Book Reviews

How to Be an Antiracist. By Ibram X. Kendi. New York: One World, 2019. 320 pp. $29.00.

Over the summer of 2020 as racial tensions began to heat up across the country, the entire nation began groping to understand what they were seeing on their television screens. During that time, two books in particular began flying off the shelves. The first is Robin Diangelo's *White Fragility*, and the second is Ibram X. Kendi's *How To Be an Anti-Racist* (One World, 2019). Both of these books are *#1 New York Times* bestsellers, and it is safe to say that their ideas and teachings have now been introduced into the American mainstream. It is not difficult to see the initial appeal of a book like Kendi's. After all, the title purports to tell readers how to become an "antiracist." Who isn't against racism? We all are. So of course every decent person should be interested in the contents of such a book, right? In the face of controversial police shootings and protests, ordinary readers are looking for some guidance on how not to be a part of the problem but a part of the solution. As it turns out, however, Kendi's book is not a treatise about racism in the conventional sense of that term. For Kendi, being an antiracist is a project in Cultural Marxism. It is an attempt to bring about racial justice, but it does so on terms that are completely antithetical to scripture.

Summary

Kendi's book is not an academic treatise on Critical Race Theory. Rather, it is a popularized application of Critical Race Theory to our current moment. It is a project to transform *theory* into "social justice." Kendi is very concerned that social justice not get lost in the ivory tower of *theory*. In his own career, that involved moving to Washington, D.C. to take up a teaching post at the American University. Kendi wanted to be closer to the action so that he could impact the policy of the nation. And that is the basic exhortation of his book. He wants readers to focus on changing public policy, not on persuading majorities to accept their theories. He believes that if a minority

of activists can change policies, then popular opinion will eventually follow. In the meantime, some policies may have to be changed over the will of the majority (p. 230ff).

Kendi argues that one can either be a racist or an anti-racist. There is no in-between position. There is no such thing as being race-neutral. Race-neutrality or "colorblind" approaches are nothing more than thinly veiled racism. Racism is so endemic to the American project that one has to make conscientious daily decisions to oppose racism (and thus be an *antiracist*) or one will be a racist. The nation is filled with "racial inequity," which he says occurs "when two or more racial groups are not standing on approximately equal footing" (p. 18).

Kendi defines *inequity* as inequality of outcome not as inequality of opportunity. That means that any measurable social difference between racial groups must be chalked up to racism. If a greater percentage of whites owns homes than blacks, that is racism. If whites have more wealth than blacks, that is racism. Antiracism is aimed at eliminating *racial inequity* to produce *racial equity*. That is why Kendi argues that "racial discrimination is not inherently racist" (p. 19). He elaborates, "

> The defining question is whether the discrimination is creating equity or inequity. If discrimination is creating equity, then it is antiracist. If discrimination is creating inequity, then it is racist… The only remedy to racist discrimination is antiracist discrimination. The only remedy to past discrimination is present discrimination. The only remedy to present discrimination is future discrimination (p. 19).

In short, Kendi believes that we need racial discrimination in public policy in order to elevate blacks and lower whites into social and economic *equity*. The distribution of wealth, power, and resources in our society should be based on racial discrimination, not on notions of political liberalism or free markets.

Kendi holds to what is commonly termed "systemic racism," but he wishes to rename it as "racist policies." He writes,

> A racist policy is any measure that produces or sustains racial inequity between racial groups. An antiracist policy is any measure that produces or sustains racial equity between racial groups … Racist policies have been described by

> other terms: "institutional racism," "structural racism, and "systemic racism," for instance. But those are vaguer terms than "racist policy." When I use them I find myself having to immediately explain what they mean. "Racist policy" is more tangible and exacting, and more likely to be immediately understood by people (p. 18).

Kendi insists that antiracism must be intersectional—meaning that it must not only oppose the oppression faced by racial minorities but also the oppression faced by gender and sexual minorities. In other words, antiracism is unequivocally pro-feminism and pro-LGBT rights. Thus antiracism involves a clear rejection of biblical teaching about gender roles. Kendi relays a story about his own activist parents' wedding, when his mother balked at the suggested wedding vows, "Husbands, love your wives, and wives, obey your husbands" (p. 186).

> "I'm not obeying him!" Ma interjected. "What! Pastor Quinby said in shock, turning to look at my father. "What!" Dad said, turning to look at my mother.
>
> "The only man I obeyed was my father, when I was a child," she nearly shouted, staring into Dad's wide eyes. "You are not my father and I'm not a child!"
>
> The clock was ticking. Would Dad whip out Bible verses on women's submission and fight for the sexist idea? Would he crawl away and look for another woman, who would submit?...
>
> Dad should not have been shocked at Ma's resistance. For some time, Ma had been rethinking Christian sexism. After they wed, Ma attended "consciousness-raising conferences" for Christian women in Queens. What Kimberly Springer calls the "Black feminist movement" had finally burst through the sexist dams of Christian churches. Black feminists rejected the prevailing Black patriarchal idea that the primary activist role of Black women was submitting to their husbands and producing more Black babies for the "Black nation" (186).

Kendi also contends that "Homophobia cannot be separated from racism. They've intersected for ages" (p. 193). For this reason, one cannot be truly antiracist while harboring moral opposition to homosexuality or transgenderism. Antiracism *requires* embracing both. Kendi elaborates:

> To be queer antiracist is to understand the privileges of my cisgender, of my masculinity, of my heterosexuality, of their intersections. To be queer antiracist is to serve as an ally to transgender people, to intersex people, to women, to the non-gender-conforming, to homosexuals, to their intersections, meaning listening, learning, and being led by their equalizing ideas, by their equalizing policy campaigns, by their power struggle for equal opportunity. To be queer antiracist is to see that policies protecting Black transgender women are as critically important as policies protecting the political ascendancy of queer White males. To be queer antiracist is to see the new wave of both religious-freedom laws, and voter-ID laws in Republican states as taking away the rights of queer people. To be queer antiracist is to see homophobia, racism, and queer racism—not the queer person, not the queer space—as the problem, as abnormal, as unnatural (pp. 197-98).

Kendi also contends that being an antiracist entails being an anticapitalist. One cannot be an antiracist while supporting capitalist policies. Why? Because the history of capitalism testifies to its moral failure, for it has introduced into the world "warring, classing, slave trading, enslaving, colonizing, depressing wages, and dispossessing land and labor and resources and rights" (p. 181). Thus,

> To love capitalism is to end up loving racism. To love racism is to end up loving capitalism. The conjoined twins are two sides of the same destructive body. The idea that capitalism is merely free markets, competition, free trade, supplying and demanding, and private ownership of the means of production operating for a profit is as whimsical and ahistorical as the White-supremacist idea that calling something racist is the primary form of racism… Capitalism is essentially racist; racism is essentially capitalist. They were birthed together from the same unnatural causes, and they shall one day die together from unnatural causes. Or racial capitalism will live into another epoch of theft and rapacious inequity, especially if activists naively fight the conjoined twins independently, as if they are not the same thing (p. 163).

Kendi is very clear that those who fail to oppose capitalism are in fact racists. For capitalism is a policy that leads to racial inequity, and "a racist policy is any measure that produces or sustains racial inequity between racial groups" (p. 18). In this way, capitalism *is* racism.

Evaluation

So what are we to make of these ideas manifest in Kendi's *How To Be an Antiracist*? Kendi's renaming of *systemic racism* with *racist policies* at least has the virtue of being clear. *Systemic racism* has always been a vague concept, and *racist policy* is vastly more illuminating that *systemic racism*. Nevertheless, Kendi's definition still has problems. As a category, *racist policy* suffers from the same deficiencies of *systemic racism*. Like *systemic racism*, *racist policy* focuses on outcomes not on intentions. If, for example, a town in Nebraska has a higher percentage of white people who go to college than black people, that disparate outcome would be a sign of *racist policy*. A white student matriculating at the local university may actually be "woke," but he is nevertheless participating and complicit in a racist *policy* that victimizes black students. The white student may not have a racist bone in his body, but that is irrelevant in this case. He benefits from a *racist policy* and is thereby tainted.

What is the remedy of such *racist policy*? According to Kendi, *racial discrimination* may indeed be the best remedy. A colorblind admissions process would be *racist*, but discriminating against white students to bring their percentages down would be a valid remedy in Kendi's framework. It's not difficult to see how such policies could run roughshod over biblical principles of justice which require "*equal weights and measures*" (Prov 20:10) and the absolute unflinching rejection of partiality:

- **Deut 1:17**: "You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God's. And the case that is too hard for you, you shall bring to me, and I will hear it."
- **Prov 24:23**: "To show partiality in judgment is not good."
- **Acts 20:34-35**: "God is not one to show partiality, but in every nation the man who fears Him and does what is right, is welcome to him."
- **Rom 2:11**: "There is no partiality with God."
- **James 2:9**: "If you show partiality, you are committing sin and are convicted by the law as transgressors."

Kendi commends racial discrimination against whites as a means of achieving social justice. And yet there can be no question that racial discrimination is nothing less than racial partiality, which the Bible strictly forbids. It may very well be that certain outcomes are unjust and need remedy, but prescribing

racial discrimination cannot be the answer. Such a policy would be a good way to foment racial division rather than healing it.

Kendi insists that antiracism must be intersectional. But intersectionality fails to distinguish between social categories that are morally neutral and those that are morally implicated. For example, race and gender are set right alongside sexual orientation as categories by which one might be oppressed. This is a big problem. Whereas the Bible celebrates racial diversity and the complementary differences between male and female, it does not celebrate sexual orientation diversity. The Bible says that all sexual activity outside the covenant of marriage is sinful, but intersectional activists would view such a judgment as oppression when applied to gay or bisexual people. Intersectionality insists that homosexuality is a good to be celebrated and promoted. Likewise, intersectionality defines gender in a way that mandates the celebration of transgender identities. This too is a radical departure from Christian teaching about how integral biological sex is to human identity as male and female. In these ways, Kendi's antiracism is at odds with fundamental truths of Christianity. Indeed, to embrace Kendi's framework is to embrace a fundamental departure from Christianity (1 Cor 6:9).

Kendi also says that antiracism requires standing against the Bible's teaching about gender roles withing marriage. Ephesians 5:22, 25 say, "Wives, submit to your own husbands as to the Lord … Husbands, love your wives." And yet Kendi dismisses these truths as "sexist," "Christian sexism," "patriarchal," and "sexist dams of Christian churches" (p. 186). One cannot be an antiracist on Kendi's terms and honor what scripture teaches about family structure and authority.

Kendi's anticapitalism is also problematic. Certainly capitalism is not beyond criticism. Any system inhabited by sinners will by definition have flaws in it—some small and some enormous. But Kendi's depiction of capitalism's sins are way overblown, and his recognition of capitalism's blessing are not mentioned at all. That is not to say that one must be a capitalist in order to be a Christian. But it is a strong argument that one should be a capitalist if he wishes to be wise. Kendi's specious claim that "Capitalism is essentially racist" utterly fails to convince.

