

## BOOK REVIEWS

*Natural Law and the Two Kingdoms: A Study in the Development of Reformed Social Thought*, by David VanDrunen. Grand Rapids: Eerdmans, 2010. x + 466 pp. \$35.00.

For the past century or more, neo-Calvinism has exercised a tight hold on both the Reformed and American evangelical practice of social engagement, pressing upon the church what VanDrunen calls a “one-kingdom” model. “This kingdom,” he explains, “encompassing all human activities and institutions, was originally created by God in perfect righteousness, was corrupted through the fall into sin, and is now being redeemed from corruption and advanced toward its eschatological goal. Christians are not to dismiss any area of life as outside of God’s redemptive concern, and thus are to seek to transform all activities and institutions in ways that reflect the kingdom of God and its final destiny” (p. 4). In this model, the Christian (and more specifically, the *church*) makes no hard distinction between sacred/secular, cultic/civic, religious/political, evangelistic/social, *oral/labora*; instead, the Christian mission is to bring all aspects of life uniformly under the singular kingship of Christ. To suggest that the believer is a citizen of *two* kingdoms (spiritual vis-à-vis civil) is to capitulate to Lutheran or even Gnostic dualism.

In view of the preceding, a growing coalition of two-kingdom advocates with rigidly Reformed pedigrees commands considerable interest. David VanDrunen has emerged as a major contributor to the Reformed two-kingdom cause, joining the likes of Michael Horton, Darryl Hart, and Justin Stellman in defending the believer’s “dual citizenship.” In brief, the model understands the believer to have two distinct sets of responsibilities. As an individual Christian living in God’s civil kingdom, he has a responsibility to love his neighbor as himself, pursuing integrity, justice, and excellence in his industry, politics, social welfare, science, art, and every area of his secular life. As a citizen of God’s spiritual kingdom he has a responsibility to join with the church in worship, evangelism, discipleship, and edification. What is critical to the two-kingdom model is that the institutional church does not encroach upon tasks that God has assigned to civil society and the state does not encroach upon tasks that God has assigned the institutional church. As members of both kingdoms, individual Christians may and must operate in both realms, but the realms must remain distinct (e.g., while social responsibility constitutes an abiding concern of two-kingdom theology, it is a concern of Christians *as individual members of civil society*, and not of Christians *as part of the institutional church*).

VanDrunen builds his case historically (see the parameters of his study detailed on pp. 14ff.), arguing that not only Luther, but also Calvin, Turretin, the Puritans, and in fact most pre-twentieth-century representatives of the Reformed faith were committed to a two-kingdom distinction. Indeed, many of the failures that occurred during this period can be traced precisely to points at which they *failed* to maintain this distinction or maintained it inconsistently (i.e., when they mingled church and culture into a single redemptive/eschatological conglomerate)—a practice that effectively undermines the success of both kingdoms. VanDrunen traces the decline of the two-kingdom model and corresponding rise of the one-kingdom model to two major factors: (1) the rise of Barthian Christocentrism, and (2) the progressive blurring of the two kingdoms in Dutch Reformed thought (Kuyper, Dooyeweerd, Van Til and the “VanTillians”). One is left to wonder a bit about the influence of theological liberalism, but alas, the discussion of this book is limited to those who were “self-consciously committed theologically and ecclesiastically to the historic Reformed creedal standards, in something like their original meaning” (p. 16), so Schleiermacher and his ilk were not accorded significant treatment.

This volume is primarily historical in nature—VanDrunen makes no direct overture for his readers to adopt the two-kingdom model. However, as a good historian, he weaves into his historical analysis an unspoken invitation for his readers to sympathetically explore the model further. In this he is successful. And while VanDrunen’s firm commitment to the whole Reformed tradition, unguarded use of kingdom language, and broad emphasis on natural theology will no doubt trouble some readers of this journal, his discussions will agreeably pique the interest of Baptist readers (with their historic emphasis on separation of Church and State) and fundamentalist/dispensationalist readers (whose legacy of reticence to expend the church’s resources to “polish the brass on the sinking ship” of modern culture is well-documented). No doubt the ideas in this seminal work will undergo much finessing and emendation in the coming years; but for now they warrant close watching and cautious praise.

Mark A. Snoeberger

*Baptist Theology: A Four-Century Study*, by James Leo Garrett, Jr. Macon, GA: Mercer University Press, 2009. xxvii + 743 pp. \$55.00.

Timed to be released at the quadricentennial anniversary of the establishment of the first Baptist church on British soil, James Leo Garrett offers a comprehensive survey of the theologies of individuals who have called themselves Baptist. The book is the *magnum opus* of a professor who has spent more than fifty years reading and teaching

Baptist theology. Garrett is the Distinguished Professor of Theology Emeritus at Southwestern Baptist Theological Seminary in Fort Worth, Texas, where he taught for nearly thirty years before retiring in 1997. Prior to this he also taught for a stint at Southern Baptist Theological Seminary in Louisville, Kentucky. With the exception of a few brief sections on the Brazilian Baptists and the Baptists of South Korea, as well as the section on Walter B. Shurden, the entire work comes from the pen of the veteran theologian. This fact alone makes the work magisterial. Few men, past or present, have the extended familiarity with the breadth and scope of Baptist thought to have attempted such a project.

Tracing the roots of Baptist identity to the post-Reformation era, Garrett nevertheless sees some virtue in recognizing spiritual antecedents to the Baptist witness without embracing Landmarkism. Self-identified Baptist identity can be seen clearly with their emergence out of English Separatism. After discussing the early history of the Baptist movement and treating its confessional roots, Garrett comes to Thomas Grantham (1634–1692), the first writing Baptist theologian. Garrett focuses mainly on significant pastors who have shaped Baptist theological identity until Grantham, shifting the focus wherever possible to writing theologians. The discussion is mainly chronological, though at times that approach gives way to discussing certain Baptist theological subsets according to common general beliefs. Naturally, Garrett starts with British Baptists and then discusses their American counterparts. Though Garrett deals primarily with the theologians, pastors and others do not go unnoticed. Examples include Charles Haddon Spurgeon, Harry Emerson Fosdick, William Bell Riley, and Wallie Amos Criswell among the Baptist pastorate. Archibald T. Robertson is an example of an academic whose works were not primarily theological, though he left a significant mark on Baptist life.

