

The Asbury Journal 70/2:127-154
© 2015 Asbury Theological Seminary
DOI: 10.7252/Journal.02.2015F.09

Book Reviews

Ascetic Culture: Essays In Honor of Philip Rousseau

Edited by Blake Leyerle and Robin Darling Young
Notre Dame, IN: University of Notre Dame Press
2013, 432 pp., hardcover, \$68.00
ISBN: 978-0-268-03388-0

Reviewed by Moe Moe Nyunt

Ascetic Culture appears in book form in honor of Philip Rousseau, Professor and Director of the Center for the Study of Early Christianity at the Catholic University of America, for his groundbreaking studies on ancient Christian asceticism and forty years of scholarship in early Christianity. It is a compilation of fifteen essays contributed by fifteen scholars whose special interests are religious studies, history, and early Christianity. The essays are classified and divided into four parts. In the first part, five scholars explore ancient Egyptian literature and texts such as thirteen brief epistles of Pachomius, the early rules of the Koinonia, the Rule of Horsiesius, the Canons of Shenoute, and Athanasius of Alexandria's works *The Life of Antony* and *The Letter to Marcellinus*.

In the second part of the book, there are four essays which investigate the early ascetics' disciplinary culture focusing on John Climacus's arresting description of the *Prison*, John Cassian's *Institutes* and *Conferences*, Gregory of Nyssa's *Life of Macrina*, and Gregory of Nazianzus on Maximus the Philosopher. In the third part, another four essays analyze Athanasius' *Life of Antony*, Evagrius of Pontus's interpretation of *xeniteria*, Asceticism and Animality, and the metaphor of nature in John Chrysostom's homilies. The two essays included in the fourth and final part evaluate how nineteenth century scholarship in Germany and in North America, which was influenced by contemporary science, painted the picture of early Christianity.

In the second of the last two essays, Elizabeth A. Clark, the John Carlisle Kilgo Professor of Religion and History at Duke University, examines the relationship between eastern and western forms of early Christian asceticism and nineteenth century Protestant professors who created the study of early Christian history in the United States. Clark realizes that the American professors were influenced by the German theologians in giving a negative assessment of Christian asceticism in the East. These professors accused eastern asceticism of spreading spiritual disease and promoting fanaticism, superstition, and credulity (327).

It appears that the early professors' negative assessment of Christian asceticism in the east still affects some contemporary professors and scholars to some extent. Some contemporary professors are struggling to accept ascetic culture as true. For example, James E. Goehring, in his essay on *Remembering for Eternity*, assumes that the fourth-century Christians created the myth of the desert monk. Goehring gives a skeptical interpretation of the *Life of Antony* saying, "in Athanasius's hands, Antony became the ideal ascetic, and through the *Life of Antony* the ideal ascetic became a desert monk" (204). Unfortunately none of the fifteen scholars who contribute to this volume explore the ascetic spiritual worldview and the ascetics' significant spiritual practices of dreams, exorcism and healing. Nevertheless, *Ascetic Culture* gives greater knowledge and a richer understanding to those who want to further their studies about ancient Christianity.

Some interesting points for further applied research studies are as follows: Joel Kalvesmaki discovers how the alphabetic code of Pachomius, the Father of Christian cenobitic monastic life, conveyed special meanings and insight to the spiritual lives of early Christians. Janet Timbie shows how the rules of ancient ascetics are a reflection and manifestation of scripture for monastic living. Daniel F. Caner traces the emergence of the spiritual practice of penance in the early Byzantine culture and realizes that they practiced it in remembrance of death and mindfulness of eternal judgment. Catherine M. Chin brings out the point that the foundation of ascetic experience is not only an individual and interior pursuit of virtue, but also involves community in that the group shared physical routines that extended outside the boundaries of the body. Virginia Burrus enlightens us in understanding the importance of the role of women and family in ascetic culture. Susanna Elm shows that ascetic culture is living in a detached way within the city.

All Things to All Cultures: Paul among Jews, Greeks, and Romans

Edited by Mark Harding and Alanna Nobbs

Grand Rapids, MI: Eerdmans

2013, 432 pp., paper, \$50.00

ISBN: 978-0802866431

Reviewed by Benson Goh

All Things to All Cultures is a compilation of fourteen articles and two appendices contributed by fifteen scholars associated with the Australian College of Theology and/or the Department of Ancient History at Macquire University, a few among whom might be familiar to North American scholarship through the SBL conferences. It proceeds after an earlier volume by the same editors titled *The Content and Setting of the Gospel Tradition* in 2010. This present volume aims to create a closer connection between classical and/or ancient history studies and the New Testament. Two indices of ancient people and places mentioned in the book are provided at the end.

Focusing on a particular aspect of Paul or his letters, each article provides a good introduction and substantive discussions of the diverse views on that topic, with a helpful list of resources for further reading and research. The first chapter introduces the latest debates about Paul in relation to justification by faith, his Jewishness, the new perspective, and Judaism (1-33). The next three chapters explore more generally: an outline of Paul's life between conversion and death (34-56); how archaeological findings help to interpret Paul and his letters (57-83); and the features and textual problems of the manuscripts of his letters, including how they were categorized (84-102).

In the middle portion, the book's spotlights on Paul among the Jews, the Greeks, and the Romans might potentially be its main attractions. Paul's relationship to the Jews is examined from a biblical *narrative* angle of "what Paul did, and what happened to him" (103-123). Second, the book discusses who are the Greeks in Paul's Jewish mindset, how he was influenced by Greek culture, and how he perceived himself to be an apostle to them (124-142). The most exciting and helpful material to this reviewer is the chapter on "Paul among the Romans," which traces the age of Roman imperialism in Paul's time and showcases current debates revolving around, and argues for, an imperial context and critique of Paul and his letters (143-176).

The later half of the book covers all of Paul's letters to various audiences or churches (177-352), namely: Romans, the Corinthian correspondence, Galatians, the Thessalonian correspondence, the prison letters (Ephesians, Philippians, Colossians and Philemon), and the Pastoral Epistles (1 and 2 Timothy, Titus). These chapters provide discussions of some current debates of and in these letters in addition to standard introductory contents. As such, they help newcomers of Pauline studies to gain a quick snapshot of critical questions or difficult issues of these letters that scholars are presently debating. To this end, inquiring non-clergy, pastors, bible teachers and scholars alike will find them useful. The final chapter identifies various theological streams that could have influenced Paul's theological thoughts, and attempts to conclude the book by presenting Paul's theological topography (353-391). The appendices are brief outlines about Paul in the book of Acts and in his Asian epistles. On the whole, this volume is a good starting point and valuable resource for all who are interested in Pauline studies.

Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle

R. David Rightmire

Revised and expanded edition

Wilmore, KY: Francis Asbury Society

2014, 326 pp., paper, \$12.50

ISBN: 978-0-915143-25-2

Reviewed by David Bundy

Samuel Logan Brengle (1860-1936) of the Salvation Army was a determined promoter of the doctrine and experience of "holiness." He traveled, preached, and taught throughout the USA and for a period (1904-1910) did the same in Europe and Australia. There is no doubt that this former Methodist Episcopal seminary student was a significant force in shaping the Holiness Movement around the world, even more through his books than by his physical presence. Brengle was renowned during his lifetime as a balanced (hence the title!) theologian and biblical expositor, a thoughtful Salvation Army politician, and a committed "Soldier."

Unfortunately he has languished in the background of American religious history, even within the historiography of the Salvation Army. Less attention has been given to his thought. Part of this lack of attention can be attributed to the

difficulties of sources. Brengle's books were written to encourage the spirituality of his audiences, and most of his articles were written for publication in the popular religious, primarily Salvation Army press. The analysis of popular religious writers is still a difficult task for historians and theologians.

