

Book Reviews

Handbook on the Pentateuch. 2d ed. By Victor P. Hamilton. Grand Rapids: Baker Academic, 2005. 468 pp. \$32.99.

Baker Academic has released a second edition of Victor P. Hamilton's venerable *Handbook on the Pentateuch*. Hamilton, Professor of Bible and Theology at Asbury College for over thirty years, first published this work in 1982. Since that time the Handbook has been a popular text in undergraduate and graduate educational institutions around the world. The first edition has gone through twenty printings, has been translated into Russian, and has a Korean version in process also.

Hamilton claims that this second edition is substantially revised. That is, it is not a mere reprint with minor typographic corrections. Hamilton first states that he has updated the bibliographies (13). Updating bibliographies and footnotes is a common feature of second editions. But it can be said that Hamilton truly "substantially" updates the bibliographies in the *Handbook*. In the first edition, for example, the bibliography on Genesis 1-3 contains 70 entries classified in two sections. The same bibliography in the second edition contains four sections with over 200 citations. Hamilton updates all of the bibliographies in the same fashion offering a wealth of information to the student.

Hamilton also rewrote many of the sections: "substantially adding to or revising what I wrote back in the early 1980s" (13). This is very important because Hamilton notes that the second edition has now been strengthened by his own "developed and developing thoughts on passages within the Pentateuch, informed and enriched greatly by interaction with scholarly colleagues in the Old Testament part of the biblical academy" (13). Hamilton means is that the second edition benefits from the maturing development of his own thoughts and interaction with the text of the Pentateuch over twenty-some years since the publication of the first edition. This is also helpful for the reader because the second edition of the *Handbook*, like that of the first, remains more a reflection on the purpose and meaning of the text of the Pentateuch than a regurgitation of scholarly "who said what."

An example of Hamilton's careful reflection is found in the additions to the discussion of the fratricide recorded in Genesis 4 (58-60). Hamilton includes in the second edition two new paragraphs on a possible alternative explanation of why God rejected Cain's offering (59) and the nature of Cain's mark (60). Both new paragraphs provide updated research on the subject and further reflection on the significance and meaning of the situations discussed.

For this reason also the second edition, like the first, continues to be an excellent exposition that is "as devotional as it is scholarly" (16). Hamilton had hoped that the first edition would be "as usable in the pastor's study as it is in the classroom" (16). I think that he has accomplished this goal for the second edition as well. The *Handbook* remains an excellent tool for introducing the Pentateuch to students and interested readers. This book will be a first-rate

purchase for the library of anyone who desires not only to be a scholar of God's Word, but also a proclaimer of that Word.

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The Science and Archaeology of Materials: An Investigation of Inorganic Materials. By Julian Henderson. London: Routledge, 2000, xvii + 334 pp., \$32.95, paper.

Conservation and Restoration of Ceramics. By Susan Buys and Victoria Oakley. Butterworth-Heinemann Series in Conservation and Museology. Oxford: Butterworth-Heinemann, 1999, ix + 243 pp., \$77.95.

Much of the world falsely conceives of the archaeological endeavor in visions of Indiana Jones characters hunting for treasure in exotic far-off locations. Even those who are better informed tend to romanticize the fieldwork aspect of archeology a bit more than necessary. In fact, fieldwork is only one small part of the archaeological endeavor.

After the recovery phase, the archaeologist must address the classification, conservation, and interpretation of the archaeological data uncovered. It is an unwritten truism that even a short six week season of excavation at a Syro-Palestinian site can produce more material than can be processed and classified in the year following. This is why field reports lag behind in publication, and why budgets of archaeological institutions skyrocket. In modern archaeological research more and more attention must be given to the long and arduous tasks conducted in the archaeological laboratory after the fieldwork season is ended.

That is why these two books are important for archaeologists in general and biblical archaeologists specifically. The biblical archaeologist cannot give up the work of conservation and classification to the secularist. Knowledge of and participation in all phases of the archaeological endeavor is required for all who wish to understand the mounting significance of past, current, and future archeological data.

In *The Science and Archaeology of Materials*, Julian Henderson, Professor of Archaeological Science at Nottingham University, provides an excellent introduction to the various types of inorganic materials recovered from an archaeological excavation. These include glass, pottery (ceramics), metals, and stone artifacts. With an abundance of photographs and illustrations, Henderson discusses the ways each material was exploited, modified, and manufactured in antiquity.

Henderson maintains that the techniques of scientific analysis of the physical sciences can make a major contribution to the archaeologist attempting to understand "the life cycle of the surviving artifacts from the procurement and processing of the raw materials, through the fabrication and decoration of the artifacts, to their distribution, use, reuse and discard" (xv). Understanding this

process, this *chaîne opératoire*, provides the informed field archaeologist better insight into the artifacts recovered and quickly facilitates their classification and conservation.

Henderson starts with a summary of the various methods of analysis and then applies these techniques to the materials listed above in the four following chapters. The last chapter in the book discusses the prospects for this type of archaeological research. Obviously, some of the book is technical and detailed. However, a number of case studies are offered. Particularly important for the Near Eastern archaeologist are the studies on the early copper metallurgy in the Wadi Feinan, Jordan, and the impact of the introduction of the wheel on pottery technology.

In *Conservation and Restoration of Ceramics*, Buys and Oakley focus on the ubiquitous pottery shard found in so archaeological excavations. Susan Buys is the former Head of Ceramics and Glass Conservation at the Victoria and Albert Museum in London, and Victoria Oakley is the current holder of that position. Buys and Oakley divide the work into four parts.

Part One describes the technology of ceramic ware, its deterioration, and preventive care. This part supplements the excellent chapter on ceramics in Henderson, particularly focusing in on the types of deterioration to which pottery is subject. Part Two looks at the cleaning, reinforcement and replacement of lost material, bonding, and retouching necessary in conserving and restoring ceramic items and vessels. Part Three discusses the basic needs and minimum equipment of a well-stocked and organized restoration and conservation laboratory. Finally, the last part considers non-intrusive techniques for displaying and mounting ceramics for public enjoyment, as well as emergency procedures should such be needed. Several appendices, an extensive bibliography, and an index round out the book.

Both of these books should be must reads for the field archaeologist and the biblical archaeologist. An informed knowledge of the types of artifacts likely to be discovered, their inherent properties, the scientific techniques necessary for their proper analysis, and the problems associated with their restoration and conservation must proceed the first spadework of any excavation. Fieldwork may be the romantic side of archaeology, but understanding the full nature of the scientific analysis and conservation requirements of the broader archaeological enterprise gives archaeology its depth and high stature as a scientific endeavor.

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All Possible Worlds: A History of Geographical Ideas. 4th ed. By Geoffrey J. Martin. Oxford: Oxford University Press, 2005, xvi + 605 pp, \$80.00.

Understanding the geography of the lands mentioned in the Bible is a crucial ingredient in correct biblical interpretation. If God prepared those lands with as much care as he prepared his chosen people, then acquiring the necessary skills to tell which way one travels from Dan to arrive at Beersheba becomes critically imperative for the pastor, teacher, and student. The careful study of the historical

geography of the Bible must, therefore, become one of the more important tools in the exegete's toolbox.

Unfortunately, historical geography courses tend to be long on history and weak on physical geography. Methods and principles of modern geographical analysis are not often studied, much less evaluated. Not many books are written on the subject of the physical geography of the Holy Land, and students interested in investigating the scientific and philosophical principles underlying the modern geological and geographical study of Palestine have nowhere to turn. This type of information must be gleaned from other sources.

Works like Geoffrey J. Martin's *All Possible Worlds* can help students of the historical geography of the Bible learn how the discipline of geography proper has been recognized, perceived, and evaluated in the secular scholarly world. First appearing in 1972, *All Possible Worlds* has become an indispensable reference text for courses in the history and philosophy of geographical thought. The fourth edition has been thoroughly updated and revised to include recent developments in theory, bibliographical additions, new photographs and illustrations, and expanded name and subject indexes.

After an introductory chapter, Martin, Professor Emeritus of Southern Connecticut State University, divides the book into two parts. The first focuses upon the "Classical" period, extending from the beginnings to Alexander von Humboldt and Carl Ritter. The second part examines the "Modern" period, beginning from the establishment of geography departments with qualified professional teachers in the German Universities in the late 1800's until today. The focus of the modern geography Martin terms "new geography," and he proceeds to summarize the development of the discipline in Germany, France, Great Britain, Russia, Canada, Sweden, and Japan. The development of geographical thought in the United States is surveyed in three extensive chapters. The second part ends with chapters on methods of observation and analysis and future prospects for discipline.

The average student of the historical geography of the Bible will not likely purchase this work. This is so not only because of the price of the book, but also because of its understandably secular outlook and its emphasis on modern geographical studies. To be honest, the stated purpose of the book in no way implies that it has an interest in the lands of the Bible.

It is unfortunate, however, that Martin assumes that intellectual ferment first took place in ancient Greece and that they developed "the procedures we describe as the scientific method" (6). He also states: "Geography as a field of learning in the Western world had its beginnings among the scholars of ancient Greece" (13). This bold assumption ignores a good bit of data from Babylonia, Assyria, and Egypt.

Likewise, Martin fails to recognize the contribution of pilgrims traveling to the Holy Land in developing an interest in geographical studies. He does not mention the scientific expedition that went along with Napoleon's invasion of Egypt, the American expedition to chart the Jordan river, or the Survey of Western Palestine conducted by the British. Martin recognizes George Adam Smith, author of *The Historical Geography of the Holy Land* (1894), in the

Index of Names, but fails to notice any modern practitioners of the discipline, including Yohanan Aharoni, author of *The Land of the Bible: A Historical Geography* (Westminster John Knox Press, 1980).

Still there is value to this book for the student interested in understanding the physical geography of the Bible. The first part on the classical period contains among many things excellent information on the development of navigation and cartography and the extent of geographical studies in the Greco-Roman and Muslim worlds. Likewise, the last two chapters summarizing the development and application of new technologies within the modern geographical endeavor are essential reading. Clearly, satellite imagery and global positioning systems will change the way geography is conceived and taught. This will be no less true for world geography as it is also for the physical and historical geography of the Bible.

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Pseudonymity, the New Testament, and Deception: an Inquiry into Intention and Reception. By Terry L. Wilder. Lanham, Maryland: University Press of America, 2004, xii + 296 pp., \$41.00, paper.