The strength of the work is in its effort to be comprehensive, treating some one hundred and four major Baptist figures worldwide. Garrett provides a stunning selection of the most important Baptist thinkers across the theological landscape. And while an occasional important name is lacking a significant discussion (e.g., understandably there is no real treatment of Garrett himself), Garrett offers an impressive array of diverse and often controversial figures. Moreover, Garrett is not quick to gloss over the negative contours of Baptist life but provides helpful summaries of important theological controversies that helped to shape aspects of Baptist identity. He also includes a brief, though important, discussion of non-English speaking Baptists, including Baptists of Latin America and Asia in particular.

The weaknesses of the book, few though they may be, are understandable in a work of this magnitude. Several examples of details that slipped past the careful attention of the veteran scholar should be noted. Garrett treats Ezra Palmer Gould (1841–1900) in a way that suggests he was a lifelong Baptist. However, Gould, who was forced off the faculty of Newton Theological Institution in 1882 by the staunchly orthodox Alvah Hovey, later received ordination at the hands of the

Episcopal Church in 1890 and taught for a number of years at the Philadelphia Divinity School (Episcopal). There he compiled the material, published in 1900 (Garrett lists the date incorrectly at 1901), that Garrett surveys. Whether or not Gould initially believed the full-blown liberal theology Garrett discusses is a matter of historical uncertainty. Doubtless Gould believed much of it in at least seminal form when he parted company with the Baptists. Gould started life as a Baptist, but he ended it in the Episcopal Church because Baptists would not give him the freedom to hold his progressive views. Later in the same section, Garrett suggests incorrectly that Harry Emerson Fosdick was “terminated” by Presbyterian “authorities” from the First Presbyterian Church of New York and that the Riverside Church, to which he subsequently went, was “nondenominational.” Fosdick, as a Baptist, was not subject to formal Presbyterian censure and he left the church of his own accord, refusing to place himself under the authority of the New York presbytery. To this day, the Riverside Church is still affiliated with the American Baptist Churches, USA, the current name for the former Northern Baptist Convention (p. 310).

Another example of the difficulty of mastering the sheer volume of primary and secondary materials is the entry on Wayne Grudem. Garrett attributes to Grudem a belief in open membership (p. 686), a point that John Piper seized upon when he tried to lead the Bethlehem Baptist Church of Minneapolis to adopt a form of open membership in 2006. Piper used Grudem’s *Systematic Theology* to support his openness position as being within the scope of Baptist belief. Grudem revised the section in question in 2007 and removed any hint that he affirmed open membership.

Another weakness of the work is a heavy dominance, again not surprising given the disposition of the author, toward Southern Baptist theology and an equally heavy dependence on Southern Baptist secondary literature. Garrett’s emphasis on Southern Baptist theological figures can be understood given that Southern Baptists represent the largest Baptist group in the world, containing about seventeen percent of the estimated 100 million Baptists worldwide.

The book also suffers one other minor weakness in that it has no bibliography. Given the massive amount of materials sifted, the nearly four thousand footnotes (3,911) in thirteen chapters, and the sheer length of the book, a comprehensive bibliography would have added significantly to an already weighty treatise.

Nevertheless, despite these few minor defects, Garrett is to be thanked for his helpful survey of Baptist theology. His work continues to support the current thesis that, at least for the present, there are many ways to be a Baptist. It is a welcome addition to the discovery of all things Baptist.

Jeffrey P. Straub

*1 & 2 Timothy and Titus*, by Samuel M. Ngewa. Grand Rapids: Zondervan, 2009. xx + 466 pp. \$21.99.

In 2006, in partnership with WordAlive Publishers in Nairobi, Kenya, Zondervan published the *Africa Bible Commentary (ABC)*, a one-volume commentary written by 70 African evangelical scholars. *ABC* was designed to provide a “section-by-section exegesis and explanation of the whole Bible as seen through the eyes of African scholars who respect the integrity of the text and use African proverbs, metaphors and stories to make it speak to African believers in the villages and cities across the entire continent” (p. ix). In my view, the authors accomplished their goal relatively well and produced a commentary that, in many ways, sounds surprisingly close to standard one-volume commentaries written for the Western world. Unique to *ABC*, however, are the nearly 90 articles scattered throughout the book that address African issues such as initiation rites and witchcraft. These articles, along with the commentary itself, provide needed guidance for the African pastor and helpful insight to the African worldview for the Western missionary.

The volume under review here, *1 & 2 Timothy and Titus* by Samuel Ngewa expands the vision of *ABC* as the first of a proposed series of commentaries by African biblical scholars on individual biblical books. The series is entitled Africa Bible Commentary Series (ABCS) and will be published under the imprint of HippoBooks, owned by three African publishers (WordAlive in Kenya, ACTS in Nigeria, and Step in Ghana). The volumes will be distributed in the West by Zondervan. Distinguishing features of the ABCS include division of the commentaries into preaching units, relegation of textual issues to the endnotes, inclusion of discussion questions at the end of each chapter, and *Today's New International Version (TNIV)* as the biblical text upon which the commentaries are based.

The author of this volume, Samuel Ngewa, serves as the New Testament editor for *ABC* and for the series, and currently teaches at the Nairobi Evangelical Graduate School of Theology (NEGST) in Nairobi, Kenya.

