

BOOK REVIEWS

The Theology of Augustine: An Introductory Guide to His Most Important Works, by Matthew Levering. Grand Rapids: Baker, 2013. xviii + 204 pp. \$24.95.

Without question Augustine of Hippo (A.D. 354–430) was one of most important theologians of the early church. His writings have been influential on both the Roman Catholic and Protestant theological traditions, and he remains an important figure in the realm of Christian philosophy as well. For students of Christian history, theology, and philosophy, Augustine is someone who simply cannot be ignored. However, becoming familiar with Augustine's thought can be a daunting task, especially when considering the vastness of his written corpus (the ongoing translation project by New City Press has so far produced 35 volumes of a planned 46-volume set containing Augustine's complete works). Understanding Augustine is further complicated by the fact that the context in which he wrote is often foreign to modern readers. Upon taking up virtually any of Augustine's works, the reader will quickly find himself immersed in an intellectual environment filled with the likes of Plato, Plotinus, Cicero, Faustus, Pelagius, and Donatus—just to name a few. Thus, accurately understanding his works involves a basic understanding of church history, secular history, and the history of philosophy.

Thankfully, there are tools available that will help make Augustine's writings and thought more manageable. One recent example is Matthew Levering's book *The Theology of Augustine*, which provides the reader with, as the subtitle suggests, a guide to some of Augustine's more important works. Considered in this book are Augustine's *On Christian Doctrine*, *Answer to Faustus, a Manichean*, *Homilies on the First Epistle of John*, *On the Predestination of the Saints*, *Confessions*, *City of God*, and *On the Trinity*. The selection of works treated, in the main, makes good sense. Obviously, the *Confessions*, *City of God*, and *On the Trinity* are Augustine's most famous and significant writings. The other works treated in this volume expose the reader to aspects of Augustine's most important controversies, namely, his battles with the Manicheans, the Donatists, and Pelagius. *On Christian Doctrine* is included to help the reader understand and appreciate Augustine's understanding of Scripture. A case could be made that either *The Spirit and the Letter* or *On Nature and Grace* should have been included as part of the anti-Pelagian sample, but some of the same ideas resurface in the work on predestination, so we should not quibble too much over their omission.

Before proceeding any farther, it is important to point out the exact nature of Levering's book to any prospective reader. This book is a

guide, more accurately a summary of the aforementioned works of Augustine. This book is not a systematic evaluation or arrangement of Augustine's theology. As such, the subtitle more accurately reflects the contents of the book than does the title itself. I personally found this approach to be one of the book's major shortcomings. The book would be far more useful had the author done more in terms of systematizing Augustine's general theological perspective, perhaps with a chapter dedicated to this goal at the end of the book (in fairness, there is a 4-page summary of the main ideas found in the works considered, but it is not likely to satisfy the curious theologian). That said, the book's chief value lies in Levering's ability to carry the reader through the basic flow of thought of the books under discussion in a clear and understandable way. Augustine's writing style is often characterized by extensive attention to detail, verbosity, and repetitiveness, and these writing traits can easily cause the modern reader to miss the overall argument. Levering's book-by-book (or section-by-section) summaries keep one's eye trained on the main themes in Augustine's writings.

Such an approach is extremely valuable when dealing with a work like the *City of God*, which in my Cambridge edition consists of 1179 pages of actual text. During his lifetime, Augustine noted that the *City of God* could be divided structurally into either two parts or five. Levering follows the second way of dividing the book, and structures his chapter on the *City of God* around a five-fold arrangement. Thus, "the work consists in five books against pagan worship as beneficial for this life, five books against pagan worship (including that of the Platonists) as beneficial for the life to come; four books on the origin of the City of God; four books on its progress; and four books on its end" (113). What Levering does in this chapter is give a big picture summary of the contents of these five sections of the *City of God*, enabling the reader to get the gist of a work that goes over 1,100 pages in just 37 pages. It would serve any reader of Augustine's *City of God* well to read Levering's chapter first, because doing so would give the reader a framework in which to process the massive amount of information he will encounter in the actual work. For this review, I have chosen to provide the example of Levering's handling of the *City of God* rather than treat every chapter, but the reader should expect the same type of thing for the other works of Augustine treated in this book.

It is difficult to evaluate a book like this because it is not really a book in which the author is advancing his own ideas *per se*. As I have mentioned above, the bulk of this book is a summary or a retelling of Augustine's writings. For most technical issues the reader is referred to other sources in the footnotes. As an aside, the footnotes in this book are an excellent source for additional reading on various issues related to Augustine's thought. The author does not spend much time dealing with Greek and Roman philosophy or historical background issues unless they come up in the course of one of the writings. People interested in those kinds of issues will need to look elsewhere. The reader will encounter various aspects of Augustine's theology, but not in a systematic

way. Again, readers will need to look elsewhere for this kind of information. What the book does well is that it acts as a helpful companion for those who are reading Augustine's corpus. It will help keep people from getting lost in Augustine's minutia, and it will help them identify and follow key themes in his writings.

Timothy Warren Scott

The Hole in Our Holiness, by Kevin DeYoung. Wheaton: Crossway, 2012. 146 pp. \$14.99.