Terry Wilder has provided New Testament studies a crucial monograph on the thorny question of pseudonymity in the New Testament. Well researched and engagingly written, this monograph sheds light on a difficult and complex subject. Do pseudonymous letters exist in the New Testament, and if so, what was the motivation of their writers? How did such pseudonymous letters come to find a place in the canon? Would the early church have knowingly accepted such works into the canon of Scripture? These and related questions are tackled from a base of solid research by Wilder. How one answers such questions obviously has impact upon canonicity, exegesis and theology.

Wilder, who teaches New Testament and Greek at Midwestern Baptist Theological Seminary, originally produced this work as a doctoral dissertation under Brian S. Rosner and I. H. Marshall at the University of Aberdeen. The present monograph is a revision of this dissertation. The work is comprised of seven chapters, the first and last of which are respectively introduction and summary and conclusion. A twenty-two page bibliography of works cited is followed by a name and subject index.

In the introduction, Wilder notes that many have addressed the issue of how pseudonymous works could or could not exist in the New Testament canon. His intention is not primarily to address the issue of pseudonymity and canonicity. Rather he focuses on the question "If pseudonymous works exist in the NT, what can be said about their intention and reception?" After a brief but helpful survey of scholarship on the pseudonymity question, Wilder lays out his strategy for the remaining chapters.

Chapter two takes up the notion of literary/intellectual property in the ancient world and seeks to clarify whether writers of that era had scruples with regard to literary property or not, and if so, were these operative within the

Christian community of the first century. Wilder concludes that the answer to the former question is “yes” and that there is ample evidence within the New Testament to show that these concerns were indeed operative in the Christian community. Although some documents in the Greco-Roman era were written with no intention to deceive, this is no warrant to assume that every writing in that period was so produced, and certainly not that such was the case within the Christian community.

In chapter three, the author proceeds to investigate possible analogues to the disputed Pauline epistles in other Greco-Roman and Jewish pseudepigraphical literature. Although much less so for Jewish pseudepigrapha, the Pauline letters do share some affinity with Greco-Roman pseudepigraphical epistles. Wilder does a good job of even-handedly considering the evidence, concluding in this chapter that “non-deceptive pseudonymity for the disputed Pauline letters, if pseudonymous, is in principle possible” in the light of the above evidence (111).

In chapter four, Wilder considers how the early church responded to the practice of “apostolic pseudonymity,” and concludes that the evidence suggests that a work known to be pseudonymous was rejected and excluded from the canon. The early church did not knowingly allow pseudo-apostolic works to be read in the churches. There is no evidence that the apostolic church had a “convention of pseudonymity” and the early Christians were not ambivalent with regard to the fictive use of an author’s name. Wilder also notes: “The fact that the second-century church onwards rejected pseudonymous documents does not favor the view that they were written with no intention to deceive their readers” (147).

Wilder then moves to consider in chapter five the nature of apostolic authority and its bearing upon the question at hand. The New Testament evidence supports the notion that apostles were viewed as New Testament counterparts to Old Testament prophets, possessing unique and normative authority. This is born out in several examples examined from the Pauline epistles. In light of this, and for numerous other reasons, Wilder concludes that the early church probably would have rejected pseudonymous writings written in the name of the apostles.

From these findings, the author considers in chapter six the question of whether the authors of pseudonymous epistles in the New Testament, if such existed, intended to deceive or not. Wilder wisely assumes for the sake of argument that the Pastoral Epistles, Ephesians, Colossians, and 2 Thessalonians are pseudonymous. Although he himself clearly views all the Pauline epistles to be genuine (rightly in my view), in an effort to approach the issue as objectively as possible, Wilder makes the assumption that some are pseudonymous in an effort to determine whether such were written with a purpose of deception or not. He concludes that in fact the author of these epistles “expended great effort to create verisimilitude for their works, sometimes going well out of their way to do so” (235). Based on evidence from 1 Timothy, 2 Thessalonians, and Colossians, and assuming their pseudonymity, Wilder concludes that clear evidence exists they were written to deceive their readers into thinking they were actually the works of the apostle Paul.

In chapter seven, Wilder's conclusion may be summarized by his statement on page 250: "*If pseudonymous letters are in the NT, they were written with the intention to deceive their readers, and their presence in the NT is prima facie evidence that the authors succeeded.*" He then teases out the implications of all this for matters of exegesis and canonicity. Wilder's work shows that the ancient world did not regard the ascription of literary works to a person other than their actual author as a legitimate enterprise. He further concludes that the early church would not knowingly have accepted such works into the canon of Scripture. Wilder rejects pseudonymity on four grounds: historical, theological, ethical, and psychological.

Early prints of this work are only slightly marred by a needed correction on page 19, last paragraph, and line 3, where the word "succeeded" should be replaced with the words "but did not succeed." But this mistake has now been corrected. Though narrow in its specific focus, this work makes a significant contribution to the immediate question of pseudonymity as well as the broader implications of that question in hermeneutics, exegesis, theology and homiletics.

Particularly important are pages 252-55 where Wilder discusses the question: "Should pseudonymous works, if written with the intention to deceive, be retained in the canon?" He considers the question from the ethical standpoint and then from the theological standpoint of one's view of the nature of biblical revelation and one's view of Scripture. He concludes that if the following four propositions are true: 1) apostolic pseudepigrapha were written to deceive; 2) a deontological view of ethics is correct; 3) Scripture is divine revelation; and 4) the canon is a binding norm of truth, then the answer to the above question should be "either drop any pseudonymous letters from the canon, or seriously reconsider that such works indeed do not exist in the NT" (254-55).

This is an essential reference work on this topic for all who wish to delve into the issue. It is an irenic piece, cogently and clearly argued, seeking to examine the issue from all sides. The argument is well footnoted and further reading for those interested can be found in the bibliography of works cited. Take up and read!

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First Timothy. By Deborah Krause. Readings: A New Biblical Commentary. New York: T & T Clark, 2004, 164 pp., \$49.95, paper.

Deborah Krause is the Academic Dean and Associate Professor of New Testament at Eden Theological Seminary in St. Louis, a school affiliated with the United Church of Christ. Krause holds a Ph.D. from Emory University (1996) and is an ordained minister in the United Church of Christ. Her recent commentary, *First Timothy* in the *Readings* series, gives one a good idea of where modern feminist scholarship leads.

Krause's primary thesis is that First Timothy was written in the late first century or early second century by an unknown author. According to Krause, the letter was not written by Paul and was not sent to Timothy. Instead, Krause

claims the author of First Timothy was engaged in a power struggle in the early church and “grappled to re-engage the wisdom and authority of Paul” (1). As such, she views the various injunctions in First Timothy to women, children, and slaves as one person’s opinion during a contentious period of church history rather than being a compelling statement for church life. Krause says, “This commentary reads First Timothy as a rhetorical construction that seeks to shape thinking about who Paul is and what the church is” (xii). Krause’s hermeneutical approach is to read the text in order “to challenge its coherence and to reveal its construction,” an approach she says is necessarily antagonistic (15).

From Krause’s perspective, First Timothy has been wrongly used to oppress women, with specific reference to the Southern Baptist Convention (25). She also alleges that Andrea Yates’ murder of her five children is connected to First Timothy 2:9-15 (25). Krause fails to mention that the real influence on Andrea Yates was a traveling “preacher” and false teacher named Michael Woroniecki. But by placing her reference to the SBC on the same page as Andrea Yates’ name, Krause blurs the distinction between evangelical beliefs and the evil teachings of a cult-type leader.

While Krause contends that the “real” Paul expressed a positive view of feminine sexuality in First Corinthians, she also asserts that the unknown author of First Timothy sees women as “dangerously transgressive and transforms their role in sanctification from one of agent to one of recipient” (64). In contrast to First Timothy’s supposedly negative vision of women, Krause proposes that women embrace the approach of Eve Ensler in *The Vagina Monologues*. Furthermore, the instructions to widows in First Timothy 5:3-16 reflect the author of First Timothy’s belief that “women are women only when they occupy a very specific and prescribed place in the social world; otherwise they are monsters. As monsters they are to be hated, but also feared” (105). Thus, Krause reads First Timothy as a message of oppression.

Krause also argues that the condemnation of homosexuality in 1 Timothy 1:10 has been “used historically to discredit the full participation of gay, lesbian, bisexual and transgendered persons in the life of the church” and is a key verse in the “stockpile of homophobic weaponry” (27).

What is one to make of Krause’s commentary? One should note well that Krause’s rejection of First Timothy’s authority flows from her rejection of Pauline authorship. Like many other liberal scholars, she also raises afresh the issue of canonicity. Engaging in selective use of evidence, Krause is quick to point out that the Pastoral Epistles are not included in codex Vaticanus, but fails to mention the importance of codex Sinaiticus which includes our entire New Testament canon.

Perhaps Krause’s most telling statement is her hope that re-reading First Timothy will challenge our own contemporary assumptions of what is “considered ‘orthodox’ and what is deemed ‘heretical’” (17). Simply put, modern feminist scholarship rejects the notion of an established body of truth which can be identified as uniquely Christian. With this in mind, Krause advocates Elaine Pagels’ early dates for the Gnostic Gospels without noting that

most of Pagels' claims are considered quite controversial by more sober scholarship (123).

Much like Elaine Pagels, Krause wants the church to accept a variety of unorthodox beliefs. Though she claims tolerance and openness, it is not clear that Krause would allow conservative evangelical convictions into her broad spectrum of acceptable beliefs. In this way, Krause, along with other feminist theologians, advocates her own brand of exclusive orthodoxy. Deborah Krause's commentary on First Timothy is hopelessly flawed in the historical premises she asserts and the hermeneutic she utilizes.

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A History of Biblical Interpretation: Volume 1. The Ancient Period. Edited by Alan J. Hauser and Duane F. Watson. Grand Rapids: Eerdmans, 2003, v + 536 pp., \$45.00.

This text represents the first volume of a projected four volume endeavor entitled *A History of Biblical Interpretation* to be published by Eerdmans. This initial volume, *The Ancient Period*, casts an extremely wide net, aiming to discuss the interpreters and methods of interpretation which span from the earliest stages of the formation of the biblical traditions to the time when the Jewish and Christian canons gained general acceptance. However, the broad range and long history covered in the text is balanced by the excellent contributors selected by the editors.