Conclusion

Hopefully it is clear that *antiracism* involves a larger set of commitments than most Christians realize. Kendi's *antiracism* entails an overthrow of traditional family norms, Christian teaching about marriage, the American economic system, and indeed the entire social order. In other words, *antiracism* implies a revolution. Some have dismissed these concerns by contending that CRT and books like Kendi's are marginal influences in the nation's wider discussions about race. I couldn't disagree more and believe that response to be completely inadequate.

It is important to recognize that the ideology underwriting *How To Be an Antiracist* is not at all a radical outlier. *How To Be an Antiracist* is a number one *New York Times* bestseller. Moreover, the views in Kendi's book are clearly reflected in the Black Lives Matter protests that have unfolded in our nation over the last several months. Let me be clear: I believe the proposition "black lives matter" to be profoundly true. It's an affirmation of the truth that every life has inherent dignity and worth simply by virtue of being created in God's image. It's also a way to affirm this truth in the face of historic racial injustices that have denied this truth. So I recognize that the proposition "black lives matter" says something needed and essential. However, I reject the aims and goals of the official Black Lives Matter organization, and that organization is what I am criticizing above.

Indeed, the Black Lives Matter organization has openly stated that they are not only fighting racism but that they are also "committed to disrupting the Western-prescribed nuclear family structure," that they are "committed to fostering a queer-affirming network … with the intention of freeing ourselves from the tight grip of heteronormative thinking," and that they are "committed to embracing and making space for trans brothers and sisters." It is important to note that these quotes were taken from the Black Lives Matter website. But since their more radical views have been known, Black Lives Matter scrubbed some of these items from its website. On this, see the important article by Libby Emmons, "EXPOSED: BLM Quietly Scrubs Anti-American, Marxist Language from Its Website," The Post Millennial, Sept 20, 2020, at https://thepostmillennial.com/exposed-blm-quietly-scrubs-anti-american-marxist-language-from-its-website; and "WALSH: BLM Deletes 'What We Believe' Section Of Website. Here Are The Agenda

Items They No Longer Want You To See," at The Daily Wire, September 21, 2020, https://www.dailywire.com/news/blm-deletes-what-we-believe-section-of-website-here-are-the-agenda-items-they-no-longer-want-you-to-see. If one wants to see the original postings, they are still available from the Internet Archive website: https://web.archive.org/web/20160106091250/http:/blacklivesmatter.com/guiding-principles. To date, the organization has never repudiated these principles).

Indeed the co-founder of BLM has said that she and her co-founder are "trained Marxists" (on this, see Yaron Steinbuch, "Black Lives Matter Co-Founder Describes Herself as 'Trained Marxist,'" *New York Post* (blog), June 25, 2020, https://nypost.com/2020/06/25/blm-co-founder-describes-herself-as-trained-marxist/). To say that these ideas are radical outliers with no purchase in the mainstream is to ignore one of the most consequential activist movements in the history of the United States.

No, all Christians (and especially Christian pastors) will have to reckon with the ideas propounded in Kendi's book. It is an ideology with a growing base in America and even within many congregations. For that reason, pastors in particular have an obligation to recognize and challenge this teaching wherever it occurs. A pastor, after all, "*must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it*" (Titus 1:9). Kendi's brand of antiracism contradicts sound doctrine. It falls to us to say so.

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The Biblical Worldview: An Apologetic. Updated Edition. By Daniel C. Juster. Lanham, MD: Hamilton Books, 2019. 340 pp. $42.99, paper.

Daniel C. Juster is a leading advocate of Messianic Judaism. He was the first president of the Union of Messianic Jewish Congregations and founder of Tikkun Ministries International, a network of congregations and ministries in the United States and abroad dedicated to the restoration of Israel and the Church. With such a background he brings a unique perspective to the field of Christian apologetics. Juster views apologetics as a "forceful presentation of the biblical world and life view which addresses the question of the

validity or truthfulness of that viewpoint." (5) Thus, instead of upholding individual beliefs through argumentation, he opts to defend the truthfulness of Christianity as an entire system similar to that advocated by James Orr, Abraham Kuyper, among others. The truthfulness of the Christian worldview as a whole is demonstrable through philosophical, historical, and cultural argumentations and proofs.

In the first section of the book, after brief summaries and critiques of the more renowned apologetic methods, he recognizes that, while a mutual understanding may be achieved between unbeliever and believer, only those willing to open themselves to truth will be amicable to accepting the presented Christian propositions. This mutual understanding comes in the area of the epistemological theories of truth, which then form the bases of certain truth tests. Juster summarizes the correspondence and pragmatic theories of truth (strangely, though, he ignores the coherence theory of truth even though one could argue it is the basis of several of his truth tests), concluding that the correspondence theory of truth gives the strongest argumentation since truth is based on reality—the way things really are. On this foundation he utilizes three truth tests through which an idea or proposition within a worldview must pass: consistency, coherence, and comprehensiveness. Thus, a worldview is considered true "to the extent that it consistently ties together or explains (i.e. demonstrates coherence) all of the relevant experiential data (i.e., is comprehensive)." (27) Juster rightly recognizes that one's perspective (that is, one's worldview) shades how one values these tests of truth and the evidences therein, yet the epistemological tests of truth and the criteria they birth have recognized value from most vantage points.

The second section gives a cultural argument for the validity of Christianity, wherein the truthfulness of a worldview is reflected in the ability to consistently live out the implications of the worldview in a satisfying and fulfilling way. (Interestingly, I would argue that this has a foundation in the pragmatic theory of truth that Juster seemingly dismisses.) Building on much of the foundation lain by Francis Schaeffer, he contends that since the modern secular worldview is false, the only alternative is the biblical worldview. He argues, "Cultural apologetics can powerfully illustrate the human implications of some world views and give impetus toward seriously considering the biblical alternative." (40) Juster surveys what he holds to be the Greek and Hebraic roots of Western culture, and how both these traditions "held

to a place for logical consistency in testing truth." (41) There were several apologetic truth-testing battles fought between various forms of secularism (such as logical positivism, scientism, etc.) and Christian beliefs which themselves shaped much of current Western thought. While disciplines such as philosophy and science have value when utilized rightly and have a part in the development of one's worldview, they are only a small fraction of the total considerations of human experience. The exaltation of man which comes with much modern thought leads to dimensions of irrationality. "The only solution is a return to a true wholistic rationality, the piety of humble and prayerful thinking, and a biblically based world view that adequately fulfills the criteria of consistency, coherence, and comprehensiveness." (67) Yet he also warns against theology that attempts to free itself of any biblical moorings with its rationality. "Once a rational biblical foundation for theology and ethics is eliminated, the church becomes an institution which merely baptizes as 'Christian' whatever seems to be the new trends in society." (75) This is a trend all too common today. Juster acknowledges the use of the various arts in a culture both as a reflection of a worldview, but also something that can shape worldview. One can recognize how a worldview is self-defeating by its literature (for example, an author who dismisses transcendent morals and absolute standards has characters that take firm stands on issues of right and wrong). The arts without God exposes man's futility apart from his Creator and expose opposing worldviews for what they really are, not what they purport themselves to be. In summary, worldviews have consequences and the culture is a reflection of that.

The third section addresses common objections to the biblical worldview. Juster first addresses the oft-raised objection based on the problem of evil. He reviews several answers given by philosophers and theologians throughout history that defend God's power and benevolence against such an attack, including: Gordon Clark's definition of good as whatever God does or decrees, Gottfried Leibnitz's best of all possible worlds theory, Frederick Tennant's argument for the necessity of evil for moral development, among others. Juster's own defense is the contention that the nature of evil in the world only makes sense within the purview of a biblical worldview. Evil itself is only comprehended within the biblical concepts of creation, fall, and redemption. "These are the final ultimate concepts of explanation in our worldview." (116) With these concepts at the fore, he then puts forth a

classical free-will defense—through Adam all sin and willingly choose to sin.

The third section tackles objections that argue the biblical worldview is empirically false. Yet, when one objectively considers Christian claims, it "comprehensively [ties] together the basic whole of human experience and observation." (139) Empirical objections include natural law arguments against miracles. "The basic answer to this objection is to show that the nature of a miracle is compatible with scientific law within the framework of the biblical world and life view. Furthermore, it simply is not true that observation shows this to be a world of natural cause and effect alone. . . Natural laws are rather statistical regularities with probabilities but not certainties." (140) What atheists refer to as natural law is simply the faithful providence of Almighty God. Opponents have also raised objections in the field of psychology, claiming that Christians are poorly adjusted or have some form of neurotic need. While there is no sound study that objectively demonstrates these claims, Juster also recognizes that for a creature to deny dependence on the Creator is sheer foolishness. He also notes that to claim the Christian worldview is mere wish fulfillment can cut both ways in that one could claim any worldview is mere wish fulfillment. (145)

In the fourth and final section, Juster offers positive argumentation for the truthfulness of the Christian worldview. He begins with evidence from creation, surveying the classical ontological, cosmological, teleological, and moral arguments, before then delving into more specific defenses against opposing worldviews (e.g., Christianity is able to explain why the universe is personal, why there is consciousness, and how rational beings are able to exist, while opposing worldviews are unable to account for these realities). Juster next argues for Christianity's truthfulness through the historical evidence of fulfilled prophecy. He warns, "We must not think that predictive prophecy proves too much. If it is prevalent and accurate in one literary tradition (e.g., the Bible), it certainly shows a non-normal source of knowledge. Combined with moral and doctrinal teaching of a coherent nature, it may indicate an interrelationship between the truth of the teaching and the prediction. It gives evidence that both aspects are from a supernatural and trustworthy source." (175-6) This defense first considers several Old Testament prophecies regarding nations, cities, and kings that clearly were given hundreds of years before the actual incident. From prophecies against Israel, Tyre and Sidon, Moab, Babylon, and Egypt, events occurred exactly as stated. Next

is the demonstration of Jesus' obvious fulfillment of Messianic prophecies given hundreds of years before his birth. Juster rightly notes that Jesus not only fulfilled specific points stated within the Scripture, but also was the fulfillment of concepts and themes within the Old Testament. For example, Jesus fulfilled Israel's revelatory history and religious system. "This includes bringing to fullness the meaning of Israel's feasts, or holy days, the meaning of the temple sacrificial system, the meaning of Israel's history (He recapitulates the life of Israel in his person), and the meaning of Israel's prophetic tradition concerning the person and work of the Messiah." (190). Finally is the consideration of latter-day prophecies, where it is Juster's conviction "that there are broad dimensions of the prophetic word which are being fulfilled or appear to be of future fulfillment which do have apologetic value in establishing the supernatural quality of the Bible." (219)

Next is the consideration of evidence from the supernatural character of Jesus. This includes the uniqueness of his ethical teaching and the quality of the accounts of his miracles. Juster argues that "the greatest apologetic for faith is simply to prayerfully read the Gospels with an open mind in seeking the truth of God." (235) (While those already with a Christian worldview would accept this, this would not seem as convincing to those who do not already believe.) Then he argues for the historicity of the Gospel accounts and the resurrection of Jesus. The New Testament has strong manuscript evidence. The Gospels and Acts reflect amazing historical and archaeological accuracy. Several outside sources confirm New Testament details about cities, events, and practices. While giving strong arguments for the historicity of the resurrection, Juster utilizes the works of several non-Christian scholars that corroborate his apologetic points. Another consideration is evidence from faith experiences and contemporary miracles such as the healing of marriages, the changing of life in converts, and the healing of diseases. (Such "evidences" may be too subjective and questionable for most defenses of the worldview. However, it does seem to fit into Juster's argument that the biblical worldview is consistent, coherent, and comprehensive). His final chapter and positive evidence for the biblical worldview is the inspiration of the Bible—it is "a reliable witness and interpreter of God's intervention in the world." (281). The Bible is trustworthy as a source of truth as it is a good source "to ascertain the view of Jesus and his disciples." (284)

One strength of Juster's work is the recognition that, while the Christian

foundation for truth is Scripture alone, when interacting with those who do not hold to such beliefs a common ground is found in the epistemological theories of truth. Christianity is coherent and corresponds with reality, and no amount of skeptical doubletalk can demonstrate otherwise. A second strength is the defense of Christianity as an entire system of beliefs—a worldview. While one may argue or demonstrate the truthfulness of the proposition that there is an Uncaused Cause or a Moral Lawgiver or the like, these individual arguments do not in themselves demonstrate the high probability of truthfulness of the overall Christian worldview. The Christian faith stands or falls in its entirety. Third, his separation of consistency and coherence as separate tests (where the two are often confused with one another) I believe is an important distinction that is too often overlooked. Fourth, Juster references several good sources for the reader to continue his or her research. Finally, this work ends with an invitation to gospel acceptance which is where all apologetic endeavors must lead.

