

continuing debate within Adventism and provides a fair, balanced, and objective analysis of the controversy, though some may take exception to this appraisal.

Third, Knight's annotations to the 1957 text, sprinkled throughout the book, provide further background information, clarification of terms, criticism of theological concepts and expressions, and updated understanding of doctrines. As can be expected, the most extensive annotations are reserved for the most controversial portions of the text—those that discuss the Trinity, the divine and human natures of Christ, and the atonement. On the whole, the annotations reveal Knight's laudable—and successful—attempt at providing a fair and honest analysis of these hotly debated issues. Though his personal theological leanings are by no means sympathetic to Andreasen and his last-generation theology, Knight is admirably even-handed in his critique of Andreasen's reactions to the book's treatment of the doctrines of the atonement and the human nature of Christ. In the end, what he offers through these annotations is restoration of the theological balance that was lacking in the original edition and a corrective to the self-contradictory stances that Andreasen took in reaction to *Questions on Doctrine* (though contemporary followers of Andreasen, no doubt, would disagree with this assessment).

The contribution that this new edition makes to the ongoing theological discussions within Adventism would have been further magnified, had more annotations been supplied for those chapters that were not yet controversial in the 1950s but became important in the ensuing decades. One example would be the section on prophecy, Dan 8 and 9, and the 2,300 days. Though Knight does not ignore the section altogether, he could certainly have elaborated much more on the issues that would become key points of debate among Adventist scholars since Desmond Ford's public questioning of the validity of the traditional Adventist interpretation of apocalyptic prophecies. Other sections that could have benefitted from the annotator's attention are the chapters on Ellen White's writings and the remnant church. These are two other "hot potato" issues that have figured prominently since the 1970s. A nod to these more recent developments, which he does not avoid making in several other places, would have been helpful. However, this being said, it should be recognized that Knight's primary interest lay in the issues that have become controversial as a result of the publication of *Questions on Doctrine*.

All in all, the republished, annotated edition of *Questions on Doctrine* helps readers gain a more mature, nuanced view of the doctrinal controversy that preceded from the original publication. Clearly, it is a volume that must be consulted and referenced by anyone seeking a deeper understanding of contemporary Adventist theology.

Pacific Union College
Angwin, California

JULIUS NAM

Pierce, Ronald W., Rebecca Merrill Groothuis, and Gordon D. Fee, eds. *Discovering Biblical Equality: Complementarity Without Hierarchy*. Downers Grove: InterVarsity, 2004. 528 pp. Paper, \$25.99.

Everything about this book is massive. It has 528 pages even with a smaller print font, and weighs 1.7 pounds! There are three editors overseeing twenty-nine chapters. Contributors include Ruth Tucker, Walter Liefeld, the late Stanley Grenz, Roger Nicole, William Webb, and Alvera Mickelsen. This line-up requires five pages just to introduce all the authors with their academic profiles.

The volume is a "long read." There is no "fluff" or padding, where one can let go of the argument and relax. Each chapter is carefully thought out and presents a

necessary aspect undergirding and/or explaining the position the editors seek to demonstrate on this still hotly-debated topic of the role of women in the church. In fact, it is the first comprehensive scholarly collection of essays from an egalitarian perspective published in North America in the last three decades.

The book probes a wide range of issues: biblical, theological, historical, hermeneutical, and practical. One finds a whole gamut of thought regarding the roles of men and women, whether in the church, the home, or society at large. Editors Pierce, Groothuis, and Fee have carried out an extraordinary task editing this much-needed volume that, among other things, vanquishes arguments that women in ministry are defying God's mandate in Scripture. The position of universal gender hierarchy is shown to be unscriptural, and thus erroneous and even detrimental to the church. In so doing, the reader is forced to confront the presuppositions or grid with which they interpret the Holy Writ.

Discovering Biblical Equality helpfully provides a single resource that covers the main issues and arguments for biblical equality. It can also be seen as a (nonpolemic) response to *Recovering Biblical Manhood and Womanhood: Reaffirming the Patriarchy*, edited by Wayne Grudem and John F. Piper, which argues on the other side of the debate. Interestingly, even the cover designs of the two books are similar, except for color.

Careful arrangement of the chapters helpfully organizes the tome's broad themes: "Setting the Stage (The Historical Backdrop)," "Looking to Scripture (The Biblical Text)," "Thinking it Through (Logical and Theological Perspectives)," "Addressing the Issues (Hermeneutical and Cultural)," "Living it Out (Practical Applications)."

