Tabb, Brian J., and Andrew M. King, eds. *Five Views of Christ in the Old Testament.* Counterpoints: Bible & Theology. Grand Rapids: Zondervan Academic, 2022. 290pp. + 10pp. (front matter) + 20pp. (back matter).

What the OT says or anticipates about Christ has always been a key question in the Church's struggle over the continuity and discontinuity of the Testaments. This issue rose to prominence in postapostolic debates over allegorical versus literal interpretation, and it has come into focus again in contemporary discussions of "Christ-centered" hermeneutics and preaching. Whereas books on the subject tend to defend one approach, *Five Views of Christ in the Old Testament* allows scholars to express their individual perspectives and interact over disagreements. The presentation of each view follows the same major headings: (1) the nature of Scripture, especially the concept of authorial intent; (2) interpretive steps for the reader of Scripture; and (3) case studies, specifically Genesis 22, Proverbs 8, and Isaiah 42. After an author lays out his approach, the others give their responses, and then the author issues a rejoinder. The editors also provide a brief introduction and conclusion to the book.

John Goldingay, senior professor of OT and David Allan Hubbard Professor Emeritus of OT at Fuller Theological Seminary, expounds the "First Testament Approach." Calling the OT "the First Testament" so as not to imply it is outdated, he wants the message of the OT to stand on its own right and not be neglected because of a search for Christ. Goldingay holds that the text of the OT does not mention Christ and does not encourage readers to think of him specifically. Rather, the OT "simply invites them to relate to God" (22). Yes, Jesus is the climax of the biblical story, and OT material can help us understand him. But that does not mean that OT passages are about Christ or even point to him. Upholding Goldingay's view is an absolute equation of the human authors' meaning and the divine author's meaning (23) as well as a sharp distinction between the meaning and the significance (application) of Scripture (24). When NT authors connect OT passages with Christ, they are drawing out significance, not meaning. Similarly, Goldingay presents typology as *a posteriori* reflection rather than authorially intended symbolism. "The sanctuary, the priesthood, the sacrifices, or the servant's suffering do not point forward to Jesus" (31). Thus, Goldingay's interpretive steps and case studies connect OT passages to Christ only in the sense of after-the-fact light that may be thrown on Jesus (36).

As the narrowest approach in *Five Views,* Goldingay's understanding seems unlikely to win the day. Damaging to his presentation is his tendency to overgeneralize and overstate. "God doesn't really predict things. What God does is promise and threaten things" (33). "The First Testament's significance is to help us see what his messiahship means, not to prove anything" (35). Occasionally these kinds of statements call into question the inerrancy of Scripture. "Jesus's comment about hardness of hearts implies that later parts need to be corrected by earlier parts" (29). "Sometimes the New Testament uses a First Testament text in a way that ignores its inherent meaning" (37). I agree with Jason DeRouchie (56–62) that Goldingay misreads original OT contexts (e.g., Gen 22) and contradicts NT treatments of OT passages (e.g., Luke 24:27). To his credit, at least Goldingay acknowledges in his rejoinder, "I overstated the point about it being impossible to prove from the First Testament that Jesus is the Messiah" (69; cf. Acts 28:23).

Tremper Longman III, professor emeritus of biblical studies at Westmont College, argues for the "Christotelic Approach." Christ is the goal (*telos*) of the OT, and what this means becomes clearer after his resurrection. Christian readers should read an OT text twice (74). The first reading looks for the OT's "discrete voice," bracketing out any related NT information and focusing only on how the text addressed its original audience. The second reading studies the text in the light of the revelation provided by the NT. This second stage leads to *sensus plenior,* the fuller divine meaning that the original writers would find surprising though legitimate (81–82). Longman views this as an "intuitive, Spirit-led reading" that cannot be boiled down to interpretive steps. But he does encourage readers to look for "key words, common themes, or similar patterns of plot (the stuff of typology)" (88). Thus, for instance, in Proverbs 8 Woman Wisdom represents all the virtues of wisdom that flow from a right relationship with Yahweh. Though the NT does not *identify* Woman Wisdom with Jesus, it does *associate* the two in that Christ is the fullest manifestation of divine wisdom (95, citing Col 2:3).

Some OT passages clearly connect with Christ in a teleological sense, and Longman's approach to Proverbs 8 provides one compelling example. Other parts of his discussion are not so persuasive, however, such as his claim that the Servant in Isaiah 42:1–4 is Israel rather than Christ. Longman also creates confusion when he uses the terms *Christological, Christotelic, and Christocentric* interchangeably (85). One also wonders whether it is possible, let alone advisable, to do a first reading of the OT without thinking of relevant NT considerations. Similarly, the category of *sensus plenior* introduces much more hermeneutical complexity and uncertainty than Longman indicates. The reader is left frustrated with how little guidance he provides for figuring out whether a possible connection to Christ is a divinely intended deeper meaning or the product of an overly active imagination.

Havilah Dharamraj, head of the department of biblical studies at South Asia Institute of Advanced Christian Studies in Bangalore, India, expresses the "Reception-Centered, Intertextual Approach." This approach centers on the "Common Reader," someone influenced by the "public meaning" of Scripture. That is, from his/her personal and ecclesiastical experience, the individual already has some sense of connections between the OT and Christ. As the Common Reader studies the Bible, he/she pairs an OT text (T1) with a seemingly parallel NT text (T2) and puts the two in a "conversation" that results in a kind of third text (T3) (128–29). The link between the two "intertexts" is a "dominant theme" or "icon" in the OT passage that has a "resonance" with a NT passage about Christ (131–32). So, for example, Isaac's willingness to be sacrificed by Abraham (Gen 22) reminds the Common Reader of the self-humbling of Christ in Philippians 2. Juxtaposing these two passages leads to a greater love for and imitation of Christ.

Dharamraj's view represents a moderate reader-response hermeneutic. While she does not dismiss entirely the intent of the human author of a text, she significantly minimizes the role of that intent. Unsurprisingly, then, the discovery of Christological resonances becomes a rather subjective enterprise. Since Dharamraj upholds orthodox doctrine as a guardrail for interpretation, the conclusions of her Common Reader will probably not end up being heretical. Often, however, they will be unconvincing exegetically. For example, Genesis 22 says nothing concerning Isaac's attitude about being sacrificed. Instead, the passage focuses on the trial of Abraham's faith, a theme that Dharamraj passes over. She also explicitly bypasses the question of the identity of the Servant in Isaiah

42 (145n48), sets aside the clear use of this passage in Matthew 12, and instead opts for a presumed parallel in Revelation 19 (145–46). It seems that the Common Reader has effectively taken the place of the authors/Author of Scripture.

Jason S. DeRouchie, research professor of OT and biblical theology at Midwestern Theological Seminary, develops the "Redemptive-Historical, Christocentric Approach." He strongly contends that, as the climax of salvation history, Christ is central to the interpretation of Scripture. Jesus serves as the lens for understanding completely what the OT means. Thus, post-resurrection believers are in a better interpretive position than even the OT's authors. Specifically, DeRouchie urges us to "interpret Scripture along three distinct but overlapping contexts": the "close context" (C1), the "continuing context" (C2—how a text is informed by and adds to antecedent revelation), and the "complete context" (C3) of the entire canon (187). The results of such study are multifaceted. A passage may relate to Christ in one or more of at least seven ways: (1) "direct messianic predictions," (2) "salvation-historical story and related trajectories," (3) "similarities and contrasts of the old and new ages, creations, and covenants," (4) "typology," (5) "Yahweh's identity and activity," (6) "ethical ideals of Old Testament law and wisdom," and (7) "using the Old Testament to instruct or guide others in the law of love" (188–91).

I found DeRouchie's chapter to be the most practically helpful part of *Five Views*. His clear explanations of the three contexts and the seven ways provide the interpreter with useful tools for discerning how OT passages relate to Christ. Additionally, DeRouchie's exegesis—more detailed than the other writers' exegesis—effectively demonstrates how he fleshes out his approach. This does not mean that his exegesis is always persuasive. For example, since burnt offerings are typically associated with substitution and since Scripture does not mention sin in Isaac that demanded his immediate killing, in Genesis 22 "God likely sets Isaac forth as a vicarious sacrifice standing in for the sinner Abraham or a broader community" (194). That is a bit of a stretch. But at least DeRouchie words such views tentatively, using "likely," "may," and "suggests" with some frequency. In any case, what is compelling about DeRouchie's chapter is that he does not squeeze every OT passage into a single hermeneutical mold but presents various possibilities for how a text may connect to Jesus.