Yet, this work could have been strengthened on several counts. First, although he recognizes there were scholarly works providing more contemporary evidences and arguments than what was included in the original edition published in 1996, some of the works he added are themselves outdated (having published newer editions long before the publication of this update—for example, with Craig and Moreland's *Philosophical Foundations for a Christian Worldview* he interacts with the 2003 edition while they had published a 2017 edition which he easily could have referenced for this 2019 update). Also, many other works and fields of study were overlooked. I am not sure that the miniscule amount and the varieties of revisions and additions justified an update to this work. I believe some opportunities were missed. Second, Juster's work would have been strengthened had he updated many of the examples and statistics used throughout the book. Several illustrations seem rather outdated and irrelevant, especially in the cultural apologetics section. He does not interact with the great cultural changes that have taken place in the over twenty years since the first edition. If one is to engage culture, one ought to engage the culture of the times, not the culture of the past. An update ought to seem updated. Third, the arguments and evidences he surveys gives credence to the Christian worldview, but, since he mentions within the work the comparison of other worldviews on the basis of his truth criteria, it would have behooved him to have demonstrated how

these other worldviews failed to pass the tests of consistency, coherence, and comprehensiveness. I believe this would have given even greater confidence to the demonstration of Christianity's truth value.

Nevertheless, with its epistemological emphasis and utilization of varied strands of evidences, this work has value as a survey of apologetic arguments and considerations. Juster's book would make a great supplement to a study of the apologetics where one seeks to cover the topic from different vantage points.

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Watchfulness: Recovering a Lost Spiritual Discipline. By Brian G. Hedges. Grand Rapids, MI: Reformation Heritage Books, 2018. 175 pp. $13.30, paper.

When the Dissenter Philip Doddridge (1702–1751) first published "Oh happy day" in 1755, little was expected that a century later, the royal household regularly sang it for members' confirmation. With the hymn's popularity, Victorian Christians added a refrain, which stated, "He taught me how to watch and pray, and live rejoicing every day." Like words in many hymns, the phrase "watch and pray" is catchy but foreign to many contemporary Christians. For that reason, Brian G. Hedges was right to include the adjective "lost" in his book's title. As he believed that "watchfulness is the whetstone of spiritual disciplines, the one practice that keeps the other habits sharp" (p. 4), Hedges aimed to rediscover "a lost spiritual discipline."

As a writer, Hedges is a skilful communicator. The overall presentation of the book is coherent and straightforward. By focusing on the spiritual nourishment of churchmen, Hedges employed personal pronouns like "I" and "you" to directly engage his readers. In structure, Hedges divided his book into five chapters, through which he sought to answer the questions of "what" (the nature of watchfulness), "why" (the necessity of watchfulness), "how" (the cultivation of watchfulness), "when" (the seasons for watchfulness), and "who" (watchfulness in the church). In each chapter, Hedges began with quoting John Owen (1616–1683), and concluded with questions for his readers to "examine and apply." By simple structures, illustrative examples, and direct questions, Hedges helped his readers to understand and practice the "lost" discipline.

In the first chapter, Hedges explained his subject matter. Instead of providing a modern definition, Hedges borrowed the puritan John Owen's words, as the latter defined "watchfulness" in his *Of Temptation* (1658) as: "a universal carefulness and diligence, exercising itself in and by all ways and means prescribed by God, over our hearts and ways, the baits and methods of Satan, the occasions and advantages of sin in the world, that we be not entangled" (p. 12). Hedges then briefly surveyed Greek words, such as βλέτω, γρηγορέω, προσέχω, ἀγρυπνέω, σκοπέω, and ἐπέχω, occurred in the New Testament, by which he established a biblical mandate for "watchfulness." Hedges suggested that the practice of watching contained the "essential ingredients" of wakefulness, attentiveness, vigilance, and expectancy. By explanation, Hedges engaged many biblical references and puritan writers and concluded the chapter by summarizing: "watching involves staying awake both morally and spiritually; paying attention to God's word, to our own souls, and especially to Christ Himself; maintaining vigilance against our mortal enemies: the world, the flesh, and the devil; and hoping in the Lord––in His promises and His return" (p. 35).

In the second chapter, Hedges turned to the reason and value of practicing watchfulness, as he stated: "the heart must be watched, for 'the heart hath a thousand wiles and deceits' [quotes Owen]" (p. 42). As he understood the danger of indwelling sins in Christian believers, Hedges warned that "without spiritual vigilance, our hearts default to unbelief," and worse, "unbelief always leads to departure" or "apostasy" (pp. 44–45). Regarding the latter state, Hedges distinguished "apostasy" from "final apostasy," which "is not possible for a regenerate Christian" (p. 45). Hedges further explained with "the path of apostasy" based on John Bunyan's allegory *The Pilgrim's Progress*. Thus, Hedges regarded watchfulness as a means to prevent Christians from spiritual decay. Such a practice then involved both "searching of our own souls for the cause of [Christ's] absence" and "searching the promises for his presence" (p. 64).

To practice watchfulness, Hedges provided several guidelines in the third chapter. He explained that believers should know their hearts by "the discipline of regular self-examination" (p. 69); guard their hearts from sinful temptations; provide no opportunity for sin; set hearts on the Lord Jesus; keep a steadfast focus on Christ; prayerfully depend on the Holy Spirit; cherish, improve, and increase the received grace; persevere in the Word of Christ; develop a daily rhythm for walking with God.

In the fourth chapter, Hedges provided examples of practicing watchfulness in seven scenarios, which were at times of prosperity, solitude, spiritual drowsiness, self-confidence, doubt and discouragement, the interruption of routine, and temptation. With each scenario, Hedges provided directions from biblical teachings and historical examples. Readers may find this chapter the most relevant to their daily life.

The last chapter emphasised on the communal nature of watchfulness, in which Hedges explained both pastoral and mutual watchfulness. Regarding the latter, Hedges pointed out that its purpose was for the temporal, spiritual, and eternal good of all believers. In practice, Christians need to have "genuine love for one another, biblical informed relationship skills …, and watchfulness over our own hearts" (p. 146). Hedges continued considering mutual watchfulness in conversation, admonition, and consideration. With his conclusion, Hedges also provided two appendixes addressing personal reformation and ministers' self-watch.

Though Hedges is a thoughtful writer, there are several questions the author did not satisfactorily answer. Methodologically, Hedges heavily depended on puritans in the later Stuart era and failed to provide a more comprehensive overview of the practice's historical development. For instance, how is Basil of Caesarea's (329/330–379) teaching on vigilance different from Owen's? Nevertheless, as watchfulness is one of the significant elements of *Philokalia*––the Eastern Orthodox mystical hesychast tradition––a brief comparison would help readers to distinguish different spiritual traditions. As a result, the author did not explain the uniqueness of puritan spirituality besides subjective preferences.

Moreover, Hedges partially employed a propositional hermeneutics in his interpretation of the word's meaning and explained the Greek words incongruously. For instance, Hedges explained that the word γρηγορέω was used "for Jesus' warning to His disciples in the garden," as well as for "moral alertness and spiritual vigilance" (p. 16). However, when examined in contexts, γρηγορέω refers to eschatological reality for the coming of expected things, such as the return of Christ, or the devil's attack. While in the garden of Gethsemane, Jesus instructed his disciples to watch and pray, as things––his arrest, suffering, crucifixion, the disciples' betrayal––ought to come yet had not come at the moment. Later in Acts 20:31, the subject of watching was for the coming of false teachers (also see 1 Cor 16:12, 13). Elsewhere, the apostles instructed his

recipients to be watchful for the coming day of the Lord (Col 4:2; 1 Thes 5:6, 10; 1 Pet 5: 4, 6, 8; Rev 3:1–3; 16:14–15). Along with other words, the New Testament placed the direction of watchfulness toward the second advent of Christ. Historically, through the line of influences of John Calvin (1509–1564), William Perkins (1558–1602), Thomas Goodwin (1600–1680) and Richard Sibbes (1577–1635), "hopes of the future became increasingly characteristic of seventeenth-century evangelicals, in and beyond the puritan movement" (Crawford Gribben, *Evangelical Millennialism in the Trans-Atlantic World, 1500-2000* [Basingstoke, Hampshire: Palgrave Macmillan, 2011], 35). Unsurprisingly, later puritans instructed pious believers to be on guard in life as they urgently expected the return of Christ during times of change.

Another issue is the relationship between watch and pray. Though Owen argued that "these two comprise the whole endeavour of faith for the soul's preservation from temptation," it does not necessarily qualify watchfulness as a spiritual discipline (John Owen, *Of Temptation* in *The Works of John Owen* [William H. Goold, ed.; reprint; Edinburgh: Banner of Truth Trust, 1967], 6:101). By definition, spiritual disciplines or exercises are actions that help believers to internalize Christian teachings, so that they may experience God's grace and live out their Christian faith. In a broad sense, every human activity can be considered as a spiritual discipline. Nevertheless, a Bible-centred spirituality requires believers to pay closer attention to exercises such as Bible-reading, prayer, fasting, and meditation, as these actives help believers to internalize God's special revelation. Watchfulness or vigilance, on the other hand, is a condition, ground of action, or motivation, as it does not need to be a physical activity. In the New Testament, disciples are told to pray and live in an eschatological context. As a condition, watchfulness is practiced in basic forms of piety, such as prayer, fasting, and Bible-reading, as well as reflective practices like journaling.