Each chapter has been composed by a leading scholar in the field. For example, P. R. Davis offers an insightful discussion regarding biblical interpretation in the Dead Sea Scrolls, J. A. Sanders considers the stabilization of the Tanak, J. H. Charlesworth takes up biblical interpretation in the Apocrypha and Pseudepigrapha, F. Young contributes an excellent piece considering Alexandrian and Antiochene exegesis, and C. A. Evans rounds out the collection by focusing on the interpretation of scripture in the New Testament Apocrypha and Gnostic writings. And every essay provides a helpful, well-researched introduction to a particular aspect of biblical interpretation in the ancient period.

The book itself is broken into two broad sections. Following an extended introductory chapter, which offers an overview of the issues and individuals (or groups) constituent of early biblical interpretation, the first part of the text (chapters 2-9) focuses on the use of the Scriptures within Judaism. Successive chapters take up inner-biblical exegesis in the Tanak, the formation of the Septuagint, the exegetical method of Philo of Alexandria, biblical interpretation in the Dead Sea Scrolls, and the Targumim, the character of rabbinic midrash, the final stabilization of the Tanak, and the interpretation of the Tanak in Jewish Apocrypha and Pseudepigrapha.

The second half of the book (chapters 10-16) concentrates on the Christian interpretation of the biblical texts. Here various scholars consider how Israel's Scriptures were used in the New Testament, the interpretive methods found in

the Apostolic Fathers and the Apologists, an analysis of the Alexandrian and Antiochene schools of exegesis, the exegetical legacy of Jerome and Augustine, the formation of the New Testament canon, and the interpretation of Scripture in the New Testament Apocrypha and Gnostic writings. Each essay provides an introduction to an area of biblical interpretation, and all argue a specific thesis as well. Particularly the essay by Young argues for a new understanding of the Alexandrian school of exegesis (and allegorical interpretation along with it), while the essays provided by Davis, Charlesworth, and the helpful introduction offered by Hauser and Watson make the text an especially valuable contribution to our understanding of the history of interpretation.

Despite the strength of the chapters noted above, the editors have made some crucial omissions, perhaps as a consequence of the broad range of issues and scope of time covered. In a work taking up biblical interpretation of the ancient period the exegetical method and range of commentary offered by Origen deserves independent discussion. Though the editors defend their choice to omit such a chapter in the preface, it seems that failing to consider Origen on his own terms constitutes a lacuna in the present text. Furthermore, one could object to the inclusion of Augustine in the “ancient period” because of his foundational influence upon Medieval exegesis. But perhaps Augustine’s pivotal role between the ancient and Medieval periods will be highlighted in the second installment of the series.

In the end, this volume succeeds in its goal of providing an accessible yet thorough introduction to the context and development of early biblical interpretation. While the level of scholarship is of the highest standard, the style and format is conducive for one who has not read in the history of biblical interpretation. Each chapter begins with a serviceable overview of the subject at hand and concludes with a bibliography for further research. And the text includes several helpful indices which allow for finding information regarding a specific interpreter or exegetical method. That such a project has been suggested and now has seen its inaugural volume published is a positive sign that there is renewed interest in wrestling with how the Scriptures have been interpreted among various communities and individuals throughout the history of the Church.

Recent monographs have taken up and illustrate the theological importance of coming to grips with biblical interpretation. Two works in particular, F. Watson’s *Paul and the Hermeneutics of Faith* (2004) and R. Hays’ *The Conversion of the Imagination: Paul As Interpreter of Israel’s Scripture* (2005), have explored how Paul’s exegetical method lead him to reach certain theological conclusions based upon his reading of Israel’s scripture. Thus casting our gaze toward the history of biblical interpretation helps illuminate a path forward in understanding the Scriptures afresh in our own day and time, as well as instills a beneficial humility that we are not the only ones to approach this text with the desire to understand and live faithfully according to it. Such volumes dedicated to the history of biblical interpretation are like a well-attended banquet where we come to sit with the great readers of Scripture down

through the ages of the Church and labor along with them to hear the Word of God, in order that we may hear and believe.

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BibleWorks 6. Norfolk, VA: BibleWorks, LLC, 2003, \$299.95.

I have been using Bible software—mainly an old version of Logos—for almost 10 years, and I have become used to the convenience of navigating quickly through the Bible and associated reference works. Being satisfied with what I had, I had never bothered to check out advances in Bible software, particularly since the number of programs on the market—and their claims to be the “latest and greatest”—have seemingly multiplied. Thus, when I began using BibleWorks 5.0 in a seminary library and version 6.0 at home, I was literally astonished at the power it brought to bear on Bible research. In general, the appropriate Bible software obviously depends on an individual's needs, but for serious Bible study in the original languages with sophisticated search capabilities, BibleWorks is a clear leader. Rather than catalogue the large number of databases and features in BibleWorks 6.0 (many have been added since version 5.0, and these can be referenced at www.bibleworks.com) I will briefly describe what I think is particularly useful for research, teaching, and preaching.

First, the search capabilities of BibleWorks in both English versions and the original languages are extremely powerful, flexible, and quick. One can search on phrases, words or parts of words, or for the presence of two or more words in a verse or even across verses. For example, I can easily find all places where any form of “love” (loves, loving, etc.) and “God” appear within 4 words of each other. I can also find all places in the Greek New Testament (or the Septuagint, or the Works of Josephus for that matter) where any form of the Greek verb $\alpha\theta\gamma\alpha\pi\alpha/w$ (*agapaō*) appears. If a form of the word is already being displayed, then a search on that word (or its lemma) can be accomplished with a right click. When I was doing a research project on uses of the Aramaic verb, I was able to do scores of searches on particular verb classes and forms and quickly see their surrounding verses and contexts. I cannot imagine having completed this research without BibleWorks.

If one is not familiar with Greek or Hebrew but knows how to use a Strong's concordance, then he can perform searches using a Strong's number. For example, a pastor may have heard the oft quoted “fact” that the Greek word $\alpha\theta\gamma\alpha\pi\alpha/w$ (*agapaō*) refers to God's love but that the word $\phi\iota\lambda\epsilon\omega/w$ (*phileō*) refers to brotherly love. BibleWorks automatically gives the Strong's number when the cursor is passed over a word. By searching on all forms of the word “love” associated with the Strong's number for *phileō* (5368) one finds that the word can also be used for God the Father's love for the Son (John 5:20) and God's love for his people (John 16:27).

Searches can also be done of reference works. So if I want to find all the places in Bauer's Lexicon (BDAG) where military terms are associated with the book of Philippians, I can construct a relatively easy search command to do this

(although I may have to sort through some extraneous entries). Space does not allow further examples, including the added power of the Advanced Search Engine (ASE) which uses a graphic interface to allow searches that are truly mind-boggling.

At about \$300, BibleWorks 6.0 comes with a large number of resources built in, including the Lidell-Scott Greek lexicon and the Brown, Driver, and Briggs Hebrew lexicon. Two add-on modules that are valuable for the language scholar are BDAG and the Hebrew and Aramaic Lexicon of the Old Testament (HALOT). A combined package of the two is available for about \$200, which is cheaper than copies of the books separately. For serious study, Bible students should have hard copies of these works, but I appreciate the convenience of seeing a reference instantly and of searching the available lexicons. One particularly useful feature is the ability with a right click, when viewing a word in a particular verse, to search for that word in a lexicon, and then when the entry appears, to have the current verse highlighted wherever it appears in the lexicon entry. Those who have struggled through paragraphs or columns of small print in a lexicon straining to find a verse reference will be tempted to cheer the first time they use this feature.

At first sight, the user interface to BibleWorks with its large number of buttons and abbreviations can seem a bit intimidating. Perhaps this is the inevitable result of having a large number of features and options. The three user modes (beginner, intermediate and power user) can soften the learning curve, and allow a person to get useful results quickly. However, to employ the full power of BibleWorks, one should learn how to navigate the tool bar, and particularly, to enter search commands. I found the command line relatively straightforward, particularly since it has context sensitive help at each step (however, I was a computer programmer for seven years, dealing with exotic computer languages and interfaces, so perhaps I am not the most objective judge). However, the user manual is excellent as is the online "Help" facility. In addition the BibleWorks package comes with a built-in and catalogued library of "User Demo" videos.

How does BibleWorks compare with other Bible software, particularly the latest version of the Libronix based Logos? I am not an expert judge of this, as my version of Logos is pre-Libronix. A good comparison of BibleWorks 5.0 with Logos has been published by H. Van Dyke Parunak ("Bible Study Software 2004," *JETS* 48:2 (2005): 366-368. A copy of this is available online at: www.bibleworks.com/downloads/LibBwkDec2004.pdf). My own experience with more recent versions of Logos is that searches and lexicon lookups are more cumbersome than with BibleWorks. Logos has more extra-biblical resource works available, but often at a price. BibleWorks continues to add other reference works, but as they themselves state, they have tried to stay out of the "module frenzy," particularly because no electronic publishing standard yet exists, and so these reference works could become obsolete (*BibleWorks 6 User Manual*, 5). One nice feature of BibleWorks for research in Greek is the ability to link automatically to the Perseus Digital Library (at www.perseus.org) which has a library of hundreds of Greek works. In summary, for the scholar, pastor,

teacher or student who wants learn what is in the Bible, BibleWorks is an excellent tool.

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The Essential IVP Reference Collection. The Complete Electronic Bible Study Resource Windows Version 2.0. Downers Grove: InterVarsity Press, 2003, \$180.00.

The digital era and its progeny never cease to astonish. The capacity to consolidate data in ever smaller and more convenient formats will continue to challenge the use and perhaps even the viability of the classical book format. A case in point is *The Essential IVP Reference Collection*. On a single CD-ROM, the Libronix Digital Library System provides the same data contained in over 12,000 pages of theological reference material. This equals an entire shelf of heavy tomes totaling more than 25 pounds reduced to the size of a compact disk of a couple of ounces. For the targeted audience, the increasingly mobile generation of laymen and pastors, students, and professors in the field of theology, this feature alone is sufficient to stimulate interest in this product. Noteworthy also is a similar, albeit not as spectacular, price reduction for the electronic format, which has a price tag of just over a third of the retail price of the printed books. The physical and economic aspects, however, are only the more obvious of a whole range of qualities that make this product worth considering, two of which deserve further attention.