Craig A. Carter, research professor of theology at Tyndale University, sets forth the "Premodern Approach." Carter takes aim at the naturalistic bent of historical criticism, especially its rejection of NT Christological readings of the OT as eisegetical. He also opines that the grammatical-historical method is a conservative version of the historical-critical method and lends itself to the problems of that method. The premodern approach to interpretation is preferable, especially because it gave rise to Trinitarian and Christological orthodoxy. This is more of a spiritual discipline than an exegetical method. It values the intent of the human author but concentrates on the intent of the divine author as the essence of the "literal sense" of Scripture. Rather than claiming objectivity, the premodern approach reflects faith in Jesus seeking understanding of him through the text. This entails four interpretive principles. First, Scripture is united around the central theme of Jesus Christ. Second, the foundation of interpretation is the literal sense. *Sensus plenior* is possible, but it must meet two criteria: "(1) it cannot contradict the literal sense, and (2) it must be related to it in some logical manner" (252). This leads to the third principle: the literal sense may include "the spiritual sense." The latter includes

three categories (253–54): the allegorical sense (truth about Christ), the moral sense, and the anagogical sense or eschatology. The fourth principle provides the hermeneutical control on these layers of meaning: Christological orthodoxy.

Carter does well to highlight the divine intent of Scripture, but he fails to demonstrate that this intent requires the methodology and conclusions he espouses. Goldingay is right that Carter's assessment of grammatical-historical exegetes is unfair, as though they are not concerned about the spiritual dimensions of the text (266–67). Or as Dharamraj puts it, Carter has unnecessarily polarized the modern and premodern (280). Carter's case studies are a mixed bag. He holds to the literal meaning of Genesis 22 as focused on the test of Abraham's faith but remains open to the idea that Isaac carrying the wood is a type of Christ carrying the cross. He also argues that Proverbs 8:22 teaches the doctrine of the eternal generation of the Son. Despite Carter's protestations (292), it remains hard to avoid the impression that such interpretations are imported from the NT rather than being the intent of the author of the OT text, human or divine. I am still a little shocked that a twenty-first century scholar encourages the medieval theory of multiple levels of meaning, but such has become common among those who, like Carter, operate within the contemporary trend known as Theological Interpretation of Scripture (TIS).

Five Views of Christ in the Old Testament provides a meaty discussion of a major topic of interest to biblical scholars and preachers alike. I did go away wishing for more detailed discussion about what certain NT passages teach and do *not* teach about the topic, specifically Luke 24:25–27, 44–47, John 5:39, and 1 Peter 1:10–12. I also wondered what considerations guided the selection of the five authors. Essays by Michael P. V. Barrett, Abner Chou, Christopher J. H. Wright, or Sidney Greidanus would likely have been more profitable than some of the chapters included. I was surprised that Greidanus—a towering figure in the field—does not even show up in the list of authors cited. Nevertheless, *Five Views* presents a worthy summary of the spectrum of current approaches to the relationship of the OT to Christ: premodern (Carter), modern (Goldingay and Longman), postmodern (Dharamraj), and what could be considered a hybrid of premodern and modern emphases (DeRouchie).

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Hamilton, James M. Jr. *Typology—Understanding the Bible's Promise-Shaped Patterns: How Old Testament Expectations Are Fulfilled in Christ.* Grand Rapids: Zondervan Academic, 2022. 360pp. + 72pp. (back matter).

Many have attempted to define or explain typology, and countless debates have centered on whether or not some interpreter's typological interpretation is valid. Other writers ask if the only legitimate "type" is one that the Bible specifically identifies as such. In *Typology,* Hamilton presents an excellent guide for how the Bible itself exemplifies typological interpretation.

Foundational for Hamilton's discussion of typology is his discussion of micro-level indicators for determining authorial intent (chapter 1). Hamilton begins by giving several examples in which biblical authors demonstrate awareness of earlier texts of Scripture by using the same words, concepts, and events. In doing this, they indicate that their intent is to repeat the same pattern that had been established in the earlier text. The promises of God, therefore, "shaped the way the biblical authors perceived, understood, and wrote" so that when the biblical authors see events occur in line with earlier promises, they intentionally "communicate the types" in these promise-shaped patterns (4). Moses sets the example for subsequent biblical authors to follow, since "their worldview has been shaped by his words" (5). For Hamilton, typological interpretation consists of reading an account in light of similar earlier (or later) accounts. Thus, "the study of typology amounts to active reflection on one passage in light of others" (8).

The Book of Genesis plays a foundational role in Hamilton's methodology. Genesis is "profoundly self-referential" (6) and exemplifies Moses' methodology. Hamilton helpfully identifies Genesis 3:15 as a "pattern-shaping promise" (6), which serves as "the plot conflict that informs the whole of the biblical narrative" (9). In relation to "typology," Hamilton stresses the importance of understanding the intention of the human author of the text and using grammatical-historical interpretation. Two critical elements in typology are "historical correspondence between events, persons, and institutions" and "the consequent escalation in significance that accrues to recurring patterns" (19). The reader detects historical correspondence in the repetition of significant terms, quotations of phrases or lines, sequences of events, and salvation-historical import. When authors repeat such key elements, the readers' "sense of the importance of those patterns increases" (25). Rather than a creative human way of adding a foreign, spiritualized meaning to the text, typological interpretation recognizes God-ordained patterns set forth by the human authors (26). Additionally, typological interpretation is normative, and modern-day believers, though not infallible, should seek to interpret typologically following the pattern used by the biblical writers (25–28).

The rest of the book seeks to demonstrate how the biblical authors' use of earlier Scripture highlights the importance of these promise-shaped patterns. Hamilton does not merely show how certain key themes, such as prophet, priest, and king, are developed in Scripture. Numerous other authors have done that. Rather, he shows how Scripture uses key terms and phrases from earlier scriptural authors to demonstrate the ongoing and increasing significance of such themes. Additionally, he shows how the original writers of Scripture (primarily Moses) expected future typological fulfillments by exemplifying the usage of such patterns in their own material.

Chapter 2 addresses Adam's role as a type for whom Noah, the patriarchs, Israel, David, and ultimately Christ serve as the fulfilment (as "new Adams"). As such, Moses sets the example for understanding Adam as a type, and later biblical writers follow the example. Moses presents clear links between the flood/new creation/Noah's "fall" (Gen 9) and the original creation and Adam's fall (Gen 1–3). The Davidic promises are linked to the Abrahamic promises, which provide the direct answer to the curses of Genesis 3:14–19.

Chapter 3 discusses the typological function of priests, beginning with Adam's priestly role in the garden and assuming that creation should be understood as a cosmic temple. Melchizedek and, subsequently, the nation of Israel serve in a priest-king role to administer the knowledge of God to the nations.

In chapter 4, Hamilton seeks to demonstrate that certain OT figures are prophets and that "Moses intended his audience to connect them to one another." Hamilton identifies nine key prophets in this chapter: Adam, Noah, Abraham, Isaac, Moses, Joshua, Elijah, Elisha, and Isaiah, as well as Jesus. The discussions of Moses' prophetic role, as well as that of Elijah and Elisha, are sound and helpful. Some concerns arise in Hamilton's discussion of Adam, Noah, and Isaac in this chapter. These will be addressed below.

Chapter 5 discusses the typological role of kings, focusing on the kingship of Adam, Abraham, and David. The key elements each of these kings perpetuate are Adamic dominion, sonship, and keeping and naming. Hamilton points to Abraham's conquest of the kings as key support for his role as a king. Hamilton draws numerous connections between the accounts of Abraham in Genesis 14, Gideon in Judges 6–8, and David in 1 Samuel 30, all of which also connect to Psalm 110. The frequent repetition of key terms and the similarity in sequence of events in these chapters seem to demonstrate an intentional pattern.