As an attempt to recover a biblical command, Brian G. Hedges' book should be welcomed in local churches. With his communicative abilities and Christocentric piety, Hedges reminded contemporary Christians to ask "What time is it?," as we ought to live "in the present as people of the future" (Trevin K. Wax, *Eschatological Discipleship* [Nashville: B&H Academic, 2018], 33). Thus, watchful disciplines help Christians to "live rejoicing every day."

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Exegetical Gems from Biblical Hebrew: A Refreshing Guide to Grammar and Interpretation. By H. H. Hardy II. Grand Rapids: Baker Academic, 2019, 202 pp., $19.99 paper.

During my time teaching Hebrew, I have often heard students question the purpose and practicality of learning the language. H. H. Hardy II, who serves as associate professor of Old Testament and Semitic languages at Southeastern Baptist Theological Seminary, has heard this complaint as well (xiii). As an experienced Hebrew professor, Hardy has sought to provide a book that answers this irksome grievance. *Exegetical Gems from Biblical Hebrew* is an attempt to provide both teachers and students with concrete examples that show the role Hebrew grammar plays in forming Christian theology.

Each chapter utilizes a verse of the Old Testament to illustrate a relevant point of Hebrew studies. Hardy introduces the verse at the beginning of the chapter and provides the context. He then introduces the grammatical element for which the chapter is titled. After briefly explaining the topic, the chapter returns to the example verse and applies the grammatical knowledge to the text. Every chapter follows this basic structure although the elements of the individual chapters vary in size and depth.

The book has no formal sections but still may be categorized by the way Hardy groups similar topics in proximity. The first section (Chapters 1-3) covers critical information for studying the Hebrew text that does not fall under the umbrella of grammar and syntax, like lexical studies and textual criticism. The second section (Chapters 4-8) focuses on nominal elements and related syntactical constructions. The third and largest section (Chapters 9-20) outlines the Hebrew verbal system including forms, aspect, and other key features. The final section (Chapters 21-30) analyzes particles and some miscellaneous grammatical categories. Hardy intentionally structured the book in this way to mimic the traditional progression of Hebrew classes though it need not be followed sequentially.

Each chapter of the book stands as a mostly self-contained unit that may be read independently. Some chapters draw aspects from others, but they generally remain separate and can function alone. Naturally, some chapters prove more valuable than others. For instance, Hardy's discussions on the finite verbal forms and verbal aspect are particularly well written and insightful. The independence of each chapter is a convenient layout for instructors.

A professor can easily jump around to match a course's primary textbook or one's own notes he or she has developed. The brevity of each unit further enables individual consumption and the book's role as a companion textbook.

The content of Hardy's book is informative and quite clever. Most chapters concisely introduce the topics and their value for understanding Hebrew. Chapter 26 on interrogatives was a particular favorite of mine. When working through examples, Hardy does a good job of considering context and incorporating other texts to inform his decision. The practice is a good habit to reinforce with beginning and intermediate Hebrew students, the best audience for this book. Hardy consistently finds ways to show the value of learning the original languages for exegeting Scripture.

Most chapters are clear applications of a grammatical principle, but a few chapters struggle to display significance to their themes. For example, Chapter 3 covers word studies and uses Genesis 29:17 for its example. The words in focus are עַיִן "eye" and רַךְ "tender," which are used to contrast Leah with Rachel. After progressing through lexical analyses of these two words, Hardy renders his interpretation. The interpretation is incredibly helpful, but his explanation is almost entirely theological and not grammatical. Hardy offers a standard translation of "weak eyes," and this translation may cause the student to question the value of the process. Lexical studies might appear pointless if a student could render the same interpretation from theologically reading his English Bible. A few additional chapters suffer a similar problem: a disconnect between the discussed grammatical principle and Hardy's interpretation. The third chapter, however, is the only chapter where I felt criticism was warranted. Some Hebrew topics, like negation, do not have as much interpretive impact. Nevertheless, I cannot help but think that this chapter would have been stronger if Hardy had employed an example with a different Hebrew lexeme that would prove more difficult to translate.

I disagree with a few grammatical concepts that Hardy presents. Most notably he states, "Unlike English, the order of words does not drive Hebrew syntax," (40). While I agree that word order in Hebrew is not as critical as it is in English, I find Hardy's perspective a bit too dismissive of word order's value for Hebrew. With that being said, such disagreements are minor, and Hardy's experience both reading and teaching Hebrew exceeds my own. Another small criticism is that each chapter lacks a complete translation. While an instructor can quickly remedy this absence by providing his or her

translation, students would benefit from a full translation in the final section of every chapter since the chapters often feel inconclusive. Some chapters taper off and leave the reader without a solid judgment, though this missing feature could be pedagogically intentional to promote study and prevent the student from blindly following Hardy's work.

Hardy's book is not merely useful for beginning Hebrew students. Veteran Hebrew readers will find the book to be a refreshing review and will likely even find some new observations. Additionally, each chapter concludes with a brief list of further reading. The lists provide resources ranging from commentaries to highly technical journal articles on Hebrew grammar and syntax. These lists are a fantastic resource for readers of all levels who want more options to delve deeper into Hebrew grammar.

While the book is probably too shallow in some areas to function as a primary textbook or grammar, its goal is not to do so. Hardy encourages instructors to use his work as a supplementary grammar (xv). The book would fulfill such a supplementary role brilliantly. Every Hebrew exegete should have at least one intermediate grammar in his or her collection. Hardy's book does not precisely fit into that category, but it does work excellently alongside them. His work fills an important niche between beginning grammars and reference grammars. I highly recommend that any student of Hebrew add Hardy's book to their collection. It is an encouraging resource that helps bridge the gap between Hebrew and theology, between the lexicon and the pulpit. I further recommend that instructors incorporate the book into their curricula as a supplementary text to better engage and encourage their students.

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The Care of Souls: Cultivating a Pastor's Heart. By Harold L. Senkbeil. Bellingham, WA: Lexham Press, 2019, 312 pp., $14.99.

Entering the year 2020 and the dawn of a new decade, many participants within conservative, gospel-preaching congregations could locate many causes of concern within the broader contemporary church. The previous decade closed with a rapid stream of headlines detailing apostate super-preachers, rampant sex-abuse stories and supposed cover-ups, declining church attendance, and

social pressures to conform to new secular standards for human sexuality. Taxed parishioners and burdened pastors peer anxiously over the horizon for what troubles may arrive in the coming days—rumors of wars and viruses; polyamory and increasing secularism. Many Christians would not contest the notion that pastoral ministry has arrived at a moment of crisis. How should pastors respond to these events? What does ministry look like in this new age? What should pastors do? What is nature of pastoral ministry today?

Against the backdrop of these tectonic shifting flashpoints within the church, Harold L. Senkbeil reminds pastors of the minister's ancient paths. Fittingly, he walks the burdened pastor out onto the farmer's pastures—away from the hustle and buzz of the modern world—to reorient the pastor to the true nature of his divine calling: a shepherd of sheep. In *The Care of Souls,* Senkbeil presents a modern pastoral rule and handbook, reframing the pastor's vocation around his central calling as a caretaker of souls.

One will find Senkbeil as a perfect candidate for guiding ministers through the pastor's craft. Incidentally, Senkbeil grew up on a farm in western Minnesota. He transitioned from the care of crops and animals to the care of souls, spending five decades as a minister within the Lutheran church. This unique combination of agricultural and ministerial experience allows for Senkbeil to interweave lessons from general revelation concerning the farmer's task and the nature of growth within the created world with spiritual principles for pastoral ministry. For example, after spending years watching farmers instinctively care for a wide range of crops and animals with meticulous precision and trained reflexes, Senkbeil became aware of the concept of *habitus*. Combining the science of theology with the art of ministry, pastors develop a pastoral *habitus,* skills for ministry which are "honed and developed through deliberate and diligent interaction with the people of God" (19). This *habitus* flows from the pastor's being. "The premise of this book is that action flows from being; identity defines activity" (16).

If pastors desire to seek success in pastoral ministry, they must locate their vocation within the economy of God's workings among his church. Primarily, every pastor must recognize that "[the] best [pastors] have to give Christ's sheep and lambs doesn't come from within; it comes from him" (xxi). Senkbeil's illustration of pastors as sheepdogs of the Good Shepherd will resonate with many readers. The sheepdog is merely an extension of the shepherd—one ear synced to the commands of the master, the other

tuned to the needs of the sheep (122-23). Thus, shepherds model the Good Shepherd as pastors speak the word of Christ to flock, calling for faith and sowing the seeds of eternal life. Aligned with the shepherd's will, pastoral ministry sails or sinks on the ability of the shepherd to diagnose rightly the ailments of sheep. As caretakers of souls, shepherds must know the various diseases and conditions which plague the flock. Shepherds minister to sheep in providing weekly care through the means of grace while administering specific cures to acute conditions through pastoral care.

With this structure for pastoral ministry erected, Senkbeil turns to care for the souls of pastors, reminding them of the importance of holiness, communion with God, and spiritual warfare for the proper development of a pastoral *habitus*.

This work lands as a drop of water upon the parch land of pastoral ministry resources. Local associations and big publishers are relentlessly publishing anything and everything that may help struggling pastors and churches restore the smallest semblance of spiritual life. Pastors roll the dice of pragmatism every year, trying of the latest program or copycat of the big church in town in hopes of finding "something that finally works." Senkbeil bypasses the recurrent novelties of the church growth gurus by leading the weary pastors back to the shepherd and his flock. Here, amidst the mundane labors of the shepherd and smelly sheep, pastors are introduced to the ancient practice of pastoral *habitus*. Pastors develop this *habitus* through the specific care of individuals souls, a model handed down by Christ through the ages to each generation of faithful laborers among his sheep.

Many pastors will find this work refreshing and invigorating as Senkbeil simplifies the pastor's work to explicit biblical commands and practice for pastoral ministry. Other pastors will be convicted over how much of their time spend in supposedly "pastoral ministry" is preoccupied with tasks and responsibilities completely foreign to Scripture's instructions to pastors concerning their work. Few may recoil at Senkbeil's overly sacramental outlook on pastoral ministry, as he often over-exalts the pastor's office into an operator and distributor of actual divine grace through the Word and sacrament. Still, Senkbeil is the pastor and shepherd the church needs to instruct the next generation in the ancient task of caring for souls.

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Loving God and Neighbor with Samuel Pearce. By Michael A. G. Haykin and Jerry Slate, Jr. Bellingham, WA: Lexham, 2019. 128 pp. $12.99, paper.

Since the second half of the last century, many scholars began to question the previous generation's view of history. In response, many theologians and historians led the *ressourcement* movements as they felt the desperate need to recover traditions amid their present existential crisis. For the Roman Catholics, such a project was carried out by the *nouvelle théologie* school, as they returned to the Scripture and the Patristic writings. Evangelicals, on the other hand, also found a similar need, as they began to reprint works of the magisterial reformers (e.g., *Luther's Works*, edited by Jaroslav Pelikan), puritans (e.g., reprints of the Banner of Truth Trust), and early evangelicals (e.g. *Works of Jonathan Edwards* published by Yale University Press). Almost seventy years later, the evangelical *ressourcement* is still quite alive as many evangelicals are still in the nostalgic meandering. In its new phase, theologians and historians saw the need for broader and deeper studies that go beyond and within. In other words, evangelicals need to contribute to Patristic and medieval scholarship, as well as to engage their denominational stories in depth. Michael Haykin is one of the pioneers in the second phase of this *ad fonte* project.