Through the years I have read many books and articles on sanctification. I have even written a dissertation on the subject. However, Kevin DeYoung's book, *The Hole in Our Holiness*, now ranks as my personal favorite. How he is able to discuss such a significant topic in only 146 very readable and accessible pages is amazing.

So what does DeYoung imply when he states that there is a "hole" in our holiness? He means that most Christians today don't really care much about holiness at all. While evangelical Christianity champions the gospel of grace, emphasizing all that Christ has saved us *from*, it has given little thought and given little effort concerning all that Christ has saved us *to*. "Shouldn't those most passionate about the Gospel and God's glory also be those most dedicated to the pursuit of godliness?" (11). Indeed, DeYoung continues his first chapter by providing eight reasons why holiness has become seemingly passé among present-day believers and then closes the chapter with these challenging words: "There is a gap between our love for the gospel and our love for godliness. This must change. It's not pietism, legalism, or fundamentalism to take holiness seriously. It's the way of all those who have been called to a holy calling by a holy God" (21).

In chapter 2 ("The Reason for Redemption") DeYoung shows that Christians were redeemed in order to be holy (Eph 1:3-4). And "not only is holiness the goal of your redemption, it is *necessary* for your redemption" (26). There are "literally hundreds of verses" (27) that substantiate this point (e.g., Matt 7:21; Jas 2:14; 1 John 2:3-4; Heb 12:14). Chapter 3 ("Piety's Pattern") explains the meaning of holiness and the reality of both the positional and progressive nature of growth in holiness (i.e., sanctification). But what motivates our sanctification? Why should we seek to obey the imperatives of the Bible? Chapter 4 ("The Impetus for the Imperatives") provides the answer, or rather, answers. While some accuse preachers of being legalistic to call upon their hearers to do something, DeYoung advises us that, rather than placing believers under the burden of the law, the Bible actually calls Christians to obey God's commands as an evidence of grace. And it provides many reasons for doing so. In fact DeYoung provides 40 scriptural reasons that should prompt Christians to obey (57-60).

The remaining chapters of the book deal with other questions related to sanctification. Answers include discussions about the relation of obedience and perfection (chap. 5), the role of the Spirit and our faith in the sanctification enterprise (chap. 6), the effect of union with Christ in our growth (chap. 7), the unique struggle for holiness in relation to sexual purity (chap. 8), the vital connection between holiness and personal communion with Christ (chap. 9), and the necessity of repentance and evident growth in our walk of faith (chap. 10). DeYoung also provides a series of study questions for each chapter which make this an easy book to use for group discussion and personal application.

A subject as significant as sanctification deserves our attention and effort. This short, yet thoughtful book will aid the Christian greatly, especially considering the words of Hebrews 12:14—“Strive...for the holiness [i.e., sanctification] without which no one will see the Lord.”

Jon Pratt

The Juvenilization of American Christianity, by Thomas E. Bergler. Grand Rapids: Eerdmans, 2012. 229 pp. \$25.00.

One does not need to look hard to see that the church in America looks different than it did at the beginning of the twentieth century. One obvious change is that the typical modern, American church offers far more special events and programs than a church would have offered one hundred years ago. *The Juvenilization of American Christianity* is primarily a historical work which details how the evangelical, African American, mainline Protestant, and Catholic churches each responded to a series of cultural shifts during the twentieth century to produce a “juvenilized” Christianity that has dramatically reshaped the feel of most churches. Bergler defines juvenilization as “the process by which the religious beliefs, practices, and developmental characteristics of adolescents become accepted as appropriate for Christians of all ages” (4). While the book is primarily a historical work, it ultimately has a pedagogical purpose. Bergler states, “Unchecked juvenilization does tend to undermine Christian maturity over time. Only by learning from the victories and defeats of the past can we hope to achieve spiritual maturity in our individual lives and in the corporate lives of our churches” (18).

The book begins by describing the cultural effects of the Great Depression, World War II, and the Cold War. These traumatic events caused widespread fear for the future of American civilization and urgency to save America by saving the youth through education and patriotism. Bergler believes these cultural factors produced two results that contributed to juvenilization. First, teenagers increasingly attended high school. The increase in high school attendance created a new and influential youth culture. Second, churches and Christian organizations responded to widespread concern for the youth by developing new and

innovative programs. The goal of these programs was mass evangelism and a revival of American civilization. In order to attain such ambitious goals, these programs made a variety of accommodations to youth culture such as using popular music, offering fun activities, and preaching a consumer-focused message. Throughout the 1940s and 1950s, these innovations allowed organizations such as Youth for Christ to attract large crowds and to gain significant public influence. However, in their zeal to save the youth, Bergler believes that churches and Christian organizations often failed to evaluate their programs critically and to establish biblical guidelines for responding wisely to continued changes in culture. He also demonstrates how these innovations caused rapid juvenilization within the church.