Chapter 6 points out the pattern of rejection followed by exaltation as it emphasizes the type of the righteous sufferer, a theme that originates in the seed promise of Genesis 3:15. This theme is prominent throughout Genesis, as well as in Moses, David, and Isaiah's Suffering Servant. Hamilton argues that David "understood his own suffering as an installation in the pattern of those who had preceded him, chiefly Joseph and Moses" (180), and David presents his own experiences in this way in the Psalms (e.g., Pss 2, 6, 16, 22, 31, 35, 69). Finally, numerous terms and phrases in Isaiah 52–53 reflect their previous use in the accounts of the patriarchs, Joseph, and David. These patterns are fulfilled in Jesus, who expects his followers to see such patterns as well (Luke 24:25).

Part 2 of the book discusses two key typological events: creation and exodus. In chapter 7 Hamilton discusses God's creation of Eden as a temple and demonstrates how it becomes the pattern for the OT tabernacle and temple, ultimately fulfilled in Christ, the church, and the New Creation.

Chapter 8 demonstrates that Moses noticed key exodus motifs in the narratives of Abraham and Jacob, records the exodus event, and then indicates that this pattern will recur in the future. Later biblical authors demonstrate that "they have learned from Moses that the exodus is both an interpretive schema and a predictive paradigm" (256). The exodus pattern is also prominent in Joshua, the Gospels, Paul, and Revelation.

Part 3 of the book addresses two institutions that portray typological patterns in Scripture: Leviticult and Marriage.[1] This chapter, therefore, discusses the institutions established for tabernacle and temple worship. These chapters succeed in demonstrating the importance of typology in relation to these themes in Scripture; they do not, however, seem to fit in the category of promise-shaped patterns as the earlier chapters do. Though these chapters provide interesting content, they do not appear to be directly pertinent to the argument of the book.

Hamilton's concluding chapter discusses "macro-level indicators for determining authorial intent." This chapter addresses the use of chiasm in the Book of Genesis. Hamilton's demonstration of the chiastic structure of Genesis is impressive and convincing. The chapter successfully argues Hamilton's point that Moses intended to use key patterns, and he incorporated these patterns intentionally with his chiastic structure.

One of the concerns that arises in a book on typology is the danger of seeing too many connections where they were not originally intended, a kind of parallelomania. Hamilton provides mostly strong support for his typological connections. However, his argument in chapter 4—that Moses intends his audience to understand Adam, Noah, and Isaac, in particular, in his trajectory of OT prophets—rests on questionable ground.

First, Hamilton identifies Adam as a prototypical prophet. Adam receives the message from God about the trees in the Garden (Gen 2:16–17), and Adam communicates that message to Eve (3:2–3). In support of this identification of Adam as prophet, Hamilton references Genesis 20:7, in which God is speaking to Abimelech and identifies Abraham as a prophet, and God tells Abimelech, "You shall surely die," a phrase which occurs only two places in Genesis (2:17 and 20:7). Therefore, this "naturally prompts readers to think of its first instance when they encounter the second." This point of contact indicates that both Adam and Abraham should be "understood in prophetic terms" (96). However, Adam's merely receiving a message from Yahweh and communicating it to Eve are not enough of a basis to firmly establish Adam as a prophet. If this simple definition were sufficient, Abimelech could also be identified as a prophet, since he receives a similar direct warning from God and communicates it.

Second, Hamilton identifies Noah as a prophet. Hamilton demonstrates numerous legitimate and fascinating intertextual connections between Noah and Moses (111–15). Though these examples may show typological development between Noah and Moses, they do not relate to their roles as prophets.

Third, Hamilton includes Isaac in the Adam-Abraham-Isaac prophetic trajectory. In Isaac's sister-fib account, Abimelech says, "Whoever touches this man or his wife shall surely be put to death" (Gen 26:11), which reminds the reader of the earlier warnings in 2:17 and 20:7. In this case, "Isaac is presented as an installment in the pattern of Abraham, his father" (96). Hamilton argues that Psalm 105:12–15 supports this claim because it refers to God warning foreign kings during the sojournings of the patriarchs: "Do my prophets no harm." Hamilton shows numerous connections between the Abraham and Isaac accounts (97–105) and points to parallels in the birth accounts of Isaac and Samuel, who is also a prophet. Though many of these connections are helpful and accurate, they do

[1] Hamilton explains that "a happy typo produced the form 'Leviticult,'" which refers to the "Levitical cult" (29).

not prove that Moses intends for us to see Isaac as a prophet. Later revelation, however, does seem to identify Isaac as a prophet (Ps 105). Hamilton cannot necessarily be proven wrong on this point; however, the evidence is lacking for his argument to be proven correct.

A final (and minor) complaint is that Hamilton seems a bit too attached to chiasm, exhibiting a kind of chiasmomania. He attempts to arrange each chapter in a chiastic structure, but he does not do this in some chapters, opting for a mere "outline" in chapters 3 and 8. (Those who care about parallelism will observe with disappointment that chapters 3 and 8 are not on corresponding levels with Hamilton's overall chiasm of the book on page 30.) The big-picture chiasm of the book makes good sense, but the chiasm within the chapters seems a bit forced at times. For example, the arrangement of chapter 4 is in a chiasm surrounding nine different prophets, beginning at Adam and ending with Jesus. Another example is the suggested chiastic structure for Abraham's victory over the Canaanite kings (166).

Overall, Hamilton has provided Bible students with an outstanding resource demonstrating the key role of typology in biblical interpretation. I find three primary benefits for the reader:

1. *Typology* provides numerous biblical insights. In a book so full of biblical examples and dealing with so many biblical texts, the reader should not expect to agree with every single example Hamilton gives. The overall approach of the book is excellent, though, and Hamilton presented many helpful connections I had not noticed before. This will be a book I continue to reference in future study.
2. It strengthens faith and confidence in the unity of Scripture. Hamilton's constant focus on the words of Scripture and the way that later Scripture uses those same words and phrases strongly demonstrates the unity of Scripture.
3. It clarifies typology. Instead of being a dangerous path where the accusation of eisegesis is looming around every corner, typological interpretation is exemplified by Scripture and, as Hamilton argues, should be normative for interpreters today as we actively "reflect on one passage in light of the others."

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Shenvi, Neil. *Why Believe?: A Reasoned Approach to Christianity.* Wheaton: Crossway, 2022. 254pp. + 18pp. (back matter).

Does the Church need another book on Christian apologetics by a credentialed academician? Neil Shenvi is a graduate of Princeton University and the University of California, Berkeley, where he earned a PhD in theoretical chemistry. Formerly a professor at both Yale and Duke Universities, Shenvi has published more than thirty scientific papers on electronic structure theory, nonadiabatic dynamics, electron transfer, quantum computing, and high-dimensional model representation.

Despite the author's impressive resume, *Why Believe?: A Reasoned Approach to Christianity* is an engaging, accessible introduction to Christian apologetics. In a world where many apologetic texts purport to be written for "both the scholar and the laymen" and fail to engage either, Shenvi will likely appeal to both. In his introduction, Shenvi relates his curiosity over discovering his "quantum physics professor, a renowned cosmologist," sang in the choir at his local church. The church's pastor had a PhD from Cambridge. In fact, Shenvi's introduction to the church came from a fellow student, Shenvi's future wife, a freshman who received the highest grade in her organic chemistry class. Shenvi was surprised to discover "Christianity was not dry, archaic, boring, and irrelevant; it offered a compelling assessment of my own most pressing problems" (17).

Shenvi skillfully navigates the complexities of presenting Christianity as intellectually satisfactory, while nevertheless emphasizing the cross as a stumbling block to the Jew and folly to the Greek. Whereas many apologetic texts are content to argue for God's existence or the plausibility of the resurrection but stop short of articulating the gospel, Shenvi includes three substantial chapters explaining the gospel of grace to a world full of sinners. Whereas many contemporary apologists seem almost embarrassed by the topic of human sinfulness, Shenvi unashamedly articulates Christianity's unique emphasis: "Of all the major world religions, only Christianity insists that we are radically morally corrupt people who are consequently alienated from a perfectly good God." Further, "Only Christianity insists that what we primarily need is not moral improvement but rescue" (176).