For Haykin and his co-author Jerry Slate, they agree with Herbert Butterfield (1900–1979) that "history is an intricate network formed by all the things that happen to individuals and all the things that individuals do" (Herbert Butterfield, "The Role of the Individual in History," in *Herbert Butterfield, Writings on Christianity and History* [C. T. McIntire, ed.; New York: Oxford University Press, 1979], 18). Thus, after thirty years of research and publication on Samuel Pearce (1766–1799), Michael Haykin is qualified to be a participator in a project pioneered by Pearce's friend Andrew Fuller (1754–1815). Through *Loving God and Neighbor with Samuel Pearce*, the authors present to the modern readers what they believed to be "the best of late eighteenth-century Baptist piety" (p. 1). At the same time, as the inaugural volume of the "Lived Theology" series, Haykin and Slate believe that the "seraphic Pearce's" example of "holy love" is a model and blessing for Christians beyond the Baptist denomination. Furthermore, as a co-authored book, *Loving God and Neighbor with Samuel Pearce* retells the life and thoughts of Samuel Pearce from both academic and pastoral perspectives.

Though the authors recognized that "this is not what is called a definitive life of Pearce" (p. 2), this well-researched and easy-to-read biography is a special gift for both ministers of the Word and Christians in the pew.

Besides the introduction, there are eleven chapters and an appendix in this book. The authors shared their labours in these chapters. Using Samuel Pearce's life and ministry as a guideline, Haykin and Slate also examined Pearce's thought of marriage (chapter 5), political views (chapter 6), pastoral ministry (chapter 7), theology (chapter 8–9), and mission (chapter 10–12). In the second chapter, Haykin provided a broader social and historical context, in which Haykin examined the social conditions at Plymouth, where Pearce was born; and the Baptist life in this southern port city. Though Pearce grew up in a Christian family, it was through Isaiah Birt's (1758–1837) sermon in the summer of 1782, Pearce felt the change from "a state of death in trespasses and sins" to a "life in a dear dying Redeemer" (p. 11). Such an experience of conversion led to Pearce's baptism on his seventeenth birthday at the Plymouth congregation. Three years later, as the church recognized Pearce's gift, they sent him to Bristol Academy for pastoral training. While at Bristol (chapter 3), Pearce studied under Caleb Evans (1737–1791), from whom Pearce was exposed to many evangelical writers, among whom was the American theologian Jonathan Edwards (1703–1758). With his studies, Pearce was able to feed them to his flaming heart of love toward God and others. Such piety is expressed in his friendship with his teacher, and fellow students, such as Josiah Evans (1760–1792) and William Steadman (1764–1837).

In 1790, after a year of trial, Pearce was welcomed as the minister of Cannon Street Baptist Church in Birmingham (chapter 4). As a gifted preacher, Pearce was remembered as the "silver-tongued" preacher. Nevertheless, his ministry was not only of the pulpit. In his ten years of ministry, he only reserved the mornings and Saturdays for his study and spent "afternoons and evenings for visiting his flock" (p. 36). Though the gospel ministry in Birmingham was no easy, Pearce's all-round ministry was fruitful and influential. For Pearce, he was grateful for his wife Sarah Hopkins (1771–1804), who "appears to have been converted under his preaching" (p. 41). Their marriage (chapter 5) was blessed and sweet, as both of them understood marriage as "a means of grace to one another in their earthly pilgrimage" and they were "intimate allies" (p. 42–43).

Without spoiling the content of this biography, three particular episodes are drawn to illustrate Pearce's love for God and neighbour. The first example happened on May 8, 1794. Early in the morning, Pearce preached to a group of farm labourers in Guilsborough, Northamptonshire. Toward the end of his sermon, Pearce began to repeat himself. When Andrew Fuller asked his friend at breakfast about this incident, Pearce explained that his purpose was for a lately arrived man to hear the gospel. Thus, Pearce said, "I resolved at once to forget all else, and, in despite of criticism, and the apprehension of being thought tedious, to give him a quarter of an hour" (p. 72). For the authors, such love is based on Pearce's understanding of the gospel, which in particular is about the doctrine of salvation by free grace alone. Being a Fullerite, Pearce understood sinners' duty to repent and accept the free grace of God, which was manifested at the cross. Consequently, Pearce's understanding of the gospel and love for the lost souls led him to become a supporter of the Baptist Missionary Society.

While at home, Pearce actively advocated the mission, as he wrote to William Carey (1761–1834): "I will travel from the Land's End to the Orkneys, but we will get money enough for all the demands of the mission" (p. 104). Moreover, Pearce's love toward his fellow ministers is manifested in his correspondence with the missionaries, especially in his letter to Carey in March 1799: "Is it because I have ceased to love you? No, my dear brother! I must first lose all my recollection, my reason, and my virtue" (p. 105). Pearce's "loving zeal for making Christ known to the lost" was so persistent that he even desired to serve in the mission field. Though Pearce's desire was genuine, the Society's committee––many of them are his close friends––did not confirm Pearce's calling and rejected his application. At this moment, Pearce manifested his humility as he obeyed the committee's decision. His flaming heart was not quenched, as Pearce continued to serve his congregation in Birmingham, while he travelled to promote the missionary enterprise.

In December 1798, Pearce's lungs were inflamed that it was agony to preach. As his health declined, Pearce was forced to leave his pulpit at Birmingham. However, Pearce continued to pray for the lost souls, and in this case, for the French people. When Pearce was desperately ill, he wrote to Carey about his plans to "get five of our Ministers to agree that they will apply themselves to the French language" (p. 129), so that they might bring the gospel to the Continent. Though Pearce did not see it, his "praying breath"

was never lost (p. 129). With months of afflictions, Pearce died on October 10, 1799.

Overall, Haykin and Slate present a Baptist model in contexts. By quoting extensive amounts of Pearce's works and letters, readers can taste the sweetness of Pearce's piety by first hand. Despite the technical error of mismatching the chapter numbers with endnotes––as the introduction was counted as the first chapter by final production––this volume is a welcoming introduction to the precious treasure of evangelical Baptist spirituality.

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Calvin's Tormentors: Understanding the Conflicts That Shaped the Reformer. By Gary W. Jenkins. Grand Rapids, MI: Baker Academic, 2018, 170 pp., $28.00 paper.

Gary W. Jenkins currently serves as the Van Gorden Chair in History at Eastern University in St. Davids, Pennsylvania. He has written widely on topics related to the reformation, including the English reformation, Richard Hooker, and Peter Martyr Vermigli.

In *Calvin's Tormentors*, Jenkins discusses Calvin's life and thought through the unique angle of examining some of the major conflicts that Calvin experienced. Drawing on a detailed examination of primary sources such as letters and tracts from Calvin's conflicts, Jenkins helps readers to see a part of Calvin often overlooked or sidelined in traditional biographies. As the subtitle of the work states and as he writes in the preface, Jenkins intends the present volume to serve as "a study on how controversy shaped Calvin" (xi).

Jenkins develops the central theme of how controversy shaped Calvin by tracing ten different conflicts. With the exception of chapter six on the Enfants de Genève and chapter ten on the Italian radicals, each chapter is focused on a particular person with whom Calvin experienced sharp disagreement. The chapters generally follow a common format. First, Jenkins provides important background information about both Calvin and his tormentor by drawing on secondary source research. In particular, Jenkins relies frequently on Gordon, Cottret, and Parker. Second, through copious study of primary sources from both Calvin and his tormentors, especially the *Calvini Opera*, the author explains

the controversy Calvin experienced. Third, Jenkins intersperses a brief analysis or commentary about Calvin and the conflict.

The ten chapters follow a rough chronological progression of Calvin's life. In chapter one, Jenkins examines the painful separation that occurred between Calvin and Louis du Tillet during the early days of the Genevan reformation as du Tillet turned back from the reformation to embrace Rome. In chapter two, Jenkins analyzes the trinitarian conflict between Pierre Caroli and Calvin. Jenkins seeks to show how this controversy helped Calvin steel and clarify the expression of his convictions. One additional lesson for Christians today that Jenkins reiterates is the importance of the history, concepts, and grammar from the fourth and fifth century trinitarian disputes. In chapter three, Jenkins discusses the generally pacific disagreement between Calvin and Jacopo Sadoleto. In chapter four, Jenkins tackles the controversy for which Calvin is most well-known, namely the dispute with Michael Servetus. Throughout this chapter and others, Jenkins shows how Servetus became a common rallying point for opponents of Calvin. Chapter five considers Calvin's conflict with Sabestian Castellio over toleration and chapter six recounts Calvin's conflict with the Enfants de Genève over governance in Geneva. Chapter seven traces Calvin's disagreement with Francois Baudouin over toleration. In chapter eight, Jenkins explores Calvin's famous controversy with Jerome Bolsec over predestination. Jenkins shows how Bolsec used this dispute to shape Calvin's reputation negatively both theologically and personally. In chapter nine, Jenkins studies Calvin's part in the reformation's biggest debate, namely the doctrine of the Lord's Supper. In particular, Calvin sharply and caustically disagreed over the Supper with Lutheran Joachim Westphal. In chapter ten, Jenkins probes Calvin's conflict with Italian doctrinal radicals.

In examining the entirety of *Calvin's Tormentors*, a few themes reappear. First, Calvin often found himself in sharp doctrinal conflict with others, especially over trinitarian theology and toleration. This is the case with Caroli, Servetus, Castellio, and Baudouin. Second, a number of Calvin's tormentors eventually left the reformation and returned to Rome. Third, Jenkins shows how Calvin participated in conflicts and controversies not as a man isolated on an island in Geneva but rather as a reformer in frequent contact with other reformers such as Martin Bucer. The similarities and differences in how these continental reformers thought through the controversies Calvin

found himself in is telling. Fourth, Jenkins shows how at times Calvin stood largely on a theological island of his own making (139). For example, as Jenkins highlights, Calvin's 1536 *Institutes* never employs the word "trinity," nor does it feature the full orb of classical terminology (17).

One weakness of the book deserves brief mention. While Jenkins does occasionally discuss how Calvin's conflicts shaped the reformer (18), multiple chapters contain no clear and explicit analysis of how the conflict in question formed Calvin. Given that the present volume seeks to serve as "a study on how controversy shaped Calvin" (xi), this lacuna is unfortunate.