Rightmire has skillfully negotiated the pitfalls presented by the corpus of publications and the ephemeral nature of the other sources for the life and ministry of Brengle. The resultant carefully documented volume, which interacts with the existing relevant scholarly literature, presents Brengle's life and ministry (1-83) and his theology (93-222). Sandwiched in between are seven unnumbered pages of photographs. Both sections of the book are shorter than they could be, but will be the beginning point for all future work on Brengle. This second edition adds about 100 pages to Rightmire's earlier version (Alexandria, VA: Crest Books, 2003). There are also two additional chapters in the new edition: "Holiness and Ethical Dimensions of Brengle's Eschatology," (196-209) and "Brengle and the Development of Salvation Army Holiness Theology" (211-217).

The presentation and analysis is heavily Salvation Army centered. The Army publications are certainly where most of Brengle's work is to be found. It is noted that Brengle's books circulated more broadly. Brengle certainly did as well, but his influence and relationships outside the Salvation Army need more attention. He was a contemporary of most of the leaders of the Radical Holiness Movements, including M. W. Knapp, H. C. Morrison, C. W. Ruth, A. B. Simpson, Andrew Murray, Reader Harris, Barclay Buxton, Paget Wilkes, the first two generations of Salvationist Booths, and a host of others. Many of these persons promoted his books. However, when the revival promoted by the Radical Holiness Movement consolidated into denominations during the early twentieth century, under pressure from the new Pentecostal revivalism, it would appear that few joined with the Salvation Army.

Brengle was present in Europe, primarily in Scandinavia, at the beginning of the Pentecostal Movement. Many of the leaders of the Pentecostal movements in Scandinavia, Finland and The Netherlands had either Salvation Army backgrounds or meaningful Salvation Army connections. In northern Europe, Brengle became a noted vocal critic of that nascent movement. He was perceived as a kind and generous apologist by Salvation Army members who did not become Pentecostal, and Rightmire has presented him in that light. He was not always so viewed by the Pentecostals. This period of Brengle's work deserves additional attention,

especially as it relates to the development of the Salvation Army in Europe, especially northern Europe. It is noteworthy that, unlike in the USA and Germany, Scandinavian Pentecostals did not become anti-Holiness after the arrival of the Pentecostal Movement. Did Brengle's tone help retain a more general holiness unity? It is a question worth asking and answering carefully.

To suggest that there is more work to be done on Brengle is a compliment to the work of Rightmire, whose patient sifting of the sources has provided an introduction to this remarkable Holiness leader and theologian. Others will undoubtedly see dissertation and book topics as they read the volume. As it stands, it will be a standard text for our understanding of American religion in the late nineteenth and early twentieth centuries.

Von Gottes Geist verändert. Ursprung und Wirkung wesleyanischer Pneumatologie

Christoph Klaiber

Göttingen, Germany: Edition Ruprecht

2014, 318 pp., paper, 32,90 €

ISBN: 978-3-8469-0171-7

Reviewed by Christoph Raedel

Although John Wesley has been recognized for decades as a constructive theologian in the Anglo-American sphere, Methodist scholarship in Germany continues to have a more historical focus. Hence, it is significant that this comprehensive and well-informed discussion of Wesley's pneumatology, written by the United Methodist pastor Christoph Klaiber (a son of the respected biblical scholar Bishop Walter Klaiber) has been published. The author aims beyond merely presenting Wesley's teaching on the renewal of humans into the image of God by the work of the Holy Spirit in its various aspects. He also develops the consequences of Wesley's doctrine of the Spirit for "proclamation, ministry and nurture of the spiritual life" in the German United Methodist Church (7). This dual focus is recognizably carried out through the whole book.

Chapter one offers a historical analysis of the influential movements, including the Protestant Reformation, Puritanism, the Enlightenment, and

Pietism in their significance for Wesley's development, as well as highlighting the spiritual milieu in which John was growing up. Citing his journals, letters, and early sermons, Klaiber discusses the development of Wesley's views to the point of the transformative events of 1738. He argues that, before 1738, Wesley had not yet caught up *existentially* with his "theological conviction that sanctification is a work of the Holy Spirit" (39) rather than a function of human effort.

Chapter two continues to follow the historical approach by interpreting Wesley's "Aldersgate" experience of 1738. For Klaiber, Wesley's crisis was the "experience of assurance," in the specific mode the doctrine of justification by faith alone had been mediated to him by the Moravian Peter Böhler. Klaiber extensively quotes Luther's Preface to Paul's Letter to the Romans, pointing particularly to the phrase according to which faith "brings with it the Holy Spirit." Klaiber finds here a first instance for the inner witness of the Spirit in Wesley's life, a teaching that extended a profound effect on the ensuing Methodist movement. It should be noted, however, that Wesley describes his heart-changing experience more in Christological than pneumatological terms. Klaiber moves on to detailing the development of Wesley's understanding of the "witness of the Spirit." In its mature form, Klaiber claims, Wesley finds justifying faith *grounded* in the witness of the spirit, understood as the witness of the *verbum externum* of the Bible, but at the same time *distinguished* from the fruits of faith (peace, joy, etc.) that are to follow from it. Unfortunately the author limits his discussion of the various interpretations of the development of Wesley's ideas with respect to assurance to an extended footnote. More important, it does not become entirely clear to which extent, in Klaiber's view, Wesley himself is accountable for the tendency to "psychologize faith," mentioned in the text (63). It seems to me, Wesley's own doctrinal development curbs rather than promotes such tendencies.

Chapter three depicts Wesley's view on the work of the Holy Spirit with reference to the *via salutis*. Although Wesley's concept of "prevenient grace" is basic to his understanding of the human capacity to respond to the offer of salvation, the whole complex of ideas related to this theme is not addressed in depth here. This may be a function of his structure of thought, in which the issue of the relationship of faith and works is being discussed later on in two other sections. As Klaiber convincingly demonstrates, Wesley throughout his life affirms the "*sola gratia*" of Reformation theology while at the same time overcomes the often-acclaimed opposition between the work of God and the work of man. Klaiber finds the framework for this synthesis in the work of the Holy Spirit through the means

of grace. Says Klaiber, “Humans are the agents of their own lives also in spiritual respect, but never are they deserted by God and his good Spirit“ (101). The work of the Spirit as the work of grace cannot be detached from the context of the means of grace, i.e. those channels appointed by God to convey his grace to human beings. Klaiber pays special attention here to the Lord’s Supper (perhaps, because German Methodism until recently has not found a high regard for the sacrament). He nicely works out Wesley’s understanding of Christ’s real presence in the Lord’s Supper within the context of the contested claims of the Protestant reformers, concluding with suggestions for a renewal of Eucharistic spirituality within Methodism. With regard to Christian baptism, Klaiber reminds the reader that, due to its one-time reception, this initiating sacrament drops out of the list of the means of grace to be regularly used. He contents the Wesley’s explanation of baptismal regeneration is obtuse and his denigration of the perseverance of baptism within the baptized, who invariably render it impotent by their depraved lives, is a dangerous generalization. For Klaiber, such a view is an impediment to constructive educational work within the Church. He concludes this discussion by exploring a number of points that are important for the contemporary discussion on what baptism is supposed to mean.

With respect to the work of the Holy Spirit, in Klaiber’s perspective, it is necessary to also take a look at the manifestations of the Spirit, specifically the extraordinary signs having accompanied the proclamation of the word in Wesley’s time (chapter five). For Klaiber, these manifestations are not to be placed on the same level as the witness of the Spirit. He argues, that Wesley, in a more or less balanced way, displays, due to his belief in God’s special providence, an outspoken interest in supernatural phenomena without exaggerating the significance of such occurrences. In any case, it is clear for Wesley that extraordinary phenomena cannot displace the inner witness of the Holy Spirit as crucial to the Christian life.