After a brief introduction, Shenvi introduces his readers to the person of Jesus Christ—focusing initially on C. S. Lewis' famous "liar, lunatic or Lord" trilemma. Shenvi acknowledges that Lewis' writings made a significant contribution toward his own conversion (15). The validity of the trilemma depends on the historical reliability of the Gospels, a subject the Shenvi capably defends by emphasizing the reliability of manuscript transmission as well as corroboration from non-Christian writers, geography, archeology, Jewish culture, and onomastics (the study of the etymology of proper names). The frequency of proper names in the Gospels and Acts corresponds with historical evidence for name frequency drawn from ossuaries from the NT world.

In the following chapter on the historicity of the resurrection, Shenvi builds his case on four main facts: the death and burial of Jesus, the empty tomb, the belief of the apostles, and the conversion of Paul. Although his historical case is a bit slim, Shenvi identifies major scholars and salient features in the contemporary debate. Shenvi argues that a naturalistic denial of the resurrection is rooted in philosophical assumptions rather than scientific methodology. "There is no scientific experiment which demonstrates that nature is all that exists" (75). The advent of quantum mechanics has also

proscribed attempts to rule out supernatural explanations as violations of laws of nature. Any argument against the resurrection based on the inherent improbability of a miracle presumes to understand God's intentions and therefore raises the question of God's existence, a subject Shenvi turns to in the next two chapters.

In a chapter on general revelation, Shenvi argues for the knowability of God through nature—emphasizing especially mathematics and fine-tuning. He begins with a discussion of faith and insists, "The Bible never assumes or contends that faith and evidence are mutually exclusive" (82). One evidence concerns the "miraculous" concurrence between the mathematical structure of the universe and the human mind's capacity for perceiving that same structure. Further, the capacity of the human mind to express and communicate what it has discovered through mathematics is equally "miraculous." Evolutionary psychologists, including Noam Chomsky, admit "[there is] essentially no explanation of how and why our linguistic computations and representations evolved" (87). Physicists are likewise forced to admit that the impression of design, expressed through "fine-tuning," is equally difficult to explain in the absence of God. Shenvi argues that attempts to undermine design arguments through appeals to multiverses are not based on observation but are intentional attacks on the existence of God. According to cosmologist Bernard Carr, "If there is only one universe . . . you might have to have a fine-tuner. If you don't want God, you'd better have a multiverse" (102).

In a second chapter on general revelation, Shenvi emphasizes the knowability of God through the moral law. In a tacit acknowledgement of Hume's guillotine, Shenvi states, "Physical facts describe the universe as it is, but moral duties prescribe the way we humans ought to behave" (113). If moral norms are part of the inventory of the universe, on what basis do they exist? Shenvi considers atheist and naturalistic answers and finds them inadequate. He then turns to what he calls the "transcendental moral argument for God's existence" (131), arguing that there are specific (moral) truths humans are morally obligated to seek. However, a moral obligation to seek truth cannot exist if God does not exist.

After arguing for God's existence, Shenvi considers three major objections to God's existence: the problem of evil, evolution, and the hiddenness of God. The problem of evil, Shenvi suggests, is actually a larger problem for atheism than Christianity. "To assert the world is full of evil is to admit that there are, after all, objective moral facts about the pervasiveness of evil in the world" (148). Shenvi briefly explores both the "free-will theodicy" and the "soul-building" theodicy. The latter theodicy suggests that good virtues like patience, courage, forgiveness, and self-sacrifice seem hard to achieve in a world with no evil. Why should we assume, Shenvi asks, "that God's primary role in the universe is to maximize our temporal comfort and enjoyment?" (152). Further, the interconnectedness of events inextricably links good and evil. For example, the death of a child often provokes the birth of another child.

Whatever the solution, the biblical doctrine of eternity mitigates the problem of evil by providing a place of eternal bliss to offset temporary suffering. Added to the doctrine of eternity is the biblical insistence on the incarnation of God. God enters our world of suffering, experiences it himself, and resurrects to permanently defeat evil.

A second objection to God's existence concerns the modern evolutionary worldview, which denies the need for a creator on the assumption of universal common descent. Shenvi does not take a position on young-earth creationism, old-earth creationism, intelligent design, or theistic evolution. Instead, he argues against atheistic evolutionism, insisting that random mutation and natural selection cannot account for the biodiversity of the planet. Random mutation, Shenvi, argues, is not an adaptive response to an evolving environment and consequently cannot drive beneficial evolutionary development. Further, Shenvi insists that macroevolutionary change through random mutation is essentially non-scientific since it would occur so slowly as to be generally unobservable.

A third objection is the hiddenness of God. If God exists, why has he not made himself known? Shenvi's answer is that perhaps God is not so hidden as we suppose, but human sinfulness prevents us from seeing his goodness. The problem is ours, not God's. Admittedly, God could provide greater evidence of his existence, but on what basis should we assume that sinners who loathe God actually want more evidence?

Having presented a case for Christianity, Shenvi devotes three chapters to the gospel. He emphasizes the uniqueness of Christianity (as contrasted with Buddhism, Hinduism, Islam, and Judaism), the reality of human sin, and the necessity and gift of salvation.

The development of Shenvi's argument through his book mirrors his own journey into Christianity. As a student at Princeton, he had taken a course on the historical origins of Christianity known as the "faith buster." The course drew upon the work of critical scholars like Bart Ehrman, Elaine Pagels, and the Jesus Seminar. At the conclusion of the course, Shenvi became a disciple of Jesus Christ. Yet he acknowledges his faith was not the outcome of a "careful intellectual argument" (174). Rather, he recognized that people dismissed Christianity only because they presupposed that people's experiences of Christianity were inherently false. Why not grant that people's experiences might be true? Further, among all the world religions, Christianity is unique in its insistence on the radical moral corruption of all people. People's experiences of Christianity involve a deep personal awareness of their sinful condition and their need for a Savior. Why should such testimonies be dismissed out of hand when in fact the evidence for human sinfulness is universal?

Does the Church need another book on Christian apologetics by a credentialed academician? Certainly, but only when he's willing—like Shenvi—to acknowledge human sinfulness and articulate the gospel of Jesus Christ.

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Aniol, Scott. *Changed from Glory into Glory: The Liturgical Story of the Christian Faith.* Peterborough, Ontario: Joshua, 2022. 302pp. + 3pp. (front matter) + 44pp. (back matter).

Scott Aniol invites his reader to join him on a unique survey of church history: a history of Christian liturgy. This journey, ambitious in scope, begins in the Garden of Eden, travels through the Scripture to the current age, and concludes with thoughts on how to worship God in the present day.

In his introduction and first chapter, Aniol identifies two common errors regarding how we worship. The first is that we simply do not give worship sufficient thought at all. Here he echoes Tozer: the careless nature of our corporate worship has debased our view of God. Although we commonly assume one's faith shapes one's liturgy, the reverse is also true. As the phrase *lex orandi, lex credendi* states ("the law of prayer, the law of belief"), our liturgy shapes our faith. The second error is that our understanding of worship has been molded by forces about which we remain largely unaware. Aniol offers this historical survey as an antidote against such ignorance.

In his second through fourth chapters, Aniol surveys the history of worship through the OT. Beginning in the garden, he argues that Adam and Eve's primary purpose was to be priests before a sovereign God, a God to whom they owed worship and obedience. The various covenants in the OT all testify to God's intent to restore access to him so that his people can once again worship him properly.

Although he treats a wide range of Israel's liturgy, Aniol shows special interest in Scripture's material on poetry and music. In his chapter on "The Golden Age of Hebrew Worship," Aniol gives special attention to various poetic devices in the Psalms, followed by an exposition of Psalm 96 to show how God views singing as central to the shaping power of liturgy.

> But the second reason we sing, which is highlighted when we respond to something that has not yet taken place, is that singing forms us. In other words, when we sing in response to something that has not yet happened, we are in a sense acting out that future reality, and, in so doing, we are formed by it. . . . Good songs don't just express things like joy, praise, thanksgiving, and adoration, they also recount the reasons for those responses, because by also singing the reasons, we are further formed by them as we experience them over and over through the art. (52)

Aniol likewise shows particular interest in the sharp contrast between true worship and pagan idolatry in the OT. Christians have long viewed pagan concepts of God as devolved from the knowledge of the true God; Aniol makes the case that pagan worship is similarly fallen from true worship. And just as true worship helps to shape one's understanding of the true God, so fallen worship reinforces fallen and pagan concepts of God. Part 1 leaves the reader with a key point that Aniol develops for our contemporary scene: God demands that there be a distinction between the forms used for pagan worship and those used for true worship.