In *1 & 2 Timothy and Titus*, Ngewa simply tells us what Paul said to Timothy and Titus and how these instructions and admonitions should be understood and used in twenty-first-century Africa. The exegesis in the body of the commentary is not intended to be thorough, but it is adequate enough to understand the basic meaning of the biblical text and to know when diverse interpretations are present. The extensive endnotes, some 1,059 in all, provide the reader with more detailed information on textual and theological issues. Although the endnotes reflect a broad range of sources, the commentators most frequently referenced include fairly standard works on the pastorals by J. N. D. Kelly, Gordon Fee, Ronald Ward, William Barclay, J. H. Bernard, and William Mounce, with Ngewa most frequently following Kelly's interpretations. Ngewa does a particularly good job tracing

major themes through the letters. This is one of the main strengths of his work.

In line with the series intention, Ngewa divides the chapters into preaching units with an African illustration opening each chapter. Although the chapters are arranged this way, the content is a bit more robust than the average homiletical commentary. Throughout the work Ngewa sprinkles African illustrations and applications. Such illustrations and applications might not always hit the mark for Western readers but, on the other hand, a look at the text from a different viewpoint might help the Western reader grasp timeless truths from a fresh perspective. On the whole, Ngewa presents a balanced view of African culture, praising aspects that reflect a biblical worldview and critiquing those that contradict it.

The only major weakness I found with Ngewa's interpretations related to female leadership in the church. In his less-than-clear comments on 1 Timothy 2:9–15 Ngewa sees the restriction on women teaching as being confined to women teaching their overseers and the restriction on women exercising authority as a restriction on exercising authority in an overbearing way, rather than as a complete restriction on exercising authority (p. 53). Although he does not use the terms egalitarian or complementarian, he seems to reflect more closely the egalitarian position.

A small nuisance with the work is that the biblical text under consideration is not included at the beginning of each chapter. Rather, the full biblical text is fragmented and embedded in the author's sentences as each chapter progresses. I much prefer reading the full biblical text before considering the author's commentary. While this could be done with an open Bible, including the biblical text within the commentary makes this easier.

For African pastors conversant in English or Western missionaries serving in Africa, this volume should definitely be added to one's library. For the broader Western audience, Ngewa's work would be a good addition to one's library as well. Not only will it add to one's understanding of the Pastoral Epistles, but it will also increase appreciation for what God is doing in other parts of the world.

Rob Howell

*The New Moody Atlas of the Bible*, by Barry J. Beitzel. Chicago: Moody Press, 2009. xii + 304 pp. \$49.99.

*Zondervan Atlas of the Bible*, by Carl G. Rasmussen. Grand Rapids: Zondervan, 2010. 304 pp. \$39.99.

In the late 1980s Moody and Zondervan each published a Bible atlas (Barry J. Beitzel authored the former and Carl G. Rasmussen the

latter). Two decades later, and less than one year apart, both publishers have produced new and expanded editions by the same authors. This review will examine these new editions.

The *New Moody Atlas of the Bible* is divided into two unequal chapters. Chapter 1 covers physical geography (72 pp.), and chapter 2 concerns historical geography (189 pp.). The atlas features 188 newly digitized maps (10 of which form a complete double-page spread), 61 photos, three artist's reconstructions and illustrations, and one table on climate. There are a remarkable number of endnotes—822 total (169 from chap. 1 and 653 from chap. 2)—which contain numerous bibliographic data. The end matter also includes a three-page map citation index, a five-page general index, and a one-page general reading bibliography.

Compared to the 1985 edition, the 2009 edition omits a brief ten-page chapter on “The History of Biblical Mapmaking” as well as a four-page timeline from 10,000 B.C. to A.D. 100. However, the 2009 edition contains an additional forty-eight pages, 23 maps and 701 notes. The updated and greatly expanded endnotes make the atlas more valuable to a wider audience. Whereas the 1985 edition many times simply stated various archaeological findings, the 2009 edition provides both the general reader as well as the scholar with greater documented evidence and further reading. Approximately 24 percent of the pages in both the 1985 and 2009 edition are without illustrations.

Like the *New Moody Atlas*, the *Zondervan Atlas of the Bible* is divided into a geographical section (79 pp.) and a historical section (180 pp.). The maps' color scheme (green for lower elevations, degrees of tan for higher elevations and white for the highest) and 3D imaging technology together effectively demonstrate the land's topography. The atlas includes 116 maps, 137 photos, eight tables or charts, and two excursus boxes within the text. Each section begins with helpful timelines of biblical events as well as events in neighboring regions. The end matter includes a two-page bibliography, one-page glossary, two-page timeline of biblical history, three-page Scripture index, and two-page person index.

With over 60 additional pages, the Zondervan 2010 edition has 15 more maps and 90 more pictures than the 1989 edition. Like its predecessor, the new edition is very successful in illustrating topography. Unlike its predecessor, the new edition does not include endnotes.

Both atlases begin with a geographical section, which includes a general introduction to the role of geography in connection with the biblical text. Beitzel explains the role of geography in understanding history and in understanding the Bible. He explains how Palestine is a component of the “Fertile Crescent” and provides a description of Palestine's geopolitical districts as well as its historical terminology (such as “Sea Peoples”). Rasmussen's geographical section provides an introduction to the Middle East as a whole as well as the geography of Israel, Jordan, Egypt, Syria, Lebanon, and Mesopotamia. Both atlases explain

the climate, geology, and hydrology as well as the transportation routes of Israel.

In the second section, both atlases follow the outline of biblical history beginning with the Garden of Eden through to the spread of Christianity in the Roman world. In regard to the Exodus sea-crossing, Beitzel believes Lake Timsah (or nearby) to be most probable. Rasmussen states that a junction a little farther south, near the Great and Little Bitter Lakes, “is as plausible as any” (p. 105). Beitzel argues for the traditional southern Sinai hypothesis (Jebel Musa), while Rasmussen writes that “Jebel Bisher deserves careful attention” (p. 105). Both atlases include a helpful section on the history of Jerusalem.