An entire chapter (chapter six) is devoted to the doctrine of Christian Perfection, a principal tenet of early Methodism, which has long been controversial and is now widely neglected by the heirs of Wesley. It is known by the phrase “perfect love” and became understood in early Methodism as a second work of grace distinguished from the work of justification. As Klaiber sees it, around 1740/42 there are three complementary interpretations of this doctrine in the writings of John Wesley. These are a) freedom from sin, b) a perfected fellowship with God, and c) love of God and one’s neighbors (191). At the same time, Klaiber does not overlook the *development* of Wesley’s teaching on Christian Perfection. He critically interacts with Wesley’s view of the freedom from the being of sin (“inbred

sin”). Notwithstanding this critique, Klaiber leaves no doubt that he regards the positive aspects of Wesley’s teaching on Perfection as sufficient to uphold it as of fundamental importance for Methodist theology and the Christian life. He sums up Wesley’s idea of Perfection as a deeply rooted trust in God, undivided devotion, and an anticipation of things to come. Therefore, the focus is more theological than moralistic or legalistic. Klaiber’s exposition of perfect love challenges those who would dismiss the doctrine as a lapse into enthusiasm, and he manages to demonstrate that perfect love is the humble way to offer one’s life to God without reserve. The conversation on this point needs to be continued not for purely doctrinal sake, but for the sake of maintaining a powerful spiritual vision of the Christian life.

Having worked out the pivotal aspects of Wesley’s soteriology, in chapter seven Klaiber places the renewing work of the Holy Spirit within the context of Trinitarian, ecclesiological, and eschatological reflections. There is an in-depth discussion of the personal nature of the Spirit, the problem of the filioque, the tensions in the nature of Methodism between being a movement and a church, Wesley’s “catholic” spirit and, finally, Methodism’s potential to contribute to the transformation of the world. In this chapter Klaiber more strongly than before explicitly draws on contemporary authors (especially Michael Welker and Jürgen Moltmann), while at the same time pushing towards the summary statement that, “Wesley’s pneumatology in the stricter sense points beyond itself and as the center of his theological thinking encompasses all other areas” of reflection (224).

This volume marks a significant addition to the paucity of Methodist studies written by Germans. Klaiber seeks to overcome the ignoring of the Holy Spirit in the western church with the resources of a theology deeply imbued with an optimism of grace. To this purpose Klaiber thoroughly, though not in every single point convincingly, assesses the large corpus of Wesley’s writings in light of this theme, while the interaction with the relevant secondary literature is mostly confined to the footnotes. As the chapters unfold the reader is taken by a stimulating and often challenging interpretation of Wesley whose reflections throughout the book are shown to have a bearing on the theological issues the United Methodist Church is currently addressing. Unlike many reviewers who likely may take issue with Klaiber’s plea for a renewal of the doctrine of Christian Perfection (which I do not), I would prefer to critically raise another point that, in my understanding, needs some further clarification. At several points in chapter six Klaiber interprets salvation as the “indwelling of the [Holy] Spirit” and defines this *inhabitatio* as the

“nature of grace and the heart of salvation” (226). This is done, despite that fact that, at the outset of his discussion, we read that it is the *witness* of the Spirit that takes this central place in Wesley’s understanding of salvation. It would be helpful for him to clarify his understanding of the relationship between the witness of and indwelling of the Spirit in Wesley. While the use of both concepts certainly is not contradictory, their identity, however, cannot be simply assumed either, particularly in light of the complexity of the discussion of the former theme in the course of Wesley’s life and ministry.

Despite these issues of interpretation, readers will be grateful to Klaiber for providing an informed discussion of this central doctrine in Wesley’s theology. It is a discussion framed by pastoral reflection and aimed at a renewal of the church for the sake of a world awaiting their final redemption. The contemporary church is in need of discerning and heeding the work of God’s Spirit as testified to in the scriptures. It is to be hoped that this study from the perspective of a Methodist pastor and scholar in Germany will be favorably received.

Engaging the Doctrine of Revelation: The Mediation of the Gospel through Church and Scripture

Matthew Levering

Grand Rapids, MI: Baker Academic

2014, 384 pp., hardcover, \$44.99

ISBN: 978-0-8010-4924-8

Reviewed by Joel Thomas Chopp

In his latest monograph, Matthew Levering offers what his readers have grown to expect from him: a work of staggering breadth and erudition that draws widely from historical sources and contemporary scholarship. In this volume he sets out to recover what Colin Gunton termed “the mediatedness of revelation:” in short, that God’s revelation is efficaciously mediated through scripture and the Church. Levering’s book aims to respond to two sets of errors: views that deny in various ways that revelation is mediated, and those that endanger or question the efficacy of that mediation.

The book is divided into eight chapters that explore the relation between the doctrine of revelation and other theological loci: church, liturgy, priesthood, gospel, tradition, development, inspiration, and philosophy. Preceding these chapters is an introduction that surveys Catholic theologies of revelation since Vatican II alongside the Protestant approaches of Ricoeur, Swinburne, and Gunton. Levering concludes by developing his argument concerning the efficacy of ecclesial mediation. Space prohibits the treatment of every chapter, so I have included those most central to his argument.

In the first chapter, Levering argues that the Church's mediation of revelation is inseparably united to the Trinitarian missions, such that the Church is no mere "inert receptacle" of divine revelation, but is rather an active participant in Christ's salvific and revelatory mission. This appeal to the Trinitarian missions enables Levering to maintain a theocentric doctrine of revelation that nevertheless leaves room for a robust account of the Church's mediatorial role without undermining the Triune God's priority.

In his chapter on inspiration, Levering sides with Origen over Augustine on the issue of whether one must affirm straightforward historical reference in the Old Testament narratives. He argues that at important junctures the New Testament is concerned with matters of historical reference, such as 1 Cor. 15 and the resurrection, but that it is less clear that scripture so understands itself regarding Old Testament narratives. Thus, Levering's doctrine of inspiration does not require affirming that all the events and persons depicted in the Old Testament narratives have a definite historical reference.

In the chapters on priesthood, tradition, and development, Levering takes up his central concern for affirming the faithfulness and efficacy of the Church's mediation of revelation over against various "ecclesiastical fall narratives." In chapter three he responds to John Calvin and Thomas Hobbes' criticisms of the priestly mediation of revelation, arguing that- contra Calvin and Hobbes- there was no golden era of the priesthood where the Church's hierarchy was untainted by priestly rivalries. We find these rivalries in the New Testament itself: Christ, knowing such conflicts existed and would continue, provided the appropriate means for dealing with them through liturgically remembering and participating in Christ's sacrificial love on the cross. Chapter five is a sustained argument against Terrance Tilley's construal of Catholic tradition. Tilly's project is to construe tradition in a 'radically constructivist' manner: in short, in light of frequent doctrinal inventions

and ruptures, tradition is best understood as faithful reinvention. Levering argues that such an approach empties tradition of its cognitive content, endangers the ontological reference of doctrine, and is incompatible with the New Testament's positive use of tradition (*παράδοσις*) as that which has been handed on to us and that we are commanded to maintain.

How then do we account for the apparent ruptures in the tradition? Chapter six constructs an account of doctrinal development that allows for real growth and change without allowing for 'rupture' in the tradition. Beginning with *Dei Verbum* and John Henry Newman on doctrinal development, Levering argues against John T. Noonan's claim that the Church's teaching has been marked by contradictions or corruption. By making use of Lewis Ayers and Khaled Anatolios's work on doctrinal development in the Nicene period, Levering makes the case that doctrinal continuity can involve "breaks" and "reintegration" but not ruptures, which could only occur if a definitively taught doctrine had been contradicted.

Finally, a note about Levering's case against "ecclesial fall narratives." Levering's argument has been woven through the chapters already discussed, but he revisits and develops it with more force in the conclusion. In this final section he mounts an argument against the "fall narratives" of Leo Tolstoy, John Howard Yoder, Jonathan Edwards, Edward Schillebeeckx, April DeConick, Garry Wills, and Richard Dawkins. This closing bouquet of "fall narrators" may effectively inoculate the already convinced from attraction to such narratives, but it blunts the force of his previous arguments for the unconvinced. Are Jonathan Edwards and Richard Dawkins really making the same argument? By creating the catch-all category of 'fall narrative' and placing such widely divergent figures within it, Levering creates the impression that there are not significant differences between, say, Schillebeeckx's worries about papal infallibility and Tolstoy's gospel of "inward perfection," or between Edward's criticism of the papacy and the ravings of Richard Dawkins- or at least no differences significant enough to warrant separate treatments.