In part 2 (chapters 5–7), Aniol traces the development of worship through the NT. Aniol argues that Christ fulfilled not only the OT law but also OT worship—thus establishing the basis for the elements that constitute NT worship. These elements include contributions from the OT (e.g.

Scripture reading, prayer, singing, giving) and elements from Christ's own commands (e.g., baptism and the Lord's Supper).

Aniol concludes his journey through a scriptural history of liturgy with a chapter dedicated to an exposition of Hebrews 12. Aniol argues that there remains a strong continuity between OT and NT worship: "The change of worship between the testaments is not in its essence; the change occurs in the external forms and experience of worship alone" (112–113). But the physical nature of worship (exhibited in the OT) is not permanently removed: "the admonition for corporate worship in Hebrews is rooted in a hope that one day worship as a spiritual reality will become a physical one" (113).

In part 3, Aniol analyzes worship from Catholic Christianity through the dawn of the Reformation. Acknowledging the tentative nature of our knowledge of early Christian liturgy, he nonetheless draws from sources such as the *Didache* and Justin Martyr's *Apology* to construct a basic liturgy of the early church. The development of the various liturgical forms (particularly the annual calendar, as well as a belief that the sacraments were a mysterious activity) began in the early church but grew as Christianity spread and gained dominance over the Roman Empire.

At the close of part 3, Aniol relates two errors in worship that the Reformation would later address: the issue of *ex opere operato* and sacerdotalism. *Ex opere operato* elevated the importance of the act of worship (apart from one's personal devotion or affections), and sacerdotalism resulted in a separate and dominant priestly class (whose task was to perform the worship, sometimes without the participation of the laity at all).

In part 4, Aniol traces how the Reformers sought to preserve the good in liturgy while casting off various heretical doctrines and practices, particularly in the practice of baptism and the Lord's Supper. Emphasizing the priesthood of the believer, the Reformers produced a great number of hymns intended for congregational singing. For the practice of the ordinances and matters of corporate worship, the great struggle was over the *adiaphora:* "those [liturgical practices] that were neither commanded not forbidden" (183). The desire to practice doctrinally pure worship was a driving force during this period, but without any controlling authority, groups tended to splinter along both regional and doctrinal lines. Nevertheless, the differing liturgical forms shared a commitment to the authority of Scriptures and a desire to worship in light of who God is and what he had revealed about himself.

In part 5, Aniol argues that new, dominant mindsets emerged from the Enlightenment, forcing the church to contend with errors beyond those within its own heritage. New philosophies exchanged faith for reason. New political systems allowed individuals increased opportunities to exercise person rights and freedoms. Popular culture increasingly appealed to and validated humanity's baser appetites. Liturgical forms tended to follow one of two general trends: a conservative philosophy that sought to maintain and build on the Reformation heritage and a progressive philosophy that was more responsive to cultural trends and to the particular goals of a church.

In part 6, Aniol urges the Church to return to a more scripturally based liturgy, particularly one that draws its forms from its own scriptural heritage. Contemporary worship, Aniol argues, has roots in philosophies and cultural practices foreign to Scripture, leaving it ill-equipped to fulfill God's purpose of liturgy (the worship of God and the making of disciples).

The conclusions to each section are a particularly helpful component of *Glory into Glory*. These summaries make it possible to use the book as a regular resource. If the reader desires to do further research in the middle (e.g., part 4), a quick review of the conclusion of the prior chapter provides an excellent means of catching up with the flow of Aniol's argument.

In his first appendix ("Planning a Gospel-Shaped Worship Service"), Aniol offers his reader an encore of three examples of services that incorporate his philosophy of worship and some of the great hymns received from our Christian heritage. He outlines each example using elements of his proposed "skeleton," within which he provides specific samples: hymn titles, Scripture readings, and even the placement of the sermon within the steps. By giving these concrete examples, Aniol offers the worship leader a clear vision of how to adopt a simple yet flexible method for helping worshipers understand more about what they are doing as they participate throughout the service.

Throughout *Glory into Glory,* Aniol demonstrates vast knowledge of Scripture, ecclesiastical and philosophical history, and varying philosophies of worship. In addition, he regularly provides concrete examples of the consequences of certain choices in worship—making the connection between one's philosophy of worship and one's actual liturgical practices.

A particular strength of *Glory into Glory* is Aniol's exposition of the story of worship through the Old and New Testaments. Some readers may give early pause at Aniol's interpretation of *'avad* and *shamar* in Genesis 2:15 (in chapter 1), but his argument hardly rests on whether these words refer to man's tending of the Garden or to his worship and obedience. (That God created man to worship and obey is hardly a matter of dispute.) Aniol's narrative history of worship—from the Garden to the post-exilic period—in the opening chapter is an especially worthwhile resource.

More importantly, Aniol deals with true worship's counterfeit: idolatry. Evidence of God's hatred of idolatry—not just in the abstract, but in specific forms—begins early in Israel's history and continues past the exile into the NT. Although he does not intend to produce anything close to a "biblical theology of idolatry," Aniol provides a far more scripturally robust treatment on idolatry than Bob Kauflin does in his 2008 work, *Worship Matters*. Nevertheless, Aniol could do more to draw in some of the NT material, particularly with Paul's condemnations against those who would attempt to embrace the worship of the one true God and the worship of idols (1 Cor 10:19–22; 2 Cor 6:12–18). In addition, Aniol does not emphasize a key perspective on idolatry in Scripture: idols are more than humanly created counterfeits; they manifest the work of Satan and his demons (Deut 32:15–17; 1 Cor 10:19–20; 1 John 5:18–21). However much we may view current differences in worship as stemming from a difference in *theological and philosophical worldviews,* differences in worship in the Old and New Testaments were often a matter of *competing spiritual kingdoms*.

At the end of part 2, Aniol's exposition of Hebrews 12 (chapter 7) plays a critical role in summarizing the biblical material in parts 1 and 2. The chapter could easily stand alone as a separate and valuable resource regarding the relationship between worship and doctrine for the early Jewish Christians. Aniol interprets the warnings in Hebrews to be an expression of "the author's concern that his reader not reject Christian worship in favor of that of Judaism. The point is clear: those who refuse to worship Christ will find judgment, but those [who] do worship him will receive forgiveness and life everlasting" (111). However, there remains a strong continuity between the OT and NT worship:

"The change of worship between the testaments is not in its essence; the change occurs in the external forms and experience of worship alone" (112–13).

In recounting the history of liturgy since the early church, Aniol's material is thorough but accessible. Nevertheless, this section does not always clearly prove how deviations in worship shaped deviations in doctrine, nor that the restoration of worship shaped the restoration of proper doctrine. Of course, it is often more than sufficient to trace the concurrent changes in worship and doctrine (for good or ill) within the various eras. Attempting to prove that one caused the other might be futile. However, it seems that Aniol could give more attention to known (or plausible) causal connections whereby the *lex orandi* shaped the *lex credenda.* His conclusions at the end of the sections do provide a helpful review of how the material is relevant to his thesis, but it is easy to get caught up in the story itself and forget the reason that Aniol is telling the story.

One limitation of *Glory into Glory* is its scope. In most of the historical chapters after chapter 8, Aniol traces the liturgy of *European and American* Christianity. The limitation is natural and somewhat necessary. After all, if we are to investigate the interchange between liturgy and doctrine, the available documentation about Christian doctrine and practice in the West dwarfs similar resources from Asia and Africa. Nevertheless, Christians were worshipping around the world for the same duration of history, and a future edition of the book could be enhanced with an appendix dealing with a similar history.

Another notable feature of his work is that Aniol is particularly interested in the use of music in Christian worship, although he demonstrates a breadth of knowledge across many aspects of liturgy. Nevertheless, some elements could be easily expanded without making the book very much longer. One addition could reference worship and architecture. Since corporate worship often occurs in an established and regular location, some reference to architecture and its relationship to liturgy would be interesting (particularly in light of Western Christianity's long history of building places of worship in order to have a particular effect on the worshippers). Aniol alludes to such effects but without much development.

