

openness theologians. However, he quotes most frequently from just three: Sanders, Pinnock, and Boyd, in that order. Does he do this to emphasize that openness theologians stand almost alone in the arena of historical theology?

In the section entitled, *Historical Views of the Attributes of God*, over thirty different early church fathers are quoted. Then he quotes four medieval theologians. For some unexplained reason, he puts Augustine at the beginning of the medieval theologians rather than at the end of the church fathers. Then he quotes eight reformation/post-reformation theologians, and thirteen Puritans, all primary quotations. Among the modern theologians, he quotes nine different sources. However, there are more quotes from L. S. Chafer, A. A. Hodge, and A. H. Strong than all of the other six put together.

In the final section, *Open Theism Compared to Other Theological Systems*, House compares Calvinism, Arminianism, open theism, and Process Theism as to how they differ on seventeen attributes of God and then on four "Related Theological Issues." They are Human Free Will, Hermeneutics, Suffering, Prayer, and Salvation. By far the issue of Salvation is given the most discussion.

The bibliography reaches far beyond open theism. The major emphasis of the bibliography is orthodoxy. Of the nearly 150 entries, only three or four deal with open theism. He leaves out an important book by John Piper, Justin Taylor, and Paul Kjoss Helseth, *Beyond the Bounds: Open Theism and the Understanding of Biblical Christianity* (Wheaton: Crossway Books, 2003). It could be that the omitted book was released after House's book went to press, even though both carry a publication date of 2003. The bibliography would have been greatly strengthened by including pertinent theological journal articles along with the books.

By and large, House's book is an important addition to theological libraries of any evangelical institution, professor, or student. It will be a "jump-start" to the theological engines of those students not fully aware of the challenge of open theism to the conservative, evangelical world.

James W. Bryant
The Criswell College, Dallas, TX

1, 2 Peter, Jude, New American Commentary, vol 37. By Thomas R. Schreiner. Nashville: Broadman and Holman, 2003, 512 pp., \$29.99.

Schreiner's lengthy volume on 1 and 2 Peter and Jude is the latest addition to Broadman and Holman's *New American Commentary* (NAC). The series is intended to provide pastors and students with a theological exposition of Scripture in the service of expository preaching. Each volume incorporates the text of the *New International Version*, but every author's exegesis is performed on the Biblical text in the original languages. Untransliterated Greek and Hebrew words, along with most interaction with

other scholarly works, are limited to the footnotes. This allows the body of the commentary to present a continuous and readable exposition. A single bibliography covering all three epistles is included at the end.

Schreiner has established himself among evangelicals as one of the most reliable and prolific current New Testament scholars. His previous works on Pauline theology, Romans, women's roles, and the doctrine of perseverance have all made weighty contributions to their respective discussions. With his treatment of these three epistles, he continues to offer relevant theological insight with a firm exegetical basis.

By far the most controversial issue with regard to the three letters is pseudonymity. A majority of critical scholarship has long dismissed Petrine authorship of either 1 or 2 Peter. Jude has always been subject to doubt, as well. Not surprisingly, Schreiner accepts the traditional ascriptions of all three epistles, though he candidly admits that the case for Petrine authorship of 2 Peter is not as strong as the others. While he does not devote a great deal of space to authorship issues, he does provide basic rebuttals of the various claims for pseudonymity.

Schreiner's exegetical approach is characterized by very careful attention to the text, especially its syntax and structure. At the beginning of each section, he provides a thorough analysis of how the thought of each paragraph flows, and how the various propositions of the text relate to one another. This places each verse in its immediate context and allows the reader to grasp something of the big picture or overall message of each epistle.

In contrast to recent commentators such as J. Elliott and J. Neyrey, Schreiner is wary of overconfident reconstructions of the letters' social setting. His interaction with Elliott's sociological reading of 1 Peter is especially strong, as he demonstrates how Elliott at many points has allowed his historical reconstruction to obscure what the text actually says. Schreiner is also slow to label the opponents precisely in 2 Peter or Jude. Instead, he carefully outlines the text's own limited description of the opponents.

Rather than devote space to historical speculation, then, Schreiner focuses on more concrete elements in the text. He especially devotes attention to how quotations, allusions, and echoes of the OT are used by Peter and Jude to indicate fulfilled prophecy and the Church's continuity with Israel as the people of God. Also notable is Schreiner's examination of Intertestamental Judaism and the impact it made on the NT's reading of the OT.

A great benefit of Schreiner's commentary is his judicious handling of difficult passages, which are plentiful in these sometimes obscure epistles. In each instance, Schreiner clearly explains and weighs the various interpretive options and then carefully draws his conclusion. For example, he devotes twenty pages to the notoriously difficult "spirits in prison" passage (1 Pet 3:18-22), finally concluding that it speaks of the evil angels who sinned with the women during Noah's day (Gen 6:1-4). After his resurrection, Jesus

heralded his victory to the angels who were being held in an unknown location.

Other controversial passages include 2 Peter 2:1 (cf. Jude 5), where the false teachers are said to “deny the Master who bought them, thus bringing swift destruction upon themselves.” On its face, this would cast doubt upon the doctrine of perseverance, but Schreiner explains that Peter is speaking phenomenologically—the false teachers *appeared* once to be believers; therefore Peter spoke of them as such.

Jude 14-15, with its prophecy of Enoch, has often troubled evangelicals because it appears that Jude is quoting from the extracanonical and pseudepigraphical *1 Enoch*, a Jewish apocalyptic work. Schreiner holds that Jude clearly quoted from *1 Enoch* 1:9, but that Jude did not believe the historical Enoch actually made such a prophecy. Nevertheless, Jude did believe the prophecy was inspired. All of this, Schreiner thinks, can be true without granting *1 Enoch* any sort of canonical status or authority. In this case, Schreiner’s explanation would have benefited from a more in-depth description of *1 Enoch*’s place in Second Temple Judaism. The issue is more difficult than Schreiner acknowledges.

Those familiar with Schreiner’s previous work on Paul will not be surprised with his theological emphases in this commentary: the eschatological nature of salvation, the necessity of endurance for final salvation (so that warnings against apostasy are the means through which believers are preserved), the already-not yet tension in the present age, and God’s sovereignty in salvation. Unfortunately, there is no real effort to develop a distinctive Petrine theology. Peter and Jude are described in wholly Pauline terms and categories. Is it a Freudian slip when Schreiner accidentally writes “Paul” instead of “Peter” (310)?

Any criticisms leveled against the commentary, however, must take into account the limited aims of the series in which it appears. More detailed treatments of these epistles can be found elsewhere (Bauckham, Elliott, Michaels), but for the pastor whose interests lie in explaining the text to his congregation, he need look no further than Schreiner’s excellent work.

Daniel R. Streett
Wake Forest, NC

The Parallel Bible: Hebrew-English Old Testament. Peabody, MA: Hendrickson, 2003, 1883 pp., \$44.95.

The Parallel Bible combines the texts of the King James Bible (1762 Cambridge edition) and *Biblia Hebraica Leningradensia: Prepared According to the Vocalization, Accents, and Masorah of Aaron ben Moses ben Asher in the Leningrad Codex*, edited by Aron Dotan (Peabody, MA: Hendrickson, 2001) on facing pages. Mr. Dotan has been a professor at Tel