This criticism aside, Levering's work is a magisterial treatment that deserves serious engagement and wide readership. One cannot come away from the book without a deep sense of the truth observed in the introduction that "God evidently intended for his revelatory words and deeds to be mediated by the people formed by his covenantal love" (1). Particularly in evangelical circles, the connection between revelation and the covenant community has often been marginalized by an overemphasis on individual reception and personal spiritual experiences. Levering's

work offers a much needed correction in this regard. Protestants in general and evangelicals in particular need not be convinced of every argument in order to benefit from the work of one of contemporary Catholicism's finest minds.

Reconsidering Arminius: Beyond the Reformed and Wesleyan Divide

Edited by Keith D. Stanglin, Mark G. Bilby, and Mark H. Mann

Nashville, TN: Kingswood Books

2014, 169pp., paper, \$40.00

ISBN 978-1-4267-9654-8

Reviewed by Taylor S. Brown

Jacob Arminius may well be one of the most misunderstood figures in Protestant theology. Despite the widespread influence of Arminius' theology in many churches and denominations, many of both his supporters and his opponents grossly misunderstand Arminius. This is where Stanglin, Bilby, and Mann's edited volume comes in. The book seeks to look at Arminius' own theological ideas as he formulated them, both as a means of reconstructing the "historical Arminius" and as a way of finding common ground between the Reformed and Wesleyan traditions, in order to do theology together.

After a brief introduction by Mann and Bilby, the first chapter, by Richard A. Muller, examines Arminius' views on the three-fold office of Christ (Prophet, Priest, King), coming to the conclusion that Arminius falls well within the broad parameters of the Reformed orthodoxy of his day on the issue. Thomas H. McCall, in the second chapter, then examines recent claims that Arminius' modal logic on issues of foreknowledge and predestination inevitably lead to a form of theological determinism. McCall rightly assesses such claims to demonstrate Arminius' capability as a modal logician, and that he did, in fact, avoid determinism in his mature work. With the third chapter, Jeremy Dupertuis Bangs seeks to show that even as ardent an anti-Arminian as Pilgrim preacher James Robinson nevertheless agreed with Arminius on the provisional nature of all human confessional statements, such as the Heidelberg Catechism and the Belgic Confession. The "historical section" of the book concludes with the fourth chapter, by W. Stephen Gunter. This is perhaps the most important essay for those in the evangelical Wesleyan tradition. Among the issues discussed by Gunter, of chief

importance is his analysis of the extremely close Augustinian views of original sin and prevenient grace in Arminius and Wesley, as well as the subsequent loss of such emphases in some of Wesley's successors, particularly within American Methodism.

The "theological section" of the book begins with chapter five, wherein Oliver D. Crisp takes a critical look at the respective doctrines of creation in Arminius' and Jonathan Edwards' work. Crisp ably shows that while Arminius' formulation of the doctrine fully conforms to a robust orthodoxy, Edwards' own views end up leading logically to panentheism at best and pantheism at worst, and thus fall outside of classical, orthodox bounds. E. Jerome Van Kuiken (with what may be the most theologically substantive essay in the book) follows in the sixth chapter with an examination of the convergences between the theologies of T. F. Torrance and Arminius. The multiple convergences Van Kuiken finds between the two theologians (particularly their mutual rejection of any sort of limited atonement and mutual affirmation of Christocentric election) should be, in this reviewer's opinion, one of the key foundations from which Wesleyan-Reformed dialogue should proceed. John Mark Hicks then concludes with the seventh chapter by addressing Arminius' view of divine providence in relation to open theism. Hicks clearly demonstrates that Arminius was nowhere near open theism and that he, in fact, affirmed meticulous providence (though not divine determinism). Hicks also shows that Arminius was able to affirm both meticulous providence and libertarian freedom by means of God's middle-knowledge. Keith Stanglin then concludes the volume by arguing for a continued reclamation of Arminius's theology, not only for the sake of recovering the "historical Arminius," but also to serve as a key bridge-point between Reformed and Wesleyan theological dialogue. Just as evangelical Wesleyans are right to reclaim Wesley's own theology in the face of many later "pseudo-Wesleyanisms," so too should they seek to reclaim the theology of Arminius and the title of "Wesleyan-Arminian."

Reconsidering Arminius is an excellent collection of essays. Not only does it serve as a concise entry point into the growing field of Arminius studies, it also provides key, workable theological bridge-points between Wesleyan-Arminian and Reformed theology for future dialogue. Whether one is seeking to learn more about classical Arminian theology, or seeking to foster evangelical dialogue between traditions, this volume is an excellent starting point.

The Future of Biblical Interpretation: Responsible Plurality in Biblical Hermeneutics

Edited by Stanley R. Porter and Matthew R. Malcolm

Downers Grove, IL: InterVarsity Press Academic

2013, 165 pp., paper, \$18.00

ISBN: 978-0-8308-4041-0

Review by Isaiah Allen

What is *The Future of Biblical Interpretation*? In the present volume, eight respected scholars aim to answer this question constructively and normatively by describing the commitments necessary for *Responsible Plurality in Biblical Hermeneutics*. By “biblical hermeneutics,” the authors generally mean that of the Christian scriptural canon of the Old and New Testaments.

The essays in this concise, 165-page volume were originally presented in honor of Anthony C. Thiselton, and the book complements his life’s work and seminal contributions in biblical hermeneutics. Each essay develops the issue of how the task of biblical interpretation enters the future responsibly. More than most such collections, this is a cohesive group of essays that logically expands the “horizons” of Thiselton’s work; so the essays are best appreciated in their polyphony, rather than as stand-alone pieces.

The editors, Stanley Porter and Matthew Malcolm, introduce the volume (7-10) acknowledging that interpreters of Christian scripture operate in a world where cultural narratives as well as perspectives on faith, history, and theology differ. They portray the contemporary task of biblical interpretation as a matter of maintaining commitment to specific concerns or stakeholders. Each essay advocates a specific kind of responsibility with specific stakeholders in mind. The concert of these voices sets the tone for the future of biblical interpretation.

Thiselton’s essay, “Responsible Plurality in Hermeneutics” (11-28), is first in sequence and in prominence. He frames the entire discussion. By virtue of his influence, Thiselton is present in every dialogue. To Thiselton, plurality itself is essential to the future of biblical interpretation, and a commitment to *responsible* plurality is the only way forward for the enterprise. Thiselton embraces the openness of the text as different interpreters encounter it, but he cautions against utter or

irresponsible abandon; the openness of texts does not imply the absence of stable meaning.

Seven essayists argue that some specific concern, rightly balanced, must constrain the construal of meaning from Christian scripture. Stanley E. Porter writes on “*Theological Responsibility*” (29-50), that interpreters should not ignore the multifaceted theological nature of the Bible- formed by and forming tradition. A coherent method of theological *hermeneutics* must be developed that surpasses mere theological *interpretation* (i.e., a construal of meaning with and from theological convictions).

Richard S. Briggs writes on “*Scriptural Responsibility*” (51-70). Interpreters must reckon with scripture as having a “two-testament structure,” as involving an internal theological dialectic or “tension” (65), as “a means of grace” (66), and “as divine revelation of the triune... God” (67).

Matthew R. Malcolm, in his essay on “*Kerygmatic Responsibility*” (71-84), considers the *kerygma* as a crucial point on the classic *hermeneutical circle*. Responsible interpretation must account for the shaping of the New Testament by kerygmatic concerns and the reciprocal shaping of the mission of the church by its hermeneutical practices.

James D. G. Dunn summarizes what he means by “*Historical Responsibility*” (85-99): “...taking responsibility to read a New Testament text within the contexts in which and for which it was written, so far as that is possible” (99). It requires critical attention to language, social, and cultural environments.