The field of Calvin studies is unquestionably a well-trod path filled with many scholars, societies, and centers. As Jenkins himself notes in the preface, "Of the writing of books on Calvin there is no end" (xiii). Yet Jenkins proffers a fresh, unique, readable, and well-researched contribution to the field by examining an often-overlooked or misunderstood aspect of Calvin's life and ministry. However, *Calvin's Tormentors* is not a book for newcomers to Calvin. Instead, it is an enjoyable and profitable read for educated laymen, pastor-theologians, and Calvin specialists. The author's writing is lucid and the background information Jenkins provides in each chapter makes the book accessible to many. Finally, reading Calvin's Tormentors in isolation may unintentionally engender a one-sided view of Calvin -- not because of the book but due to the nature of the subject. Consequently, readers could consider studying *Calvin's Tormentors* in tandem with a work such as *Friends of Calvin* by Michiel A. van den Berg.

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The Whole Armor of God: How Christ's Victory Strengthens Us for Spiritual Warfare. By Iain M. Duguid. Wheaton, IL: Crossway, 2019, 128 pp., $14.99.

In *The Whole Armor of God*, seasoned pastor and professor Iain Duguid comprises a collection of sermons on Ephesians 6:10–20. These sermons—converted into chapters—have been maturing since Duguid's days in seminary where he read William Gurnall's spirituality classic, *The Christian in Complete Armor*. Duguid later preached this series of sermons at different points in his ministry. After years in ministry and serving within a seminary context,

Duguid has now distilled his thoughts on these texts into a book format to help Christians reflect upon the nature of spiritual warfare and the Christian's need for the armor of God.

Duguid directs the reader's attention to Scripture's depictions of the Christian life as a spiritual battle. Christians wage this battle against a powerful adversary. Duguid presents the book's thesis when he says, "To engage in that battle properly, we need a spiritual makeover in which our flimsy, inadequate natural attire is replaced by suitable armor and weaponry" (p. 10). Thus, Duguid sets out to explain each piece of the armor Paul describes in Ephesians 6.

Duguid places God's provision of spiritual armor within the Christian's redemptive context. First, he underscores the looming threat of the Christian's demonic adversary. Drawing from Tolkien's fantasy classic, when Christians engage in spiritual warfare against Satan and his minions, they fight as hobbits against orcs, "an unequal contest" (p. 12). Duguid rightly exposes how materialism's fog fills the modern Christian's mind with spiritual apathy toward present and deadly threats which target one's soul. At the same time, Christians must acknowledge God's provision of power to fight against demonic forces. The power that God provides for spiritual warfare is the same power which rose Jesus from the grave. Paul illustrates the various aspects of the divine power purposed to aid Christians in sanctification by locating spiritual dynamics within a set of divine armor, first worn by Christ himself. Furthermore, Christians confidently utilize the armor of God since Christ used this same armor to accomplish salvation and guarantee the victory at stake in spiritual combat—the Christian's sanctification and future glorification. Thus, this book surveys each element of the Christian's spiritual armor to remind Christians of various defensive and offensive elements of spiritual warfare.

In this work, Duguid targets the average church member. He surveys the spiritual armory available for Christians, highlighting different strengths of various equipment. The belt of truth holds the Christian's armor together since the gospel message relies upon the existence, certainty, and knowability of truth (p. 26). The breastplate of righteousness reminds Christians that Christ's righteousness protects the Christian's vital organs from two of Satan's thrusts: God does not love them, and sin does not matter (pp. 45–6). Gospel boots enable Christians to embark on treacherous journeys

to herald the good news to the ends of the earth (pp. 61–3). Christians utilize the shield of faith as they believe the promises and character of God amid the challenges of life (pp. 72–4). Through hoping in God, the helmet of salvation guards the Christian from discouragement and despair (p. 82). Christians wield their spiritual sword—the Word of God—as an offensive weapon to parry and disarm Satan's thrusts (pp. 91–2). Duguid ends this work by reflecting upon the role of prayer and the Holy Spirit within the Christian life (pp. 103–17).

This work contributes to multiple fields within scholarship and Christian publication. Duguid adds a volume to the growing body of literature which presents a Reformed perspective on spiritual warfare within the Christian life. An instant classic in Christian living, this work brings readers to the text of Scripture in order to illuminate the spiritual forces and dynamics at play in sanctification. Pauline students and scholars may be disappointed to find that this work lacks fresh insights from this well-known text. Duguid's theological method produces inter-canonical connections that trace biblical themes related to spiritual conflict, accessible summaries of key components of the Christian faith, and practical application for young and seasoned believers in sanctification. This seasoned scholar and pastor unfolds Scripture's battleplan for spiritual warfare, giving Christians the resources to fight the good fight a faith—a fight first won by Jesus Christ.

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The Divine Christ: Paul, the Lord Jesus, and the Scriptures of Israel. By David B. Capes. Grand Rapids: Baker Academic, 2018.

In *The Divine Christ* David Capes introduces the reader to Paul's use of Old Testament passages that use the divine name of Israel's God and how Paul uses those texts to refer to the risen Christ. As a summary of Cape's previous publications, *The Divine Christ* is a helpful introduction to the broader discussion of high Christology in Paul's letters as well as Paul's hermeneutic. Cape's book was developed from the Hayworth lectures at Acadia Divinity College in 2014.

In chapter one, "'Lord' and 'LORD' in the Bible," Capes outlines the usage of "lord," "Lord," and "LORD" as they appear in English Bible translations

and the Greek, Hebrew, and Aramaic original (2–12). The key insight here concerns the broad semantic range of the words *'ādôn* (Hebrew), *mārē'* (Aramaic), and *kyrios* (Greek) which, "had a breadth of semantic usage, allowing them to be used for both human in authority and the one God of Israel." (12) Capes then discusses how the divine name יהוה (YHWH), represented as "LORD" in English, appeared in ancient texts near Paul's lifetime (13–19). Capes concludes Paul's use of *kyrios* could carry a wide semantic range, and that from manuscripts written near Paul's own lifetime the word *kyrios* was an accepted translation of the divine name (18). From the vantage point of this data, *kyrios* could have wide range of meanings from 'master' to God's divine name.

In chapter two, "*Kyrios*/Lord as a Christological Title," Capes summarizes how scholarship has understood Paul's use of *kyrios* and center's his discussion around the work of Wilhelm Bousset (23–31). According to Bousset in his massively influential work *Kyrios Christos* (ET, 1970), the title *kyrios* was not commonly ascribed to Jesus until Christianity came to flourish within a Hellenistic context (26). Capes outlines the three "pillars" of Bousset's proposal and then responds to them (31–44). First, Bousset's argument assumes Palestinian Christianity was not already thoroughly Hellenized, and that the spread of Greek language and culture necessarily means moving away from Jewish monotheism (32–33). Second, Bousset argued the *kyrios* title is used by Paul and Greco-Roman political and religious contexts identically (33–37). In response, Capes cautions against stating parallels exist when there is little or no influence evident. Stating that Christianity borrows from pagan culture and religion because they both share the word *kyrios* is tantamount to saying Buddhism and Islam influence each other just because they both speak of "God" (35). Capes questions whether Paul as a Jew (Phil 3:3–5; Rom 11:1) who "despised" the idolatry of the Gentile world (e.g., 1 Cor 10:20–21; Rom 1:18–23) would have allowed his gospel to be shaped so thoroughly by pagan culture (36). Third, Bousset argues the strong monotheism among the early Palestinian Christian communities would have deterred any reference to Jesus as *kyrios* in a way that could have been associated with the God of Israel (37). Capes critiques this pillar by looking at Paul's own monotheism as a Palestinian Pharisee (e.g., Phil 3:5–6). Paul's own strong monotheistic sensibilities did not keep him from affirming both that God is "one" (1 Cor 8:4–6; Rom 3:29–30; Gal 3:20) and that Jesus was "Lord" (Rom 10:9; 1

Cor 12:3; Phil 2:10). Paul's own conflict with his opponents in his letters seems to have nothing to do with ascribing Jesus the title of "Lord" in a divine sense, but that "Paul is welcoming gentiles into this new community that he refers to as the *ekklēsia* (church) (39)." Furthermore, Capes argues, Bousset based his understanding of first century Jewish monotheism from Rabbinic sources from the fourth to fifth century that was hardening the meaning of monotheism in response to Christianity and Gnosticism (42). Capes concludes, "Given Paul's own religious practices, which included confessing and hymning the lordship of Jesus, and the inclusive nature of pre-Christian Jewish monotheism, the claim by Bousset and others that Jewish monotheism itself would have precluded the use of the *kyrios* title for Jesus seems implausible (43)."

In chapter three, "Jesus as *Kyrios* in Paul's Letters," Capes outlines the various ways Paul used the *kyrios* title to refer to Jesus. Capes notes that Paul bases Jesus's "Lordship" from his resurrection which carries with it cosmic and universal import, as well as the ethical instructions of Jesus during his earthly ministry (48–54). Capes argues that Paul's titles for Jesus are purposeful and come with a variety of associations. Paul's use of *kyrios* as a title for Jesus occur in ethical, eschatological, and liturgical contexts (56). Paul uses the title *kyrios* in ethical contexts where the Jesus's role as Lord provides the grounds for the imperative of the gospel (e.g., 1 Cor 5:4–5; Col 3:18—4:1) (59–61). Paul's use of *kyrios* in these ethical contexts has precedent in how YHWH as Israel's *kyrios* instructed Israel (e.g., Exod 20:10–11; Mic 6:8) on how they must live (61–64). Capes observes that even in statements we might overlook Paul connects Jesus "profoundly with the covenant name of God (64)." Second, Paul's use of *kyrios* in eschatological contexts associates "the day of the Lord" (2 Cor 1:14; 2 Cor 1:8) with the eschatological day of the LORD in the OT (e.g., Amos 5:18–20; Isa 2:12–22; Zeph 1:7–10; Joel 1:15; Ezek 7:7–12; Zech 12—14). Paul's eschatology has an ethical component as his readers are to strive to be found blameless at the day of the Lord (66). The eschatological aspects of Jesus's title as *kyrios* are the second coming (1 Thess 4:13–20) of and final judgment (2 Thess 1:5–10) enacted by the Lord Jesus (66–71). Finally, Capes turns to Paul's use of *kyrios* for Jesus in liturgical contexts (71–81). Here Capes argues the liturgical use of "call on the name of the Lord" (e.g., Rom 10:9; 1 Cor 12:3) in Paul's letters in light of its OT context meant addressing Jesus as Lord was central to the worship

of the churches Paul established (73). Capes points to Paul's frequent use in his letters of the phrase "God the Father and the Lord Jesus Christ" (e.g.,1 Cor 1:3; 2 Cor 1:3; Eph 1:3; 1 Thess 1:2–3). This phrase, and those like it, closely link the Father and the Lord acting together as one during the public reading and liturgy of Paul's letter (75). Similarly, Capes notes Paul's use of *kyrios* in the celebration of the Lord's supper is closely connected with Paul's use of the *shema* (e.g., 1 Cor 8:4–6; 10:14–22).