Bergler's discussion of how the evangelical, African American, mainline Protestant, and Catholic churches were each affected by the cultural shifts of the 1960s is especially fascinating. He argues that some mainline Protestant churches, especially the Methodists, experienced solid growth during the 1950s, but this growth was largely driven by a shift to a softer, less demanding message. As well, throughout the 1940s and 1950s, Methodists emphasized political activism rather than personal commitment to Christ. Without a strong theological foundation or commitment to Christ and the church, many young people saw no reason to remain faithful to the mainline churches amidst the powerful pull of the 1960s. Bergler argues that the African American and Catholic churches had traditionally asserted their influence through a network of institutions that dominated every facet of life. However, this protective shield was unable to withstand the influence of 1960s youth culture, causing both churches to suffer significant losses. In contrast to these three types of churches, evangelicals were equipped to weather the storm of the 1960s. They continued to adapt to new cultural trends by adopting popular music and by marketing Christianity, framing it in the revolutionary spirit of the times. They also shifted to more of an emphasis on individual and small group discipleship. These methods allowed evangelicalism to maintain its influence during the 1960s, and they have allowed evangelicalism to remain stronger than the other three churches as American culture continues to shift. However, Bergler notes that these adaptations have come with a cost: they have produced a "chronic immaturity among American Christians" (207).

The final chapter examines the continuing effects of juvenilization on the American church, especially among evangelicals. Bergler argues that the evangelical call for commitment to Christ combined with its willingness to adapt have allowed evangelical churches to maintain high attendance despite an increasingly hostile cultural context. However, evangelicalism's use of entertainment and a man-centered message have also resulted in a disturbing level of biblical illiteracy and spiritual immaturity among many church members. Bergler states that evangelical churches are "full of Christians who think that the purpose of God and Christian faith is to help them feel better" (225). Therefore, while evangelical churches have maintained strong attendance, many are not

necessarily healthy. Bergler sees little hope that the church can fully reverse the effects of juvenilization, but he believes that local churches can take steps toward becoming healthier. He proposes that churches emphasize intergenerational fellowship, a biblical picture of spiritual maturity, and a God-centered view of life.

One minor critique I have of the book is that Bergler gives no attention to evangelical churches that have maintained a God-centered, theologically robust philosophy of ministry throughout the twentieth century. It would have been helpful to compare the health of these churches to the health of “juvenilized” congregations. However, it may be that Bergler concluded that the number of such churches is so insignificant that they did not warrant attention.

Bergler has written a historical work with significant pedagogical value for the twenty-first century church. His study is valuable for the perspective it provides on how American Christianity has evolved into its current state. Understanding this perspective can help church leaders know how to minister to those who have grown up in this milieu, and it can prevent them from making the same mistakes as past generations. Bergler’s conclusions on how the church should respond to juvenilization are biblical and wise. I would highly recommend this book to anyone who works with youth and college students as well as anyone in church ministry because juvenilization has affected Christians of all ages.

Kit J. Johnson

What the Old Testament Authors Really Cared About: A Survey of Jesus’ Bible, ed. Jason S. DeRouchie. Grand Rapids: Kregel, 2013, 496 pp. \$34.99.

Jason DeRouchie, Associate Professor of Old Testament at Bethlehem College and Seminary in Minneapolis, heads up a team of seventeen authors to produce an Old Testament survey that is patterned after the canonical order of the Hebrew Bible rather than the English or modern Bible. Accordingly, the book is shaped in the pattern of the three major Hebrew OT divisions (Law, Prophets, and Writings), with an Introduction and an Appendix. The subtitle, *A Survey of Jesus’ Bible*, highlights the idea that this is the canonical arrangement that Jesus and his disciples would have used.

The Introduction provides an overview of the entire Bible in seven historical stages using an acrostic of KINGDOM as well as an overview of the OT’s three-part structure (Law, Prophets, and Writings). It asserts that the “message of the Christian Scriptures can be synthesized as *God’s kingdom through covenant for his glory in Christ*” (51). The bulk of the book contains three sections, each devoted to one of the parts of the Hebrew canon. The Law is presented as the Old Covenant established (chapters 2–6), the Prophets as the Old Covenant enforced (chapters 7–

14), and the Writings as the Old Covenant enjoyed (chapters 15–25). These three ideas—established, enforced, and enjoyed—are briefly explained in the Introduction (47–48) and each major section begins with a fuller explanation (55–59, 163–68, 319–25). In the major sections, each book of the Hebrew canon receives a chapter. Accordingly, the Minor Prophets are treated in one chapter, as are Ezra-Nehemiah, Samuel, Kings, and Chronicles. Each chapter opens with a helpful introductory page discussing Who (authorship), When (historical setting), Where (provenance), and Why (purpose). This is followed by a title page that highlights “carefully crafted verses” (a curious label) and a number of key themes crafted as descriptions of what the biblical author accomplished in the book (e.g., “The author of Genesis used genealogy to highlight *the divine origin and significance of all creation*” [61, emphasis original]). This “stress on authorial intent as the basis for meaning [is] a conviction held to by all contributors in this volume” (14). These statements form the basic outline of the chapter discussion. Each chapter ends with a listing of some key terms and a brief bibliography of commentaries. The Appendix is a series of helpful charts, some of which contain the information found earlier in the book. Examples of these charts include the Psalms color-coded by genre, distinctions in the OT Laws, and a “KINGDOM Bible Reading Plan” with three OT readings (one from each OT section) and a NT reading each day. The key themes from each chapter are also compiled in Appendix 5 for an easy overview of the entire book.

