Book Reviews

Baptism: Three Views. Edited by David F. Wright. Downers Grove: InterVarsity, 2009, 200 pp., $16.00 paper.

In recent decades the popularity and utility of theological books that present multiple opinions on a single doctrinal subject—allowing rebuttal and response for each view and by every contributor—have been demonstrated amply. In 1977, Robert G. Clouse edited *The Meaning of the Millennium: Four Views* with contributions by George Eldon Ladd, Herman A. Hoyt, Loraine Boettner, and Anthony A. Hoekema. Following a similar approach, multiple-view treatments of Revelation, the rapture, hell, divine providence, eternal security, salvation, creation and evolution, the NT use of the OT, and other topics followed, helping many students wade through difficult subject matter. Readers were able to digest succinct presentations of competing perspectives, each written by a recognized proponent of that view and then countered by the other contributors, usually followed by a final word of response from the presenter.

The book *Baptism: Three Views* attempts to follow that successful formula, but only partially succeeds. The three views to which the title refers begins with credobaptism, or believer's baptism, championed by Bruce A. Ware, professor at The Southern Baptist Theological Seminary professor and past president of the Evangelical Theological Society. The covenantal paedobaptist position, advocating the baptism of infants born into a Christian household, is ably expressed by Sinclair B. Ferguson, senior minister of the First Presbyterian Church of Columbia, South Carolina, and Professor of Systematic Theology at Redeemer Seminary in Dallas, Texas. Anthony N. S. Lane, Professor of Historical Theology at the London School of Theology in Northwood, England, advocates a hybrid "dual-practice" view of baptism, arguing that churches are free to baptize either infants or believers.

From the outset, the book evinces two significant problems. The first problem is the exclusion of a credible academic defense of a true sacramental or baptismal regeneration view, especially in the tradition of Alexander Campbell. In the city where Dr. Ware and I teach sits Southeast Christian Church, the largest church in Kentucky and the fifth largest in the United States. On the church's official website, their doctrinal statement about salvation reads: "We believe the Bible teaches that one receives God's grace by putting faith in Christ, repenting of sin, confessing Christ and being immersed into Christ." Millions of Christians concur with this view of baptism as essential to salvation. The book would have been much stronger, more helpful, and more complete

had it included this view of baptism in the discussion. The subject did scarcely make its way into the discussion as part of Professor Lane's response to Ferguson's "Infant Baptism View" of chapter two. He writes:

> The instrumental role of baptism in receiving salvation ought not to need stating, but this aspect of New Testament teaching has been ... widely suppressed in most (not all) evangelical teaching .... These [New Testament passages] portray baptism not as a symbol pointing to something but as having a role in the reception of salvation—not of course in opposition to faith but together with it. (126)

Unfortunately, since Lane only inserts this in a response, Ware does not get to respond at all, and Ferguson can only obliquely refer to this as "Professor Lane's 'high' view of the *instrumentality* of baptism in salvation" (132) in his concluding response to his interlocutors. What was only a passing reference should have actually been a major view presented on a par with the others.

I do not say that it should be a fourth view, however, because the second major problem with the book was the inclusion of a "dual-practice" view that argued believer's baptism and infant baptism are *both* acceptable. If the publisher were intent on presenting only three views of baptism, surely this one should have been excluded and the other included.

Reading the book, one cannot escape the feeling that this is a monumental match between Ware and Ferguson, two evangelical titans who meet in the ring of theological discourse to present their exegetical, historical, and logical arguments, which they do with great clarity and skill, only to have a third party limp into the ring hardly threatening enough to make it a true free-for-all. The two principles only begrudgingly interact with him, both of them equally at a loss of what to make of his strange logic. Not only does Lane fail to make a clear case for his novel perspective, but his view has so few adherents that its inclusion is puzzling anyway. Few people to whom theology *matters* are willing to say that when it comes to baptism, it really doesn't; baptize a baby or a convert as you wish, this third view seems to say—God doesn't care.

Lane's logic is strange, to say the least. He completely rejects Ferguson's covenantal justification for infant baptism, and argues instead from a mostly historical perspective. He suggests, with George R. Beasley-Murray, that "what we see in Acts is not *believers'* baptism but *converts'* baptism. People are baptized at the point of their conversion" (143). One would think that would settle the issue, then, of who may be baptized, but Lane proceeds in hopelessly confused logic to venture astoundingly, "If apostolic baptism was converts' baptism, does that not exclude the baptism of babies? Not necessarily" (143). Ware's response was both incisive and devastating and one with which Ferguson would basically concur: "It became clear early on that for one to adopt this view as correct, one must deny that the Bible actually teaches a normative and specific position on the practice of baptism, however that is understood" (172).

If one accepts the *sola scriptura* principle, one has to admit that if an error began to be practiced the day after the completion of the canon, and if that error were perpetuated by every subsequent church until Jesus returns, it would still be error. That's why Lane's argument makes little sense. He tries to prove historically that infant baptism started early though he denies it as a counterpart to circumcision. What he does not seem to realize is that, untethered from the moorings of covenantal theology, infant baptism makes no sense at all unless one sees it as efficacious apart from faith. He cites Tertullian's argument against infant baptism on the grounds of a fear of postbaptismal sin no less than four times (147, 152, 154, 161) as a denial of covenant theology and also as evidence of "diversity" of post-apostolic practice since "Tertullian and others who urged delay in

baptism were never accused of departing from the New Testament or from apostolic tradition" (161). One can only wonder how Lane himself can avoid arguing against infant baptism for Tertullian's reason since he, too, sees an efficacy in the practice when coupled with faith.

Ware and Ferguson's debate deserve the pages afforded the dual-practice view. Their presentations and interactions are insightful, respectful, and direct. Ware states at the outset that paedobaptists "are living in disobedience to Christ" (20), a statement that Ferguson clearly dislikes, but understands the binary nature of the discussion regarding infant baptism—that it is right or wrong, but not both (51). Ware leans heavily on exegetical arguments, summarizing: "The Baptist conviction, then, is one driven by the text of the New Testament" (119), while Ferguson provides a brilliant theological analysis of the continuity of God's covenant with his people, arguing, "Baptism functions in relationship to the new covenant in Christ in a manner analogous to the function of circumcision in the Abrahamic covenant" (87). Ironically, Ferguson's historical argument about early church practice is less developed than Lane's.

