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Reading Sacred Scripture: Voices from the History of Biblical Interpretation. By Stephen Westerholm and Martin Westerholm. Grand Rapids, MI: Eerdmans, 2016. Pp. x + 470. $40.

Stephen Westerholm is professor of early Christianity at McMaster University and was joined in writing the volume by Martin Westerholm, lecturer in systematic theology at the Durham University, England; the latter is responsible for the chapters on Schleiermacher and Barth. The book distances itself from other histories of biblical interpretation by rejecting the slogan of much modern study of the Bible, namely, that the Bible should be read "like any other book." But, as the book vigorously argues, the Bible calls for a particular kind of reading, a reading that takes careful account of the Bible's faith claims that can be found primarily in Paul's correspondence, the three Synoptic Gospels, and John. After setting forth their method, the authors focus on "how the Christian Bible has been read and studied by influential interpreters sympathetic to its claim to represent and convey the word of God" (28). Their lineup of Christian interpreters spans Christian history: Irenaeus, Origen, Chrysostom, Augustine, Aquinas, Luther, Calvin, the Pietists and Wesley, Schleiermacher, Kierkegaard, Barth, and Bonhoeffer. After sketching the life and context of each thinker, they examine how each responded to the faith claims of the Bible (particularly the New Testament), resolved difficulties posed by the text (especially around inerrancy and seeming contradictions), and interpreted the Bible theologically.

Only a few of their interesting points can be mentioned in a short review. Irenaeus's need to defend the validity of the ancient Scriptures against Marcionite rejection made him a pioneer in showing how the Bible of the Jews can be read as *Christian* Scripture. Irenaeus notably insists that biblical readers must be familiar with Scripture's "hypothesis," the message of the whole, before they interpret individual passages; the "hypothesis" came to be called "the rule of faith" and became decisive in later theological discourse. Aquinas worked at a time when biblical and theological studies represented one discipline, not two. Not surprisingly, his many commentaries on biblical books are highly theological and his theology strongly biblical. Though contemporary evangelicals acknowledge their debt to the Reformation's affirmation of salvation by grace and primacy of Scripture, they may be less aware of their indebtedness to the Pietists and John Wesley for their "religion of the heart," and not appreciate the profound biblical learning of the Pietists (270). Somewhat surprising in view

of Schleiermacher's reputation as an enlightened founder of modern theology was his insistence on sharply separating the Old Testament from the New, his judgment that Judaism and "heathenism" should be judged as equally distant from Christianity, and his conviction that the attempt "to find our Christian faith in the Old Testament has injured our practice of the exegetical art" (310). Particularly striking is the authors' demonstration that all the interpreters struggled with inerrancy and inner-biblical contradictions, though the ways in which these issues manifested themselves varied.

The volume is an excellent study, up to date, vigorously argued, richly supplied with quotes from the theologians themselves, and enlivened by constant comparison of the theologians treated. Ideally, one might wish for the inclusion of a woman, or a post-Reformation Catholic or Orthodox theologian as a contrast with the Protestant views, but the theologians selected have undeniably influenced modern theology and biblical studies. And it is good to see included the sometimes overlooked Pietists, Wesley, and Kierkegaard, and it is a bonus to find the pastorally engaged Bonhoeffer. The authors have indeed made a good case that that the Bible should *not* be read "like any other book," and that it demands a particular kind of reading, exemplified quite differently by each thinker. This survey of biblical interpreters is a welcome contribution to our understanding of the Bible in Christian theology. One lack, in the reviewer's judgment, is that the survey's persistent emphasis on the Bible as challenging readers with its faith claims overshadows an important feature of the Christian Bible—its depiction of a narrative stretching from creation in Genesis to new creation in Revelation. True, the authors acknowledge the importance of story in Matthew and Luke, but it is distinctly secondary to their insistence on immediate response. This story reassures. Not demanding an immediate faith response, it rather elicits wonder at God's hidden power and invites confidence in the divine action moving history forward in spite of human opposition. Christian art has developed this side of the Bible. Medieval cathedrals often depict biblical scenes from both the Old and New Testaments in a linear sequence. The Bible not only probes and challenges; it also tells a story to be prized and celebrated.

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The Enduring Authority of the Christian Scriptures. Edited by D. A. Carson. Grand Rapids, MI: Eerdmans, 2016. Pp. xvi + 1240. $65.

This work produced by thirty-seven evangelical scholars studies the authority of the Bible and issues connected with it. After a long introduction by the editor, the book takes up such historical topics as "'The Truth Above All Demonstration': Scripture in the Patristic Period to Augustine" (Charles E. Hill), "The Bible in the Reformation and Protestant Orthodoxy" (Robert Kolb), "The Answering Speech of Men: Karl Barth on Holy Scripture" (David Gibson), and "Roman Catholic Views of Biblical Authority from the Late Nineteenth Century to the Present" (Anthony N. S. Lane). The book