Any lengthy treatment of worship must invariably deal with the topic of the worshipper's emotional state when offering worship. God condemns those for whom worship is merely perfunctory. Likewise, worship that aims for a particular emotional response on the part of man is focused in the wrong direction. Aniol hardly shies away from this issue, providing both a biblical basis for the "heart response" that liturgy provides (51) and discussion of how various people through history (e.g., Jonathan Edwards, Charles Wesley) responded either to a lack of emotion in worship or to emotional excess.

Despite some occasional stylistic issues (e.g., grammar and sentence length), Aniol writes in a clear and direct manner with a flow of thought that is easy to follow. The index will pose some challenges for the reader: the initial printing appears to have many page number errors. However, the book follows a historical order, so a basic knowledge of church history is generally sufficient to find names and events (and for those who need a quick refresher, Appendix 3 supplies a helpful timeline).

Aniol largely delivers on his promise, both in the historical survey he provides and in demonstrating the integral relationship between worship and doctrine. *Changed from Glory into Glory*

unfolds an accessible account of how we got to where we are and provides a roadmap for how worship leaders can borrow the best from our Christian heritage as we fulfill our greatest duty and joy: worshipping God, not as a means of getting his attention or creating an experience for ourselves, but as a means of expressing our gratitude for what he has already done on our behalf.

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Mathis, David. *Workers for Your Joy: The Call of Christ on Christian Leaders.* Wheaton: Crossway, 2022. 260pp. + 80pp. (back matter).

Many books on pastoral shepherding emerge each calendar year. Puritan reprints are golden and timeless. Well-known pastors today contribute helpful options as well. But every once in a while an exceptional and refreshing volume is released that quickly presses down a deep footprint within the vast landscape of pastoral literature. It is my opinion that David Mathis' *Workers for Your Joy* is Exhibit A for 2022.[1] As a pastor himself, entering his fifth decade of life, he brings to this book a shepherd's DNA, a professor's burden, a fine-tuned pen, and the smell of sheep.[2] His close proximity to and relationship with Dr. John Piper for twenty years also reveals itself from cover to cover. In his own words, "John Piper . . . has been to me pastor, father, teacher, and friend. I quote John a lot in this book. His influence . . . is hidden, if not conspicuous, on just about every page" (263).

David grew up during the 80s and 90s in Spartanburg, SC, and graduated from Furman University. He continued his education at The Bethlehem Institute (now Bethlehem College and Seminary) and Reformed Theological Seminary. He moved to Minneapolis in 2003 to serve in the college ministry of Bethlehem Baptist Church, and he has remained in the Twin Cities since then as a professor at BCS, executive editor of desiringGod.org, and pastor at Cities Church. His burden for accessible theology, practical discipleship, and the health of the local church are demonstrated in his previous three books: *Habits of Grace: Enjoying Jesus through the Spiritual Disciplines, The Christmas We Didn't Expect,* and *How to Stay Christian in Seminary*. His many articles at desiringGod.org and chapter contributions to other solid books reveal these passions as well.

Mathis states his goal for *Workers for Your Joy* on page 16: "Christian leadership exists for the joy of the church. Such a vision may turn some of our churches upside down, first for the pastors and then for the people. That's the vision I hope to impart, and linger in, in this book." While he faithfully takes aim at the NT office of elder/pastor/overseer as well as the local congregation, he is also careful to discuss the nuances of vocational and non-vocational occupants of the NT office (161n2). Throughout the book he graciously reiterates his conviction for a plurality of elders for each congregation (e.g., 25n2; 269–81). He is constantly aware that future/potential elders are reading this book as well, not just current elders.

I appreciate Mathis' organization of his book which, he observes, seems to correspond with the "mysterious power of three" (18). His focus is on the fifteen elder qualifications of 1 Timothy 3 and Titus 1, arranged under three axes:

1. Humbled (chs. 1–4): The man before his God (i.e., his devotional life).
2. Whole (chs. 5–9): The man before those who know him best (i.e., his private life).

[1] It is interesting to note that The Gospel Coalition awarded *Workers for Your Joy* the Award of Distinction for Ministry Books in 2022. "The Gospel Coalition 2022 Book Awards," December 5, 2022; accessed 27 December 2022, https://www.thegospelcoalition.org/article/tgc-book-awards-2022.

[2] Mathis explains on pages 35–36 that the terms *pastor*, *elder*, and *overseer* are interchangeable, referring to the same NT office. Although he seems to default to the term *elder*, I am taking the freedom in this review to employ all three terms as well as the word *shepherd* to refer to the same office.

3. Honorable (chs. 10–15): The man before the watching church and world (i.e., his public life).[3]

Before he launches into the three book sections, he writes an introduction which, in my view, can serve as a stand-alone introduction to the ministry of shepherding.

Section 1 focuses on the pastor's devotional life. Chapter 1 specifically addresses his call to the NT office. Mathis helpfully takes the reader through the internal desire, the external affirmation, and the reality of opportunity. He is firm that, until a local church extends the opportunity of a pastoral call, the individual is not yet fully called. Until that point in time, the author prefers the phrasing "sense of calling" (50). He concludes this chapter with a natural discussion of appointing and disciplining pastors. Chapter 2 focuses on the importance of a pastor's not being a new believer, due primarily to the pull of pride entering the NT office as well as the pride that can surface over time once in the office. Mathis offers two questions for the current and aspiring pastor: (1) Does he think with sober judgment? and (2) Does he count others more significant than himself? (69–70). In chapter 3, Mathis does a commendable job focusing on the qualification "able to teach." Not only does he explain why this qualification is highlighted for pastors (73), but he also demonstrates seven reasons why it is central in the local church (76–79). I also find his discussion regarding the nature of "able to teach" to be compelling as he differentiates it from mere "possibility." He calls the ability to preach a skill, not something marginal or negotiable (81). Helpful also are his discussions on 1 Timothy 5:17 as well as the debate about any distinction between teaching and ruling elders (85–89). Chapter 4 addresses the need for pastors to be clear-headed (i.e., sober-minded). I found his trajectory of this topic engaging as he takes much time to discuss generational challenges between older and younger pastors.

Section 2 focuses on the pastor's private life. Mathis rightly insists that a pastor's personal integrity and character never clock out. Elders "are whole, which means that for those with eyes to see, such men are even more impressive in everyday life than they are behind the pulpit" (110). As a biblical counselor, I was impressed with Mathis' discussion on self-control in chapter 5. He reaches for Dr. Ed Welch and the *Journal of Biblical Counseling* to frame his thoughts on progressive sanctification (e.g., "Turn from . . . turn to"; 115–18).[4] Mathis also provides a positive discussion of how pastoral "power" is demonstrated in the local church context (119–25). Chapter 6 focuses on the elder's personal purity and marital fidelity. I especially appreciated the words of scriptural (Hebrews 3–4) and practical hope he shares with men engaged in the battle for purity in our internet age (131–36). Mathis lays out his personal understanding and pastoral guardrails regarding alcohol in chapter 7. The reader may not personally land where the author does in interpretation or practice, but Mathis provides, nonetheless, a helpful chapter to work through as this topic has gained saturation in the evangelical landscape. Chapter 8 addresses the danger of materialism. Especially noteworthy in this chapter is the succinct yet thorough discussion of pastoral compensation (159–62). Mathis argues wisely for his personal ratio recommendation of paid and non-paid elders (161n2). Chapter 9 is titled "The Tragedy of Distracted

[3] He groups the fifteen pastoral qualifications under these three sections based on theme, not Pauline order. He explains his reasoning for this on page 18.

[4] Including several of the key progressive sanctification passages (e.g., Eph 4:20–24, Col 3, Rom 6–8, Jas 1:21–25, etc.) at least parenthetically in this section would strengthen Mathis' "turn from . . . turn to" language in this chapter. He does, however, use many of these passages elsewhere.

Dads." This chapter surveys the entire domestic footprint of the pastor—both as husband and father.[5] Mathis graciously covers the issue of the salvation of the pastor's children and concludes: "So, the issue at hand is not the eternal state of the child's soul, but the nature of the elder's fathering" (171). Next, he provides a helpful rubric for understanding the husband's headship over his wife (172–78).