Ware's defense of believers' baptism is exegetically and theologically sound, clearly pointing out the places where he sees discontinuity between the covenants, especially noting that unlike the old covenant in which many who were part of the covenant community were nonetheless unregenerate, the new covenant has "no category for unbelieving covenant members" (44). I regret that Ware did not bring his considerable exegetical skill to bear on 1 Corinthians 10:2, because paedobaptists frequently point to that as a context in which *baptizō* does not mean to immerse.

In the final analysis, I am not sure if those already convinced of their own position on baptism might be persuaded to change, but I am confident that the student wishing to learn the two major perspectives of credobaptism and paedobaptism from two keen theologians will find this book extremely helpful. Only the postmodern reader who, like Ralph Waldo Emerson, considers consistency the hobgoblin of little minds, can be swayed by the dual-practice view.

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The Mission of God's People: A Biblical Theology of the Church's Mission. By Christopher J. H. Wright. Grand Rapids: Zondervan, 2010, 301 pp., $24.99 paper.

The Mission of God's People: A Biblical Theology of the Church's Mission by Christopher J. H. Wright is the first installment in the new *Biblical Theology for Life* series by Zondervan, edited by Jonathan Lunde. This work comes on the heels of Wright's *The Mission of God* (InterVarsity, 2006), which presents a hermeneutic of mission in the Bible by proposing "the mission of God provides a fruitful hermeneutical framework within which to read the whole Bible" (26). *The Mission of God's People* utilizes portions of Wright's previous work as its foundation, but it is more than just a watered down popularized version of it. In *The Mission of God's People*, Wright explains the mission of God from a perspective of biblical theology stretching from creation, fall, and redemption to climaxing with new creation. He concludes that this proper understanding of biblical theology demonstrates how the Scriptures "is the story of how God in his sovereign love has purposed to bring the sinful world of his fallen creation to the redeemed world of his new creation" (46).

In this book, based upon the premise that God's mission is to redeem a people to himself from every nation, Wright seeks to answer the questions, "What does the Bible as a whole in both testaments have to tell us about why the people of God exist and what it is they are supposed to be and do in the world? What *is* the mission of God's

people?" (17) and "What do theology and mission have to do with each other?" (19).

Wright methodically sets out to answer these questions. He begins by stating that God has called into existence a people unto himself to participate in his mission of redemption. The mission of God's people flows from the mission of God. Wright makes a distinction between "mission" and "missions." "Mission" is God's purpose of redemption resulting in a new creation and all that he calls his church to in cooperation with that purpose. "Missions" are all the activities in which believers participate in order to involve themselves in God's mission. Everything a church does should be missional through its conscious involvement in the mission of God for the whole world.

Wright demonstrates how God's desire to bless all the nations is inherent in God's call of Abraham and his descendants—which includes all those who are in Christ. Wright insists this call is a call to righteous living. Believers are supposed to live in such a way that the world is attracted to God by the quality of the transformed lives of the people of God. Therefore, there is an ethical dimension to the mission of God's people. This observation is one of the strengths of Wright's work. We are not called to "be good for goodness's sake" or just for our own sakes. While ethics alone is no substitute for the verbal proclamation of the gospel, Christians should be reminded that transformed lives not only please God but also give testimony to who he is. Faithful obedience to God in every sense is an essential element to the church's participation in the mission of God. The verbal proclamation of the gospel, as well as ethics, are both essential to the church's fulfillment of its purpose in bearing witness to the living God in Christ and salvation in him alone.

One concern about Wright's work is that at times he appears to be arguing that ethical living is "equally" important to evangelism in the church's mission. I think of this relationship instead in the following way. Suppose you have an unbelieving neighbor whose house has caught on fire and the neighbor is trapped within it. At that point, what is his greatest need? I believe his greatest need is saving faith in Jesus Christ. However, I would endeavor to save him from the burning house at that moment. My hope would be that he would receive the gospel and come to saving faith in Christ at some point, but I realize he may never come to Christ—thus spending eternity separated from God. What does it profit a man if he gains the entire world and yet loses his soul? I also realize that if my neighbor had been a believer and no one was able to save him from the fire, he would spend eternity with Christ. Therefore, while we should care for the physical needs of others as Christ does, we must never forget their *greatest* need is Christ. While care for others and the world around us is important, evangelism is at the heart of God's mission. It would be good to save the neighbor from the fire. It would be better to save him from the fire and then share the gospel with him in the future. It would be best for one to have shared the gospel with him before the fire ever occurred.

Finally, Wright states the church has one more fundamental reason for existing: to worship, praise, and glorify God and to bring people from all nations to do the same. He emphasizes our greatest human fulfillment comes through our glorifying God in and through our enjoyment of him. Therefore, he declares that praising God and praying to God are more than just activities in which believers participate as they do "the real missional work." Praise and prayer are themselves missional and fundamental to the mission of God's people.

Wright asserts, in what is the greatest strength of his work, that, "if ... mission has to do with the whole church taking the whole gospel to the whole world, that means using the whole Bible" (266). He reminds us that the gospel did not begin in the Gospels. It has always been in the purpose of God to be glorified by the redeeming of a people to himself from every nation. As God's revelation of himself, the entirety of the Scriptures points

to Christ and his work of redemption and new creation. As God's people, Wright encourages us to discover what part we play in God's wondrous mission of redemption.

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Paul: Missionary of Jesus. By Paul Barnett. Volume 2 of *After Jesus*. Grand Rapids: Eerdmans, 2008, xvi + 240 pp. $18.00 paper.

In this book Paul Barnett asks whether the mission and message of Paul the apostle was the mission and message of Jesus of Nazareth. Having introduced the question, Barnett devotes a chapter that surveys both those who have driven a wedge between Jesus and Paul and the information about Jesus in Paul's letters. He then takes the reader on a chronological flyover of Paul's life, concluding that "He was from an aristocratic Diaspora family and a Roman citizen by birth, yet conservatively Jewish in nurture (in Tarsus) and education (in Jerusalem); he was an eminent younger Pharisee, yet bilingual and an accomplished scholar of the Greek Bible" (44). Barnett then asks why Paul persecuted the church, when his teacher, Gamaliel, advised against it (Acts 5:33-39). Barnett argues that the combination of the conversion of numerous priests and Stephen's preaching that touched on the role of the temple and the law (Acts 6:7-13) catalyzed Paul's violent opposition, forcing him into action in spite of Gamaliel's earlier advice (48-49). The significance of the Damascus event in Paul's life and thought is examined next, with Barnett arguing that "the core elements of Paul's doctrines that he was to preach were formed in Damascus" and that what happened there "represented a complete relational and moral turnabout that was accompanied by a radical new vocation" (75).