What the Old Testament Authors Really Cared About is filled with full-color pictures, charts, colorful maps, and call-out boxes. These are usually quite helpful and interesting, though relevance of some of the pictures is not always immediately apparent (e.g., 47, 76). Charts such as the OT Feasts and Sacred Days (128), the Kings of the Divided Kingdoms (224), and Yahweh’s Prophets and the Flow of Israel’s History (300–301) are helpful in giving a concise visual representation of OT material that is textually scattered over many pages of the biblical text. Colorful maps give a geographical perspective that helps orient the reader to features of OT history that have territorial components or involve traveling (e.g., 170–71, 176, 225).

What the Old Testament Authors Really Cared About takes generally conservative views on things such as authorship and date, though it does allow for later editing of many books including the Pentateuch. The authors avoid almost all text critical discussion, historical-critical discussion, or other kinds of tensions that exist in OT studies. For example, Genesis 1 and creation receives only a single paragraph that appears to espouse a framework view (63). No other views of origins are mentioned. The chapter on Exodus seems to lean towards the early date for the exodus (80) while the chapter on Joshua leaves the question more open saying “More information is needed to reconcile these two [i.e., early and late date] perspectives” (172). There is no discussion of the problems like the Canaanite genocide, the dates of the Hebrew kings, or deuterio- or trito- Isaiah, questions that surface early when one begins to

study the OT. Overall, the perspective is premillennial with an inaugurated eschatology (316) though the millennial temple of Ezekiel is denied to be literal (268–69). While there are discussions of Messianic prophecies and implications throughout the book, there is not as many as one might expect. There is a solid and clear focus on the text and its meaning in the OT's historical context.

While the vast majority of this book is solid, there is some occasional overreaching scattered throughout the book, such as the idea that the signs of Exodus parallel the signs of Jesus in John (87), or the idea that the OT outline that the Old Covenant is established (Law), enforced (Prophets), and enjoyed (Writings) is paralleled in the NT with reference to the New Covenant being established (Gospels), enforced (Acts and Pauline Epistles), and enjoyed (General Epistles and Revelation) (48). This sort of overreaching detracts from what is an otherwise good resource.

Turning to the key contribution of this book—its use of the Hebrew canonical structure—the authors assert that the Hebrew structure “clarifies God’s perspective on how the peoples and events of space and time relate to his kingdom purposes” (44). However, in this reviewer’s estimation, they do not present a strong case as to why the Hebrew canonical order is important, nor do they address the implications of the modern canonical order. Perhaps the closest statement regarding the importance of the Hebrew order is the assertion that this Hebrew structure is the “lens [through which] Jesus and the apostles preached the good news of God’s kingdom, manifest in a message of the messiah and missions” (46). Yet there is no explanation of where the NT authors rely on this structure as an integral or essential part of their preaching or writing, nor is there any explanation of how NT preaching or writing would have been different had the modern order been used. In other words, while the Hebrew canonical order is a feature of OT studies that deserves attention, this book does not show what has been lost in the modern order nor does it make a solid case that the study of the OT is greatly different because of it. Given the acceptance and use of the English order, attempting to teach the OT in this way to the students this book seems to target might be a “striving after the wind.”

Overall, *What the Old Testament Authors Really Cared About* is a solid basic OT survey, though it is shorter and less comprehensive, and therefore less useful, than Arnold and Beyer’s *Encountering the Old Testament* and it is not as thematically unified as Kaiser’s biblical theology, *The Promise-Plan of God*. *What the Old Testament Authors Really Cared About* would serve as a part of an introductory level overview class or study on the Old Testament.

Larry Rogier

The Question of Canon, by Michael J. Kruger. Downers Grove, IL: InterVarsity Press, 2013. 256 pp. \$24.00.

With this most recent addition to his list of books on the NT canon (*Canon Revisited* [Crossway, 2012] and *The Heresy of Orthodoxy* [Crossway, 2010] coauthored with Andreas Köstenberger), Michael Kruger provides a helpful resource for those committed to the *intrinsic* model of canon development. What is the *intrinsic* model? It is the idea that the NT canon came to include the 27 books by virtue of the internal qualities of the books themselves rather than by imposition of the will of certain church or governmental leaders from outside the biblical literature itself. The notion that the formation of the NT canon is a late, ecclesiastical or political activity that was imposed on the writings is referred to as the *extrinsic* model of canon development. And this *extrinsic* model has come to be the dominant view in modern biblical studies.

Kruger believes that the intrinsic model is the better of these two approaches to canon development, but his goal in this book is not to prove the intrinsic model as much as it is to debunk the five major tenets used in support of the extrinsic model. Here are the five tenets: 1) we must make a sharp distinction between *Scripture* and *canon*; 2) there was nothing in earliest Christianity that would have led to a canon; 3) early Christians were averse to written documents; 4) the NT authors were unaware of their own authority; and 5) the NT books were first regarded as Scripture at the end of the second century during the time of Irenaeus. Each of the five chapters of the book is dedicated to one of these major tenets.