Section 3 focuses on the pastor's public life. In chapter 10 Mathis deals with the umbrella qualification of "above reproach." He observes, "There is no requirement for particular achievements in formal education, world-class intellect or oratory, or manifest giftedness above the common man. Rather, these qualifications are the sort of traits we want in every Christian in time. What we're looking for in our pastor-elders, in essence, is normal, healthy, model Christianity" (187). Chapter 11 focuses on being respectable. While I expected Mathis to emphasize the pastor's actions and words (which he does), I was surprised and refreshed with his third focus—what a pastor wears (202–3). Mathis approaches the qualification of hospitality in chapter 12, arguing the necessity of being strategic toward both believers and unbelievers. He also explains hospitality's vital contribution to church planting and discipleship. Chapter 13 presents Jesus as the perfect example of gentleness—the ultimate model for every pastor. "When we admire his gentleness—and he is its paragon—we do not celebrate that he is weak. Rather, as feeble sheep, we enjoy that not only is our Shepherd infinitely strong, but he is all the more admirable because he knows how to wield his power in ways that give life to, rather than suffocate, his beloved" (227). Chapter 14—"How Do Pastors Pick Their Fights?"—rightfully lands on James 3:13–18 as well as 2 Timothy 2:24–26. Mathis' four-question process on whether or not to engage in conflict is gold (235–36). Chapter 15 reminds pastors that we must have strategic and tactical engagement with unbelievers. Mathis concludes this chapter with this challenge: "Outsiders matter to us because such were all of us. But we have been brought in. And good pastors know, firsthand, that Christ loves to make us frail, former outsiders his means for bringing in more, and for leading his church with such hearts and dreams and prayers" (248).

Just when the reader thinks the book is over with the pastoral qualifications, Mathis continues to provide outstanding material. He issues a "Commission" (249–64) which lists five ways that true Christian leaders are different from today's mere celebrities. He provides five helpful appendices: Appendix 1—"Who Are the Deacons?"; Appendix 2—"A Word for Leaders" (regarding plurality and team dynamics); Appendix 3—"What Is Anointing Oil?" (regarding James 5:14–15); Appendix 4—"What Is the Laying on of Hands?" (regarding commission to ministry); and Appendix 5—"How Old Should Elders Be?" The reader may not agree with all his conclusions, but I believe that most will appreciate Mathis' labor in the Word and the resulting recommendations. Finally, he provides a study guide covering every chapter (over twenty pages long). The questions are robust, not simplistic. Used privately or in small groups, it would yield vulnerable accountability and concrete application. It is one of the best study guides in this regard that I have found in a pastoral-theology resource.

As a pastor for nearly thirty years, my personal preference is to read the writings of men who have put more decades into pastoral ministry than I have. I have benefited much from the writings of

[5] I think it would have served Mathis well to reference key authors from the biblical counseling world in this chapter on the family as he did with Ed Welch and Dave Harvey in chapter 5. Admittedly, this is a preference of mine, but I believe it would have further endeared this excellent book even more to that reading audience.

Charles Spurgeon, R. Kent Hughes, John MacArthur, and others. But I am gladly shelving *Workers for Your Joy* next to these other writers in my library's pastoral-theology section. David Mathis has been shepherding for fifteen years at the time of this writing, but any pastor knows that fifteen years of pastoral ministry should yield much practical wisdom and prudence. It has for Mathis. His book is worthy of attention and praise. He is careful with the text of Scripture, constantly referencing excellent scholars throughout (e.g., Don Carson, Gregg Allison, G. K. Beale, Jim Hamilton, George Knight, Bill Mounce, Douglas Moo).

I recommend this book as a reference for teaching through Paul's pastoral qualifications in 1 Timothy 3 and Titus 1. I recommend it as a refresher for any pastor, paid or unpaid. I recommend it as a relay, a curriculum to help seasoned pastors point young and/or potential pastors toward ministry expectations. I recommend it for rejoicing—Mathis' stated goal of joy for this book.

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Parker, Brent E., and Richard J. Lucas, eds. *Covenantal and Dispensational Theologies: Four Views on the Continuity of Scripture.* Spectrum Multiview Book Series. Downers Grove: IVP Academic, 2022. 256pp. + 10pp. (back matter).

Books devoted to comparing major hermeneutical systems have a long and mixed history. John Feinberg's edited collection of essays (*Continuity and Discontinuity: Perspectives on the Relationship between the Old and New Testaments,* 1988) was the first major comparative collection of interactions between covenantal and dispensational theologians on an array of hermeneutical issues dividing the two systems. Robert Lightner (*The Last Days Handbook,* 1990, rev. 1997) and Renald Showers (*There Really is a Difference: A Comparison of Covenant and Dispensational Theology,* 1990) represent dispensational theologians who have offered comparative analyses. The complicating of the field by the emergence of recent "progressive" positions has necessitated a reevaluation of major views. Benjamin Merkle offered an informative but somewhat less-than-evenhanded comparison of the four primary hermeneutical thought streams in *Discontinuity to Continuity: A Survey of Dispensational & Covenantal Theologie*s (2020; see my review in *JBTW* 1, no. 1 [Fall 2020]).

The best way to handle a comparison of multiple views and avoid the slippery slope of subjectivity that often bedevils a single-author analysis is to let a living representative of each perspective express his own view in his own words; then permit each representative the opportunity to respond to the views of their colleagues. That is what Parker and Lucas have done. The respective representatives are Michael Horton for covenant theology (CT), Stephen Wellum for progressive covenantalism (PC), Darrell Bock for progressive dispensationalism (PD), and Mark Snoeberger for dispensational theology (DT). These essays are followed by a response from each writer critiquing the alternatives.

In a thirty-three-page introduction Parker and Lucas, both PCs, overview all four positions and highlight points of contact and contrast between the views. The introduction provides a concise survey of each position and touches briefly on a handful of other views that lack sufficient following or definition to include as major contenders (Reformed Baptist covenant theology, new covenant theology, theonomy, and promise theology or epangelicalism). Regarding the origin of the PC label, they note, "While the name of this position may suggest that PC is a nuanced form of covenant theology in a manner similar to how *progressive* dispensationalism is to dispensationalism, this would be an incorrect inference." Rather, "*progressive* seeks to underscore the unfolding nature of God's revelation over time" they explain (24). It is true that PC has less in common with CT than PD does with DT; the modifier *progressive* in PD, however, does not signal a merely nuanced form of DT any more than it identifies PC as a nuanced form of CT. For clarity on this point, the editors need look no further than Bock's own essay in this volume: PD traces "how the covenants of promise have advanced or progressed in their fulfillment"; consequently, "the term *progressive* as [PD] uses it highlights this linked advance in continuity" (115).[1]

[1] Bock's explanation dates back at least as far as the 1990s: "The term 'progressive' is solely intended to describe how this view highlights the progressive movement of God's plan from one dispensation to the next. The name says nothing about where or how other dispensational views stand." "Hermeneutics of Progressive Dispensationalism," in *Three Central*

Michael Horton strikes a traditional CT posture, seeing CT as "the architectural design or framework of Scripture itself" (36). "Prior to the fall . . . Adam was . . . on trial" under a covenant of works based on obedience to law—a trial which, of course, Adam ultimately failed (40–41). God confronted and remedied that failure by establishing "one unfolding covenant of grace stretching from Genesis 3:15 to Revelation 22:21" (35). All of the major covenants since the fall (Abrahamic, Sinaitic, Davidic, and New) are "different administration[s] of the one covenant of grace" (46). But "behind these covenants lies the eternal covenant of redemption" (35) as the theological ground for that covenant of grace. "The church does not supersede Israel" because "the church has always existed since Adam and Eve" (71). No surprises here. Horton spends a good deal of space anchoring various aspects of CT in the writings of historical theologians (from Irenaeus to Zwingli to the Westminster Confession to Witsius to Cocceius to Mastricht), explaining why the Sinaitic Covenant is not an extension of the covenant of works, and addressing modern Reformed aberrations along the way (Barth, the "Calvin vs. the Calvinists" thesis, Norman Shepherd and the Federal Vision view).