Barnett then takes a close look at what can be known about the so-called unknown years, from the time of Paul's conversion at Damascus (Acts 9) to his first westward mission starting from Antioch (Acts 13). He notes that the details from Acts and from Paul's narration in Galatians agree in the sequence of locations (77). In chapter seven, Barnett asks what he considers "the most critical question of all": "Was Paul's mission to the Gentiles according to the mind of Jesus and an authentic extension to his own ministry in Israel?" (99). He shows that a two-stage "Israel first, then the nations" trajectory can be seen in Mark and Matthew's portrayals of Jesus. This matches Paul's to the Jew first and also the Gentile mentality. Further, Paul regarded himself as seized by Christ, and leading apostles confirmed Paul's call to preach to the Gentiles (114-15). Interacting with Donaldson and Sanders, Barnett discusses the way that "Paul appears to have regarded himself and his life's work in *fulfillment* of a number of OT texts" (118).

Barnett's final chapters deal with Paul's mission and what he calls the countermission. He writes, "Paul's mission immediately provoked the rise of a Jerusalem-based countermission in churches that insisted Gentile believers be circumcised. This countermission was active throughout the decade of Paul's mission in the provinces, and it was the major problem Paul faced during those years" (135). Barnett holds that most of Paul's letters come in the decade of 47-57 A.D. Though there is no mention in Acts of Paul being imprisoned in Ephesus, Barnett posits an Ephesian imprisonment and claims that Philemon, Colossians, and Ephesians were written while Paul was imprisoned in Ephesus in 55 A.D. (136-37, 215-17). Barnett suggests that apocalyptic ferment, the hardening of Israel, and the political stability under Claudius opened the door for Paul to move beyond the God-fearing Gentiles in synagogues to the intentional evangelization of Gentile idolaters. Barnett sees this as a paradigm shift that provoked a Jewish countermission (137-42).

The only evidence Barnett has for this coun-

termission is Paul's letters, and in my judgment he over-reads that evidence at several points. For instance, somehow he knows that as Paul was laboring on the collection of funds for the poor in Judea, the difficulties culminated "in the revelation in Corinth of a Jewish conspiracy for a shipboard interception of the money" (154). Perhaps Barnett is drawing an inference from Acts 20:3, but he gives no Scripture references and cites no other evidence for this event. He also over-reads the evidence when he makes a bizarre suggestion about why Paul wanted to collect money for the famine-struck poor in Judea in the first place: "Implied, perhaps, is the underlying motive that the Gentiles sent such gifts to secure a place in the covenant in lieu of circumcision" (155). So now a financial gift in time of need is something like a bribe? Calling it grace-based does nothing to ameliorate this problematic suggestion. Barnett continues his foray into fiction when he writes of how this bribe was received: "So far as we can tell, the collection was not successful in fulfilling Paul's hopes. His cool reception from the elders of the Jerusalem church suggests that, initially at least, his hopes for strengthening the fellowship between Jews and Gentiles with consequent recognition of the Gentile churches were not realized.... In short, they are unimpressed with Paul's Gentile companions and their money!" (155-56). I think this is a total misreading of the texts that rehearse this situation, and I doubt very much that Paul would have countenanced the suggestion that he was using a financial contribution to smooth the way for his law-free gospel. Barnett writes, "the collection ... was to secure unity within the new covenant people of the Messiah" (158), but Paul sees the gospel, not monetary gifts, as securing that unity (cf. Rom 14-15; Eph 2:11-22).

There is more over-reading of the evidence in Barnett's discussion of the relationships between Apollos and Paul and Peter and Paul as reflected by the Corinthian correspondence (166-70), culminating in this totally unwarranted statement: "We infer that Cephas prompted questions about Paul's apostleship but that Paul did not reciprocate regarding Cephas" (170). This is little more than slander directed at Peter! The book concludes with a chapter arguing that Romans was Paul's comprehensive answer to the Jewish countermission, a final summary of "Paul's Achievement" (198), and appendices on Paul's name; Acts and Paul's letters; how Paul made decisions; the provenance of Philemon, Colossians, and Ephesians; and Paul's names for Jesus.

I have noted several things with which I strongly disagree, and those concerns registered, the historical perspective makes this is a stimulating book. Barnett rightly argues for the historical reliability of Acts and for a harmonious reading of Luke's narrative and Paul's letters. In view of the way he sometimes slides into the writing of historical fiction, readers will want to test Barnett's claims against the actual evidence, holding on to what is good.

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Revisiting the Empty Tomb: The Early History of Easter. By Daniel A. Smith. Minneapolis: Fortress, 2010, xii + 267 pp., $29.00.

Despite the claim represented in the title, *Revisiting the Empty Tomb* does not take the reader back to the empty tomb. The empty tomb was, after all, only one of two competing traditions in early Christianity—or at least that's what Daniel A. Smith suggests in this text.

The author of *Revisiting the Empty Tomb* is assistant professor of New Testament Language and Literature at Huron University College in Ontario, Canada. It is, according to Smith, impossible to revisit the tomb of Jesus in any historical sense because of the nature of the narratives that tell about the empty tomb. These documents do not provide "'history' straightforwardly

recorded" but give us instead "narratives having distinctive features and purposes" (6). (One wonders what sort of history could possibly be written so "straightforwardly" that it would avoid this supposed snare of "distinctive features and purposes.")

Far from taking a trip to the empty tomb, what Daniel A. Smith actually revisits in *Revisiting the Empty Tomb* is the development of the documents that narrate what happened to Jesus after he died. Smith's exploration focuses primarily on Christian texts but also compares these documents with tales about the Trojan War hero Protesilaos, a young woman named Callirhoe, and an assortment of other previously-entombed characters.