Kruger writes with a clear and straightforward style, and he follows the same basic method of argumentation in each of the chapters as he responds to the particular tenet in view. First, he provides ample evidence that the tenet is not a straw man he is preparing to destroy. Rather, he quotes significant scholars and summarizes their views with fairness. Next, he proceeds by various means to debunk the tenet in question. He may provide a series of arguments which directly contradict the dogma (see chaps. 2, 4, and 5); he may summarize the supporting propositions of the tenet and then categorically dismantle each one (see chap. 3); or he may demonstrate that the issue at hand should not be viewed as an either-or proposition (as in the case of the definition of canon in chap. 1) but as a both-and situation. Finally, he provides a conclusion that helpfully summarizes the case he has made against the tenet.

Since there is a great dearth of well-argued books on the NT canon in orthodox Protestantism (Herman Ridderbos's *Redemptive History and the New Testament Scripture* [Presbyterian & Reformed, 1988] and R. Laird Harris's *Inspiration and Canonicity of the Bible* [Zondervan, 1971] are the best before now), Kruger's contribution, along with his other works on this subject, provide much hope for the future of canon studies. While many books and articles have been written in recent years supporting the extrinsic model of canon production (read this book to

see an abundance of evidence for this statement) as well as other secular theories with regard to the makeup of the NT, conservative Christians need what Michael Kruger is writing about. Thankfully, his writing is cogent, concise, well-documented, and even-handed. Therefore, I found little with which to disagree and much for which to be thankful.

While this topic may prove to be a bit technical for the uninitiated, Kruger's writing style helps to explain some of the complex nuances of canon studies so that the typical lay person can grasp the arguments quite readily. Particularly valuable is his chapter on the definition of canon (chapter 1). This chapter alone makes the purchase of this volume worth the investment. Here Kruger shows that the issue of definition does not need to be isolated to one particular view in distinction from others. (Incidentally, this chapter helps to dispel a consistent trend in academic studies—dichotomization, the notion that one's view of something must be seen in opposition to other perspectives.) Instead, he shows that the definition of canon should be integrative and multidimensional in its explanation. Thus, the exclusive, functional, and ontological definitions of canon all help to provide a "much-needed clarification to the ongoing debate over the [meaning] of canon" (43).

Though Michael Kruger's purpose is not ultimately to defend the intrinsic model, his arguments against the five tenets of the extrinsic model actually help to do this. And this is why *The Question of Canon* is worth reading. Pastors and professors will benefit from the arguments presented here, and they ought to own it. Informed congregants will be armed with several helpful arguments, attacking the presuppositions of the extrinsic model on the one hand while also supporting many aspects of the intrinsic model on the other.

Jon Pratt

The Roots of William Tyndale's Theology, by Ralph S. Werrell. Cambridge: James Clark & Co., 2013. 195 pp. \$50.00.

William Tyndale is one of the most prominent of the early English Reformers largely because of his translation of the New Testament, and hence his formative influence on not only the English Bible, but also English language and religious thought. Although fully recognizing this fact, most present scholarship regards Tyndale as a Lutheran whose theology mostly derived from continental influence and most notably the thought of the towering Reformer of Wittenberg. Challenging this thesis propounded by authors as Carl Trueman and Diarmaid MacCulloch is Ralph Werrell, in his recent monograph, *The Roots of William Tyndale's Theology*.

Countering what has been regarded as the majority opinion among most recent studies of Tyndale, Werrell argues that the English Reformer's theology developed mostly independently of continental

influence, and owes its origins more to Wyclifite teachings from his native country. Werrell advances his case by closely comparing Tyndale's writings with selected Wyclifite texts and the works of major continental Reformers alleged by many to have exerted major theological influence. Werrell's findings not only confirm the close affinity between Tyndale and the Wyclifites, but also considerable doctrinal divergence between the Bible translator and the continental Reformers heretofore believed to be the sources of his theology, including Martin Luther.

The work is divided into two main sections, the first of which deals with the possible theological influences on Tyndale, and the second examining major heads of the Reformer's theology in relation to the major continental Reformers contemporaneous with him as well as the Wyclifites. Following his assessment of current Tyndale scholarship in chapter 1, Werrell proceeds, in chapter 2, to establish the links not only between Tyndale and the Lollards, but also between the Bible translator and John Trevisa, who was a contemporary of Wyclif. The author makes this last connection by pointing out that Tyndale acknowledged having read Trevisa's English translation of Higdin's *Polychronicon*. Furthermore Werrell suggests the likelihood that Tyndale was influenced by Trevisa's stated conviction that the Scriptures should be translated into the vernacular.

In chapter 3, Werrell examines the doctrine of *sola Scriptura* in the light of sixteenth-century and Wyclifite origins. As he trenchantly compares Tyndale's position of *sola Scriptura* with that of the sixteenth-century Reformers and Lollards, Werrell concludes that the translator's view was quite different. Whereas the continental Reformers' understanding of *sola Scriptura* was quite complex and nuanced, Tyndale's was relatively simple: The Scriptures consisted of the Old and New Testaments only understood according to their literal sense which included different figures of speech.

Part 1 ends with a discussion concerning the relationship between Tyndale and Erasmus in chapter 4. Here Werrell acknowledges Erasmus's considerable influence on the Reformer as confirmed by Tyndale's translation into English of the eminent humanist's treatise, *Enchiridion Militis Christiani (Handbook of the Christian Soldier)*. However, the author thus contends, this significant influence does not necessarily make Tyndale an Erasmian Reformer. Werrell then goes on to argue against the notion that Tyndale was even a humanist let alone an Erasmian Reformer on the basis of both hermeneutical and theological differences between the two scholars. Afterwards, Werrell discounts any humanist ties between Tyndale and other scholars like John Colet. Werrell's conclusion in this regard is that while Tyndale greatly appropriated humanist biblical scholarship, he was not a humanist largely because he does not cite approvingly Greek philosophers.