Stephen Wellum reminds his readers that when it comes to the issues being debated in this book, "we agree on more than we disagree." Nevertheless, "significant disagreements remain that require resolution" (75). The biblical "covenants are the backbone to Scripture's entire storyline." While PC "does not deny the theological concept of 'the covenant of grace' if one merely means 'the one plan of God,'" Wellum critiques CT's consolidation of "the biblical covenants under the larger category of the 'covenant of grace'" in a way that fails to differentiate "significant covenantal differences" (75, 82). Moreover, PC differs from CT by insisting that "Jesus' new covenant people are different from Israel"; that's why, according to Wellum, "circumcision and baptism do not signify the same realities" (76). Wellum rightly underscores the essentially presuppositional nature of all theological systems (77). Interestingly, however, I suspect that few of any of the opposing viewpoints would dispute his four hermeneutical presuppositions as he has stated them (77–81); Bock, at least, acknowledges as much (124). The disagreements arise from the details of how those hermeneutical principles are applied on the basis of even deeper presuppositional assumptions. One of Wellum's recurring emphases is that all the covenants "culminate in Christ" or are "fulfilled in Christ" or "reach their *telos*" in Christ (78, 79, 86, 87, 90). Few if any would argue with that assertion as it stands, but it requires further definition: does that mean all the covenantal provisions are realized and fulfilled as of Christ's *first* coming? Yes, according to Wellum (104, 109). Wellum holds to a future conversion of ethnic Israel but no restoration (110), and he vigorously denies that he employs "typological interpretation" or either excludes or replaces Israel (215–16).

Darrell Bock also opens his essay with the reminder that "this is an in-house, family discussion within evangelicalism" and that "what we hold in common is in many ways far more important" than what divides us in this debate (112). One of the key distinctives of PD can be expressed in an important conjunction of conjunctions: *both/and*. Whereas "some questions previously had been treated in an either-or manner by [CT and DT], progressives saw some cases to be a both/and proposition" (114).

Issues in Contemporary Dispensationalism: A Comparison of Traditional and Progressive Views, ed. Herbert W. Bateman IV (Grand Rapids: Kregel, 1999), 99.

The kingdom, for instance is not a "now or not yet" proposition but "now and not yet . . . inaugurated but not yet consummated" (114). A key distinction between PD and PC "is whether ethnic Israel as a nation had a future role in God's program. Here is where [PCs and PDs] part company." PD "argues for fulfillment in Christ and equality among the nations in blessing without removing the role for national territorial Israel in the consummation so emphasized in the OT. . . . Gentile blessing does not mean *national, territorial Israelite exclusion"* (115). Why, PD asks, must it be either one *or* the other, when a both/and approach allows the fullest, most natural, most literal fulfillment of all the promises as uttered by God and understood and expected by Israel? "What [PD] contends is not that this global dimension is to be denied or rejected but that, in the 'expansion,' what is gained does not shed what was originally promised" (118). Similarly, all the covenant promises coalesce and find their fulfillment in Christ, but why only and entirely in conjunction with his first coming?

Snoeberger opens his chapter with a seven-page historical justification of DT ("born as an ecclesiological movement deeply committed to (1) a careful reading and harmonization of the whole Scriptures, and (2) the doctrine of the spirituality of the church," 151–52), followed by eleven pages on "originalist interpretation" ("an originalist interpretation is axiomatic to the successful use of language," 154), and sixteen pages on the kingdom as the governing center of the Bible's storyline. He rejects "typological interpretation" (159), denies that the Abrahamic Covenant has been fulfilled or (contra PD) even "partially" fulfilled (170), and holds that the New Covenant has no relationship to the Church though he acknowledges DT represents a variety of views on that issue (176).

In the response sections, Horton sees the DT penchant for literal fulfillment as a form of question-begging (184), opposes identifying a "unifying theological center" of Scripture (186), and thinks that "the real center of dispensationalism is the nation of Israel rather than Jesus Christ, the true Israel" (189). He is more appreciative of aspects of Bock's PD but focuses his critique specifically on the issue of Israel's restoration. Horton (unlike Wellum) at least engages with some of the key Lukan passages Bock raises as NT evidence that Israel's restoration is still on the covenantal table (Acts 1:6–7, Luke 13:34–35), though neither Horton nor Wellum respond to Bock's argument from Luke 21:20–24 or Acts 3:18–21. Regarding PC, Horton suggests that its strength (continuity) is also its key weakness in that it tends to "run the covenants together" (196).

Wellum acknowledges much that PC and CT agree on; his criticism of CT is twofold: (1) CT superimposes its own theological grid atop the biblical covenants, in many respects conflating them and altering their specificity and intent; and (2) CT fails to account for the church's *newness* as a regenerate people in contrast to Israel" (203, emphasis original). Wellum spends half his space developing that critique of CT; the other half treats PD and DT combined. His most cutting critiques are leveled at Snoeberger who, he says, evidences little understanding of the alternative positions, is guilty of numerous "reductionisms and distortions," gives "the impression that few in church history have understood Scripture except dispensationalists," implies that "we needed dispensationalism to 'save' the day so that the church could finally read the Scripture properly!" (210–11), and complains, "I do not recognize my view in Snoeberger's description, and Bock is not much better" (215). Wellum seems to be unaware, however, that he comes across just as imperious and condescending as he accuses Snoeberger of being. His dispensational interlocutors "fail to grasp how God's unified plan

unfolds through the covenants" (211); and in response to Bock's view he inveighs authoritatively that "this is *not* how the covenants progress and are fulfilled in Scripture, how inaugurated eschatology works, and especially what the church is as God's new creation people" (213, emphasis original). He complains about one of Bock's critiques by saying, "What he really means is that I disagree with his view of national Israel!" (216). Yet Wellum's own critique that "the dispensational covenantal plotline is out of sync with the Bible's" because it "does not consistently start in creation and culminate in Christ and his church" (213) amounts to the same thing—what he really means is that they simply disagree with Wellum's view of the Bible's covenantal storyline. Wellum seems to misunderstand PD as much as he claims to be misunderstood by it—a point Bock addresses (231–32).

Bock notes a major sticking point with both CT and PC: their insistence on an Adamic Covenant, and freighting it as crucial to any right reading of the Bible's storyline (223, 226). To Wellum's defense of typology and explanation of NT priority (once we get to the NT, "we now know what the OT was predicting," 202), Bock counters, "If I have to wait until later revelation truly to understand former revelation, then the original context and meaning become largely irrelevant" (228). It would have been helpful if Bock had directly addressed Horton's denial of supersessionism (71), rather than simply maintaining the criticism (221, 225).

Snoeberger rejects as improbable Wellum's "christological/typological method unprecedented in any other known human literature" but acknowledges that PCs "do not spiritualize OT prophecies or replace their original referents with new ones" (243–44). Nevertheless, PC's "transformation of the OT into a vast complex of foreshadowings, pictures, types, and other semi-predictive devices, the original intentions of which fall away as they are fulfilled in Christ is . . . hermeneutically peculiar" (244). Likewise (though less extreme), PD's "complementary hermeneutic" in which "the promises and covenants of the OT obtain progressively more robust referents" is also problematic; while "Bock does not neglect original meaning," he nevertheless permits those original intentions "to expand beyond the conscious intention of the original authors" (247). Formal covenants simply do not admit the addition of new referents (248). Finally, DT opposes "the penetration of Christ's eschatological kingdom and even the new covenant into the present age" (248–49).

Parker and Lucas wrap up the exchange of views by identifying three core issues at stake in the discussion: (1) hermeneutics (including the Bible's framework and Testamental priority), (2) the covenants (including their identity, nature, and fulfillment) and, as a consequence of these differences, (3) conclusions regarding ecclesiology and eschatology. The differences in each of these three areas are helpfully and concisely summarized in three successive comparative charts.

Covenantal and Dispensational Theologies is the best overview of the eschatological-ecclesiological positions currently available, precisely because the editors permit representatives of the theological positions to speak for themselves. It is unfortunate that the tone is not a tad more elevated in places, but the debate is a vigorous one with far-reaching hermeneutical implications on the level of both individual texts and biblical metanarrative. Let the conversation continue.

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