First, there is the content of the disk. While this review primarily focuses on the format of the collection and not its content, it is still important to acknowledge the outstanding value of the theological reference materials collected in these titles. This is not another one of those CD collections that offer dozens of titles, most of which will remain unopened. To the contrary, on this disk there are some of the best reference materials in biblical studies which the evangelical scholarship has produced or revised in the last decade, ranging from the award-winning IVP dictionaries of the New Testament (*Dictionary of Jesus and the Gospels*, *Dictionary of Paul and His Letters*, *Dictionary of the Later New Testament and Its Developments*, and *Dictionary of the New Testament Background*), through the classic IVP quartet (*New Dictionary of Theology*, *New Bible Dictionary*, *New Bible Commentary*, and *New Bible Atlas*) and the tandem background sources (*IVP Bible Background Commentary: New Testament* and *IVP Bible Background Commentary: Old Testament*), to some of the lesser known but equally valuable reference sources, such as *Dictionary of Biblical Imagery* and *New Dictionary of Biblical Theology*. The latter volume is regarded by this reviewer to be the finest one-volume resource available for biblical studies.

Four pocket dictionaries (*Pocket Dictionary of the Study of New Testament Greek*, *Pocket Dictionary of Apologetics and Philosophy of Religion*, *Pocket Dictionary of Biblical Studies*, and *Pocket Dictionary of Theological Terms*) are a welcome addition for those interested in a quick reference on a wide spectrum

of theological issues. Several English Bibles (King James Version, New Revised Standard Version, and New Living Translation), as well as the well-known volume *Hard Sayings of the Bible* complete the series. Two other English Bibles (New American Standard Bible and Revised Standard Version), and the pair *Complete Works of Philo* (C. D. Yonge) and *Complete Works of Josephus* (W. Whiston) can be unlocked for an additional fee. When compared with the content of other digital theological resources, *The Essential IVP Reference Collection* stands head and shoulders above similar collections.

The second aspect is the digital format in which this valuable collection is offered. Its powerful and versatile platform, the Libronix Digital Library System, is the system which makes *The Essential IVP Reference Collection* much more than a mere reduction in size, weight and cost of the corresponding printed titles. The Libronix Digital Library System is a generic platform for electronic books which offers an open system of managing electronic books and libraries with unequalled efficiency.

The system offers multiple language support, versatile note taking capabilities and compatible word processor support. It features a search engine that handles words, phrases, and topics, supported by several Boolean operators. While the searching capacity is not the most powerful or the fastest in the market, it still delivers reasonable results.

One of the most impressive feature is its extensibility, ensuring seamless compatibility with other sources built on the same platform. Needless to say, the corresponding dictionaries of the Old Testament, which are currently in progress, are eagerly awaited. Since Libronix is a subsidiary of the Logos Research Systems, the leading publisher of Bible software and electronic digital libraries, the customer will be interested to know that there is an ever-expanding series of excellent titles ready to be added to and integrated with *The Essential IVP Reference Collection*, if desired. A complete list can be found on either one of the two web sites, www.libronix.com and www.logos.com.

The system requirements are situated at the lower-end of the spectrum: Windows 98 and beyond, Pentium 133MHz processor, 64 MB RAM, 60 MB hard drive capacity, CD-ROM drive, 800 x 600 or higher screen resolution. A Macintosh version of the same collection is available, at the same price.

One particular aspect of the collection seems disappointing to this reviewer. There is a relatively small number of Bibles in English in the database: NRSV, KJV, and NLT. As stated earlier, two other translations NASB and RSV can be unlocked for a fee of \$49.99 each, but this appears to be a rather high price tag in today's market. Regardless of the publisher's reasons for this limitation, whether copyright considerations or the availability of multiple translations in other Logos products (anyone of their six standard packages), I believe that the addition of several mainstream translations and perhaps even of the biblical text in the original languages would be a salutary enhancement of this product, especially for customers either unfamiliar with the Logos system, or unwilling to switch to a Logos platform for their main Bible analysis system.

On a more technical note, I should mention that the CD became inactive after a period of several weeks of no use, for unknown reasons. There were no

changes made in the computer's configuration during that time and the registration process, mandatory during the first 45 days after the installation, had been successfully accomplished. A reinstallation of the program resumed the normal performance of the CD.

While the Gutenberg legacy will maintain its presence in our bookstores and libraries, it seems that products of the caliber of *The Essential IVP Reference Collection* have the potential of becoming the way of the future. Handling one CD, with all its advantages of data consolidation, cross-referencing data, search capabilities, quick access, synoptic and parallel research, will be attractive to a growing number of users, especially in the case of such quality collections. Naturally, the final verdict on these matters rests with each customer; as for this reviewer, he will conclude by acknowledging that the digital revolution has just won over another convert.

Radu Gheorghiu
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The Book That Breathes New Life: Scriptural Authority and Biblical Theology.
By Walter Brueggemann. Edited by Patrick Miller. Minneapolis: Fortress Press, 2005, xix + 238 pp., \$35.00.

Brueggemann maintains that necessary and important words such as “inspired,” “inerrant,” and “authoritative” are not the final word on scripture for those who believe the Bible. For him, they are not enough. What do these words mean in terms of believers' practice? What meaning do they have in the face of the “tricky hermeneutical issues” found in particular texts about which antagonistic pockets of interpreters gather? What do these words reflect concerning preachers' and teachers' “ideology”? (Brueggemann defines ideology as the “self-deceiving practice of taking a part of the whole, of taking ‘my truth’ for *the* truth...”) This collection of some of Walter Brueggemann's work raises these questions and seeks to address them by calling us to stand in front of the mirror of scripture.

The Book That Breathes New Life is a densely-packed collection of essays that is important for those who take the Bible seriously. Brueggemann's words are not new, each of the thirteen articles has already appeared in print. The articles are relatively recent although one was published in 1986. Brought together, though, they form an important work for students of the Old Testament, especially Old Testament Theology.

Still, the work is not primarily for academics. Brueggemann is a pastor's Old Testament theologian. As such, he keeps calling preachers (and teachers) back to the practical issue of “so what?” What does it mean to say the Bible is authoritative? What does an ancient text mean today? Scripture reflects and records history, but are historical questions the primary questions? As we study the theological testimony of God's Old Testament people based on their experience of His history, what do we confess about God today based on that same history?

Brueggemann's first three chapters are subsumed under the title "Biblical Authority." He addresses the issue in the current Post-critical period, in his own life, and then in terms of the Church's task. His "Biblical Authority in the Post-critical Period" goes beyond simply affirming scripture's authority. He speaks of scripture's authorization of believing communities. The Bible authorizes, even requires, communities of faith to hope, to envision a new reality that is present already.

In the second essay, Brueggemann reveals some of his own spiritual pilgrimage as he affirms the place of scripture in his life. (Missourians especially will appreciate the fact that "something good" can come out a little Missouri river town.) In "Biblical Authority and the Church's Task of Interpretation" the author shows a reverence for the task, a task not to be done stridently or with too much confidence, but humbly, in the presence of Jesus Christ.

Walter Brueggemann is an Old Testament theologian. Appropriately, then, most of this book deals with that subject. More than half of the volume deals with "Old Testament Theology in the Twentieth Century," and another forty pages is given to "A Conversation with Other Theologians."

The section on twentieth-century Old Testament theology begins with a quick survey which is generally-speaking too brief to be helpful to one who has not studied the field. But the end of the first essay in this section does deal with such issues as the revitalization of the discipline due to Brevard Child's work. Brueggemann also notes the increased interest in modern Jewish interpretation which may be confessional, not simply academic and objective. (Brueggemann has a passion for his discipline which appropriately criticizes those who deal with scripture in a cold, objective fashion.)

No survey can ignore von Rad; thus, the book has the required chapter on von Rad's work, a chapter entitled "Biblical Faith as Narrative, Recital, Confession." Other well-known Old Testament theologians are mentioned in the discussion of "The Loss and Recovery of Creation in Old Testament Theology" which is more than simply an argument for the place of creation in Old Testament studies. Rather, it touches on topics such as wisdom and masculine dominance of the disciplines of interpretation.

For students who have been out of school for a time, "The ABCs of Old Testament in the United States" will introduce or re-acquaint them with the importance of A(nderson), B(arr), and C(hilds). Brueggemann's article "Contemporary Old Testament Theology," published in 1999, begins with the late twentieth-century "unraveling" of a historical synthesis due to the development of new approaches. The synthesis was tied to the dominant (Christian) tradition. The result of the unraveling has been eruption of "felt crises," crises which are addressed in passionate, polemical tones, e.g., responses to the "minimalist" perspective and its impact on the theological voice of the Old Testament. Brueggemann leads us through a short gallery of modernist, premodernist, and postmodernist perspectives which are the cause and effect of the crises.

The third section of this work is dialogical. The first essay serves as a *apologia* for Brueggemann's own approach to Old Testament theology in which he focuses on the process of the development of the Old Testament's testimony. This writing is followed by three responses to the work of others (the third of which is Brueggemann's response to Childs' review of *Theology of the Old Testament: Testimony, Dispute, Advocacy*). As usual in such articles as these, their helpfulness is dependent on the reader's familiarity with the works discussed. Again it may be that only the serious student will be willing to work through this point-counterpoint of scholastic debate.

For the most part, this book is not for the generalist. Having said that, however, at least the first set of three essays in this volume should be read by every minister who believes in the authority of scripture. These essays will not shake a person's faith. Instead, they will encourage believers even as they challenge the reader to understand what it means to say scripture is authoritative.

Though not addressed to a Southern Baptist audience, Brueggemann's writings are truly evangelical. The second section is less for the weekly proclaimer of truth than for the reader committed to tracking how we understand the Old Testament testimony. For those who enjoyed (or will enjoy) their seminary Old Testament Survey and Old Testament Theology courses, this longer section will bring them up to date and prime them for reading twenty-first-century works in the discipline.

A final testimony, years ago, while serving as a pastor in Missouri, I first heard Walter Brueggemann speak. He spoke to pastors. His comments demonstrated understanding and appreciation for the task of bringing the Word into modern lives. His words, then, encouraged me to study scripture, believe it, and apply it and they do so today.

Albert F. Bean
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Beyond Belief: The Secret Gospel of Thomas. By Elaine Pagels. New York: Vintage Books, 2003, 257 pp., \$13.00.

Elaine Pagels is the Harrington Spear Paine Professor of Religion at Princeton University. A noted devotee of the Gnostic gospels, Pagels earned her Ph.D. at Harvard where she studied under Helmut Koester, a man who himself has a great passion for Gnosticism. Pagels' latest book *Beyond Belief: The Secret Gospel of Thomas* is in reality an "evangelistic" work written to persuade people to accept Thomas as a true approach to life.