Part 2 comprises the heart of the work. The chapters contained in this section examine specific topics of Tyndale's theology in relation to the doctrinal positions of the continental Reformers. Chapter 5, dealing with the blood of Christ, contrasts Tyndale's understanding with that of

Martin Luther's with regard to justification. Werrell argues that although Tyndale's theology of the blood of Christ covers the same doctrines as Luther's theology of the cross and the doctrines of other Reformers relating to Christ's sacrifice on the cross, Tyndale's theology is much more comprehensive. This is, according to the author, because Tyndale considered Christ's blood related to the restoration of God's creation to its state before Adam sinned. The whole of this restoration is the work of God alone, and that includes humanity who was the cause of creation's problems.

Tyndale's doctrine of the Trinitarian covenant is the subject of chapter 6. Throughout this discussion Werrell highlights the Trinitarian nature of Tyndale's theology. Specifically, he relates the whole of the Christian life to each Person of the Godhead.

Chapter 7 considers the themes of creation, fall, and humanity's slavery. While acknowledging unanimous agreement among the Reformers regarding the consequences of Adam's fall for humanity, Werrell contends that they differed significantly concerning the extent of those effects, especially Luther and Tyndale. According to the author, "only Tyndale took God's words as they stood, and after Adam and Eve succumbed to Satan's temptation, they and their offspring, were spiritually 'stone dead, and without life or power to do or consent to good'" (111).

Werrell devotes significant attention to contrasting Luther and Tyndale's doctrine of salvation in chapter 8. Specifically he argues that the differences between the two Reformers' perspectives on salvation were so great that Tyndale could not have drawn from Luther's theology. Even though Tyndale used Luther's writings as a basis for his earliest works, the many alterations and additions he made to them removed any specific Lutheran doctrines in them.

In chapter 9, Werrell concentrates on Tyndale's doctrine of the Christian life in contradistinction to that held by contemporary continental Reformers. In this regard, the author maintains the difference among the Reformers to lie in the source of good works. Again, the author notes the stark contrast between Luther and Tyndale. Luther locates such works in the alien righteousness, but Tyndale did so in the full righteousness brought about by the Holy Spirit through the new birth.

As with all the Reformers, Tyndale also developed a theology of the sacraments that is the subject of chapter 10. Here Werrell shows the most obvious difference between Tyndale and Luther. Respecting baptism, the author notes that Tyndale, unlike Luther, conceived of baptism as a continuation of the Old Testament covenantal sign of circumcision. The greatest difference though between Tyndale and Luther lies in their respective views of the Lord's Supper. Tyndale totally repudiated the notion of any physical presence of Christ in the sacrament, unlike Luther, for whom such a physical presence is a central feature of the Eucharist. Tyndale, the author observes, understood the Lord's Supper as a memorial—an idea Werrell attributes originally to Wyclif.

Werrell concludes his study with an examination of Tyndale's

doctrine of the relationship between church and state in chapter 11. Throughout this discussion, the author notes that Luther's doctrine of the two kingdoms is conspicuously absent from Tyndale's theology of church and state. In fact, Tyndale's view, which assigns significantly more power to the civil magistrate in religious affairs, resembles more Wyclif's and Trevisa's, which leads the author to conclude that Tyndale's political theology chiefly derives from these two sources.

Werrell's work is fascinating and erudite. He makes a compelling case for Tyndale's theology being an indigenous one having been formed by previous English Wyclifite influences with none exerted by Luther. The textual analysis of Tyndale's works as well as those by Luther and the Wyclifites is thorough and exacting. However, there are instances in which he seems to overstate his case as evidenced in the operative definition he employs in order to discount Tyndale as a humanist. Humanism did not entail only admiration and authoritative citing of Greek philosophers. As a movement concerned chiefly with scholarly methodology involving historical and grammatical analysis of original sources, Tyndale would most certainly be considered a humanist, specifically a biblical humanist because he employed such techniques in the study of Scripture that produced his translation of the New Testament. Furthermore, Werrell underestimates Luther's view of the enslaving effects of sin by disregarding what he said on this subject in his seminal work, *The Bondage of the Will*.

With the exception of the above criticisms, Werrell's work provides an interpretation of Tyndale's theology that scholars in the field of the English Reformation as well as others interested in the work of Tyndale need to consider seriously. It is an invaluable achievement.

André A. Gazal

One in Hope and Doctrine: Origins of Baptist Fundamentalism 1870–1950, by Kevin Bauder and Robert Delnay. Schaumburg, IL: Regular Baptist Books, 2014. 396 pp. \$29.99

The story of Baptist fundamentalism has been told for many years in fundamentalist college and seminary classrooms, but this work represents the first attempt at a book-length published account of the story. In the preface, authors Kevin Bauder and Robert Delnay offer a twofold purpose for this undertaking: they wanted to help Baptist fundamentalists "understand where they were and how they got there," and also "to tell the truth [concerning Baptist fundamentalism], in the proportions as well as in the details" (10, 14).