One of the key strengths of the *New Moody Atlas* (Beitzel) is its expanded endnotes. Rasmussen’s *Zondervan Atlas* includes information and photos regarding recent excavations and discoveries, such as Herod’s tomb (found at the Herodium) and the pool of Siloam (not to be confused with the pool at the end of the route for Hezekiah’s tunnel). Two helpful additions to the *Zondervan Atlas* are its very extensive “geographical dictionary and index” (pp. 273–303), which assist the reader in pinpointing locations on maps. In particular, the dictionary provides useful descriptions of the biblical locations, including key biblical references.

While both atlases are highly recommended, the following breakdown of material is intended to help one choose an appropriate text.

	Moody	Zondervan
Disciplines of Historical Geography		✓
Historical Development of Jerusalem	✓	✓
Gridded Maps	✓	
Extensive Endnotes	✓	
Bibliography	✓	✓
Glossary		✓
Timeline of Biblical History		✓
Index of Scripture References	✓	✓
General Index	✓	✓
Annotation of Biblical Places		✓

Both Moody and Zondervan have received awards for their atlases. Both publishers and authors should be applauded for outstanding works that will no doubt prove to be treasured resources to the Bible reader.

Kevin Paul Oberlin

*The Promise-Plan of God: A Biblical Theology of the Old and New Testaments*, by Walter C. Kaiser, Jr. Grand Rapids: Zondervan, 2008. 447 pp. \$34.99.

Walter C. Kaiser, Jr., is one of the most well-known OT scholars of this generation. As an academician, administrator, and author or contributor to more than fifty books, Kaiser's reputation as an evangelical scholar is firmly cemented. *The Promise-Plan of God (PPG)* is a reworking of his 1978 *Toward an Old Testament Theology*, this time including the NT. It is yet another demonstration of Kaiser's deep and wide knowledge, presented in a way that is easily accessible.

*PPG* is Kaiser's full length presentation of his signature view that God's promise-plan is the unifying center of biblical revelation. Following an introduction in which he defines the promise-plan and gives ten distinctive characteristics of it, Kaiser devotes eleven chapters to the OT and ten chapters to the NT. He treats the biblical corpus chronologically rather than canonically, and attempts to show the "unity of the metanarrative [the overarching story of the Bible]" (p. 13). The promise-plan is a "close reworking of the case [Willis J. Beecher] set forth over a century ago in the famous Princeton Stone Lectures" (p. 17, n. 3; cf. Willis J. Beecher, *The Prophets and the Promise* [1905; reprint, Grand Rapids: Baker, 1975]).

Summarized, Kaiser argues that the promise-plan of God is essentially God's promise of redemption through the Messiah, beginning with Eve, but focused through Abraham and the seed promise. The promise-plan is a single promise (as opposed to "promises" or "predictions") which is "repeated and unfolded through the centuries with numerous specifications and in multiple forms but always with the same essential core" (p. 20). That core is redemption to all who would believe, through the promised seed, the Messiah. Biblical revelation is God's outworking of that promise.

Each of the eleven sections of the OT discussion in *PPG* is related to the promise by a key word such as "Prolegomena to the Promise" (pre-patriarchal era), "Provisions in the Promise" (patriarchal period), etc. The NT discussion is related to the promise by key ideas such as "The Promise-Plan and the Law" (Jas and Gal), "The Promise-Plan and the Mission of the Church" (1, 2 Thess; 1, 2 Cor; Rom), etc. In this manner, the entire Bible is connected to the promise. For each book, a probable date is suggested, and usually an author and some historical context. Kaiser then summarizes what he believes to be the key theological emphases of each book under various headings.

*PPG* is an ambitious undertaking to be sure, and one that demonstrates Kaiser's wide grasp of biblical issues, particularly in the OT. His high view of Scripture is readily apparent; his work is notable by the absence of critical theory. One of the most beneficial features of *PPG* is the diachronic (chronological) treatment of the canonical material, particularly for those who are not accustomed to thinking that way. It demonstrates Kaiser's approach to progressive revelation that Scripture

should be interpreted by antecedent theology (that which comes before); he argues that we should not read NT revelation back into the OT. The theological summaries of the books are helpful as well, even though they are brief. There are also a number of short but informative excurses (set off by gray boxes) on various topics of controversy or interest (e.g., Numbers in the Genealogies and the Date of Adam's Birth [p. 49], The Sons of God and the Daughters of Men [pp. 49–50], A Theology of God and the Canaanite Genocide [pp. 108–10], The Promise of Gentile Inclusion and the Law in the Old Testament and Paul [pp. 260–64], Warnings Against Defiantly Rejecting the Knowledge of the Truth [pp. 368–70]). Each of these provides an overview of the issue along with Kaiser's resolution without overwhelming the reader with technical data. A comprehensive Scripture index completes the work (beginning with the second printing).

The most significant weakness of this book concerns the overall paradigm of a promise-plan. To this reviewer, the promise-plan is too narrow to account for the entirety of Scripture. This book has done nothing to change that view. For instance, the promise-plan begins with Eve, rather than with creation (p. 19). It also fails to incorporate issues like the judgment passages or God's pursuit of his glory in non-redemptive ways. The distinction between "promise" and "promises" or "predictions" seems a bit strained, and the attempt to outline the whole Bible in terms of the promise seems forced. The promise-plan is sometimes lost in the handling of the individual books, which I think points to the fact that "promise" is an inadequate unifying theme. Some will be troubled by Kaiser's belief in an old-earth, his view of the law, and his sometimes inconsistent view of the relationship between Israel and the Church. Kaiser tries to carve out some middle ground between covenantalism and dispensationalism, but in so doing leaves some large gaps.