Whether Jesus physically rose from the dead is not Smith's concern in this text. He sidesteps this question early in the book by citing with approval another scholar's suggestion that the New Testament texts "never treat the fate of Jesus as a return to life ... but always describe it as a transformation of the world" (5). This is, of course, a false dichotomy. For the New Testament authors, no transformation of the world was possible apart from the physical resurrection of Jesus; his resurrection was the initial expression of a transformation that is yet to come (1 Cor 15:20).

According to Smith, two separate traditions regarding the fate of Jesus circulated independently in the earliest decades of Christian faith: (1) in the empty tomb tradition, Jesus disappeared, never to be seen again until his return at the end of time; and (2) in the appearance tradition, Jesus was divinized and seen by his followers after his death.

The hypothetical source document Q preserved the disappearance tradition, while Paul circulated the appearance tradition. These two traditions remained separate until they began to be brought together in the Gospel according to Mark. The other three canonical Gospels, as well as non-canonical texts such as the Gospel of Peter, accepted Mark's harmonization of the two traditions and developed their resurrection narratives on the basis on Mark's innovation.

In chapter one, Smith explores the phenomenon of post-mortem disappearances in the ancient world. Much is made of the passive forms of the verb *horao,* with suggestions that what Paul and others meant when they claimed to have "seen" the risen Jesus were visionary experiences in which they glimpsed someone who had been divinized and no longer lived on the earth (19, 21-22). Chapter two attempts to demonstrate that Paul's primary resurrection tradition (1 Cor 15:3-7) did not include or imply an empty tomb; Paul's tradition was an appearance tradition only. Smith admits that Paul's understanding of resurrection could not exclude the body (38). Yet he also tries to paint a variegated definition of Paul's perception of resurrection by pointing to "early Christian writings" that "talk about Jesus' resurrection as being noncorporeal" (37). Since the sole writings referenced here are Gnostic texts that would have been composed no earlier than the mid-second century, it is difficult to see how this helps Smith's case. Smith mentions N. T. Wright's carefully-developed argument for corporeality in Jewish perceptions of resurrection in the first century A.D. ("life after 'life after death,'" in Wright's parlance). Smith then brushes Wright's work aside with a brief reference to G. W. Nickelsburg's suggestion that there was "variety" in Jewish perceptions of resurrection and with a footnote that points to James Robinson's contention, based largely on Gnostic literature, that resurrection may have been primarily perceived in terms of spiritual luminosity.

In chapter three, Smith looks at how ancient people interpreted the disappearance of bodies from tombs. His conclusion is that, even in Jewish contexts, persons were more likely to interpret an empty tomb as a sign of bodily assumption into the heavens than as a sign of resurrection or resuscitation (61). Building on this assumption, chapter four argues that the empty tomb provided evidence that God had vindicated Jesus by taking him up into a heavenly realm. The hypothetical

document *Q* preserved this disappearance tradition. A key text is *Q* 13:34-35 (Matt 23:39): "You will not see me again until you say, 'Blessed is the one who comes in the name of the Lord.'" And so, while Paul was proclaiming an appearance tradition, congregations with *Q* were promoting a disappearance tradition.

It was the author of Mark's Gospel who began the process of unifying these disparate convictions (81, 97). Chapter five in *Revisiting the Empty Tomb* works out how Mark's Gospel brought together the two traditions in a single narrative. In Smith's reconstruction, the author of Mark's Gospel embraced the *Q* tradition that Jesus disappeared from the tomb because God took him up from the tomb into the heavens. Yet the author of Mark also knew the importance of the appearance tradition in many Christian communities. As a result, Mark 16:7 reports an appearance of Jesus in Galilee, but the author of Mark understood this to mean "an appearance of the (risen but) taken-away Jesus from heaven (and not from out of the tomb)" (97).

Chapters six through eight attempt to demonstrate how the other three canonical Gospels developed these two traditions that they received, through Mark's Gospel, in a unified form. Smith follows John Dominic Crossan in seeing the resurrection accounts in Matthew, Luke, and John as developments that build on the final chapter of Mark's Gospel (140-42). The close correspondence between Luke 24:12 and John 20:5 does suggest that John could have been aware of Luke's Gospel or at least familiar with his sources. Nevertheless, a dependence of John's passion and resurrection narrative on a "single stream" (7) that traces back to Mark 16:1-8 is far more problematic than Crossan and Smith seem willing to admit. Chapter nine examines the development of the resurrection traditions in other texts, including non-canonical Gospels.

In the final chapter, Smith concludes: "the empty tomb story, practically from the very beginning, was thought to be in need of apologetic help and theological support from the appearance tradition." For this reason, "the resurrection paradigm quickly overshadowed the assumption paradigm" (178). To arrive at this conclusion, however, Smith must demonstrate that these two traditions originally circulated independently. To prove that the traditions were once independent, it becomes necessary to remove the empty tomb from Paul's thinking in 1 Corinthians 15 and to make a case that what Paul meant in this text was something other than the physical resurrection of a deceased body. Smith never makes this case in any convincing way.

If Jesus—after being "buried" (*etaphe*) in a context where this would imply placement in a tomb—was "raised on the third day" (*egegertai tē hēmera tē trite,* 1 Cor 15:4), an empty tomb would seem to be clearly implied. It is difficult to deny the force of N. T. Wright's analogy, which Smith cites: "The mention here of 'buried, then raised' no more needs to be amplified [with a reference to the empty tomb] than one would need to amplify the statement 'I walked down the street' with the qualification 'on my feet'" (28). Even if the reader grants that Paul never mentioned or implied an empty tomb tradition, the reason for Paul's omission of this datum remains, by Smith's own admission, uncertain (45).

Revisiting the Empty Tomb is not without its merits. Particularly in chapters one and three, Smith works meticulously through primary source materials related to ancient perceptions of post-mortem possibilities. He draws attention to many ancient texts—especially in non-Jewish literature—to which future works on the resurrection of Jesus should pay careful attention. Still, Smith's central thesis remains unproven.

No one would deny that the resurrection traditions and narratives included two distinct components—one in which the tomb was found to be empty and another that included appearances in which Jesus interacted with his followers. It is even possible that different communities of early Christians emphasized one aspect more than

the other. What is to be disputed is whether the empty tomb was seen as a sign of direct assumption into the heavens, whether the appearances of Jesus were understood as visionary sightings of a divine being in another realm, and whether these two traditions circulated independently during the first few decades of Christian faith.