Robert C. Morgan discusses “*Critical Responsibility*” (101-116). Christian interpretations of texts must hold credibility, though not universal assent, for critical scholarship. Controversial conclusions of text criticism and historical Jesus studies have caused many to distrust critical scholarship altogether, but faithful biblical interpretation requires critical responsibility.

Tom Greggs’ excellent discussion of “*Relational Responsibility*” (117-132) essentially argues that contemporary interpreters must not isolate themselves from the global church geographically or chronologically. Today and tomorrow’s readers must appreciate readers of all places and centuries.

R. Walter Moberly, on “*Ecclesial Responsibility*” (133-156), focuses on what biblical criticism means for the church. The community at worship is the prime context for most acts of biblical interpretation. With pastoral sympathy, scholarly insight, and candid transparency, Moberly argues that an interpreter must consider the church.

Porter and Malcolm conclude (157-165) with some brief evaluations. Perhaps the seven essayists were attempting to defend a particular philosophy or method rather than presenting an objective, balanced hermeneutic; then Thiselton’s appeal for a polyphony, rather than a univocity or cacophony, was realized. With gratifying clarity and acumen, each author attempts to “tip the scales” in favor of commitment to a particular stakeholder or concern. The essayists may not agree on the prioritization; yet each argued with conviction and skill, making the discussion vital and conducive to further dialogue.

Indices are not customary in books of essays; but in a volume as cohesive and coordinated as this one, a subject index might have been beneficial. The contributors are highly respected scholars with a track-record in biblical exegesis and hermeneutics, but a contemporary critic cannot but notice their racial and gender homogeneity.

The book is timely and worthwhile for the individual scholar and would be an appropriate text for graduate or undergraduate courses in biblical hermeneutics. Rather than a history of methods and philosophies, it is a timely, mature, and vital look into the values that should guide the future of biblical interpretation.

Essential Eschatology: Our Present and Future Hope

John E. Phelan Jr.

Downers Grove, IL: InterVarsity Press

2013, 203 pp., paper, \$20.00

ISBN: 978-0-8308-4025-0

Reviewed by Timothy J. Christian

John E. Phelan Jr., in his book *Essential Eschatology: Our Present and Future Hope* published in 2013 by InterVarsity Press, urges Christians to recover

the vitality of eschatology for Christianity. Eschatology, he contends, is hopeful and missional, corporate and personal, practical and significant, and is itself “the heart of Christianity” (11). Phelan states his major purpose of the book when he says, “This book is written to encourage individual Christians and churches to take Christian eschatology seriously” (13).

Throughout its chapters, Phelan provides detailed discussions and surveys of the major issues in Christian eschatology, namely, the resurrection (chapter three), judgment and Hell (chapter four), the kingdom of God (chapter five), the second coming of Jesus (chapter six), the book of Revelation (chapter seven), the millennium (chapter eight), the salvation of Israel (chapter nine), and the hope for the church today (chapter ten). On the whole, he holds to orthodoxy and attempts to find middle ground wherever possible on subjects that are either controversial or ambiguous. What he seeks to avoid in these chapters, however, is claiming that any of these doctrines are nonessential. All of this, for him, is pointing toward Christian mission and what he calls “a fourth great awakening” (185). His hope for this is that the church will reclaim its eschatological mission by the “simple things” such as reading the Bible, growing spiritually, serving their communities, having fun together, and participating in these efforts for change. Eschatology and mission, then, are wed together for Phelan, and the popular dispensational or escapist notions that abhor this world are not found in his analysis.

What is most valuable about this monograph is Phelan’s ability to explain clearly the complexities of eschatology. Not only this, but his critiques of the common misunderstandings about the end-times is piercing. So, he not only offers a corrective, but also elucidates the difficult topics of biblical eschatology. Another striking value is its accessibility for laity and popular audiences. Even though Phelan interacts with a great deal of scholarship, he does so in a way that is restrained and sensitive to those outside academia. As such, the book is very reminiscent of N. T. Wright’s *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008) and Ben Witherington III’s *Revelation and the End Times: Unraveling God’s Message of Hope* (Nashville: Abingdon, 2010), yet it is much less sermonic than Wright’s and far more detailed and in depth than Witherington’s. As such, Phelan focuses more upon the raw textual data of the Bible and its theological implications for the church today.

Overall, I would recommend this for college students who want a manageable overview of biblical eschatology, and also for lay people who want to

dig deeper into the Bible's teachings on the end-times instead of LaHaye's newest "best-seller."

Reclaiming Pietism: Retrieving an Evangelical Tradition

Roger E. Olson and Christian T. Collins Winn

Grand Rapids, MI: Eerdmans Publishing.

2015, 204 pp., paper, \$18.99

ISBN: 978-0-8028-6909-8

Review by Benjamin D. Espinoza

In modern evangelicalism, Pietism is met with skepticism or disregarded as a religious movement built on emotional experiences and untethered legalism. However, Roger E. Olson and Christian T. Collins Winn believe that "Pietism still has much to offer contemporary Christians who are interested in the spiritual life and in developing a theology that is grounded in experience while at the same time remaining biblically faithful" (xii). In an effort to recover Pietist theology and expression in evangelicalism today, Olson and Winn have co-authored *Reclaiming Pietism: Retrieving an Evangelical Tradition*, which they hope will be "a contribution to the rediscovery and renewal of the original spirit of Pietism" for contemporary Christians (xii).

In their first chapter, Olson and Winn describe common misconceptions regarding Pietism, examining the notable critiques of Albrecht Ritschl and Karl Barth (among others) against the "excesses and extortions" of the movement (18). For the authors, popular opinion has sided with that of Ritschl, Barth, and others who have painted Pietism with broad brushstrokes and discredited its essence. Next, the authors explore the precursors of Pietism, such as Johann Arndt, Jacob Bohme, and Jean de Labadie, all of whom called for a "deeper practice of devotion to God and a more fervent love of neighbor" (37). The authors then trace the formal beginnings of Pietism by examining Philipp Spener's *Pia Desideria* (often seen as the work that triggered the movement), August Hermann Francke, Nikolaus Ludwig von Zinzendorf, and the founders of Württemberg Pietism.

Chapter five serves as the core of book, examining the principles that define and drive Pietist theology and religious practice. The authors consolidate the essence of Pietism into ten hallmarks, including orthodox theology, experiential

spirituality, love of scripture, community engagement, and the priesthood of all believers, among others. For Olson and Winn, these ten characteristics encompass the vast spectrum of the Pietist movement. The final few chapters analyze notable figures and sub movements of Pietism, such as those who spread Pietism across Britain and America, Schleiermacher, Kierkegaard, as well as more recent theologians such as Stanley Grenz and Donald Bloesch. The authors conclude their work by describing evangelicalism as based on the foundations of doctrine and devotion. Often times we will separate the two, however, “True Pietism urges that they be united, and that the heart experience of God in Jesus Christ through the Holy Spirit- which touches the emotions, the affections- informs belief” (182). They describe how Pietism informs evangelical theological discourse today, challenging the modern church to incorporate ecclesial concerns, an ecumenical and charitable spirit, and prayer into theological method and conversation.

Olson and Winn excel at debunking misguided assertions regarding Pietism, and present the movement in a positive light. While they could have devoted more space to answering Pietism’s critics, they are careful to not diminish the thoughts of those who have concerns with the movement. Their description of Pietism in chapter five provides one of the most thorough treatments of the movement’s core beliefs and practices in recent years. They recognize that any Christian religious movement is not without flaw, and while they present Pietism in a positive fashion, they do not refrain from describing its excesses and shortcomings. The authors consider themselves evangelical Arminians, and thus examine Pietism in light of their theological orientation; readers with varying theological convictions would therefore do well the read the book with a critical eye.

Reclaiming Pietism is a plea for modern evangelicalism to embrace its pietistic roots and recover the spirit of a movement that invigorated the spiritual lives of many throughout Europe and the United States centuries ago. As they write, “Evangelicalism that remembers and learns from the Pietist heritage can only be spiritually stronger and theologically more balanced as a result of rediscovering its impulses” (186). The book will be of use to many, including professors of church history, evangelical pastors, and laypeople interested in recovering the spirit of Pietism in the church today.