As is the case with multiauthored books, each chapter could receive comment. For example, William Webb discusses the important "redemptive movement" hermeneutic that is then applied by I. Howard Marshall. One of the editors, Gordon Fee, in two separate chapters tackles the much-debated Pauline passages of 1 Cor 14 and Gal 3:26-28. Editors Rebecca Groothuis and Ronald Pierce each contribute, respectively, a chapter: "Equal in Being, Unequal in Role" and "Contemporary Evangelicals for Gender Equality," respectively. One also finds chapters on abortion, abuse, and even homosexuality. This is significant since the hierarchical-complementarian position argues that defending egalitarianism leads consequentially to acceptance of homosexuality. However, these authors show that the Bible itself treats these two issues in diametrically different ways.

The many contributors take a consistent stand on "complementarity without hierarchy," as might be expected. However, there is more than one alternative for the roles of men and women, both in marriage and in the church. There is no suggestion of a third possibility for understanding the position of Scripture on this discussion. Since the fall (Gen 3), with its radical results of sin, God revealed in the Garden a way for husbands and wives, both now with sinful natures, to maintain unity in the home, yet never voiding the Edenic ideal. The husband carries the responsibility to shield and protect his wife and the home. Even Paul argues for this role for the husband in the NT. Understanding what "submission" means has always been the problem for both OT and NT texts! However, the husband-over-wife plan is *not* the "model" Paul holds up for the church. He insists that the human body, with its many parts, with Christ as the *head*, is the proper analogy.

Moreover, the issue of "patriarchy" itself needs to be clarified. OT "patriarchs" from whence comes "patriarchy," need to be studied again. In Genesis, "submission" was defined within these venerable families. For example, Sarah is rather assertive—she is the one who suggests Hagar to Abraham. In the next generation, the scriptural record includes much more detail about Rebekah than Isaac, the patriarch. And again, she is

assertive and vigorous. Yes, the patriarchal system grew abusive, but that came later in Israel with the monarchy (cf. Nancy Vyhmeister, ed., *Women in Ministry* [Berrien Springs: Andrews University Press, 1998]).

Overall, *Discovering Biblical Equality* is a winsome apology for the position of "complementarity without hierarchy" that honors the humanity of both sexes warmly and harmoniously. Empowered by the Spirit, both men and women in the church stand before God as full members of the "body" of Christ to pursue the ministries to which God has called and enabled them.

Andrews University

JO ANN DAVIDSON

Smith, Carl B. II. *No Longer Jews: The Search for Gnostic Origins*. Peabody, MA: Hendrickson, 2004. 317 pp. Hardcover, \$29.95.

Carl Smith, Associate Professor of History and Religion at Palm Beach Atlantic University, has tackled the knotty problem of Gnostic inception. That Gnosticism existed in the early centuries of the Christian church is not disputed. But what Gnosticism is and where it came from is still a source of much debate. Last century's discovery of the Nag Hammadi Library texts opened further opportunities to rethink Gnostic origins. Was it a distinctive Christian heresy? Was it a competitor of first-century Christianity? Or was it, perhaps, a pre-Christian folk religion traceable to Oriental roots—a popular modern solution to unanswered questions in religious studies? How should one understand the disparate ideas, writings, and practices that are lumped together under the Gnostic rubric?

As Smith sees it, Gnosticism is an anticosmic dualism between material and spiritual, between the highest God and the Creator. This spawned from Gnosticism's close relationship with Judaism and Christianity in the late first and early second centuries. He decides that an early second-century dating for the birth of Gnosticism best ties together the historical details of the period, particularly since Egypt, following the Jewish Revolt under Trajan (115-117 C.E.), supposedly provides a ripe context for Gnosticism's rejection of the cosmos and of the Creator God of the Hebrews. Using Jewish traditions and Scriptures, along with Greek cosmology, Gnostics devised a hermeneutic that resulted in the transposition of Jewish and Christian traditions. Smith writes:

My contention in this book is that evidence regarding the religious and intellectual milieu, geographical context, and chronological sequence of clearly gnostic teachers and documents points to an early second-century rise of the gnostic religion in the Jewish intellectual centers of North Africa. The crisis out of which Gnosticism arose was not that of the Jewish revolts of Judea; rather, it was the lesser-known revolt that originated in Cyrenaica and Egypt in 115-117 C.E. during the reign of the Roman emperor Trajan (4).