The story is told in ten chapters. The authors try to write in such a way as to maintain the interest of both scholars and laypeople. The result is a book that is very readable, but at times also has the unfortunate feel of a popular novel (page 17, for example, has this line: "He wore

spectacles and a broad-brimmed hat. Puffs of his breath condensed on his moustache in the chilly air...”).

In the first two chapters, Bauder and Delnay trace the rapid rise of modernism in Northern Baptist life and the accompanying organization of the Northern Baptist Convention by modernists in 1907. They trace the growing conflict between the modernists and fundamentalists in the convention in the years immediately following the NBC's formation, concentrating especially on the birth of fundamentalist Bible conferences, institutes, mission agencies, and associations. The authors make no attempt to conceal where their sympathies lie. The fundamentalists are described with flattering titles like “Bible-believer,” while the modernists are pejoratively called “subversive,” “apostate,” and those who “rejected the cross.”

In the third chapter, the authors detail the history of W. B. Riley's “World's Christian Fundamentals Association,” the first nationally-organized protest against the modernism in the NBC. The chapter also highlights the modernists' continued advance in the NBC, including their establishment of the so-called “M&M Board,” which began providing pensions to loyal NBC pastors. It traces the growing conflict between the militant fundamentalists, who wanted a total and immediate purge of all liberals from the NBC, and the “organization group,” which consisted of doctrinally orthodox Baptists who hesitated to lend the militants their support out of fear that such a step would end up sinking the entire denominational apparatus.

The fourth chapter tells of the rise and fall of the Baptist Bible Union, a continent-wide fundamentalist organization passionately determined to establish the NBC on conservative principles. Mention is made of the infamous Scopes Monkey Trial and the shooting of Dexter Chipps by the Southern fundamentalist leader J. Frank Norris, two events which largely discredited fundamentalists in the eyes of the world.

Chapter five details the BBU's disastrous decision to take possession of Des Moines University and the subsequent student riots that closed the school and dissolved the Union. This chapter also chronicles the growing personal conflicts between the most prominent fundamental Baptist leaders, including those between W. B. Riley and T. T. Shields, and between W. B. Riley and Oliver Van Osdel.

The sixth chapter outlines the birth of the General Association of Regular Baptist Churches, which arose from the ashes of the BBU in 1932. The GARBC represented a unique development in the history of Baptist fundamentalism in that it was an association of churches, not individuals, and was led by a team of “little men,” rather than the more typical “Great Man.”

The seventh chapter follows Robert Ketcham's rise in the GARBC, J. Frank Norris's growing influence in the North, and the eventual falling-out that occurred between the GARBC and Norris.

Chapter eight is the first to deal at length with Southern Baptist fundamentalism. In particular, it focuses on the many cringe-inducing antics of J. Frank Norris, which finally led to the split of his own

movement into the World Baptist Fellowship and the Baptist Bible Fellowship. At the end of this chapter, Bauder and Delnay offer the reader a brief and helpful synopsis of the differences between Baptist fundamentalists in the North and South.

The ninth chapter tells the story of the “Sword crowd,” and especially its leader, evangelist John R. Rice. It describes his initial friendship, and then falling-out, with J. Frank Norris, as well as his ongoing grievances against Lewis Sperry Chafer and Moody Press.

The tenth and final chapter returns to the Fundamentalist Fellowship, the group of fundamentalists who chose to remain within the NBC after the departure of those who formed the GARBC. It follows their ongoing (and unsuccessful) attempts to steer the NBC in a conservative direction. After renaming itself the Conservative Baptist Fellowship, and then in 1947 the Conservative Baptist Association of America, this group finally made a partial break with the NBC and entered into merger talks with the GARBC. The talks broke down, however, over the issue of so-called “secondary separation.” The CBA insisted that its member churches be allowed the option of also maintaining membership in the NBC, while the GARBC demanded a complete break with the modernist denomination. This difference of opinion guaranteed that Baptist fundamentalism in the North would remain fragmented.

As the book comes to a close, many questions about Baptist fundamentalism are left unanswered. For example, how could this movement, which had protested so loudly against the domineering methods of the established denominations, produce so many authoritarian leaders of its own? When did adherence to such things as pretribulationism and the King James Version become prerequisites to fellowship for vast swaths of Baptist fundamentalism, and why? We trust that these issues and more will be addressed in the forthcoming second volume. As this first book comes to a close, however, one thing is certain: while Baptist fundamentalists may have been “one in hope and doctrine” at the start, these Christian soldiers were also quickly fractured by personal rivalries and philosophical disputes.

Brandon James Crawford

Is God Anti-Gay? And Other Questions about Homosexuality, the Bible and Same-Sex Attraction by Sam Allberry. Coydon, UK: The Good Book Company, 2013. 99 pp. \$7.99.

It is no secret that one of the hottest cultural topics in our society today is the matter of homosexuality. In recent years, homosexual marriage has been legalized in much of the United States and in many countries around the world. Secular culture is increasingly tolerant of the homosexual lifestyle; and as a result, Christians are increasingly finding themselves on the wrong side of mainstream thinking. Advocates of

traditional, biblical marriage have been put on the defensive, and presenting the biblical view of marriage is becoming more complicated. Proponents of the lesbian, gay, bi-sexual, and transgender (LGBT) movement often present Christians as bigoted, narrow-minded Neanderthals who have failed to recognize that tolerance is the hallmark of the modern world. From the perspective of the pro-LGBT community, Christians are anti-gay; and by implication, the Christian God himself is anti-gay.