The Lost World of Scripture: Ancient Literary Culture and Biblical Authority

John H. Walton and D. Brent Sandy

Downers Grove, IL: InterVarsity Press Academic

2014, 320 pp., paper, \$24.00

ISBN: 978-0-8308-4032-8

Reviewed by Jonathan E. Beck

For many Bible scholars, the word “inerrant” is abhorrent. Generally, there is much tension between the inerrantist and Bible scholars. Walton and Sandy seek to alleviate that tension. Their book consists of 22 chapters (“propositions”) and is divided into four parts. Parts one and two deal with Old and New Testament transmission and composition, respectively; part three deals with literary genres; and part four offers conclusions on biblical authority in light of the preceding chapters.

In Part One, Walton discusses the Old Testament. He discusses how our Old Testament is the written record of a hearing-dominated culture. He points out that an ancient culture had no concept of modern science, and that God made allowances based on their culture. Walton touches upon speech-act theory and discusses God’s communication in the terms of *locution* (that which is written; the words on the page) and *illocution* (the ultimate idea to be communicated). In Walton and Sandy’s model, the locution may or may not be perfect, but for those who take the Bible’s authority seriously, the illocution is inerrant.

In Part Two, Sandy offers a helpful discussion on “orality” and the New Testament. He points out that, like the Old Testament before it, the New Testament was a product of a hearing-dominated culture. He notes that the Gospels were not written until well after the death of Jesus. Moreover, by the time the Gospels were written, Greco-Roman culture was still very much hearing-dominated: The Gospels and Paul’s letters were read before an *audience*. A focus upon hearing-dominated culture might prove disconcerting to the reader who believes that God’s Word is only authoritative in its current, written form.

In Part Three, Walton addresses the issue of literary genres. In particular, he discusses the genres of narrative, legal, and prophetic literature in light of God’s revelation. When one considers the Old Testament in light of God’s revelation rather than history, law, or “future-telling,” we can more greatly appreciate the literature on

its own terms rather than force a modern lens over it. Sandy's observation that the New Testament is more beholden to orality rather than "textuality" removes some of the burden to explain its many textual variants. Finally, in part four, Walton and Sandy suggest that evangelicals re-examine inerrancy in light of these propositions.

Walton and Sandy's work is particularly helpful in a couple of ways. First, both of the authors clearly emphasize the orality of the Bible, a notion that is not always considered when discussing scripture's authority. Second, while they do not offer too many "new" ideas, Walton and Sandy carefully and effectively point out scholarly issues that many Christians, intentionally or not, overlook. With *The Lost World of Scripture*, Walton and Sandy offer a balanced, much-needed voice to an often-polarizing discussion.

Exploring Our Hebraic Heritage: A Christian Theology of Roots and Renewal

Marvin R. Wilson

Grand Rapids, MI: Eerdmans

2014, 332 pp., paper, \$22.00

ISBN: 978-0-8028-7145-9

Reviewed by Brian Shockey

Marvin R. Wilson is on a mission to recover the Hebraic heritage of the Christian faith. Building on his previous work, *Our Father Abraham*, Wilson's new book *Exploring our Hebraic Heritage* seeks to introduce readers to several important themes which he believes will help Christians develop a richer faith. Wilson writes the book from his concern that modern, presumably western expressions of Christianity, lack substance and depth. He comments, "A biblical Christianity that does not reflect the influence of Israelite religion and Second Temple Judaism upon that faith may be defective and not truly biblical" (76). This volume is designed to address this concern by practically showing how an appreciation for key biblical themes can have a positive impact on spiritual growth.

Wilson structures his book into five sections. The first provides an overview of his methodology and introduces the reader to important sources for understanding a Hebraic approach to scripture such as the Talmud. Wilson also describes his hope that Christians will develop "Hebraic theological reflexes" and

will approach their world in a manner historically consistent with those who lived in biblical times (33-34). The remaining four sections are each dedicated to a major theological theme. Section two addresses a Hebraic understanding of our identity as people of God, with considerable attention given to the role of Abraham. The third section examines a Hebraic perspective on the identity of God, including God's names and actions throughout history. In the fourth section, Wilson discusses the Hebraic approach to God, including the concepts of worship, prayer, repentance, and doubt. The fifth and final section focuses on the church's relationship with Israel and the importance of studying the Bible. Overall, each major theme is introduced and explored in a way that invites readers to consider how this theme might expand their current conception of faith or impact the way they live.

As an introduction to Hebraic themes, Wilson's book functions quite well and I recommend it to anyone interested in learning more about the Hebraic background to the Christian faith. The book is accessible and Wilson's passion for the subject matter makes it an enjoyable read. He provides just enough information to perk the reader's curiosity and illustrate the value of our Hebraic heritage without becoming overwhelming. Numerous study questions are also included at the end of each chapter in keeping with the Hebraic practice of dialogical education. Unfortunately these questions do not explore the application of the themes that Wilson so successfully demonstrates to have bearing on Christian faith and practice. While the book is designed to appeal to a diverse audience, readers looking for significant interaction with primary texts may be disappointed. Wilson's intent is to demonstrate broad overarching themes and as such he only provides the reader a taste of both ancient sources and modern Jewish theologians in order to accomplish this goal.

Called to the Life of the Mind: Some Advice for Evangelical Scholars

Richard Mouw

Grand Rapids, MI: Eerdmans Publishing Co.

2014, 73 pp., paper, \$8.50

ISBN: 978-0-8028-6766-7

Reviewed by Andrew D. Kinsey

In 1959 Helmut Thielicke, the famous German Evangelical theologian, wrote a small devotional book entitled *A Little Exercise for Young Theologians* in which

he put forth the simple thesis that dogmatic theology was really theology in prayer. He cautioned both young pastors and theologians on how the study of theology, or the life of the mind, could so often produce “overgrown adolescents whose internal organs were not fully developed” and who lost sight of theology as service to the church. Instead, he wrote that theologians needed to begin to do theology on their knees. That is where theology starts!

Fifty-five years later Richard Mouw, former president and teacher of Fuller Theological Seminary makes a similar point: in a fashion familiar to Thielicke, Mouw has written a short little meditation for Evangelical scholars who are “called to the life of the mind.” In seventy-three short pages, Mouw outlines helpful insights into the ways Evangelicals may walk with “epistemic humility and hope” the pathway of scholarship and so avoid what many still consider as “the scandal of the evangelical mind.” With passion and clarity, Mouw offers key insights into how Evangelical scholars can navigate the terrain of anti-intellectualism in the church on the one hand and postmodern fragmentation in the academy on the other. Not easy to do, to be sure, but Mouw does so with an eye toward showing how critical thinking can be in service to the Lord.

Interestingly, Mouw helps Evangelicals scholars by showing them how they may, in both church and academy, avoid the “false choice” they have characteristically taken with respect to the wider culture: withdrawal or take over. Both approaches fail to offer, in Mouw’s view, the kind of patience needed with respect to the virtues of the faith (John Howard Yoder). Both also fail to acknowledge *the kind of faith* that persons like Simone Weil and John Henry Newman articulated—the kind of radical trust of following Christ into unknown territory, all the while acknowledging the loneliness that accompanies such journeys— an awareness that is paramount to cultivating the humility and hope of the Christian life.

Persons will want to read *Called to the Life of the Mind* as a short meditation or prayer for those who serve as scholars in the wider Evangelical tradition. The simple prose invites deeper reflection on the vocation of teaching and research and into the learned aspects of the Christian faith, certainly in the academy, but also in the church. This is one of the reasons Mouw’s voice is both a prophetic reminder of Evangelicalism’s propensity toward anti-intellectualism and a pastoral caution to the stronger currents of wider cultural trends: the temptation to withdraw or take over is still ever-present. And yet, as those within the Wesleyan/Methodist theological

tradition can testify, such a caution should not sound unfamiliar: Wesley's call to unite "the head and heart so long divided" goes to the core of loving God and neighbor, reminding us all that the life of the mind is indeed the life of holiness. The two go hand-in-hand. Mouw's little book offers the church and academy a much-needed prayer and a solid reminder to the Evangelical scholar's true vocation.