For the purposes of Capes' argument chapters four and five will be considered together. In Chapter four, "YHWH Texts with God as Referent," Capes reviews the texts of the OT Paul cites containing the divine and in context refer to God the Father (Rom 4:7–8; 9:27; 11:34; 15:9; 1 Cor 3:20; 2 Cor 6:17–18). Paul's use of YHWH texts to refer in context to both God the Father and Jesus demonstrates that the two figures are intimately connected, and Paul has specific reasons for referring to either God or Jesus as Lord. Capes concludes Paul refers to God in YHWH texts where Paul is discussing justification, God's election of Israel, God's wisdom, the inclusion of the Gentiles into the church, and in his description of the church as the temple of God (110). In chapter five, "YHWH texts with Christ as Referent" Capes observes that Paul refers to Christ with YHWH texts with the following themes: the universality and scope of gospel, eschatological judgment, the resurrection, ethics, the divine wisdom of Christ crucified, the Lord's Supper, the Spirit's role in the believer's life, Paul's apostolic authority (149). Capes analysis shows that Paul can apply the same YHWH text to both Christ and God the Father depending on the context (e.g., Isa 40:13; cf. Rom 11:34; 1 Cor 2:16). Capes lays out all the verses he exegetes in Paul and their OT referent early in chapter four (86). What is striking from Capes analysis is that Jesus was clearly identified as Lord in the context the liturgical practices of the early church, which is clearly reminiscent to the worship of God described in the temple (133–141, 150).

In the final chapter six "Pauline Exegesis and a High Christology," Capes quickly addresses some critiques of his proposal who question the implications of Paul's use of YHWH texts by pointing to similar exegetical moves in the Dead Sea Scrolls (11Q13; 4 Q167; 1QpHab). While a handful of Dead Sea Scrolls do attribute the actions of other persons to OT texts which describe the actions of YHWH, they do not consistently apply those texts to one person nor can they be understood as the work of one individual as in the case of Paul's letters

(151–55). Capes then explores how his analysis of Paul's exegesis of YHWH texts relates to other recent "High Christology" proposals from Hurtado, Dunn (a dissenting voice), Bauckham, and Wright (159–68). Paul's own Christology, Capes argues, as evident by his exegesis of the OT YHWH texts was propelled by his own experiences of the risen Christ (168–73). Capes sees resonances of Paul's own exegesis within the Gospel accounts as they recount the impact of Jesus upon his own early followers (173–81).

Capes work is summative of his own earlier work and the state of high Christology in Paul's letters. *The Divine Christ* is a solid introduction to these issues. To students of Paul's letters, Capes teaches through this book that Paul's use of scripture and the ways he refers to both Jesus and God are always purposeful, even if they are not immediately evident to modern readers of the text. Another strength of Cape's work is that he places Paul's hermeneutic within the context of Second Temple Judaism, which helpfully brings to bear how Paul's exegesis can be similar, yet strikingly different, to his contemporaries.

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The Worlds of the Preacher: Navigating Biblical, Cultural, and Personal Contexts. Edited by Scott M. Gibson. Grand Rapids, MI: Baker Academic, 2018, xxiv + 164 pp., $23.00 paper.

Haddon Robinson's influence on evangelical homiletics would be hard to overstate and this volume honors his ministry by gathering nine homileticians who represent the seminaries Robinson served during his lifetime: Dallas, Denver, and Gordon-Conwell. Chapter 1 prints Robinson's lecture from which the book draws its title, "The Worlds of the Preacher." Robinson, building on John Stott's image of a bridge between the world of the Bible and the world of the preacher, expands his consideration to include four worlds: "the ancient world of the Bible, the modern world, the world of the preacher's listeners, and the preacher's personal world" (xxiii).

The chapters interact with Robinson's "worlds" from the contributors' areas of expertise. Some chapters attempt to cover all four worlds while others focus attention primarily on one of the worlds. Steven Mathewson

in chapter 2 examines the text and culture of the OT before moving to the practical questions a rich OT theology offers for the worlds of the listeners and preacher. Duane Litfin turns attention to the NT in chapter 3 and utilizes the "ladder of abstraction" to help preachers move from abstract principles to concrete application. Litfin explains, "God designed us to live on this ladder. We are embodied persons making our way in the physical and social world God has made" (45). While the breadth of the opening chapters forces an overview, the authors make sure to provide practical and concrete application to prevent a merely theoretical discussion. Mathewson provides aid to pastors with his insights on the contemporary importance of the doctrine of creation for issues of identity and sexuality along with the problem of evil. The world of the Bible impacts the modern world.

Gibson, chapter 4, examines the preacher's personal world and offers guidance for individual and corporate discipleship that highlights the importance of the local church. The editor's chapter serves as balm to a weary soul. Gibson contends, "Character formation takes place in the crucible of the church" (55). Matthew Kim's examination of racial and ethnic concerns, chapter 5, helps pastors, perhaps especially majority culture pastors, see the dangers of "prejudice and exclusion" faced by non-Anglos (77). Kim suggests intentional study, focus groups, and personal relationships as steps a preacher can take to learn to exegete ethnicity and culture. Like most of the chapters in the book, Kim's chapter leaves the reader wanting more which can be found by following the footnotes to Kim's own excellent resource, *Preaching with Cultural Intelligence*.

Jeffrey Arthurs, chapter 6, turns to the worlds of the listener and utilizes Robinson's three "developmental questions" to understand the exegetical idea of the passage: "What does this mean? Is it true? and What difference does it make?" (90). The preacher anticipates and answers the questions of listeners. He explains, "Preaching that overcomes skepticism addresses the heart" (94). Arthurs also moves down the ladder of abstraction to offer concrete examples and encouragement to preachers. Patricia Batten's brief chapter 7 contains only seven pages which is just one third the length of Mathewson's OT chapter. She urges preachers to consider the history and context of their local church and community with practical wisdom on celebrating the virtues of the past and carefully exposing past failures. Chapter 8 by Victor Anderson jumps back into theological abstraction by offering "a

grand vision of preaching" that connects to God's mission "to bring his rule to earth through his King and ultimately through his people" (121). The chapter on mission provides encouragement for the new or experienced preacher to savor the joy of the task.

Scott Wenig, chapter 9, responds to our culture's "historical amnesia" with a call to understand the history behind biblical texts (131). The specific examples he provides, such as the huge shortage of women in the Greco-Roman world due to infanticide and quotes describing the sexual abuse of women in the ancient world, offer a brilliant contrast for the beauty of the gospel. His historical insights should motivate preachers to dig into the historical contexts of biblical passages. Donald Sunukjian concludes the book, chapter 10, with a reminder of the importance of concrete images and illustrations to help "paint pictures" in the minds of listeners (146). His chapter relies on specific examples rather than a theoretical presentation. The concrete illustrations provide a model for preachers to adapt.

As a whole the book serves as a fitting tribute to Haddon Robinson. The chapters are uneven in length, uneven in terms of their reliance upon theory compared to concrete examples, and uneven in their topical focus, but this unevenness is not a weakness. The book as a whole helps the preacher examine the worlds of the Bible and the worlds of preachers and their listeners. The variety of subjects strengthens the usefulness of the book. Readers will linger in some chapters longer than others, but the range of topics never strays too far from the practical. Even the chapters most reliant upon homiletical theory still offer practical help. The book has a warm tone of encouragement and feels like the best of a preaching conference where some seminars offer more help than others but the preacher heads toward home with an increased desire to step into the pulpit. Robinson's influence continues, through those who knew him well, to serve new generations of preaching pastors.

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God of All Comfort: A Trinitarian Response to the Horrors of this World. By Scott Harrower. Bellingham, WA: Lexham Press, 2019, 221 pp., $21.99 paper.

Scott Harrower is an Anglican pastor who serves as professor of Theology and History at Ridley College in Melbourne, Australia. In his published dissertation under the supervision of Graham Cole at Trinity Evangelical Divinity School *God of All Comfort: A Trinitarian Response to the Horrors of This World*, Harrower explores the reality of trauma through a Trinitarian lens.

Other theologians have considered the horrors and trauma along with their effects on sufferers, and Harrower furthers the work on this topic basing his conclusions in classical Trinitarian theology.

In the introduction, Harrower seeks to show "how the uniqueness of God's triadic life allows for help in both direct and indirect manners in times of horrors and their aftermath" (3). In chapters two through four Harrower defines horror, its contrast from how God created the world, and the problems that arise from it (7-56). Chapters five through eight are focused on horror from the perspective of real-world stories, including engagement with Matthew's gospel (59-134). In chapters nine through eleven, Harrower offers his threefold method for recovery for trauma: recovering safety, recovering story, and recovering community (137-218). Harrower concludes with questions still unanswered and his hope for readers (219-221).

Chapter two starts with Harrower's discussion of *shalom* and God's design for humanity's well-being and flourishing. God experiences shalom within the Godhead with the three persons of the Trinity existing in peace and harmony, and he designed his image-bearers to reflect that. After Adam and Eve sinned their capacity to maintain and receive shalom diminished, and the same is true of all humanity. Horror is the exact opposite of shalom, it destroys an image-bearer's capacity to flourish and experience and promote harmony. This is the "backdrop" for Harrower's discussion of horror.

Harrower defines horror in chapter three as anything that "includes a degeneration of life toward death," or "is sourced in an objective, relationally immoral action," or "prevents an individual from being or allowing others to be images of God in their natural and fullest sense," or "entails a traumatic response that diminishes the potential of actualization and personhood," and "is not possible to recover psychologically and relationally from before death" (27-28). His definition addresses the essence

of personhood as created in God's image to experience shalom and how horror degrades that design.

In chapter four, Harrower discusses the three problems that arise from horror: theological, existential, and anthropological. The theological problem, essentially the problem of evil, brings up questions about God's character (47-50). How can God's benevolence and omnipotence be reconciled with the presence of horror in the world? The existential problem brings up questions of meaninglessness (50-53). How can life ever be meaningful if the experience of trauma is inevitable? The anthropological problem brings up questions about the hope for a restored life (53-55). Can a trauma survivor experience full, flourishing personhood in the wake of the horror he experienced?

In chapters five through eight Harrower moves from defining horror and its theological implications to a biblical assessment of it. He offers a "horror-attuned" reading of Matthew, designed to show the typical reader what the perception of a trauma survivor could be. This is intentionally designed to make the reader see the flaw of that perspective (94, 116). Then he gives the "blessed" reading, the one that is supposed to be understood as true. The blessed reading promotes a proper understanding of God, his good character, and his presence in horror (119-134).

Chapters nine through eleven address the Trinitarian response to horror and hope in God for post-traumatic restoration. Harrower argues aptly that there is hope for restoration in the following three ways: establishing trust in God's character (137-157), establishing hope for a good life and (158-181), and establishing meaning in life (182-218). First, a trauma survivor needs to regain her trust in God's character. Without trust that God is still good and working for the good of his children, one cannot regain the shalom God intended for humanity. Next, trauma survivors need hope. To move from the post-traumatic brokenness to flourishing, one needs hope that he can live wholly and blessed again. Lastly, the trauma survivor needs to reestablish a meaning through life-giving connection with others. Even though they are frustrated through the experience of horror, healthy relationships are essential for the restoration of the trauma-survivor.