In the end, for Smith, the resurrection narratives were "never only about Jesus"; they were about how communities should live together "in light of God's vindication of Jesus" (184). And yet, it will not do to say that the resurrection narratives were primarily about the life of the community. God's vindication of Jesus is inseparable from God's promise to destroy death itself; the resurrected Jesus is "the firstfruits" of this promise (1 Cor 15:20-27). If the vindicated Jesus who reappeared to his first followers did not leave behind an empty tomb or if his deceased body did not live again, the members of the community are "of all people most to be pitied" because their hope and faith were (and are) in vain (1 Cor 15:19).

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God, Marriage, and Family: Rebuilding the Biblical Foundation. By Andreas Köstenberger with David W. Jones. Wheaton: Crossway, 2010, 400 pp., $22.99 paper.

Over the past five years, the first edition of *God, Marriage, and Family: Rebuilding the Biblical Foundation* has served the church well. The text presented a clear and unapologetically biblical theology of marriage and family. Meticulously researched, *God, Marriage, and Family* rapidly and rightly became the standard work in this field for conservative evangelical Christians.

Much has improved in this second edition. For example, sections on corporal punishment, singleness, and homosexuality have been expanded. The chapter on divorce and remarriage has been reworked completely and presents its case more clearly than before. The format and overall design are easier to follow.

This new edition is not without shortcomings, however. In a well-intended attempt to consider theologically some current trends in family ministry, a new chapter has been added: "God, Marriage, Family, and the Church: Learning to Be the Family of God." While remaining appreciative of the balance of the book, I wish to raise a few concerns related to this new chapter.

One primary point of concern in this new chapter is in an apparent assumption that family-based, family-equipping, and family-integrated models of ministry are *three variations of family integration* rather than *three separate and identifiable approaches to family ministry*. Some elements of each one do overlap at times with others, but each model remains quite distinct and particular. These three categories have been recognized as identifiably distinct in a number of sources over the past several years. In short, family-integration entails the complete elimination of age-segmented programs and generationally-focused staff positions; family-based or family-friendly congregations add intergenerational activities to current programs; family-equipping churches retain some age-organized ministries but reorganize events and activities at every level so that parents are trained, involved, equipped, and expected to disciple their children.

The new chapter in *God, Marriage, and Family* fails to recognize these distinctions. The text states, for example, that "some churches are more purist in their convictions and application of family integration, while others are amenable to combine this approach with other approaches" (259), with text and footnote alike suggesting that the three models of family ministry are three forms or degrees of family integration. Family-based and family-equipping seem to be presented as less "purist" forms of a single phenomenon of

family integration.

Suggesting that this is indeed how these three models are being understood and presented, the chapter employs the term "family-based youth ministry" to describe a youth ministry led by parents instead of a youth pastor, which is in turn presented as an example of family integration (259). This confuses what is intended by "family integration" (which would entail the elimination of all age-segmented ministries in the church and thus not have separate youth activities at all) as well as what is meant by "family-based youth ministry" (which would be led by a professional youth minister who would plan some intergenerational events in addition to age-organized events). (For definitions of both terms, see Voddie Baucham, *Family-Driven Faith* [Wheaton: Crossway, 2007], 194-95, and Mark DeVries, *Family-Based Youth Ministry* [rev. ed.; Downers Grove: InterVarsity, 2004], 197-210.) The presentation in this new chapter, however, conflates these two very different approaches to family ministry.

This leads to a second concern with the new chapter. One foundation of this misconstrual of models appears to be the assumption that these models have emerged only recently (258) and that there is insufficient data from which to assess them fully. At one point, it is even stated that "family-integrated" was the only term that was "widely used" when this new chapter was being written (372). In fact, family-based ministry has been discussed at both academic and practical levels for decades. In the late 1970s, Harry Parkin from Nommesen University was speaking in favor of recovering "family-based faith" at Lutheran conferences. Charles Sell's 1981 and 1995 textbook on family ministry described "family-based Christian education." In 1994, the first edition of Mark DeVries's *Family-Based Youth Ministry* brought this discussion to a practical level and helped to coalesce family-based ideas into an identifiable model for youth ministry. Since that time, a host of books and articles—including academic projects—have explored family-based ministry at a variety of levels. All of these discussions of family-based ministry emerged separate from any discussion of family-integrated churches.

Additionally, there is academic and professional literature related to family-integrated ministry that precedes the discussion into which this new chapter wades. In the mid-1980s, Malan Nel of the University of Pretoria was pressing for "inclusive congregational" ministry. In Nel's vision, children and youth would be "an integral part of the congregational whole" and "youths [would] not become a separate group." His book *Jeugbediening: 'n Inklusiewe Gemeentelike Benaderin* clearly articulated the implications of the inclusive congregational approach for church-based youth ministries in South Africa. Nel's chapter in Mark Senter's 2001 book *Four Views of Youth Ministry and the Church* summarized his inclusive congregational approach for English-speaking audiences.

The suggestion in *God, Marriage, and Family* that the three primary family ministry models are forms of family integration—as well as the suggestions that the models have emerged only in "recent years" and that the terms (with the exception of family-integrated) are not "widely used"—overlooks a broad range of scholarly and popular writings. Family-based ministry in particular is not new at all, either as a term or as a concept. Writings related to these models span more than three decades.

Two less pressing but still significant concerns with the chapter relate primarily to family-integrated churches (FICs). The first concern is that at times, it seems the authors may assume that family-integrated churches do not practice regenerate membership and communion, though this is not clearly stated (263, as well as footnote 29 on 373). In fact, credobaptist and many paedobaptist FICs do practice regenerate membership and communion. In the paedobaptist FICs that do not practice regenerate membership and communion, the foundation for these practices is not their view of family integration but their view of the covenants,

coupled in some cases with their understanding of the Federal Vision.

The second concern is that the chapter seems to take the phrase "family of families"—a term used by some proponents of family-integrated churches—to imply an ecclesiological revision in which the nuclear family becomes the primary redemptive unit rather than the church. Although this phrase may have been unwisely applied at times by proponents of family-integrated ministry, persons within this movement have also clarified what they intend by this phrase. Their intent has not been any ecclesiological revision; what they have intended has been a functional description of the way in which they seek to disciple one another and to witness to the world, by mobilizing families.

These errors do not negate the many strengths of the remainder of this text. I will still utilize and recommend the book. At the same time, it is hoped that it will not take five years for a third edition of *God, Marriage, and Family*—with a corrected chapter on family ministry—to be released.