The author gives evidence of a thorough survey of secondary materials and competing theories of Gnosticism's origins. He provides helpful charts, comparing the teachings of different early Gnostic teachers such as Simon, Menander, Cerinthus, Carpocrates, Saturninus, and Basilides. However, he links the main assertions of his case with a series of "ifs" and "it seems." Other conjectures of Gnostic origins are merely replaced with Smith's conjectures. Moreover, some of his various interpretations have strong alternative possibilities that weaken his case, such as where he writes that "In the line of Christian polemical writings, Paul's letters stand as [the] earliest markers along the trajectory toward Gnosticism. Yet, there is no evidence . . . that Paul was concerned with issues related to Docetism" (155). This conjecture in Smith's mind seems to prevent him

from seeing various remarks Paul includes in many of his letters regarding the nature of Christ. However, as Edwin Yamauchi suggests, on a back-cover endorsement, "Even those who may not agree with Smith's conclusions will appreciate the lucid manner in which he has expounded the issues and the evidences for emergent Gnosticism." I wholeheartedly agree.

Andrews University

JO ANN DAVIDSON

Westerholm, Stephen. *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics*. Grand Rapids: Eerdmans, 2004. xix + 488 pp. Paper, \$35.00.

Westerholm's book revises and updates his earlier work, *Israel's Law and the Church's Faith: Paul and His Recent Interpreters*. In this revised volume, Westerholm draws four pictures of the "Lutheran" Paul in "Part One: Portraits of the 'Lutheran' Paul," a survey and critical assessment of the scholarly renditions that call into question the Lutheran perspectives of Paul. Then in "Part Two: Twentieth-Century Responses to the 'Lutheran' Paul," Westerholm offers his own construal of Paul that incorporates elements of the so-called "new perspective" with Lutheran ones. His synthesis, "Part Three: The Historical and the 'Lutheran' Paul," strives to reappropriate a Lutheran perspective for our day.

Westerholm begins by examining the Pauline interpretations by Augustine, Luther, Calvin, and Wesley. Their readings of the apostle are fundamentally "Lutheran" in that they articulate the centrality of the doctrine of justification by faith. On the topics that are currently and vigorously debated in Pauline studies—"human nature in its 'fallen' condition, the nature and function of the Mosaic law, justification by faith apart from works, the place of works in the lives of believers, the role in believers' lives of both the law and the Spirit, the possibility (or inevitability) of believers' sin, and the 'election' of those who come to faith" (xviii)—these four exegetes posit what we now call Lutheran understandings of Paul that are on the whole in essential agreement. Interestingly, given the significant differences that Wesley had with Augustine, Luther, and Calvin (e.g., his appreciation of Pelagius, his perplexity with Luther's dismissal of good works and the law, his abhorrence and denunciation of the "decree of predestination," his understanding of prevenient grace), it might strike one as odd that Wesley would be added to the proponents of the "Lutheran" Paul. Notwithstanding, Westerholm makes a strong case that Wesley proclaimed with enthusiasm the Lutheran message of justification by faith.

In part 2, Westerholm examines the twentieth-century discussion. His analysis is focused primarily on the scholarship that questions Luther's understanding of Paul. Unlike Luther, who argued that Judaism is a religion of "works-righteousness," the literature of Rabbinic Judaism makes it abundantly clear that Judaism is a religion of grace (James Dunn, Ed Sanders, and N. T. Wright). In regard to what Paul finds wrong with Judaism, scholars have argued that the religion of Judaism is not Christianity, i.e., it refused to accept Jesus as the Christ. The claim that Gentiles had to convert to Judaism in order to be a part of the people of God placed the Gentiles at a disadvantage (Sanders). Further, Judaism is characterized by ethnocentrism, i.e., a nationalistic pride that promotes the exclusivistic laws of circumcision, food, and sacred days, which seek to maintain Israel's separation from the Gentile nations (Dunn, Wright).

Luther's understanding of Paul was deeply influenced by his own struggles of a self-questioning and terrified conscience. However, a careful analysis of Rom 7 demonstrates that the rhetorical understanding of the "I" is not to be interpreted as Paul's angst-ridden preconversion experience, but as the moral powerlessness of human beings under the law (Werner Kümmel). Philippians 3 demonstrates that the apostle's