Overall, even with the weaknesses of the promise-plan paradigm, *PPG* is helpful as a diachronic biblical theology. It is brief enough and accessible enough to be understood by just about everyone; it does not overwhelm the reader with controversy and multiple views. However, it falls short of works such as Zuck's two-volume *Biblical Theology* (OT/NT), which is longer and more complete, and thus more helpful, though based on canonical order. *PPG* is less helpful as a convincing argument for "promise" as a unifying theme.

Larry Rogier

*John Calvin and Evangelical Theology*, edited by Sung Wook Chung. Louisville: Westminster John Knox, 2009. xiv + 256 pp. \$39.95.

Some five hundred years have passed since the birth of John Calvin (1509–1564), yet the Genevan Reformer still draws attention from

modern theologians and historians alike. The perpetual interest in Calvin has led to the production of countless works assessing his historical and theological impact on the Western world. This particular treatment of Calvin, which consists of a collection of essays written by self-proclaimed evangelicals, seeks to show the importance Calvin continues to have on the evangelical movement. Chung writes, "This book aims to explore the legacy and prospect of Calvin's theology for evangelical theology in the twenty-first century" (p. xiii). Thus, the book's goal is twofold—it seeks to describe the theological legacy Calvin bequeathed to evangelicals and to formulate meaningful applications of that legacy to modern evangelicalism. Calvin's bibliology, Trinitarianism, anthropology, hamartiology, pneumatology, soteriology, pastoral theology, ethics, and his attitude toward non-Christian religions are among the areas considered as part of this discussion.

Before advancing to the book's subject matter, I would like to raise a methodological problem the reader will encounter in this book. As the title suggests, this book is not simply about John Calvin, but about his impact on evangelicalism. For a project like this to succeed, one must employ a working definition of evangelicalism to direct the course of the study. However, no such definition is offered. The only attempt at a definition comes in Gabriel Fackre's essay. He writes, "Thus, evangelicals, as comprising a movement subsequent to the Reformation, are 'those who espoused and experienced justification [the material principle] and scriptural authority [the formal principle] in an intensified way: personal conversion and a rigorous moral life, on the one hand, and concentrated attention on the Bible as guide to conviction and behavior [as inerrantist, infallibilist and related forms of hermeneutics], on the other, with a special zeal for the dissemination of Christian faith so conceived (evangelicalism)'" (p. 144). While it is certainly feasible that this description is what each contributor believes evangelicalism to be, such is never explicitly stated in the book. How, then, is one able to evaluate the connection between Calvin's theology and evangelical theology without at least a basic description of both? This lack of definition impacts the book in that the book's contributors, though evangelicals, may not necessarily share the same basic belief system or the same evangelical ideals. A Baptist evangelical, for instance, will probably not want to appropriate Calvin's ecclesiology; whereas, a Presbyterian evangelical would generally endorse such appropriation. As such, those sections in this book that attempt to apply Calvin's theology to the present become extremely subjective, being limited to the agreement each author has with Calvin. It follows, then, that the book's real value lies in those places where it treats Calvin's own theology irrespective of the evangelical movement.

With these limitations in mind, it is now possible to examine the basic content of the book. As was implied above, the weaknesses in this book are mostly found where the authors seek to apply Calvin's theology to the present. For example, Fackre seeks to make Calvin something of a guide for ecumenical discussions concerning justification. Fackre's

main connecting point is that Calvin used John 3:16 as part of his discussion on justification in a way similar to that of the writers of the ecumenical document *The Joint Declaration on the Doctrine of Justification* (pp. 144–48). However, involving Calvin in an ecumenical discussion, particularly on the issue of justification, does not do justice to Calvin himself. Calvin was quite clear that justification was by faith *alone* and argued this fact at length against Roman Catholics in the *Institutes* (see *Inst.* 3.11.19). Fackre fails to point this out and thus appropriates Calvin's treatment of John 3:16 in a context Calvin would never have allowed. This example is just one illustration of the methodological problem described above.

However, we also noted that the strength of the book lies in those sections that describe Calvin's theology. Of particular note is Michael Horton's chapter on Calvin's view of divine revelation (pp. 1–31). This chapter is refreshingly free from the Barthian overtones that commonly engulf this subject, and the discussion of the *sola Scriptura* principle is especially helpful (pp. 19–24). Another excellent chapter is Sung Chung's discussion of the cross in sanctification in Calvin (pp. 163–80). Chung explains how Calvin appealed to the image of the cross as a comfort in times of suffering, which gives the reader valuable insight into Calvin's pastoral considerations in the *Institutes*. A final chapter of note is Jung-Sook Lee's treatment of Calvin's pastoral theology (pp. 199–218). Lee gives a helpful overview to Calvin's situation in Geneva by describing Calvin's four-fold view of church officers, his understanding of the relationship of church to the state, and his conception of church discipline.

In summary, this reviewer has found this book most helpful as it deals with the historical Calvin. The failure to define evangelicalism and the theological diversity of the writers greatly hinders the book in its attempts to project Calvin into the modern world. In the main, the book succeeds in describing Calvin's legacy but struggles to apply his thought effectively to modern evangelicalism.

Timothy Scott

*Worship in Song: A Biblical Approach to Music and Worship*, by Scott Aniol. Winona Lake, IN: BMH Books, 2009. ix + 246 pp. \$17.99.

Scott Aniol is a well-trained musicologist with theological acumen and a burden to help the people of God think deeply and accurately about worship in general and music in particular. As Executive Director of Religious Affections Ministries ([www.religiousaffections.org](http://www.religiousaffections.org)), he has written numerous articles on these and related matters, seeking to bring biblical principles to bear on subjects that are often considered matters of mere personal opinion. *Worship in Song (WiS)* is the product

of careful reflection about music and theology, and aims to “search the Scriptures diligently and ascertain, in the words of the Westminster Confession, the ‘general rules of the Word’ that might be applied ‘by the light of nature and Christian prudence’ to a discussion of music and worship in the Christian life” (p. 21).