Beyond Belief is Pagels' most autobiographical work to date. She begins by recounting the tragic story of her young son's death from a rare lung disease in the early 1980s. Soon after learning the sad news of her son's diagnosis, Pagels went for a Sunday morning jog and wound up stepping into the Episcopal Church of the Heavenly Rest in New York City. Pagels admits that prior to this particular Sunday morning she had not been in church for a long time. Yet, as she faced the impending death of her own son, Pagels discovered that the people in the church had something she needed in the face of terminal illness: "As I

stood watching [the worship service], a thought came to me: Here is a family that knows how to face death” (3). Pagels continued to attend this particular church and found strength and support for the trial her family was undergoing: “In that church I gathered new energy, and resolved, over and over, to face whatever awaited us as constructively as possible for Mark [her son]” (5).

The support and encouragement Pagels received through this local congregation did not lead her to orthodox Christianity. Instead, Pagels recounts a trajectory away from orthodox confessions, beginning at a young age. Interestingly, Pagels claims she joined an “evangelical Christian church” at age fourteen (30). However, she left this church soon thereafter when leaders there claimed one of her friends who had died in a car accident was “eternally damned” because he was not “born again” (31). Eventually, Pagels finished college and entered the Harvard doctoral program. At Harvard, she was introduced to the Gnostic Gospels by Helmut Koester and George McCrae. According to Pagels, “When my fellow students and I investigated these sources, we found that they revealed diversity within the Christian movement that later, “official” versions of Christian history had suppressed so effectively that only now, in the Harvard graduate school, did we hear about them” (32).

Of particular interest to Pagels is the Gospel of Thomas. She contends that Thomas is a late first century composition and, furthermore, claims the Gospel of John was written as a response to the gospel of Thomas. She says, “John probably knew what the Gospel of Thomas taught – if not its actual text” (39). If John and Thomas were indeed written during the same period of time and in “competition” for allegiance, how did John emerge as the champion? According to Pagels, the Gospel of John emerged as the “orthodox” version of Jesus due to the work of Irenaeus. It was Irenaeus who unfairly demonized the Gnostics and their alternate spirituality. Pagels says, “For what [Irenaeus] did, with remarkable success, was convince Christians that his reading of John’s gospel – or any gospel, for that matter – was the only correct reading, and that his approach was the “canonical” scriptural interpretation” (117). Later, Constantine enshrined Irenaeus’ version of Christianity as the orthodox one.

Central to Pagels’ devotion to Thomas is her preference for the worldview of saying 70 of Thomas:

Jesus said: “If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you.”

Pagels adds her own personal commentary on this passage and says, “The strength of this saying is that it does not tell us what to believe but challenges us to discover what lies hidden within ourselves; and, with a shock of recognition, I realized that this perspective seemed to me self-evidently true” (32). Thus, Pagels prefers the Gnostic approach of “self-discovery” as opposed to the “orthodox” approach which defines truth and then excludes countering positions. She finds historical kinship for her approach in the Jewish “kabbalah” tradition of mystical interpretation. She states, “Like other Jews, kabbalists

interpret the Scriptures; but in their hands the Scriptures become the language of spiritual exploration” (94).

The most significant fallacy in Pagels’ argument is her selective use of evidence. Perhaps the most glaring example of this occurs in her theory that the Gospel of John was written in response to the Gospel of Thomas. This theory makes Thomas a first century document. What Pagels *does not* tell the reader is that this is a highly debatable claim, one in fact which is rejected by more sober scholarship. Yet, she does not cite one scholar who disagrees with her. In this way, she is actually *more narrow minded* than Irenaeus! By Pagels’ own admission, Irenaeus cited his opponents extensively, something Pagels herself never does. In fact, if one were to read Pagels alone, one would leave with the impression that there is no debate about her “first-century” date for Thomas.

Another theme in Thomas that Pagels overlooks is androgyny. For example, the Gospel of Thomas ends with this purported saying from Jesus:

Simon Peter said to them: ‘Let Mary go away from us, for women are not worthy of life.’ Jesus said, ‘Lo, I shall lead her, so that I may make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the kingdom of heaven.

What did the Gnostics mean by this bizarre statement? Essentially, it is a rejection of creation-based gender differentiation. Pagels avoids this theme and in so doing attempts to do what the Gnostics themselves would not have appreciated: accept parts of their system while rejecting other aspects.

Contrary to Elaine Pagels, the Gnostic “gospels” were not rejected by the church out of a secret agenda to consolidate power. The Gnostic gospels were rejected because they are not true. They are forgeries that include just enough real data from the life of Jesus to dupe the uninformed. In this sense, *Beyond Belief* is definitely Gnostic! Pagels fails to address the wide debate surrounding the origin and date of composition for the Gospel of Thomas. In so doing, she asserts as fact theories which are rejected by wide spectrums of modern scholarship. As such, the work will probably convince some of the uninformed and frustrate those familiar with early church history.

J. Alan Branch
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The Predicament of Postmodern Theology: Radical Orthodoxy or Nihilist Textualism? By Gavin Hyman. Louisville: Westminster John Knox Press: 2001, 198 pp., \$24.95.

The stated aim of this book is to provide a critique of the major theological responses to the postmodern predicament. For the reader equipped with a good dictionary and determination, Hyman has provided a useful look into the limitations and problems of some of the extreme theological responses to the so-called postmodern worldview. The author, Gavin Hyman, a Lecturer in Religious Studies at the University of Lancaster, England, developed this work

through the assistance of a scholarship. His approach is to dissect primarily the postmodern theological extremes of "Radical Orthodoxy" as promoted by John Milbank and the "Nihilist Textualism" of Don Cupitt. In contrast, Hyman ultimately supports, along with other theologians, a middle road, or "third way."

One immediate limitation for many readers on this side of the Atlantic is a lack of awareness of the theologians Hyman explores. Don Cupitt is an ordained priest in the Church of England. Theologically, he describes himself as a liberal. He rejects all ideas of gaining salvation by escaping from this world through life beyond our current, natural existence. "All this is all there is," according to Cupitt's website at www.doncupitt.com. Cupitt became interested in the ideas of Derrida and French postmodernism in the eighties. His current interests lie outside of western Christianity and are focused upon Buddhism.

John Milbank has served on the theology faculty at Cambridge, the University of Virginia, and currently at Nottingham University. His "radical orthodoxy" is a conservative response to the postmodern death of the metanarrative (such as the Biblical story) which has found proponents in evangelical and reformed traditions. As a Christian socialist, Milbank sees the Christian story as the best story, one of peace, beauty and truth.

According to Hyman, Milbank argues for a return to a pre-modern mode of thought, specifically, theological thought. For Milbanks, postmodernism is nihilistic. Cupitt champions a post-Christian form of religious practice. Cupitt frames postmodernity's beginning with the death of God, thus an association with Friedrich Nietzsche is easily seen. For Cupitt, theology must adapt itself to culture. Thus one finds far more evolution (devolution?) in Cupitt's thought than one finds in Milbanks during the same period.

For the reader who seeks definitive answers, the ambiguousness of Cupitt and Milbanks is frustrating. For example, Hyman makes note of Cupitt's, ". . . embracing of a metanarrative that proclaims the end of metanarratives" (25). Likewise, of Milbanks Hyman writes, "John Milbanks welcomes the advent of postmodernism insofar as it entrails the end of modernity" (27). Milbanks is quoted as saying, "The end of modernity, which is not accomplished, yet continues to arrive, means the end of a single system of truth based on universal reason" (27).

The reviewer feels that the author expounds upon these incongruities in order to promote a favored alternative, "fictional nihilism." This alternative to the extremes of Cupitt and Milbanks embraces what Hyman calls a *dual movement* that is characterized by a *commitment to* the theological narratives and a *taking leave of* them. His handling of this is consistent with the paradoxical characteristic of postmodernism.

Hyman's inclusion of a comprehensive bibliography and an adequate index add worth to this book. As a resource for those conducting research in the areas of applied or contemporary theology, Hyman provides a wealth of material. Pastors and staff looking for easily accessed information on postmodern theology may be better served by spending an hour surfing the World Wide Web.

The quest of many church leaders to “understand post-modernity” does not appear to be waning. In a paper on postmodern spirituality written for Golden Gate Baptist Theological Seminary in 1998, this reviewer found just over 11,000 “hits” following a web search of the words “spiritual” and “postmodern.” Today, that number has swelled to 422,000 websites. Ironically, this is during a period when some scholars are conceding Postmodernity to the pages of history.

Like Edgar Allan Poe’s Signora Psyche Zenobia in his work, “A Predicament,” Hyman’s book may be “caught in time.” Since the publication of *The Predicament of Postmodern Theology*, two key voices of the movement, Jean-François Lyotard and Jacques Derrida have passed on. With the death of these two champions of the postmodern, many, including this reviewer, are ready to leave the paradox and contradictions of the postmodern era to the historians. Hyman has done a thorough job of exploring some of the theological extremes of postmodernism; however, his middle road is still too far removed from classical orthodoxy for the evangelical pastor and missionary.

Rodney Harrison
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Dictionary of Evangelical Biography 1730-1860. 2 Volumes. Edited By Donald M. Lewis. Peabody: Hendrickson, 2004, 1296 pp.

The two volumes which together make up the *Dictionary of Evangelical Biography 1730-1860*, with their 3,570 entries contributed by 344 historians from across the world, are nothing short of a treasure trove to anyone with an interest in evangelicals who lived within the first 130 years of the evangelical movement. The preface is very helpful in clearly defining the aim of the dictionary, that of providing biographical treatment of figures of historical, literary or religious significance who flourished in the stated time period and were associated with the evangelical movement in the English-speaking world, together with an indication of the sources for further study of them. An aim that the current reviewer believes has been fully met.

Those elements which have suggested the need for such a work are clearly stated, elements which prove beyond a doubt that this dictionary was very much needed. These include the fact that there was previously a lack of a single source of information that dealt with this period and focus, a gap that this work has more than filled; the acknowledgement that evangelicalism in North America was the leading religious influence in this period, and that in Britain, it had an impact both within and without the established churches and outside the religious world altogether, even on British society itself, and therefore such a significance demands such a treatment as this new work; the evident interest in the movement that exists across many disciplines, including history, social science, church history, theology, an interest that dictated that such a work needed to be produced; and lastly, the quantity and quality of recent scholarly work which has been devoted to the movement, but to which no index or guide has previously been available. All of these factors called for the creation of this invaluable tool.