Global Evangelicalism: Theology, History and Culture in Regional Perspective

Edited by Donald M. Lewis and Richard V. Pierard

Downers Grove, IL: InterVarsity Press

2014, 312 pp., paper, \$30.00

Reviewed by Moe Moe Nyunt

There are ten essays in the monograph *Global Evangelicalism* and it is compiled from twelve global scholars, but without any Asian representative. Global evangelicalism is reviewed from theological, historical, and cultural perspectives but it appears that the stress is on the historical perspective since two-thirds of the essays focus on history. Scholars in this volume show that evangelical Christianity has become a global religion in the present day (11). The essays are grouped under three subheadings: Theoretical Issues, Evangelicalism At Ground Level, and Issues In Evangelical Encounters With Culture. In the first group, there are three scholars who attempt to sort out some complicated theoretical issues such as the definition, theological impulse, and globalization of evangelicalism. Seven scholars write the five essays in the second group, and they introduce the historical and ground level of evangelicalism from five continental perspectives. In the third group there are two essays that investigate the cultural and current issues in evangelicalism.

The most fascinating thing in this volume, for this reviewer, is the debate on the definition and historical spiritual roots of evangelicalism. Mark A. Noll makes an effort to define the complex nature of evangelicalism. In fact, not only Noll (20) but also Ogbu Kalu (126-127), Scott W. Sunquist (206) and most of the scholars in this volume go along with David Bebbington, professor of history at the University of Stirling in Scotland, who meaningfully gives the definition of evangelicalism which is known as "Bebbington's Quadrilateral:" Biblicism, Conversionism, Crucicentrism, and Activism. Consequently, Noll understands that the definition of

evangelicalism fits, to some extent, with other Christian beliefs and practices such as fundamentalism (21-22), Pentecostalism (22), and the Charismatic renewal (22-23); even though many scholars of world Christianity underline the distinct characteristics of each form of Christianity. Noll believes that “evangelicals’ were those who protested against the corruptions of the late medieval Western church and who sought a Christ-centered and Bible-centered reform of the church” (20).

Wilbert R. Shenk analyzes the two influential spiritual leaders Johann Arndt (1556-1621), a German Lutheran pastor who was influenced by Martin Luther’s theology, and Lewis Bayly (16th century), an Anglican bishop, who helped develop the spiritual and devotional literature of the Pietists that formed the foundation of evangelical renewal. Shenk realizes that this DNA of renewal directed generations of Christians to remain focused on conversion to genuine faith in Jesus Christ for salvation; a genuine relationship with Christ through reading the Bible and devotional literature, and through prayer; and active participation in witness and service in the Church (40) and beyond the Church (44-48).

Donald M. Lewis acknowledges that the global socio-political, economic, geographical, and cultural expansion of western countries paved the way for evangelical movements in the eighteenth century (60-65). John Wolffe and Richard V. Pierard investigate two German spiritual leaders, Johann Arndt and Jakob Boehme, who encouraged Christians to find mystical experience in devotion. They believe that the evangelical movement developed from the seventeenth century spiritual movements of the Puritans and Separatists such as the Quakers in England because, “the Reformation had not gone far enough” (85).

Wolffe and Pierard recognize that Seventh-day Adventism, the Jehovah’s Witnesses, and Joseph Smith’s Church of Jesus Christ of Latter-day Saints are also the fruit of the evangelical awakening in the nineteenth century (105) despite the fact that most evangelicals refuse to identify them even as Christians. As far as I know, Wolffe and Pierard are the first evangelical Christians who remarkably bring these distinct churches under the cover of evangelicalism. *Global Evangelicalism* offers not only the interesting theology and historical connection of evangelical spirituality, but also the cultural connection of evangelicalism in each region covered.

Science, Scripture, and Same-Sex Love

Michael B. Regele

Nashville, TN: Abingdon Press

2014, 277 pp., paper, \$22.99

ISBN: 978-1-4267-9829-0

Reviewed by Taylor Zimmerman

In the contemporary discussions of human sexuality, by simply selecting the right words, we can imbue our arguments with powerful affective meanings and gain a rhetorical upper hand prior to engaging in any critical discourse. Thus, when I first picked up *Science, Scripture, and Same-Sex Love* by Michael Regele, simply by reading the book's title, I knew immediately where the author stood on the ethical issues of same-sex behavior and marriage and how he would argue it. While Regele does address important biological and psychological scholarship on homosexuality, his book is essentially one giant equivocation as he uses fallacious arguments and rhetorical sleight of hand to confuse the reader into supporting his view for the sake of "love."

Regele is not without a noble purpose in writing this book as he describes within the first chapter his role as a pastor who does ministry with the LGBT community and his role as a father to a lesbian daughter. For this reason, there was indeed a gentleness, humility, and compassion that permeated his writing. Regele rightly criticized the ignorance that surrounds most discussions of homosexual ethics and used good scholarship to demonstrate a better understanding of sexual orientation, which the reader might find helpful (albeit while leaving out a few critics).

Unfortunately, for all of his good intentions, I would refer to Regele's theology as hamartiology lite for he argues that what *is* ought to *be* making no mention of sin or the Fall in his creation account, and often articulating a Semi-Pelagian view of salvation. Regele resurrects old liberal arguments against proof-texts of homosexual behavior in scripture, and if he cannot twist the meaning to something in his favor, he resorts to simply dismissing the argument as cultural for that time period. The bulk of Regele's argument, however, is not theological- in fact, he curiously often encourages the reader to skip past the theology to the summary at the end. Regele ultimately relies on sentimentalism tugging at the heartstrings of

his readers to be pro-“love” yet never fully providing a comprehensive sexual ethic that has any robust moral clout.

But perhaps most disheartening is Rev. Regele’s inability to see the forest for the trees. Toward the end of the book, he remarks, “the primary focus [of marriage] is partnership that ends loneliness.” With a little help from C.S. Lewis’s “holiday at the sea” metaphor, he argues in favor of same-sex marriage because he identifies *marriage* for homosexuals as the only means to a flourishing life. For Regele’s intense desire to see LGBT people flourish in Christian community, he takes a very narrow view of what that flourishing looks like. While he mentions celibacy briefly- fewer than fifty words- Regele never seems to be critical of the unbiblical idea that marriage is the only relationship where love can happen. Perhaps instead of attempting to redefine marriage and sexuality, Regele- and the rest of the Protestant Evangelical Church for that matter- should put more effort into critiquing our culture’s idolatry of marriage to increase the viability of celibacy and to exalt the role of friendships in our communities. And that’s the kind of same-sex love Christians should get behind.

Books Received

The following books were received by the editor's office since the last issue of *The Asbury Journal*. The editor is seeking people interested in writing book reviews on these or other relevant books for publication in future issues of *The Asbury Journal*. Please contact the editor (Robert.danielson@asburyseminary.edu) if you are interested in reviewing a particular title. Reviews will be assigned on a first come basis.