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Lukan Authorship of Hebrews. By David L. Allen. NAC Studies in Bible and Theology. Nashville: B&H, 2010, 416 pp., $24.99 hardcover.

In his *Lukan Authorship of Hebrews*, David L. Allen, dean of the School of Theology at Southwestern Baptist Theological Seminary, treads where few have trod. *Lukan Authorship* is an expansion and revision of his 1987 dissertation, completed under the direction of linguist Robert Longacre. The question of who wrote the Book of Hebrews has been a mystery since the time of the early church. One need only to recall the famous words of Origen on the issue—that "only God knows" who wrote Hebrews—to see why addressing such a topic is fraught with difficulties. Yet, in 400-plus pages Allen has put forward what is arguably the most comprehensive and extensively-reasoned work for the hypothesis that it was Luke, in fact, who wrote Hebrews.

The hypothesis of Lukan authorship is not a novel one; the historical evidence for such a proposal might well surprise readers of Allen's work. Chapter one is a helpful survey of the issue and by itself is worth the cost of the book. The notion of Lukan involvement in Hebrews goes back at least to Clement of Alexandria, and was proposed by Calvin. Chapter two addresses the question of Barnabas, Apollos, and Paul as potential authors. Those who still maintain Pauline authorship will have to reckon with Allen's convincing argumentation that while not in disagreement with Paul, the dissimilarities between Paul and Hebrews are such that Pauline authorship is unlikely (see especially 45-77).

Chapter three focuses on linguistic similarities between Luke-Acts and Hebrews, and Allen addresses "no less than 53 words found in Hebrews that occur nowhere else but in Luke-Acts" (84). While helpful in one sense, a comparative study limited only to these three NT writings might lead one to say more than what is defensible. Readers will have to determine for themselves the strength of Allen's argumentation on this point. Allen asserts, "this lexical evidence argues strongly for common authorship" (84), "supports Lukan authorship" (172), comprises a "significant argument for Lukan authorship" (172), and avers that "the best reading of the evidence is that these factors point to Luke as the author of Hebrews" (174). However, what would the data look like if comparisons were made to other first-century works, and the Fathers? Would commonalities there suggest common authorship? The NT documents were part of a common milieu written in the lingua franca of the Greco-Roman world. In short, Allen's research demonstrates that lexical and stylistic similarities exist between Luke-Acts

and Hebrews, but wider comparisons might well mitigate the significance of this overlap. Further research is needed for verification or falsification.

Chapters four and five compare the purposes and theology of Luke-Acts with that of Hebrews, and chapter six takes up the identity of Luke. These chapters are related, as Allen's thesis is that commonalities in purpose (chapter four) and theology (chapter five) point to common authorship (175; 192-95; 196-98). Chapter five demonstrates theological parallels between these writings chiefly in the areas of Christology (198-217), eschatology (217-21), and prophecy-fulfillment (221-28). Such theological parallels are intriguing, and lend weight to Allen's thesis. However, one should note that Allen does not discuss any theological dissimilarities between Luke-Acts and Hebrews. This is an interesting omission given that this is precisely one of the main reasons why most of current Hebrews scholarship has concluded that Paul did not author Hebrews—they differ in how certain theological matters are presented. Should one be able to demonstrate theological dissimilarities between Hebrews and Luke-Acts the way it has been demonstrated with Paul, then the thesis of Lukan authorship of Hebrews would suffer much in the same way as that of Pauline authorship of Hebrews.

In chapter six Allen argues that Luke was Jewish, a point he believes to be a significant challenge to Lukan authorship (261). Such a concept has existed for some time, there being a number of scholars who have proposed the same thesis. Allen brings the data together and makes a strong case that the supposition of Luke's being a Gentile can no longer be held in absolute. Chapter seven concludes the book with Allen's proposed historical reconstruction (324-75): Luke wrote his narratives to Theophilus, a converted Jewish high priest and one of the five sons of Annas, sometime between 61 and 63 A.D., while Hebrews was written by Luke after Paul's martyrdom, but before the fall of Jerusalem, to former Jewish priests who had converted to Christianity and who were facing persecution. Allen confesses that positing such a reconstruction is akin to walking in a minefield (323), and is correct to note that his overall thesis is not dependent on it.

Allen succeeds at presenting the strongest case to date for Lukan authorship, and gathers into one source all relevant data. That in itself is a welcomed contribution to Hebrews scholarship. The extent of research in *Lukan Authorship* is exemplary, and his thesis is well-defended, though not without its difficulties. Further, he is to be commended for his refusal to let the question of authorship lie fallow, which has been the case for a generation. Allen's fresh presentation is an intriguing contribution to the authorship debate. Whether Lukan authorship will be embraced by wider Hebrews scholarship remains to be seen.

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Educating People of Faith: Exploring the History of the Jewish and Christian Communities. Edited by John Van Engen. Grand Rapids: Eerdmans, 2004, 352 pp., $34.00 paper.

How does one generation introduce the next to the teachings and practices of their faith? *Educating People of Faith* is an attempt to address this problem for the Jewish and Christian communities before the advent of the modern world.

The book is a collection of thoroughly researched essays by established scholars, most of whom are leading authorities in their field. The book has value as both a historical treatment of a relatively neglected subject and as a resource for those practically engaged in educational ministry. It will be of most interest to historians as it addresses the often-neglected topic of how the church sought to inculcate its teachings through its practices. It should be of interest to Christian educators as well. Chapters on "Faith Formation

in Byzantium," "The Thirteenth Century English Parish," and "The Cult of the Virgin Mary and Technologies of Christian Formation in the Later Middle Ages" are likely to be of little interest to evangelical educators, but other chapters will be of great interest.

It is virtually certain that the reading will be worthwhile when you have scholars such as Robert Wilken writing on the early church, David Steinmetz on Luther, and Robert Kingdon writing on Calvin's Geneva. Wilken's discussion of the importance of the personal guidance of a "master"; the primary role of parents, not clergy, in teaching children; and the use of repetition and memorization and of role models holds lessons for us today. Steinmetz's description of the great educational challenge facing the first generation of Reformers—that they did not simply need to "form" children; they needed "to re-form an older generation"—is very much a modern challenge as well. Luther's production of a catechism was an attempt to address both concerns. Catechisms were not unknown, but it is in the Reformation that we see a flowering of their use. In a very lucid treatment of Calvin's work of constructing a complete educational system in Geneva, Kingdon has certainly touched on a topic of enormous relevance today as many churches have abdicated their educational responsibility.