The modern cultural context certainly does raise an important question that must be answered by Christians and non-Christians alike: “Is God anti-gay?” Perhaps the question might come from the non-Christian in this way: “Isn’t God anti-gay?” These are important questions in our contemporary context, and the Christian church had best determine how it will answer these questions if it is going to minister the gospel of Jesus Christ effectively. Thankfully, Sam Allberry, who is an associate pastor at St. Mary’s Church in Maidenhead, England, has come to our aid with a wonderful little book that speaks directly to these issues. In *Is God Anti-Gay?* Allberry not only discusses the biblical material on the issue of marriage, he also provides helpful tips on how to answer some of the tough questions believers will no doubt encounter from a skeptical world.

One thing that makes Allberry’s book stand out from other Christian books on homosexuality is the fact that Allberry himself struggles with what he calls “same-sex attraction.” This book does not come from someone who has no idea what it is like to have homosexual feelings or from someone who has no sympathy or compassion for members of the gay community. Rather, this issue is very real for Allberry; he deals with it personally—every day. Therefore, the book has a gracious, merciful, benevolent, and pastoral tone throughout, a tone all Christians should have when ministering to LGBT people. There is so much good material in this book that it is difficult to choose what to include and what to omit from this discussion. For the sake of brevity, I will try to restrict myself to four key ideas the reader will find in the book.

First, homosexuality is never the essence of a person’s identity. A key point Allberry makes at the beginning of the book is that he is not gay. He prefers not to think of himself as someone who is gay but as someone who struggles with “same-sex attraction” (8–9). By trying to shift the common homosexual nomenclature, Allberry is attempting to push back against the notion that homosexuality defines a person’s identity.

Second, the Bible plainly teaches that marriage and sex is restricted to heterosexual couples that are committed to one another for life. Chapter one of this book surveys the Bible’s teaching on marriage and sex. Allberry walks through the key passages on marriage in Genesis 1–2, the Gospels, and Ephesians. He argues from Genesis 2:4 that Adam and Eve’s marriage in the Garden of Eden was more than a historical fact; it is the pattern on which all marriages are modeled (15). Allberry then joins the teaching of Jesus with the teaching of Genesis in his examination of Matthew 19:3–6 to show that gender distinction was a key

element to the marriage definition. Allberry also argues against the so-called “gay Christian” position, which maintains that the biblical authors were not addressing modern homosexual marriage in places like Romans 1. The problem with that position, as Allberry argues, is that gender distinctions themselves are inherent to the *definition* of marriage itself. Therefore, the biblical authors are always assuming a heterosexual relationship when they are talking about marriage, and this fact categorically rules out interpretations that appeal to ignorance on the part of the biblical writers about modern, homosexual marriage unions.

A third major point Allberry makes in his book is that homosexuals need the gospel, just like everyone else. Perhaps the most helpful theme in this book is Allberry’s emphasis on the fact that homosexuals are really no different than anybody else when it comes to their need for the gospel. He reminds us “that the gospel demands *everything* of *all of us*. If someone thinks the gospel has somehow slotted into their life quite easily, without causing any major adjustments to their lifestyle or aspirations, it is likely that they have not really started following Jesus at all” (11). Christ calls everyone, whether they are lesbian, gay, bi-sexual, transgender, or heterosexual, to give their entire lives to him. The message is the same for homosexuals and heterosexuals alike.

The last major idea the reader will find in Allberry’s book is his firm conviction that Christians need to provide useful support to homosexual Christians and non-Christians. Both the church and the world have people who are struggling with homosexuality. In chapters four and five, Allberry gives several useful tips for helping these people in their struggle.

From a pastoral counseling standpoint, I doubt that there is a better book on homosexuality on the market today. The book does an excellent job of presenting the biblical position on marriage, homosexuality, and singleness with clarity, boldness, and frankness. Furthermore, Allberry accomplishes all of this without being condescending, a feat that I fear is not always accomplished by conservative Christian writers when addressing this topic. As such I would have no problem giving this book to anyone who is struggling with homosexuality, whether inside or outside the church. Pastors can expect that this book, coming as it does from someone who understands the struggles homosexuality personally, will be received better by the homosexual community than other popular Christian books on the subject. The clear distinctions Allberry maintains between human nature as God created it and human nature as affected by sin is fundamental to the homosexual discussion and should be followed by Christian counselors and theologians. The book also has the advantage of being brief, which makes it accessible to most, even to casual readers. However, the book’s brevity could also be taken as a bit of a weakness. If one is looking for in-depth, exegetical treatments on the key biblical passages involved in the homosexual debate, one will have to look elsewhere. However, the lack of detail in this book should in no way nullify the book’s quality and usefulness. Any pastor who may deal with the issue of homosexuality should read this book. Christian

laypeople that are out in the workplace encountering homosexuals and a pro-homosexual culture should read this book. In other words, every Christian should read this book.

Timothy Warren Scott