*WiS* is divided into three sections: “After discussing some foundational matters [in the first section], the [second] section discusses...the secular music we listen to, and the [third] deals more narrowly with sacred music” (p. viii). The opening, foundational section contains chapters that address such topics as biblical authority and its application to music, music and culture, and the importance of affections in sanctification. The sections on “lifestyle worship” (“secular music we listen to”) and “assembled worship” (“sacred music”) each end with a chapter on how to make musical decisions within those categories, based on the criteria presented in the previous chapters.

While Aniol allows that “when it comes to the secular music we enjoy, much greater latitude exists than with the music used for sacred purposes” (p. viii), he is concerned about the effect that pop culture has had on the music evangelicals use in assembled worship. Pop culture, as opposed to “high” and “folk” culture, is “intrinsically commercial and secular. Whatever appeals to the masses and makes money is produced” (p. 69). Among other ill effects for the church, music that is the product of pop culture “does not foster affections for God, but rather surface emotionalism” (p. 198). The antidote is to choose congregational music that is “God-oriented,” “doctrine-oriented,” “affection-oriented,” and “congregation-oriented.” Aniol has devoted separate chapters to each of these themes.

Among the many strengths of *WiS* is the emphasis on biblical and theological authority for the choices we make in every area, including music. The discussion of the scope of biblical authority in the first chapter is very helpful in that regard. In addition, Aniol is careful to define the terms that are at the heart of his argument. For example, “Worship is a spiritual response to God as a result of understanding biblical truth about God” (p. 34). “Culture is the tangible expression of a society’s collective worldview” (p. 60). And, *WiS* issues a much-needed call to God-centeredness in our congregational worship and identifies many of the reasons for lack of theocentric emphasis in today’s church.

*WiS* does have some weaknesses as well. While Aniol clearly wants to help us make God-honoring choices for music and worship based on biblical sufficiency and authority, it is hard to avoid the conclusion that, for him, our choices in this area are not only *informed* by extrabiblical data but they are sometimes *dependent* on such data. In the chapter on “Beauty and Glory,” Aniol says, “This leads us back to the important question, ‘How can we discern what is beautiful?’ I think Mortimer Adler’s answer is biblically acceptable, ‘The judgment about the beauty of an object in terms of its admirability for intrinsic excellence or perfection is the judgment of an expert, with special knowledge and skill in

judging specimens of a certain kind” (p. 119). And, following a presentation of much very helpful information that stimulates thinking in these areas, it nevertheless appears that what we need to know is out of our reach: “It would be nice if music were a black and white issue with a clear line distinguishing bad music from good music. Unfortunately, it is not that easy. We must affirm, however, that this is the case in the mind of God. In His mind there is a line” (p. 138). Although the preceding chapters contain much profitable material regarding biblical sufficiency and authority, and many direct citations of Scripture, at the crucial point of practical application many will still be left to wonder how the quotations above (and others like them) can be squared with these words from the very first page: “The sufficiency of Scripture means that Scripture...contains all the words of God we need...for obeying him perfectly.”

*WiS* also suffers from one very significant omission. In the effort to direct us toward a more vertically-oriented worship, Aniol fails to deal with one of the few explicit New Testament texts on assembled worship, Ephesians 5:19. While he alludes to this passage in a couple places, he does not deal with its significance for the horizontal purpose of worship. Despite having a subsection (pp. 183–84) that deals with the “horizontal effects” of worship and a full chapter on the need for “congregation-oriented” worship, neither applies this significant passage. The “horizontal effects” section simply acknowledges that believers will benefit from the worship of God. The “congregation-oriented” chapter (helpfully but merely) emphasizes unified as opposed to individualistic worship. This, despite the fact that Ephesians 5:19 explicitly tells us that one purpose for assembled worship music is to “speak to one another.”

Still, the biblical, theological, theocentric emphases of *WiS* make it a valuable contribution to the worship music debate. While this book does not have, and makes no claim to have, the final answers on the matter, it does raise very important questions that need to be asked. We may not arrive at the same conclusions, but we all need to ask the same questions. Scott Aniol has done the church a service by articulating and framing those questions and offering many cogent and biblically defensible answers.

Ken Brown

*The Glory of Preaching: Participating in God's Transformation of the World*, by Darrell W. Johnson. Downers Grove, IL: InterVarsity Press, 2009. 278 pp. \$23.00.

“Whenever a human being, Bible in hand, stands up before a group of other human beings, invites the gathered assembly into a particular text of the Bible and as faithfully as possible tries to say again

what the living God is saying in the text, something always happens. Something transformative, empowering, life-giving happens" (p. 7).

This is the basic premise of Darrell Johnson's book, *The Glory of Preaching*. In a well-written, detailed account of the transformational ministry of proclamation of the Word of God, the one who "stands in the mystery" of God speaking through us is encouraged and challenged to see that preaching is the highest calling of the minister of the Gospel, and that God uses us to transform people. Preaching the Word of God always accomplishes something.

Johnson, who serves on the faculty of Regent College in Vancouver, Canada, has taught and practiced the art of preaching for a number of years. His experience as a practitioner and an instructor helps him to communicate both the necessity of faithful exposition and the power of the same in a clear and engaging way.

The book breaks down into three sections. Part 1, Theoretical Foundations for Participating, serves as the defense of preaching. Essentially, Johnson argues that God is inherently proclamational and in the giving of his Word things change. Hearts change, lives are transformed. And the wonderful truth is that the preacher gets to *participate* in this great work of the proclamation of this transformative Word. Johnson argues from Ezekiel 37 and Matthew 13 to defend his belief that preaching always does something. He also emphasizes that preaching involves the hearers in the message that has been gleaned from the Word and concludes by looking at the way in which the preacher participates in the preaching moment.

