAs (i.e., US- or Canadian-born). The volume specifically addresses this second category of ANA pastors and leaders engaged in preaching in an English-speaking ANA ministry context. While this is the specific focus of the volume, it is also intended to serve as an academic and practical resource for non-Asian pastors and students ministering in an ANA setting.

Kim and Wong present their vision by navigating five major conversation points: the ANA experience (chap. 1); ANA hermeneutics (chap. 2); ANA theologies (chap. 3); the current landscape of ANA preaching (chap. 4); and the future of ANA preaching (chap. 5). Wong addresses the ANA experience and contemporary ANA preaching (chaps. 1 and 4); Kim addresses ANA hermeneutics and theologies (chaps. 2 and 3); they conclude the volume by presenting a collaborative vision for the future of ANA preaching (chap. 5).

At the outset, Kim and Wong are clear about their commitment to biblical inerrancy "without reservation" (p. 53) and the centrality and authority of Scripture in Christian ministry. Their concern hinges on the unique cultural context of ANAs, which is distinct from both white and first-generation Asian immigrant experiences. In view of this, Wong addresses the ANA experience in chapter 1, which centers on the issue of identity formation. ANAs occupy a liminal space between their Asian heritage and North American upbringing. The sense of "in-betweenness" creates a tension of self-understanding, which often leads to a further sense of marginalization from both the broader culture and first-generation immigrants. In response, Wong contends that ANA preaching "must speak to the heart of the ANA experience" (p. 45).

In chapter 2, Kim frames the issue of ANA hermeneutics by asking "What can different ethnic groups learn from each other as we interpret Scripture?" (p. 53). He argues that every preacher has an explicit or implicit perspective, whether philosophical, cultural, or theological. For example, ANA preachers may tend to interpret a text according to tacit Confucian philosophies by reading values such as collective harmony or face-saving into a text. Kim proceeds to identify several other hermeneutical approaches in both Western (redemptive-historical, law/gospel) and Eastern contexts (liberation, postcolonial, "blessing") adopted by ANA preachers. In view of this, Kim proposes a "hybrid contextualized hermeneutic" that considers both Western and Eastern approaches while remaining culturally sensitive to

ANA listeners. "To contextualize God's word," according to Kim, "is not to alter the meaning of the text, but rather to interpret it in such a way that hearers can understand and grapple with its meaning and apply it in a relevant manner" (p. 63). He proceeds to outline a five-part hermeneutical method: observation, experience, understanding, interpretation, and application. While observation, interpretation, and application are addressed in standard hermeneutic textbooks, Kim argues that experience and understanding are also vital for faithful interpretation in ANA contexts. Concerning experience, ANA preachers must ask, "How does the text inform, shape, or correct North American values, Asian values, or both?" (p. 67). On understanding, ANA preachers must confront their own preconceived notions stemming from their North American cultural experience, Asian heritage, or both.

In chapter 3, Kim argues that Western theology has become a normative standard for ANA preachers. In response, he attempts to articulate "a contextual theology that takes into consideration both Asian and North American cultures" (p. 79). He locates the challenge of articulating an ANA theology in the tension between a commitment "to exclusivism while trying to make sense of pluralism and syncretism with other Asian religious" (p. 81). He cautions that many ANA theologies may derive from liberal or Eastern sources that he does not accept wholesale; rather, he calls for "a more fluid conversation concerning the strengths and limitations" of both Western and ANA approaches to theology (p. 83). He proposes an ANA theology of "incarnational duality" whereby the dual nature of Christ informs the dual nature of ANAs as both Asian and North American.

In chapter 4, Wong surveys the landscape of contemporary ANA preaching by situating his own preaching experience within the broader ANA church context. Reflecting on his experience, Wong calls ANA preachers to excel as exegetes of both the text and their congregation. He insists that ANA preachers must grasp the meaning of the text for its original audience before they exegete the congregation. Subsequently, Wong explains, they must take the additional step of accounting for the cultural beliefs, values, and experiences of their listeners. At this point, "sensitivity to navigating cultures becomes a key trait for the preacher" (p. 125).

Kim and Wong conclude the volume by calling for a distinct ANA preaching voice that shapes the preacher's approach to "hermeneutics, illustrations, applications, delivery, and the choice of topics to address" (p. 141). In each of these areas, ANA preachers must account for the sense of liminality and in-betweenness of their hearers. They outline five key topics ANA preachers must address: identity, shame and pain, God as Father, reconciliation and healing, and social justice. Kim and Wong conclude by asserting that ANA preaching is in "a state of development" (p. 154). With this in mind, their aim is for ANA preachers to "preach with greater cultural awareness and sensitivity for ANA cultures" so that their hearers may "come to a richer understanding of who God has created them to be as ANA people" (pp. 161–62).

In *Finding Our Voice*, Kim and Wong provide a much-needed discussion on contextualized preaching among ANAs while upholding the authority of Scripture. Preaching is an apt entry point into the discussion of ANA hermeneutics and theology as ANA believers are often shaped by sermons from their immigrant church

experience. The authors adeptly describe the dynamic and multifaceted nature of ANAs' cultural experience. Kim and Wong are seasoned guides in navigating the crowded intersection of Scripture, theology, culture, and ministry. With that said, there are a few areas where their presentation could have been strengthened.

Much of their analysis of the ANA experience is anecdotal in nature and would be more firmly supported by examining qualitative data where relevant, for example, common themes and trends in the actual sermons of ANA preachers across various denominational lines. In chapter 4 especially, a more detailed analysis of particular points of data would have provided a more concrete portrait of the current landscape of ANA preaching. The same can be said of the first chapter on the ANA experience; the authors' presentations would have been enhanced by citing the relevant data on key issues such as depression and suicide, which are closely related to the concerns under consideration (i.e., family, career, and identity).

Additionally, Kim's proposal for an ANA hermeneutic in chapter 2 is construed in terms of method (observation, experience, understanding, interpretation, and application), and does not address larger issues related to the theory of hermeneutics. From this standpoint, his proposal would have been strengthened by addressing the issue from the framework of author-text-reader. In this case, where do we locate the model of a "hybrid contextualized hermeneutic" between the two horizons of text and reader? Moreover, much more could be explored in the section on application in the final chapter. As the authors point out, the ANA experience is not static and requires a more thorough assessment of how the Bible and theology are applied in such a dynamic cultural context.

The above criticisms aside, Kim and Wong provide a very accessible introduction to the ANA ministry context and offer a compelling vision for the future outlook of ANA preaching. Pastors and students who wish to explore these issues in greater depth will want to research many of the resources highlighted throughout the volume. The authors also include a series of reflection questions at the end of each chapter and a preaching worksheet in the appendix; both will serve as useful tools for ANA ministry leaders. Though introductory in nature, *Finding Our Voice* makes a distinct contribution to the field of preaching that may spark a more sustained conversation on the ANA ministry context in both the church and academy.

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