The introductory pages then provide a detailed statement of why the specific period covered by the dictionary was chosen. Two issues played a part here. A reasonable limit was obviously part of that choice, otherwise as they judged quite rightly, an impossible task would have been before the editors. They also believed that such parameters would also correctly, reduce the difficulties of terminology. So for example, the English-speaking world was to be the area in which such evangelicals should have lived or ministered, which have been identified in the work as including Great Britain and all of Ireland, and Britain's colonial holdings: the American colonies (and subsequently the United States), Canada, Australia, New Zealand, parts of the South Seas, the Africana and West Indian territories and British India. However, a number of key continental evangelicals have been included because of the important links that they had to the above world.

There then follows a relatively brief but nevertheless, very useful excursus into the issue of who the evangelicals of that period were. The argument being made that there are certain distinctive features which mark off evangelicalism of this period, from the rest of the landscape around it, features which are clearly defined in this section. The introduction concludes with a detailed account of the background to the work, including its original conception in the mind of Andrew Walls whilst lecturing in Africa in the 1960's. In the following decade, Professor Walls, then of Aberdeen University (one of the current reviewer's own Professors), was able to give the idea the attention it badly needed. What is made very clear from the details given, is that the completed work is thankfully, much expanded from the original idea. The dictionary concludes with an index of subjects arranged by country and denomination, together with helpful resources for further study of individuals associated with the movement and period covered by the dictionary.

Among the strengths of these volumes is one which stems from one of the stated aims of the dictionary, and that was to concentrate particularly on more minor evangelical figures, providing more detailed treatments of them, especially those who have previously been neglected by other works, and briefer entries on more well known individuals, those whose work has already drawn attention to them. The result being that these 2 volumes then, contain a number of biographical entries that are to be found in no other modern collection. In fact, entries take us from the genesis of evangelicalism and onward through its growing development both in Britain and in Colonial America, and include representatives from an incredibly broad array of denominations from Adventist to Wesleyan and many in between: Anglican, Baptist, Brethren, Catholic, Church of Scotland, Congregational, Dutch reformed, Episcopal, Free, Lutheran, Mennonite, Methodist, Methodist Episcopal, Moravian, Presbyterian, Primitive Methodist, Quaker, Reformed, Scottish relief Church, Seceders, Wesleyan, and more.

These volumes, which were previously published in two volumes as *The Blackwell Dictionary of Evangelical Biography, 1730-1860*, by Blackwell of Oxford in 1995, have very little in the way of serious competition, either in Britain or America, and certainly there are very few volumes that can rival the

comprehensiveness and sheer quality of these works. The editor, Donald M. Lewis, is a specialist in the history of evangelicalism in Victorian Britain. He holds the position of Professor of Church History and Dean of the Faculty at Regent College, Vancouver BC, Canada. These volumes represent such an achievement, that they should be seen as an indispensable resource in the library of anyone who has any degree of interest in the history of the Church or in the area of historical theology.

Michael D. McMullen
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Travel with William Grimshaw: The Man Who Saw God Visit Haworth. By Fred Perry. Leominster, England: Day One, 2004, 128 pp.

Don't let the size or appearance of this volume fool you, this is by no means a simple or usual travel guide. This relatively brief (though not superficial), pocket-sized volume is actually 1 in a series of 8 similar inspirational and informative volumes, that Day One are to be congratulated on producing. Currently along with Grimshaw, the series covers William Booth, John Bunyan, William Carey, John Knox, Martin Lloyd Jones, The Martyrs of Mary Tudor, and Charles H. Spurgeon, with the promise of more forthcoming. These books combine both well-written biography and detailed guides to geographical locations associated with the subject. It is filled with more than 130 attractive photographs and charts, the vast majority of which are in color, and there is an abundance of material that will assist anyone to plan a rewarding visit to Haworth and the surrounding area in the northern English County of Yorkshire.

Haworth is not a totally previously unknown village, having been the residence of Charlotte, Emily and Anne Brontë. But what is not so well known, is that Haworth is also the place where almost a century earlier, God moved in mighty power through the ministry of William Grimshaw. In fact, Patrick Brontë and his family were actually drawn to the village because of the village's fame due to Grimshaw's ministry, which lasted from 1742-1763. But who exactly was this "Mad Grimshaw" as he has been referred to.

Grimshaw came to Haworth in 1742 as the new parish minister, and found a congregation of a mere 12 communicants. But God worked through this man to such an extent, that the congregation would regularly number more than a thousand. John Wesley himself hoped that Grimshaw would become his successor, commenting that, "a few such as him would make a nation tremble" (5). That was not to be however, for Wesley outlived a burned-out Grimshaw by 30 years.

One needs to know however, how much of a miracle that really was, for Grimshaw began his ministerial life as a swearing drunkard. Things were never the same however, after Grimshaw experienced an evangelical conversion upon reading John Owen's *The Doctrine of Justification by Faith*. That is when God took over Grimshaw's life and ministry, and things would never be the same. In an "idle week" he would still preach 14 times, and in his busier weeks no less than 28 times. This book is filled with so many other wonderful amusing and

challenging anecdotes. Some might be concerned about the lack of sources to support many of the stories presented, but a reference volume this isn't, what we are given is an interesting introduction to the life and ministry of a colorful man of God.

It is in that introduction, that we learn for example, that Grimshaw would use a horse whip to drive his parishioners out of the pub and into the church; that not only would he exercise very little tact, but that he would act the full part of a natural Yorkshireman, and readily speak his mind on most occasions, including the incident when on one occasion, he saw people in church reaching for their hats during the benediction, and he shouted out: "Let your hearts alone, they'll stay if you let them!"; that he fell into periods of very deep depression with the death of his wife whom he loved so much, in only the fifth year of their marriage, a depression and anger against God, that drove him very close to real insanity; and that less than 6 months after arriving in Haworth there was a very wonderful outpouring of God's Spirit on that place. As Perry tells us, "it was an act of sovereign grace, so much so that the church that only had 12 communicants in June 1742, was within a year crowded with over 900 people and many more standing outside. Hundreds from other parishes trudged miles across the bleak moors to satisfy their curiosity or renew the blessing they had already received" (36). In fact, Dan Taylor, an ex-Methodist, who founded the New Connexion of General Baptists, expressed the thought that God might have removed Grimshaw somewhat prematurely, because people had tended to "forget the Lord and idolize the saint."

Perry's carefully written biography of Grimshaw is of a very high quality, and one which is not only interesting to read, but tempts the reader to undertake a visit to the area which saw God move in such a mighty way. However, one of the real values of this book, is that one does not need to travel to Haworth to be encouraged and challenged by this volume, because it is not primarily the story of Grimshaw, but of what God did and still can do through lives submitted to and spent for Him. It should come as no surprise to learn that Grimshaw's simple formula was that "a praying Christian is a growing Christian." John Wesley's comments about Grimshaw are, in the light of what we discover in the volume, also very understandable: "He carries fire wherever he goes."

Michael D. McMullen
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Forgotten Heroes of Revival: Great Men of the 18th Century Evangelical Awakening. By Tim Shenton. Leominster, England: Day One, 2004, 197 pp.

This attractively presented volume is as the title tells us, an examination of some of the lesser known, even forgotten, heroes involved in one way or another, in the great outpouring of God's Spirit in the 18th Century, usually referred to as the Evangelical awakening. Five individuals from that period are the focus of this well-researched and challenging book. The author has been able to present

interesting, and detailed, yet concise, biographies, which will both challenge and encourage anyone who makes the effort to read here about their lives, ministries, and writings.

Many of us may well be familiar with some of the great names of the period: George Whitefield, John and Charles Wesley, John Newton, Howell Harris, Charles Simeon, and Rowland Hill. But how many of us would recognise the names or even know the contributions individuals such as George Thomson, a young Anglican minister in Cornwall, catalyzed out of his careless lifestyle by a dream in which he was to be summoned before the judgment seat of Christ, and subsequently called, “the predecessor of all the evangelical fathers in England” (8)? Or James Rouquet, a friend of John Wesley and the Countess of Huntingdon, who exercised a remarkable ministry of compassion amongst prisoners? Or Captain Jonathan Scott, a military officer, whose life was characterized by dissipation and vice until his conversion, and whose life subsequently made a great impact first on his fellow soldiers and then, later, many others in civilian life? Or David Simpson, who, even as a child, felt compelled by a voice from heaven to be trained for the ministry, and whose evangelical preaching cut powerfully through the social ills of his time, bringing both conviction and conversion? Or Thomas Pentycross, a bright student who made rapid progress at school, a gifted actor and orator, who, after his conversion, had a long and controversial ministry in preaching and in establishing a church school?

But a big part of the genius of this book, is that these are not five isolated biographies. Shenton produces a relatively comprehensive picture of the Evangelical Revival, complete with the contributions of some of the more well known figures previously referred to, and then places all five of his chosen characters into that concise picture. One other value of this book, is that the author greatly seeks to encourage his readers to undertake further study into the general period of evangelicalism covered here, and into the particular figures he has introduced.

This book should have a wide readership, for whilst it is true that on the surface, this is clearly a book about British evangelicals, Evangelicalism was certainly not limited in its influence to just Britain. It was a movement that in the 18th and 19th centuries impacted much of the English-speaking world. Therefore, this volume will be of value to those who have an interest in the history of early Evangelicalism. It should also be read by any who are encouraged and challenged by inspirational biography. It is also a welcome addition to the ever growing library of writings on true revival.

What will we learn from such a book as this? That according to Shenton, each of the five men here, “loved Jesus, they knew what he had done for them and had been gripped and challenged by the message of salvation – that was the motivation behind their ministries and why they discharged their callings so faithfully.” They were also prepared whatever the cost, “to obey the command of their captain to ‘go and make disciples of all nations,’ and to ‘spend and be spent’ for the benefit of others” (6) This commitment is that which should be found in all who claim the name of Christ, especially for those who claim a divine calling on their lives to ministry.

The book is well illustrated, though it is a shame that all of them are in black and white. There is also a useful index. Each of the 5 chapters do carry endnotes, and there is sufficient resources referred to, to encourage further study of the figures being described. Tim Shenton is the headmaster of St. Martin's School in Bournemouth, England, where he has taught for more than 20 years. He is the author of several books, and is also an elder at Landsdowne Baptist Church.

Michael D. McMullen
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A Texas Baptist History Sourcebook: A Companion to McBeth's Texas Baptists. By Joseph E. Early, Jr. Denton, TX: University of North Texas Press, 2004, 676 pp., \$29.99.