Part 2, Human Mechanics of Participating, looks at how the preacher participates in the work of proclaiming the Word of God. He addresses matters of interpreting the text and moving to the sermon and faithful application of the text to the hearers. But the most helpful chapter in this section is his chapter on preparing our message for the ear not the eye or as he says, "ordering for orality." This is perhaps the most illuminating, challenging, and needed chapter in the whole book. We often prepare our sermons for the eye, that is, to be read and not to be heard. We hear differently than we read. Johnson demonstrates practically how to construct our sermons in such a way that they are better heard and assimilated by those who hear. This reviewer has adopted some of this at this point already to great benefit. The section concludes with very helpful information on the life and character of the preacher.

The final section, Part 3, Theoretical Foundations Again, concludes the main portion of the book by attempting to integrate what has been said and to explain how the preacher "stands in the mystery" of communicating the very Word of God so that as the preacher speaks the Word of God the great Preacher is speaking.

Johnson adds to this a sermon, "The Main Thing: Included!" from Matthew 11:25-30 as an epilogue. It allows the reader to see how Johnson constructs a sermon. The strength of this is that it enables one to see how to construct a sermon with orality in mind rather than the visual.

Johnson's *The Glory of Preaching* is a standout volume in the field of homiletics for a number of reasons. First, the emphasis on the absolute performative nature of the proclamation of the Word of God is something that is encouraging to the preacher. Every time the Word of God is preached faithfully, something happens. This helps us when it seems like nothing is happening by our preaching. Second, Johnson's defense of the priority of preaching is helpful in a time when preaching is seen as something secondary if not something to be abandoned altogether. Third, his analysis and usage of the vast body of homiletical literature is helpful for those who want to delve deeper into homiletical methodology including those with whom we might not always agree theologically. And finally, the greatest strength finds itself in the focus on orality. Many a preacher can benefit from addressing their sermon construction with a focus on the ear rather than the eye. To quote Martin Luther, "Stick your eyes in your ears" (p. 131). Our audience will benefit greatly from focusing on the ear rather than the eye. And Johnson will help in developing that habit.

While weaknesses are few, the major one would be the nature of the book and the in-depth style. This volume would be difficult to use as an introductory homiletical methodology book as it does not delve into all aspects of sermon construction and delivery. For that, it becomes a volume relegated to serious, well-trained preachers and instructors of preaching. But that does not discredit the value of the book. Johnson provides a volume that should be read by all preachers and all instructors of preachers. It is thorough, challenging, and encouraging at the same time. While this reviewer might quibble with a few things that Johnson says, the overall thrust of the book is something quite needed today.

"When the living God speaks something happens...always. When the preacher speaks God's speech, God speaks...always. When the preacher speaks God's speech, something happens...always. For when the preacher speaks, the preacher is participating in the speaking of the great Preacher. That is the glory of preaching" (p. 244). To that this reviewer adds a hearty amen.

Allen R. Mickle, Jr.

*Revelation and Reason: New Essays in Reformed Apologetics*, edited by K. Scott Oliphint and Lane G. Tipton. Phillipsburg, NJ: Presbyterian & Reformed, 2007. 336 pp. \$24.99.

*Revelation and Reason*, as its subtitle indicates, is a collection of fourteen essays on apologetics. Some may quibble with these essays being called *new*, as four of them have already been published. Nearly every contributor to this volume has academic ties to Westminster

Theological Seminary in Philadelphia. Not surprisingly, then, the essays here explore and expand the apologetic insights pioneered by Cornelius Van Til, the founding professor of apologetics at WTS.

The articles are grouped under three headings: "Exegetical Considerations," "Theological Foundations," and "Methodological Implications." One additional essay by Oliphint is included as an appendix. Oliphint and Tipton offer a clear purpose statement for the collection in their introduction: "to set in the foreground the necessity of exegetical and theological foundations for any Reformed, Christian apologetic." What becomes quite evident, particularly in the early essays, is that these "exegetical and theological foundations" are heavily indebted to the biblical theology of Geerhardus Vos (whom Van Til held in very high esteem) and Herman Ridderbos. For those who approach the Scripture from a dispensational perspective, this thoroughgoing commitment to Vos and Ridderbos results in articles of mixed value.

The best of the Vossian exegetical essays are Richard Gaffin's and Lane Tipton's (two) contributions to the volume. Both are careful readings of their texts (1 Cor 2 for Gaffin, Acts 17 and Col 1–2 for Tipton). In brief, these articles establish an exegetical foundation for the conclusion that nothing at all is intelligible apart from Jesus Christ. Tipton's article on the Areopagus address is particularly helpful; he argues that Paul's use of the resurrection as proof is not rightly understood apart from biblical-theological categories and that Paul's appeal to the resurrection of Christ is therefore irreducibly presuppositional. While the Vossian eschatology permeates Tipton and Gaffin's articles, they remain immensely profitably even for those who do not share that commitment.

In contrast with these, William Dennison's "The Eschatological Implications of Genesis 2:15 for Apologetics" will be of little value to those who insist that authorial intent determines meaning. Dennison, pressing Vos's hermeneutic to an untenable extreme, finds sufficient parallels between the Garden, the New Jerusalem, and the Church to see in Adam's responsibility "to serve and to guard" the Garden a command to do apologetics: Adam's failure to repel the serpent is an apologetic failure. Not without good reason did the editors choose to place this essay in "Theological Foundations" rather than "Exegetical Considerations."

Most of the remaining essays are helpful contributions to Van Tilian thought. Oliphint's appendix functions as a primer to Van Til's apologetic and is an immensely helpful starting point for those who open this collection without a background in Van Til. Oliphint's other contribution, on the irrationality of unbelief, unpacks the epistemological implications of Romans 1. John Frame works out the ways in which the doctrine of divine aseity shapes apologetics; this emphasis is central to Van Til's whole project, as Van Til insists that the "self-contained Trinity" is foundational to all genuinely Christian thought. The contributions of Thom Nataro and Jeffrey Jue will be best appreciated by those with allegiances to the Reformed tradition. Nataro traces out how

the Westminster Standards ought to influence apologetics, and Jue shows that Van Til's low view of natural theology has antecedents in Protestant scholasticism.