While this book will primarily interest historians, it could read very fruitfully by anyone who is interested in Christian education and growth in our churches. The book has exactly the strengths and weaknesses one would expect for a collection of essays written by various authors. One does not get the flow of narrative often found in books by a sole author, but one has the benefit of many authors writing in areas of true expertise.

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The Glory of God. Edited by Christopher A. Morgan and Robert A. Peterson. Theology in Community. Wheaton: Crossway, 2010, 255 pp., $23.99.

The Bible commands us to do all things, even mundane activities such as eating and drinking, to the "glory of God" (e.g., 1 Cor 10:31). The command to do all things to God's glory is at the heart of several ministries that recently have made a strong impact upon evangelicals, such as Desiring God, The Gospel Coalition, and 9Marks. As the editors point out in their introduction, this impact, along with a general hunger for God's transcendence and holiness in a world that has seemingly abandoned both, has led to a renewed emphasis upon God's glory among evangelicals. While this is certainly a positive development, it does raise the question of what Christians really understand it to mean when they speak of the glory of God or of doing things for God's glory. Therefore the purpose of this book is to explore what the Bible actually teaches about the glory of God, with the intention of helping people glorify God properly in both their minds and affections.

To that end Christopher Morgan and Robert Peterson, both systematic theologians, have brought together eight scholars to investigate the concept of the glory of God historically, biblically, theologically, and practically. The team they have assembled is impressive, with each author a recognized expert in his field. Stephen Nichols begins the book by highlighting three contemporary theologians who make the God's glory the center of their theology (Charles Ryrie, Hans Urs von Balthasar, and John Piper), exploring their historical roots and explaining how their focus on the glory of God strengthens their thinking while keeping their theology both practical and doxological. His essay is followed by four more that examine the glory of God exegetically. Tremper Longman surveys the concept of glory in the Old Testament, particularly those passages that explicitly speak of God's glory. Richard Melick surveys God's glory in the Synoptic Gospels, Acts,

and the General Epistles, while Andreas Köstenberger examines the Johannine literature and Richard Gaffin examines the Pauline literature.

These four essays rightly make up the heart of the book. Each essay demonstrates sound exegesis and draws the appropriate conclusions from the biblical information. The first three authors all work through the Bible in canonical order, surveying the most pertinent references to the glory of God and then drawing some conclusions. Gaffin departs from this methodology by finding, defending, and then exploring the center of Paul's theology on glory, only then relating that center to his teachings as a whole. All four chapters, however, present a unified outlook of what the Bible teaches concerning God's glory and what it means to glorify God. This unity and consistent excellence are the primary strengths of the book. It is the rare book of essays in which each one is not only excellent but contributes to a unified view on the subject. The editors have done a good job not only explaining what the glory of God is from a variety of perspectives but demonstrating how good theology is done. It is important to see what others have said about the subject (historical theology), but ultimately one must go to the Scriptures (exegesis and biblical studies). Only then can one begin to understand all of what God says about the subject and draw those ideas together (systematic theology). And it is only when you have done this that you can begin to explain how one applies what the Bible says (practical theology).

It is in light of the preceding four chapters that Christopher Morgan writes his essay on working toward a theology of God's glory. Morgan is careful to note that attempting to formulate a systematic theology of the glory of God is somewhat foolish for finite persons, which is why he prefers the task of working toward a theology of God's glory. His essay is thorough, careful, and wedded to the text. He begins by listing the eighteen points in the biblical narrative where God's glory is stressed, and then distinguishes the seven distinct ways the Bible speaks of God's glory. This leads him to explain God's glory by stating, "the triune God who is glorious displays his glory, largely through his creation, image-bearers, providence, and redemptive acts. God's people respond by glorifying him. God receives glory and, through uniting his people to Christ, shares his glory with them—all to his glory" (159). Morgan then unpacks this explanation by comparing and contrasting God's intrinsic and extrinsic glory, exploring the different expressions of God's intrinsic and extrinsic glory, and then examining God's extrinsic glory as seen in redemptive history. He concludes his essay by drawing together God's glory and our salvation. Morgan conclusively demonstrates how the glory of God is at the heart of God's revelation of himself and his saving work to us. His essay should be required reading for theology students and pastors.

Building on the biblical and theological work done in the first six essays, the last two essays practically apply the glory of God to the pastoral ministry and to missions. Like the previous six essays, they are excellent perspectives on the glory of God from their respective disciplines, contributing to a full understanding of the subject. Tying together pastoral theology and God's glory, Bryan Chapell explains how we as human beings were created to glorify God, and we do that as we live like Christ. The primary task of pastors, therefore, is to help others live like Christ, which allows them to fulfill their created purpose and glorify God. Chapell explores what this looks like in the pastor's prophetic, priestly, and kingly ministries, and then concludes his chapter with a look at how the church is the place where God corporately displays his glory. J. Nelson Jennings writes the concluding essay on the relationship between a missional theology and the glory of God. God's mission of cosmic restoration is ultimately a mission to display his incomparable magnificence, or his glory, in a coming new heaven and new earth. God is committed to taking the gospel to all peoples so that his glory can be known and displayed,

and Christians take part in God's mission as they labor to share God's glory with others wherever they are and throughout the world.

The Glory of God is the second volume in a series entitled Theology in Community, with all published and future volumes edited by Morgan and Peterson. The goal of the series is to promote clear thinking and godly responses to theological issues, and to do this consciously in community, drawing together a variety of scholars from different denominations to address these issues. The editors have accomplished their goal with this volume, as the eight essays all enable the reader to see one unified, biblical perspective on what God's glory is and what it means to live to his glory.

Perhaps the only notable weakness of the book is that more essays could have been included to enhance the study. The Old Testament treatment could have profited by also having three essays on the different parts of the Old Testament, as the New Testament treatment did, instead of one essay focusing on the entire Old Testament. And while Chapell addresses preaching in his essay on pastoral theology, a separate chapter on preaching to and on the glory of God would have been an excellent addition. Nevertheless, each essay is a valuable contribution to its field, and the book as a whole vaults to the front of the line on the issue of God's glory. Students, pastors, and other ministers of the gospel should read this book for a renewed sense of why the call to the ministry is such a humble, yet glorious endeavor. Any serious-minded Christian would also profit from this book, especially the last three chapters. I have already added this book as a textbook in a theology class on the doctrine of God, and I would make that recommendation to other professors.