A Handbook of Texas Baptist Biography. By Joseph E. Early, Jr. Author House, 2004, 238 pp., \$17.75.

Both of these volumes are by Joseph E. Early, Jr., Assistant Professor of Religion at Cumberland College in Williamsburg, Kentucky. Since they deal with very similar aspects of the history of Baptists in Texas, I am reviewing them together. As for the first volume, there have been previous histories of Baptists in Texas produced, and there have obviously been collections of Baptist primary documents before, but Early has done something quite different, and that is to compile a list of primary documents that concentrate on a single state. As a professor who recognizes the inestimable value of primary source documents for the study of any branch of history, especially Baptist history, Early's unique compilation would seem to be one to which I would particularly be drawn.

This work probably will become a much consulted volume, for it is unrivalled in the breadth of important sources for the study of Texas Baptist history. The sources available in this volume include church minutes, state and association convention records, denominational newspaper articles, records of Baptist universities, letters and other documents held in Seminary archives, previously published biographies and histories, and a host of other resources detailing 150 years of Baptist life in Texas.

Early has clearly followed on the earlier work of Leon McBeth, namely his *Sourcebook for Baptist Heritage*, and that prompts something of a slight criticism in itself, for Early has included a number of documents that already appeared in McBeth's collection, such as, G.W. Truett's message, "Baptists and Religious Liberty," which he delivered on the steps of the Capitol in Washington D.C. Nevertheless, Early has produced what he hopes will be regarded as a companion volume to Harry Leon McBeth's, *Texas Baptists: A Sesquicentennial History* (Eakin Press, 1999), following as he does McBeth's chapters and topical arrangement. McBeth, Distinguished Professor of Baptist History at Southwestern Baptist Theological Seminary, even contributed the

foreward to Early's work. The book includes a section of oral memoirs, and there is also a good index.

I would make one other slight criticism, that of the lack of a complete bibliography at the conclusion of the work. That would have helped save the researcher the trouble of having to go through chapter by chapter, to get a complete survey of all the sources consulted and available. But that lack will probably not detract serious students of Texas Baptist history from making this volume one of their must-have sources. As McBeth states in the foreword, "Any student of Baptist history will find this a fascinating and utterly indispensable source of information for anything relating to Baptists in the state" (xvii).

As for the second volume, even though Early titles it a handbook, this is really an encyclopedia of 250 biographical entries, illustrating the life and development of Baptists in Texas. To be included, Early decided that the individual must either have been born in the state, or have made a significant contribution to Baptist life there and have lived a major part of their lives there too. The entries have been arranged alphabetically, and include biographical data on the person, some wonderful anecdotes, brief helpful bibliographies on each, and dates if known.

There are the expected entries, such as those on J. Frank Norris, and George W. Truett, but there are also entries on much lesser well known individuals too, including several pastors and Baptist women. One criticism that could be made here, is the neglect of some Hispanic leaders, which seems somewhat of a sad oversight. A charge could be made against the author, that some of the anecdotes, which are at times somewhat controversial, do not seem to have been completely sourced or verified themselves. Nevertheless, some of them remain very interesting.

For example, Henry Hurley, a 19th century founding pastor of several Texas Baptist churches, was asked to baptize a friend's son, but it seems the individual went insane, fatally shot Hurley, and then beat one of Hurley's children to death with a rock. Then also, there is the tragic story of George W. Carroll, who, through oil and lumber, became one of the richest men in Texas by 1900, and was able financially to support Baylor University. Along with his many philanthropic projects, he was also the founder and first president of the Beaumont YMCA, even paying for the erection of a new YMCA building there. In fact, the tragedy was that he gave away so much of his money, that he died penniless whilst living in that same Beaumont YMCA building. This is both a valuable and interesting book, and I would not be surprised to see it appear again from an established publisher, together with other similar volumes from additional states.

Michael D. McMullen
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Columns: Glimpses of a Seminary under Assault. By Russell H. Dilday. Macon, Georgia: Smyth & Helwys, 2004, 346 pp., \$18.00.

I was one of the players in the drama which Russell Dilday interprets in his book *Columns*. I became a student at Southwestern Baptist Theological Seminary (SWBTS) in 1978, earning my Masters of Divinity in 1981. I was accepted into the Ph.D. program, but decided instead to do a PhD at the University of Texas at Arlington majoring in Linguistics and taking a minor in Philosophy (with a focus in philosophical hermeneutics). At the Southern Baptist Convention in 1992 I was elected to fill an unexpired term on the Board of Trustees for SWBTS and then served two full terms for a total of twelve years. My service on the Board ended in the spring of 2004, and at that meeting I was elected as the Dean of the School of Theology at SWBTS. Throughout my years as a pastor in the Dallas area (1982-2005), I frequently had staff members and church members who were students at SWBTS. Thus, I have knowledge of many of the events which are discussed in the book.

Anyone reading *Columns*, regardless of their SBC political leanings, would have to wonder “Did it really happen like this? Surely there must be another side to the story.” Speaking as one who was there, at least for a part of the territory covered in this book, let me say at the outset: “It’s a mighty thin pancake that only has one side.”

The front cover of the book is a harbinger of what is to come. The full title, couched in military language, is *Columns: Glimpses of a Seminary under Assault*. For 346 pages, Dilday chronologically reminisces about his tenure as SWBTS president from 1978 through his termination in 1994, expressing throughout his strong and at times strident disagreement with what was happening in the Southern Baptist Convention. The layout of this book is interesting. The chapters are listed by year and a short title. Following a brief three or four paragraph introduction, Dilday lists under the heading “Key Events,” the month and day, followed by such bullet-point items as “Opened Recreation Aerobics Center...,” “Preached at First Baptist, Wichita Falls,” “Southern Baptist Convention met in Houston,” “Adrian Rogers...elected president over Robert Naylor, Duke McCall, Bill Self, Doug Watterson, Ed Price, 51.36 percent, with Jimmy Allen presiding.”

Usually these chronological notations are comment free, but occasionally Dilday can’t resist the urge to editorialize particularly on something a conservative did or said. For example, under June 13, 1984, he lists a number of bullet points, including items like “Charles Stanley was elected even though he said he had never had time to be involved in the denomination!” (91), and “Fundamentalists now have floor managers—one for motions and another for resolutions. See quote in the *Dallas Times Herald* story about the convention. ‘Floor lieutenants were stationed throughout Kansas City’s huge, football field shaped auditorium. Patterson or another leader standing near the platform signaled the party preference for the vote.’” Actually, neither of these comments is accurate; the former is taken out of context and the later is patently false.

Following “Key Events” and comprising the bulk of each chapter is a printing of the various monthly columns Dilday wrote for the *Southwestern News* for that year, hence the title of the book. Prior to 1984, these columns are non-political and generally cover issues concerning the seminary. A marked shift occurs in 1984. That was the year the president of SWBTS came out swinging against the conservative resurgence taking place in the convention.

It began with his convention sermon “Higher Ground,” where he opined: “an incipient Orwellian mentality” threatens to drag the convention down to “forced uniformity.” This sermon was a blatant attack on the conservatives as well as their motives. On the heels of this sermon came the July/August column entitled “It is Now Clear,” a vitriolic attack on the conservative movement. Over the next ten years, many of these columns were given over to issues concerning the division within the convention, each one critical of conservative leaders and each with an overt or covert effort to encourage the Southwestern family to oppose the conservative movement.

The book culminates with chapters describing the situation surrounding the termination and dismissal of the president, followed by a concluding sermon of sorts based upon II Corinthians 4:1-18 and an appendix including a hodge-podge of items such as the seminary’s annual reports from 1978-1995, the seminary’s response to the Peace Committee’s visit in 1987, a transcript of the press conference with Board officers following the termination, and two letters, one from the trustees sent to the SBC churches and one from the “Friends of Southwestern” sent in response to the previously mentioned letter.

I begin with a few comments about publication and format issues. First, a plethora of misprints mar the book, including missing quotation marks (for example, page 230), grammatical mistakes (for example, “Young tried to justified...” and “and ye’t” (315), several cases of redundancy where information in the “Key Events” section is repeated elsewhere in the same chapter (for example, pages 26, 27 and 107, 110) or where instead of “Patterson/Pressler” one reads “Patterson/Patterson.” These may all be editorial gaffs on the part of Smyth & Helwys, but they make for a somewhat clumsy style and annoy the reader.

Second, there is not a single footnote in the book. While it is not necessary to footnote each of the 146 President’s Column articles as they are listed each year in order of appearance in each chapter, some of the incidents to which Dilday speaks were covered thoroughly in the press, both Baptist, religious and secular. In addition, several books chronicling the convention controversy, including events involving Dilday, are readily available. Most of these works present quite a different picture of the convention controversy as well as of Dilday’s involvement. In the interest of objectivity, it would have been helpful had Dilday cited some sources along the way, and also it would have made his treatment more objective had he included, at least in a footnote or two, other perspectives on what happened. The interested reader might want to consult James Hefley, *Truth in Crisis*, 5 volumes; Paul Pressler, *A Hill on Which to Die*; and Jerry Sutton’s *The Baptist Reformation*, among others.

With respect to the content of the book, there are also problems. Even upon a cursory reading, one comes across a host of factual errors and inaccuracies in the book. I will list a few examples. On page 179, it is stated in 1989: “Professor

Russ Bush accepted position with Paige Patterson at Southeastern.” This would come as some surprise to Paige Patterson, who did not go to Southeastern as president until 1992. However, Russ Bush did become a professor at SEBTS that year. Another error occurs on page 225 where it is stated David Allen chaired the presidential search committee that brought Paige Patterson to SWBTS as president. In fact, Denny Autry was the chairman of the search committee. I was chairman of the Board of Trustees. Another factual inaccuracy occurs on page 266 where it is claimed “Professional security guards – not our seminary security officers---armed and in uniform---were stationed at strategic points.” This is simply not the case. I was there when the firing took place and the only security guards present were Southwestern security guards. Mike Marshall, trustee from the Washington D.C area, was serving on the board at the time. Marshall was an Administrative Sergeant for the Training Division of Capitol Police in Washington D.C. and has confirmed what I already knew to be true: no outside security was ever brought in by the board.