The most intriguing contribution to the book is Don Collett's "Van Til and Transcendental Argument." Collett draws upon the philosophy of Peter Strawson and Bas van Fraassen to argue that Van Til's transcendental argument is meaningfully distinct from the traditional arguments for God's existence: "According to Strawson, a statement *A* may be said to *presuppose* a statement *B* if *B* is a necessary precondition of the truth-or-falsity of *A*" (p. 269). For apologetic purposes, this allows the construction of arguments like this:

Design presupposes God.  
 (Design is true) or (Design is false).  
 Therefore, God exists.

In other words, given this understanding of *presupposition*, neither the affirmative nor the negative formulation of the minor premise is intelligible apart from the existence of God. John Frame, who has repeatedly denied the uniqueness of transcendental argumentation, has recently conceded that this is a genuine difference between the traditional theistic proofs and the transcendental argument. In the traditional arguments, only the version of the minor premise that affirms design results in a valid argument; the presuppositional version of the syllogism presents a stronger claim. Collett's article alone makes the acquisition of this volume worthwhile for students of Van Til's apologetic (although his is one of the previous published articles, in the Fall 2003 *Westminster Theological Journal*).

Michael Riley

*Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries*, by Everett Ferguson. Grand Rapids: Eerdmans, 2009. xxii + 953 pp. \$60.00.

The veritable dean of American Patristics studies, Everett Ferguson has once again contributed a major work to the field of church history. Most know him for his surveys on early church history, his numerous journal articles, or his *Early Christians Speak* anthologies. His latest contribution, *Baptism in the Early Church*, is sure to incite conversation as only a few people—mostly Disciples of Christ, Church of Christ—agree with him concerning key issues within the material. For one particular doctrinal and liturgical topic, the book's size is massive and its material encyclopedic (approx. 860 pp. of body text). In addition Ferguson saw fit to include six different indexes for quick reference,

covering Scripture, Greek and Roman literature, Jewish literature, non-canonical Christian literature, modern authors, and subjects. Ferguson is currently Professor of Church History Emeritus at Abilene Christian University. Despite this reviewer's disagreement with Ferguson's views on baptismal efficacy, he admires Ferguson's refusal to elide or hide his baptismal views which leave him in conflict with most of evangelicalism. The reader gets the sense that despite Ferguson's scholarship, he would prefer to be honest rather than irenic about what he believes.

Ferguson begins with a substantial literature survey covering everything from the early eighteenth century onward to the most recent works. He treats various types of literature under the categories of "comprehensive surveys," "studies with liturgy as the theme," "topical studies," and "collections of sources." His survey is erudite and thorough—something similar to what the reader finds in a typical dissertation. This survey provides a useful bibliography of the literature that has been written on the subject, aiding in the reader's own research. This source should be the starting place for any seminary paper written on baptism, and it certainly should not be ignored by postgraduate researchers.

Following this survey, part one discusses the major antecedents of Christian baptism. Those familiar with the history surrounding the rite realize that baptism was not a foreign concept in the Mediterranean world during the time of Christ. Ferguson discusses the pagan applications of baptism and finds that Christian baptism had less in common with Greco-Roman paganism and more in common with Jewish practice. Ferguson follows these observations with a discussion on the uses of the βαπτ word group in Classical and Hellenistic Greek, followed by an extensive commentary on Jewish washing rituals noting their more pointed parallels to Christian baptism. From here Ferguson begins to comment on the New Testament practice of baptism prior to the establishment of Christian baptism. His division of the material primarily indicates his view on the connection of John's baptism to the dominical command in Matthew 28:19. He finds the two baptisms to be distinct in both purpose and theology. Interestingly, however, he only treats John the Baptist's baptism in a general way with the antecedent literature; Ferguson specifically discusses Jesus' own baptism by John with the other New Testament literature including Paul's teaching on Christian baptism.

Ferguson discusses Christ's baptism with the balance of the New Testament literature because of the connection the church has historically drawn between the two, and because it supports his argument that something efficacious happens in the act of baptism. He deals with each salient passage in a brief exegetical fashion. His work here is probably the weakest point of the book. While many reviewers fail to point this out, choosing to dwell instead on his contribution to the identification, classification, and commentary of original source material, his failure here points to the common rift between exegetes and theologians. But Ferguson is a historian, and he still fails to employ a theological method

that seeks to harmonize the whole of Scripture instead of opting to allow seeming contradictions to stand within the corpus of Scripture. He takes each reference in isolation from any other teaching found within Scripture instead of allowing Scripture to interpret Scripture. Indeed, Ferguson's constant references to baptismal regeneration throughout his book border on an incessant harangue. But, to be fair, the course of the history of this doctrine might have more to do with that than he.

Ferguson's strongest point comes out in the many pages of the remainder of his tome. While covering the next five centuries by century and geography, he argues quite effectively against infant baptism, finding support not only from Tertullian but even Clement of Alexandria. He further argues for immersion being the preferred method of baptism during this period. He concludes along with David F. Wright that paedobaptism before the fourth century was not commonly practiced except in emergency situations.

Successive chapters systematically treat particular church fathers organizing them by geography and summarizing their teaching on baptism. He explores interesting practices of the fathers surrounding the rite of baptism including delay of baptism, catechesis before baptism, anointing, exorcism, nudity, privacy, and actual method.

Overall, Ferguson's contribution provides an accessible 900 pages of summarized research that would be valuable to any scholar or student doing research on the subject. His constant reminders of baptismal regeneration notwithstanding, this volume contains a great deal of information about the mode, liturgy, theology, and subjects of baptism as the doctrine developed through the first five centuries of church history.

Van Carpenter