I commend the editors and authors for this volume and especially for helping us understand what it means to bring glory to God.

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Retreat or Risk: A Call for a Great Commission Resurgence. Edited by Jedidiah Coppenger. Nashville: B&H, 2010, ix + 112 pp., $6.99 paper.

The Southern Baptist Convention recently inaugurated a process of analysis and renewal that came to be known as the Great Commission Resurgence. Formalized and adopted at the 2010 annual meeting of the SBC, the GCR has led to an ongoing reorientation of theological vision, structural organization, and funding priorities. The sum total of this movement is a greater focus on the gospel and its promotion among SBC churches.

To fuel this vision, Jedidiah Coppenger, a Master of Divinity graduate of The Southern Baptist Theological Seminary and theological advisor for B&H Publishing Group, has edited a small volume entitled *Retreat or Risk: A Call for a Great Commission Resurgence*. The text is primarily a condensation of *The Great Commission Resurgence: Fulfilling God's Mandate in Our Time* (B&H, 2010), edited by professors Chuck Lawless and Adam Greenway of The Southern Baptist Theological Seminary. Johnny M. Hunt's foreword sets the tone for much that follows in the book, as the former SBC president and GCR architect notes how the Great Commission "ignites a fire" in his soul. The burden of *Retreat or Risk* is to call others to carry that fire, to borrow from novelist Cormac McCarthy.

The essays address the topic of retreat versus risk from different angles. To cite a few, pastor David Platt argues that believers must seek God's glory over ease and security: "[W]e desire His glory more than we desire our own safety, our own comforts, and our own lives" (15). Coppenger's chapter sketches a portrait of the SBC and its core ventures, suggesting that the rich heritage of Southern Baptists calls them to "ask what the SBC should look like from top to bottom in order to be effective and faithful in the twenty-first century" (40). Thom Rainer, the president of B&H, examines data regarding SBC evangelism, not-

ing that nearly one quarter of all churches within the denomination baptized not a single person in 2008 (46). R. Albert Mohler, Jr., the president of Southern Seminary, bores into the question of the future of the SBC, arguing persuasively that the denomination "must be missional, outward-directed, future-oriented, and joyful" in planting churches and evangelizing the nations (72).

The SBC finds itself in a portentous time. In a culture of anemic men and an age captivated by sports, sex, and the self, are there those who will meet the call of the Great Commission Resurgence? Even now women vastly outnumber men in answering the global call of the gospel and, in some places, the call to be involved in congregational ministry.

Are there Christians who will step forward to risk all for Christ? Are there pastors and elders to lead them? Young leaders like Coppenger, and bold texts like *Retreat or Risk*, offer hope for the future in pursuit of those who would hear this call, risk this life, and carry this fire.

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The Lord's Supper: Remembering and Proclaiming Christ Until He Comes. Edited by Thomas R. Schreiner and Matthew R. Crawford. NAC Studies in Bible and Theology. Nashville: B&H, 2010, xviii + 413 pp., $24.99.

The newest volume from B&H Academic's NAC Studies in Bible and Theology series is a monograph on an often-neglected subject in Baptist life, the Lord's Supper. The editors are to be commended for compiling a superb team of scholars to explore this important doctrine biblically, theologically, and historically. Biblical scholars Andreas J. Köstenberger, Jonathan T. Pennington, James M. Hamilton, Jr., Brian J. Vickers, and Ray Van Neste join together with theologians Gregg R. Allison, Bruce A. Ware, and Gregory Alan Thornbury and church historians Michael A. G. Haykin, David S. Hogg, Matthew R. Crawford, Shawn D. Wright, and Gregory A. Wills to provide a volume rich in both analysis and evaluation.

This volume clearly aims to be comprehensive in its scope. Some may therefore question the absence of a detailed discussion of Augustine's theology of the Supper to be a glaring omission on the part of the editors. The most natural place for such a discussion to have occurred would have been in Haykin's chapter which examines "Eucharistic Thought and Piety in the Patristic Era." Haykin, however, explains that his focus was upon the issues of the patristic era and not "the questions of later eras" which would have required a treatment of Augustine (104). Some interaction appears at appropriate points in Wright's essay on "The Reformed View of the Lord's Supper" and Allison's chapter on "The Theology of the Eucharist According to the Catholic Church," though it will probably not satisfy those looking for an analysis of Augustinian eucharistic theology.

Although the contributors do provide some evaluation of the foci of their chapters, the vast majority of the book is understandably descriptive of biblical, theological, and historical data. The final chapter, however, by Ray Van Neste offers several practical suggestions regarding the observance of the Lord's Supper in the local church. This chapter will be at the same time both the most helpful and controversial of the entire book. Among other issues, Van Neste discusses the questions of who is a proper administrator and who are the proper recipients of the Lord's Supper, as well as how frequently churches should observe the ordinance. While there is much to appreciate in Van Neste's treatment of these questions, one of his answers will be especially troubling to those who hold to the historic Baptist position affirmed by the *Baptist Faith and Message* that believer's baptism by immersion is a prerequisite to the Lord's Supper. Van Neste argues for open

communion, and the placement of this chapter at the end of the book as the one for practical application for the local church lends the impression that this is the position of the entire volume. The editors would object that the inclusion of Greg Wills's chapter "Sounds from Baptist History" which shows how liberals in the late nineteenth and early twentieth centuries used open communion as a means of stretching Baptist doctrinal narrowness—provides balance on the question as to who may take of the Lord's Supper (4-5). However, though it may have practical implications, Wills's chapter is of a descriptive nature and the Van Neste chapter is clearly prescriptive. It will be interesting to see whether enough Baptists still practice closed communion for this even to be controversial.

This compendium of essays by scholars with differing areas of specialization has resulted in a thorough treatment of the biblical, theological, and historical data. Its publication helps to fill a long-standing lacuna on the subject in Baptist life. My hope is that this volume will serve as an impetus for serious reflection on the meaning and practice of the Lord's Supper in our Baptist churches.

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