Another factual error is the claim that W. A. Criswell told Paige Patterson not to be involved in convention politics anymore. As Patterson put it: “Anyone who knows Dr. Criswell knows that he would not do that; and anyone who knows me knows that I would have resigned [as president of the Criswell College] if he had. As Joel Gregory once said, accurately, Dr. Criswell’s pronouns often lacked antecedents, making it difficult to pin him down when he did not want to be pinned down.”

Some of the inaccuracies in the book are due to a combination of two factors: 1) faded memory such that details are often forgotten or confused, and 2) the author’s own perspective which invariably puts something of a “slant” or “spin” on the events. For example, on page 225 Dilday refers to an incident involving myself as a board member and a conversation between himself, Bruce Corley and me that occurred at the Monday “Trustee Forum,” an informal gathering of the board with the President and his officers to discuss things prior to the official meeting of the board. “Before the forum, Allen asked to meet with Corley and me....” Actually, the event in question occurred after the forum and Dilday and Corley approached me. I had come late to the forum because I had been meeting with a faculty member in his office to discuss the fact that the Ethics department had banned Richard Land, President of the Ethics and Religious Liberty Commission of the Southern Baptist Convention, from speaking on campus. [In the past, the president of this organization was regularly on campus.]

I walked into the forum and discovered that this issue was being discussed. Other trustees, knowing I had been to see a member of the Ethics department to discuss the matter, asked me about the meeting. After I gave a report of the meeting, Dilday, who was unaware I had been meeting with the faculty member, proceeded to dress me down in front of the trustees about how we as trustees should not be speaking to faculty without his knowledge or permission. After the forum, Dilday and Bruce Corley approached me. I was accused, again falsely, of always trying to find out something wrong with the Seminary instead of working constructively as a board member.

What Dr. Dilday often failed to appreciate was that we as board members had a responsibility to govern the seminary and to address issues and problems when they arose. I had been contacted by a number of people outside the seminary about this specific problem, as had many board members, and we were merely attempting to solve what was a problem. Although denied by Dilday and Corley, it was in fact true that Richard Land had been banned in an unofficial manner by the Ethics department.

This example serves to give some perspective on the entire book. Those who read the book and who are unhappy with what has taken place in the Southern Baptist Convention will find themselves agreeing with Dilday, while those conservatives, especially those who played a role in the events discussed, will see Dilday's interpretation of many of the events as problematic. In fact, many who are referenced in the book dispute Dilday's version of the events he describes.

The book also suffers from unnecessary examples of strident language such as found on page 3: "...such a great school could be captured and pillaged," as if conservatives were a horde of marauding Huns. Dilday noted on page 7 when he was elected president in 1977 that Southwestern's trustees were "diverse but cooperative" and included pastors, church staff members, educators, bankers, pastors, musicians, missionaries, business owners and physicians. Four pages later he asserted, falsely, that the trustees placed on the board by the "fundamentalists Patterson and Pressler" were "inexperienced, anti-institution, even anti-education."

I spent twelve years on the board, serving with men and women from each one of the groups named above and then some, and although any trustee never having previously served on a board of trustees lacks certain experience, not one of them could be called "anti-institution" or "anti-education." It will not be lost upon the reader that Dilday, ironically, insults and ridicules many of his own trustees, calling them "conspirators" and other such epithets. One example is the following statement on page 16: "It seemed the fundamentalist appointments to our board were sometimes chosen from the lowest levels of Baptist life: morally, ethically, spiritually, theologically, and competently." (16) What anecdotal evidence he does present in an attempt to bolster this claim suffers from a one-sided perspective that doesn't capture the whole story.

Nevertheless, despite these problems, the book is valuable in a number of ways. First, having the columns that Dilday wrote during his presidency all collected in one place is a valuable historical resource that provides insight and information about what was happening on campus during these years. Second, as a chronicle of Dilday's presidency, and his involvement in the convention controversy during his presidency, the book has merit. Third, the last two chapters which cover in some detail the events surrounding the termination of Dilday, provide valuable historical information even when it is understood that the perspective lacks a certain objectivity. Fourth, no trustee I know who was involved in the events of the Dilday termination does not now, with hindsight, regret some of the manner in which the whole thing was carried out. Mistakes were made and some things could and should have been done differently. To put it bluntly, there is no good way to fire a president.

In this case, the grounds for termination were clear and the trigger had to be pulled. In short, given the mandate of the Southern Baptist Convention regarding the doctrinal integrity of the seminaries, Dilday's termination was a necessity. Such an event, however, cannot occur without things being said and done along the way on both sides that could and should have been handled differently. Once events are set in motion, these trigger other events which no one can foresee. People may act with every bit of integrity, convinced that what was done had to be done, and yet make mistakes in the process. Dilday's book highlights those mistakes.

On the whole, however, the book suffers from the fact that it is so incredibly one-sided. Much of Dilday's evidence for the claims he makes is anecdotal, with the attendant problems that such evidence possesses. He conveniently leaves out the ugliness of moderate leaders in the convention controversy, including his own, during the time he was president at Southwestern. His vitriolic attack on Charles Stanley during a session of the Peace Committee in the mid 1980's, although generally unknown to the larger public, is captured in the recorded session where he spoke to the committee. These tapes have recently been unsealed and can be listened to by anyone interested. After the tirade, upon Dilday's leaving the room, a liberal member of the committee was so dumbfounded by the verbal attack that he put his head in his hands and remarked that he would never have believed it had he not seen and heard it himself. Finally, if this book is any indication, Dilday accepts no blame for his termination whatsoever. There is not one scrap or scintilla of a statement that he might have been in any way at fault in the events leading up to his termination.

This being said, for those interested in an inside look at Southwestern from 1978 to 1994, and especially Dr. Dilday's involvement in the convention controversy up to and including his termination as president of Southwestern, I recommend this book. Read it—with a grain of salt—but read it.

David L. Allen
Southwestern Baptist Theological Seminary

Experiencing God Together. By Henry T. Blackaby and Melvin D. Blackaby. Nashville: Broadman & Holman: 2002, 302 pp., \$19.99.

In the fifteen years since Henry Blackaby and Claude King wrote *Experiencing God: Knowing and Doing the Will of God*, millions of lives have been touched by this popular study. Since that time, Henry Blackaby has become a household name among Southern Baptists and other evangelicals. Following the success of the original, Blackaby and King wrote *Fresh Encounter: God's Pattern for Revival and Spiritual Awakening* in 1993. Many, including this reviewer, looked to *Fresh Encounter* to be a follow-up to the original *Experiencing God* but were disappointed to find *Fresh Encounter* was not the hoped for "spiritual successor" to the original. For those who have been waiting for a worthy sequel,

Henry and Mel Blackaby in this latest *Experiencing God* resource have put together a book that incorporates the feel, approach, and punch of the original.

In this book, Henry is joined by his third son, Mel, who serves as a pastor in Cochrane, Canada. Mel contributes many of the illustrative stories that bring home the points his father makes. Like the original, this book is a prophetic call to holiness and obedience.

There is, however, one notable change from the original. As noted in the introduction, *Experiencing God Together* seeks to help believers make the transition from knowing and doing the will of God as individuals to knowing and doing the will of God within a corporate body of believers. To accomplish this objective, the book is divided into four sections of three chapters each: God's Great Salvation; God's Salvation in the Church; God's Salvation through the Church; and God's Salvation and the Kingdom. Blackaby notes that each section was designed to both "stand along" and "build upon one another."

Although the section and chapter headings read more like sermon titles, each section and chapter is rich with insights and challenges for the reader. At the end of each chapter, study questions for reflection and response are provided for the reader. And unlike some study books that wane in content after the first few chapters, those who liked the original *Experiencing God* will find *Experiencing God Together* well written from cover to cover.

Since this book does not include an index, the reader will likely not use this as a reference tool until after the first reading. My personal copy now includes a handwritten "index" in the front cover. There I noted Blackaby's insights with the corresponding page numbers for topics such as spiritual warfare, evangelism, missions, the confusion between church and Kingdom, cooperation, sponsorship, the "Invisible Church" and business meetings. Readers will find *Experiencing God Together* to be a wealth of practical ideas and insights.

The philosophy of this book can be compared to the two schools of counseling. Many counselors—especially those using humanistic approaches—subscribe to a school of thought that problems which took years to manifest will take years of professional counseling to resolve. Other therapists—including many Christian counselors—subscribe to an approach that incorporates a biblical approach to the problem and seeks to bring about resolution over a period of weeks or months, not years. A recurring strength of this book is the practical application of biblical approaches to common fellowship problems. For example, the segment on business meetings covers just over a page, and yet has more relevancy than some books devoted solely to this subject.

The authors note in the introduction that this book will address significant theological questions, such as "What did God have in mind when He chose to save us" and "What is the corporate nature of God's great salvation?" Even though these questions are addressed, however, the average reader would not likely recognize the answers unless they were actively searching for the question. Later in the book, in the short segment on evangelism, Henry writes, "Over the last few decades, the focus has shifted away from God's people to evangelism and the lost. However, significant evangelism is a by-product of what God does with his people." Mel goes on to write, "Evangelism was a by-product of a people in love with their God." The reader will have to decide in the context of their ministry and church if these statements are merited. My

concern is that some might draw the wrong conclusion from the statements that the evangelization of the lost is a non-essential or secondary discipline of the believer.

At a time when apathy among many so-called believers is high, Blackaby reminds the reader, "To lose the fear of God is to lose the fear of sin." At a time when Gallop polls show a majority of Americans claim to be "believers" Blackaby writes, "God is a person to love, not an idea to be accepted." Throughout the book, the reader is called upon to examine his or her relationship with God and with His church.

The book is not without shortcomings. The enumerated lists and proposed solutions to fellowship problems can be misapplied if taken out of context. Some readers may be tempted to use the straightforward solutions inappropriately when addressing complex problems. The section and chapter titles fail to provide the reader with an accurate depiction of the chapters, thus rendering the book of limited use without a full reading despite the "stand alone" statement of the authors. The lack of a topical index and list of Scriptural references (and there are many) is frustrating. Church leaders seeking to use this book as the foundation for a church study will find the lack of a study guide along the lines of the original *Experiencing God* resource disappointing.

Despite these limitations, *Experiencing God Together* is a recommended devotional book for clergy and laity alike. The book succeeds in its objective to bring the reader to a biblical understanding of life in the Body of Christ. For church leaders who struggle with the dilemma of inactive or invisible church members, *Experiencing God Together* will challenge them to personal growth and provide them with the resource needed to promote instruction and encouragement. For the church member, the book will be a fresh reminder of the centrality of service through the local church.

Rodney Harrison
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