- Barbeau, Jeffrey W. and Beth Felker Jones, eds.
2015 *Spirit of God: Christian Renewal in the Community of Faith*.
Downers Grove, IL: InterVarsity Press Academic.
ISBN: 978-0-8308-2464-9. Price: \$25.00.
- Boda, Mark J.
2015 *"Return to Me": A Biblical Theology of Repentance*. New Studies in
Biblical Theology series. Downers Grove, IL: InterVarsity
Press. ISBN: 978-0-8308-2637-7. Price: \$22.00.
- Buschart, W. David and Kent D. Eilers
2015 *Theology as Retrieval: Receiving the Past, Renewing the Church*.
Downers Grove, IL: InterVarsity Press Academic.
ISBN: 978-0-8308-2467-0. Price: \$28.00.
- Capes, David B., Rodney Reeves, and E. Randolph Richards
2015 *Rediscovering Jesus: An Introduction to Biblical, Religious and Cultural
Perspectives on Christ*. Downers Grove, IL: InterVarsity Press
Academic. ISBN: 978-0-8308-2472-4. Price: \$30.00.
- Cartledge, Mark J.
2015 *The Mediation of the Spirit: Interventions in Practical Theology*.
Pentecostal Manifestos Series. Grand Rapids, MI: Wm. B.
Eerdmans Publishing Co. ISBN: 978-0-8028-6955-5.
Price: \$29.00.
- Chakoian, Christine A.
2014 *Cryptomnesia: How a Forgotten Memory Could Save the Church*.
Nashville, TN: Abingdon Press. ISBN: 978-1-4267-9060-7.
Price: \$18.99.
- Goldingay, John
2015 *Do We Need the New Testament?: Letting the Old Testament Speak
for Itself*. Downers Grove, IL: InterVarsity Press Academic.
ISBN: 978-0-8308-2469-4. Price: \$22.00.

- González, Justo L.
2015 *The Story Luke Tells: Luke's Unique Witness to the Gospel.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7200-5. Price: \$14.00.
- Gorman, Michael J.
2015 *Becoming the Gospel: Paul, Participation, and Mission.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6884-8. Price: \$28.00.
- Härle, Wilfried
2015 *Outline of Christian Doctrine: An Evangelical Dogmatics.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-4842-0. Price: \$50.00.
- Harper, Steve
2015 *Five Marks of a Methodist: The Fruit of a Living Faith.* Nashville, TN: Abingdon Press. ISBN: 978-1-5018-0059-7. Price: \$8.99.
- Hill, Wesley
2015 *Paul and the Trinity: Persons, Relations, and the Pauline Letters.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6964-7. Price: \$20.00.
- Hunsberger, George R.
2015 *The Story That Chooses Us: A Tapestry of Missional Vision.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7219-7. Price: \$24.00.
- Johnson, Patrick W. T.
2015 *The Mission of Preaching: Equipping the Community for Faithful Witness.* Downers Grove, IL: InterVarsity Press Academic. ISBN: 978-0-8308-4070-0. Price: \$25.00.
- Johnson, Todd M. and Cindy M. Wu
2015 *Our Global Families: Christians Embracing Common Identity in a Changing World.* Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4957-6. Price: \$22.99.
- Kärkkäinen, Veli-Matti
2015 *Creation and Humanity. A Constructive Christian Theology for the Pluralistic World, volume 3.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6855-8. Price: \$40.00.
- Kuhn, Karl Allen
2015 *The Kingdom According to Luke and Acts: A Social, Literary, and Theological Introduction.* Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4887-6. Price: \$28.99.

- Little, Don
2015 *Effective Discipling in Muslim Communities: Scripture, History and Seasoned Practices*. Downers Grove, IL: InterVarsity Press Academic. ISBN: 978-0-8308-2470-0. Price: \$30.00.
- McKeown, James
2015 *Ruth*. The Two Horizons Old Testament Commentary Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6385-0. Price: \$22.00.
- Marshak, Adam Kolman
2015 *The Many Faces of Herod the Great*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6605-9. Price: \$35.00.
- Martin, Oren R.
2015 *Bound for the Promised Land: The Land Promise in God's Redemptive Plan*. New Studies in Biblical Theology series. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-2635-3. Price: \$25.00.
- Molnar, Paul D.
2015 *Faith, Freedom and the Spirit: The Economic Trinity in Barth, Torrance and Contemporary Theology*. Downers Grove, IL: InterVarsity Press Academic. ISBN: 978-0-8308-3905-6. Price: \$40.00.
- Moloney, Francis J.
2015 *Reading the New Testament in the Church: A Primer for Pastors, Religious Educators, and Believers*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4980-4. Price: \$22.99.
- Oakes, Peter
2015 *Galatians*. Paideia Commentaries on the New Testament. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3275-2. Price: \$30.00.
- O'Brien Glen and Hilary M. Carey, eds.
2015 *Methodism in Australia: A History*. Ashgate Methodist Studies. Burlington, VT: Ashgate Publishing Company. ISBN: 978-1-4724-2948-3. Price: \$124.95.
- Parsons, Mikeal C.
2015 *Luke*. Paideia Commentaries on the New Testament. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3190-8. Price: \$30.00.
- Plantinga, Alvin
2015 *Knowledge and Christian Belief*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7204-3. Price: \$26.00.
- Porter, Stanley E.

- 2015 *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4998-9. Price: \$40.00.
- Richey, Russell E.
2015 *Methodism in the American Forest*. New York, NY: Oxford University Press. ISBN: 978-0-19-935962-2. Price: \$55.00.
- Ruloff, C. P., ed.
2015 *Christian Philosophy of Religion: Essays in Honor of Stephen T. Davis*. Notre Dame, IN: University of Notre Dame Press. ISBN: 978-0-268-04037-6. Price: \$65.00.
- Sandell, David P.
2015 *Open Your Heart: Religion and cultural Poetics of Greater Mexico*. Notre Dame, IN: University of Notre Dame Press. ISBN: 978-0-268-04146-5. Price: \$29.00.
- Schlimm, Matthew Richard
2015 *This Strange and Sacred Scripture: Wrestling with the Old Testament and its Oddities*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3979-9. Price: \$22.99.
- Smith, C. Fred
2015 *Developing a Biblical Worldview: Seeing Things God's Way*. Nashville, TN: B&H Publishing Group. ISBN: 978-1-4336-7446-4. Price: \$19.99.
- Snyder, Howard A.
2015 *Jesus and Pocahontas: Gospel, Mission, and National Myth*. Eugene, OR: Wipf and Stock Publishers, Inc. ISBN: 978-1-4982-0288-6. Price: \$32.00.
- Strachan, Owen
2015 *The Colson Way: Loving Your Neighbor and Living with Faith in a Hostile World*. Nashville, TN: Nelson Books. ISBN: 978-1-4002-0664-3 Price: \$22.99.
- Stone, Charles
2015 *Brain Savvy Leaders: The Science of Significant Ministry*. Nashville, TN: Abingdon Press. ISBN: 978-1-4267-9833-7. Price: \$24.99.
- Thiselton, Anthony C.
2015 *The Thiselton Companion to Christian Theology*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7232-6. Price: \$75.00.

- 2015 *Paul's Divine Christology*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7295-1. Price: \$30.00.
- Twiss, Richard
2015 *Rescuing the Gospel from the Cowboys: A Native American Expression of the Jesus Way*. Downers Grove, IL: InterVarsity Press Academic. ISBN: 978-0-8308-4423-4. Price: \$20.00.
- Tyra, Gary
2015 *Pursuing Moral Faithfulness: Ethics and Christian Discipleship*. Downers Grove, IL: InterVarsity Press Academic. ISBN: 978-0-8308-2465-6. Price: \$30.00.
- Wall, Robert W. and David R. Nienhuis, eds.
2015 *A Compact Guide to the Whole Bible: Learning to Read Scripture's Story*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4983-5. Price: \$17.99.
- Wall, Robert W.
2015 *Why the Church?* Reframing New Testament Theology series. Nashville, TN: Abingdon Press. ISBN: 978-1-4267-5938-3. Price: \$29.99.
- Walls, Jerry L.
2015 *Heaven, Hell, and Purgatory: A Protestant View of the Cosmic Drama*. Grand Rapids, MI: Brazos Press. ISBN: 978-1-5874-3356-6. Price: \$19.99.
- Westberg, Daniel A.
2015 *Renewing Moral Theology: Christian Ethics as Action, Character and Grace*. Downers Grove, IL: InterVarsity Press Academic. ISBN: 978-0-8308-2460-1. Price: \$25.00.
- Wilson, Lindsay
2015 *Job*. The Two Horizons Old Testament Commentary Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-2708-1. Price: \$28.00.