Harrower's work is a necessary and important one, a helpful contribution to the discussion of trauma from a theological perspective. The Trinitarian nature of Harrower's argument is its outstanding strength. He aptly applies

the implications of God as three in one to the problem of trauma. The Father's providence allows trauma suffers to regain their trust in his character (137-139). The Son's incarnation, death, and resurrection assure the traumatized of God's presence and care toward his people (137-158). The Spirit's indwelling presence re-establishes a safe relationship with God (159). God in his wholeness offers hope for wholeness to his broken image bearers.

A second major strength of *God of All Comfort* is Harrower's anthropology, grounded in the imago Dei. The problem with horror for Harrower is that it is fundamentally opposed to God's good design for humanity as his image bearers. This understanding of the problem is essential for orienting the discussion.

Harrower's chapters 9-11 describe what would be necessary to recover from trauma, but in his definition in chapter three Harrower argues that one cannot "fully recover psychologically and relationally from [horrors] before death." A helpful clarification to his work would be a definition of full recovery or an example of what it would look like. This would help readers understand the connection between his definition and his arguments for recovery in the last chapters.

Overall Harrower has produced an incredibly helpful and important work in the theological study of trauma and horror. *God of All Comfort* defines horror theologically, addresses the questions it raises, and presents a Trinitarian response to the problem. Anyone who seeks to engage in the horror/trauma discussion academically or interact with trauma survivors therapeutically should read this book.

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Against the Darkness: The Doctrine of Angels, Satan, and Demons. By Graham A. Cole. Wheaton, IL: Crossway, 2019, 272 pp., $40.00.

Dean and professor of biblical and systematic theology at Trinity Evangelical Divinity School, Graham A. Cole, made an important observation after perusing many comprehensive works in systematic theology. He noted how many systematicians overlooked one particular realm of existence within the created order. Intentional or not, Cole noticed how many systematicians have neglected to

devote sufficient attention to "the excluded middle" (p. 21), the realm of angels and demons. He was left puzzled in reading theologian Hendrikus Berkhof announce that Scripture presents no outline for a work on angelology (p. 227). Seeking to correct this functional imbalance within Western Christianity and to leave Berkhof disappointed, Cole organizes God's revelation concerning these spiritual beings in his latest work, *Against the Darkness*.

Cole parallels C. S. Lewis's two concerns for the study of angelology: excessive interest or excessive disinterest (p. 28). For some Christians, the study of angels and demons becomes an all-encompassing quest in which every wind and sin is mapped onto an artificially constructed diagram of the spiritual forces at large. Other Christians, while confessing the existence of spiritual forces, function as *de facto* naturalists, hesitant to acknowledge the existence of spiritual forces and powers at all.

Cole avoids these two extremes through modeling an exemplary approach to evangelical theological methodology. First, Cole pays careful attention to the role of description in constructing doctrine. All theological construction relies upon knowing what we see rather than seeing what we know (p. 21). This principle is vital for angelology since Scripture never fully addresses the many questions systematicians raise concerning the nature and works of spirits. Second, Cole displays an appropriate level of theological humility when addressing this topic. He reminds readers that Scripture is not addressed to the angelic realm but humanity. Cole references Millard Erickson's observation that biblical references to angels are incidental to other topics. Thus, Cole reminds Christians that the task of theology positions the theologian on the ground looking up into matters partially revealed. Many times, Cole cautions the reader to avoid drifting into speculation over knowledge which is unnecessary—albeit fascinating—for life and godliness.

Cole spends most of this work filling this "excluded middle." After a brief introduction devoted to methodology, Cole spends chapters two through five organizing divine revelation concerning the nature and works of different types of angels and demons, including Satan. These sections aid Christians through enriching their worldview to spiritual realities (p. 47), awakening Christians from a functional materialism, and through arming Christians with truth to engage in spiritual warfare.

In chapter six, Cole presents Jesus, *Christus Victor*, the Conqueror of kingdoms, the Strong Man. Cole explores various historical views concerning

Christ's victory over Satan and places the crucifixion and resurrection within its proper spiritual and redemptive context. In this chapter, Cole reminds readers of the differentiation between espoused and operational theology. While many Christians may confess belief in spirits, demons, and Satan, they may praise Christ's victory over the kingdom of darkness, how many Christians truly operate as if there are actual oppressive spiritual forces in this world which ravage the image of God and Christ's elect? Succinctly summarizing the importance of this doctrine, Cole writes, "A prayer life that exhibits no sense of the awareness of evil is in a cocoon removed from the anguish in the world and the Christ who wept over Jerusalem (Luke 19:41) and for his dead friend Lazarus (John 11:35)" (p. 159). At many points, Cole looks to a Christian's prayer life as a litmus test to one's operational theology concerning spiritual forces. He asks Christians to consider how many of their prayers include requests to God to bind and hinder the operations of the Evil One.

As maybe the most fascinating section of this work, chapter seven includes a systematic presentation of contemporary models for spiritual warfare. He surveys various models across the ecumenical spectrum, including leaders such as Walter Wink (The Domination System Model), David Powlison (The Classical Model), Gregory A. Boyd (The Ground-Level Deliverance Model), C. Peter Wagner and Rebecca Greenwood (The Strategic-Level Deliverance Model), and Peter Bolt and Donald West (A Protestant Pastoral Model). Cole provides this section as unique contribution of this section to scholarship since most models of spiritual warfare tend to operate and converse without reference to other systems. As a subsection of practical theology, many church leaders present their system of spiritual warfare as the system, without reference to other possible options. For example, Iain M. Duguid's recent work *The Whole Armor of God: How Christ's Victory Strengthens Us for Spiritual Warfare* presents a simple exegesis of Ephesians 6:10-20 without reference to any formal systems for spiritual warfare (Iain Duguid, *The Whole Armor of God* [Wheaton, IL: Crossway, 2019]). Since many Christians construct personal systems for spiritual warfare by drawing from various models, formal awareness to the existence of other systems will help the Church mature in reflections on spiritual warfare. One wonders why Neil T. Anderson, best-selling author of *The Bondage Breaker* and *Victory Over the Darkness*, was not included in this section on spiritual warfare.

Graham Cole serves the Church in raising awareness to this "excluded middle." If God calls Christians to steward God's revelation, every detail and portion matters, including God's revelation of angels and demons. When Christians operate with a deficient operational theology, they experience an underlying awareness that something is missing (p. 28). Cole reintroduces the reader to spiritual companions, angels who marvel at God's redemptive works on behalf of humanity, who anticipate the destruction of Satan and his minions, and who will share eternity with divine image-bearers declaring the praises of God, the Father, and Jesus, *Christus Victor*.

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The Ark of Safety: Is There Salvation Outside of the Church? Explorations in Reformed Confessional Theology. By Ryan M. McGraw. Grand Rapids, MI: Reformation Heritage Books, 2018, xii + 113 pp., $10.00 paper.

Ryan M. McGraw, the author of the book, is Professor of Systematic Theology at Greenville Presbyterian Theological Seminary. While unveiling a discrepancy between modern professing believers and their church attendances, McGraw undertakes a discussion about the salvation of believers in relation to the church which is visible and invisible. He takes as the central subject the last phrase of the Westminster Confession of Faith (hereafter as WCF) (25.2), "out of [the visible Church] there is no ordinary possibility of salvation." Ultimately, he aims to contend that "the visible church is ordinarily necessary for salvation because Christ is necessary for salvation and Christ chose to call His people to Himself through the [visible] church" (5).

McGraw clarifies the meaning of the phrase of WCF 25.2 above in the brief survey of the sixteenth-century-Reformed concept of the church. According to his appraisal, Reformers saw in the one church two distinct aspects as visible and invisible in terms of soteriological necessity. They were not unanimous about the extent to which the visible church was necessary for salvation while they were unambiguous to argue that the invisible church was absolutely necessary for salvation. Thus, the expression, "out of the visible church there is no ordinary possibility of salvation," indicates that membership in the visible church cannot necessarily warrant salvation

while membership in the invisible church is "necessary for salvation without exception" (27).

McGraw argues that the expression of WCF 25.2 is biblically warranted. For him, the visible church throughout Scripture is the covenant group entered by the circumcision in the Old Testament era as the sign of the Abrahamic covenant (Gen 17:11; Rom 4:11) and the baptism that replaced the circumcision in the New Testament era as the sign of the credible faith in Christ (Col 2:11-12). The invisible church in Scripture is then a distinctive group of the people of God within the visible church (50, 65, 77, 88, 92), i.e., those elected by God to be saved through the genuine faith in Christ by the regeneration of the Holy Spirit (Tit 3:5; See 80). The visible church is the mixed group of the elect of God, on the one hand, and hypocrites or false members who are unregenerate, uncircumcised in heart, ending up with being apostates like Judas Iscariot, Simon the sorcerer (Acts 8:13-23), and Demas (2 Tim 4:10), on the other hand. Accordingly, McGraw contends that the visible church is ordinarily necessary for salvation in that it is the necessary "means of calling [God's] elect to salvation through faith in Christ," (82), the saving faith effected by the regeneration of the Holy Spirit in the preaching ministry of God's word. Nevertheless, the visible church is practically necessary for salvation in terms of two aspects. First, the visible church is the locus where the ministry of the word is administered through which sinners are saved. Second, the visible church is the locus that prompts reciprocal growth of Christians into perfection in fulfillment of their duties.

Overall, we can be sympathetic with McGraw's witness to the illustrations of apostasies "on every side" (94) around him. We must admit, not only from his experiences, but also from ours, that not all members in the visible church are genuine believers in Christ. As McGraw rightly said, membership in the visible church cannot necessarily secure salvation, but membership in the invisible church can, because such a membership, or the incorporation into the catholic body of Christ, is of God's unconditional election of his people before the creation of the whole universe to be saved by faith in Christ through the appropriation of the proclaimed gospel and by the renewing operation of the Holy Spirit. McGraw rightly affirmed that "membership in the church invisible is ultimately necessary for salvation" (94).

Nevertheless, McGraw's treatment of the biblical section fosters theological controversies. First, the theology in dispute concerns the relation

between circumcision and baptism. McGraw maintains the equivalence between circumcision and baptism as the sign of the entrance to the visible church. In this regard, he necessitates the paedobaptism—which he prefers to call "household baptism" (80)—in anticipation of the conversion of those baptized while he dismisses that the ordinance of baptism with water in numerous occasions in Acts was administered exclusively to those who was converted through faith and repentance. Baptism presupposes the genuine confession of faith in Christ which circumcision did not demand in relation to the LORD God. Second, McGraw does not concern so much the ontology of the visible church, as its instrumentality. He refers to the visible church as the necessary means of God's calling the elect to salvation through faith in Christ (77, 82, 86). Such an expression ignores the New Testament portrayal about the church that the visible church was already the corporate gathering of regenerate believers in Christ who were called out from the world in the divine economy of God's election though it was the mixed body with false members. In other words, God did not call his elect from the gathering of the visible church into the invisible church. He rather called his elect through the proclamation of the gospel into the visible church which is also invisible. Members in the visible and invisible church confess their saving faith in Christ "by the Holy Spirit" (1 Cor 12:2) who regenerates them. Therefore, McGraw's dualistic-nuanced perspective on the church as visible and invisible jeopardizes the assurance of salvation that is already, though not yet fully, experienced in the visible church.

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