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Greenway's "For the Love of All Creatures: The Story of Grace in Genesis" (Book Review)

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Throughout his career Benjamin M. Bogard placed an emphasis on preaching. In 1947, he was recognized in Ripley's *Believe It or Not* for having preached for sixty-one years without missing a single Sunday.

Dr. Pratt does an excellent job of revealing to us a man who stood by his convictions that Scripture supported only the visible local church, and that only Landmark Baptist churches were scripturally correct in their practices. Bogard was a man who would not compromise when he believed he was right; a man who believed in the importance of communicating with the people.

This study of Benjamin M. Bogard is an important addition to the literature concerning the history of the Landmark Baptist movement. Recommend for any library wishing to have a more complete collection on the history of Baptists in America.

For the Love of All Creatures: The Story of Grace in Genesis,

by William Greenway. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2015.
162 pp. \$18.00. ISBN 9780802872913

Reviewed by Kathy A. Watts, Access Services Librarian, Whitworth University, Spokane, WA

When twenty-first century, western Christians read what Greenway calls the “primeval” history in Genesis 1-11, they are engaging with the literature of a people far removed from not only our geographic region, but our life experience, our knowledge of science and natural history, our modern materialism. As such, we ought to be reminded, as Greenway does here, that the goal of the writers of Genesis 1-11 is not to describe the natural history of the earth. Rather, it is to affirm God’s grace, providence, and omnipotence in a world filled with suffering and pain but also beauty and grace.

Greenway’s unifying premise is that creation narratives are more than simple origin stories: they frame a culture’s worldview. He spends the first portion of the book describing how Genesis 1-11 fits into the context of both the writers/redactors of this portion of the Old Testament (Babylonian captivity) and our context as modern readers (materialist, rationalist). The remainder, and larger portion, of the book unpacks the theological, philosophical, and ethical interpretations (and implications for modern readers) of the flood and the two creation stories, focusing on the seven day creation story’s call to humility in light of God’s delight in creation and to imitating God’s love and care for all creation.

A professor of philosophical theology at Austin Presbyterian Theological Seminary, Greenway unfolds his argument in a logical, easy to follow manner. However, the book's careful examination of philosophy and ethics make it more appropriate for upper division undergraduates and graduate students.

Framing Paul: An Epistolary Biography,

by Douglas A. Campbell. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.,
2014. 468 pp. \$39.00. ISBN 9780802871510

*Reviewed by Brian W. Holda, Web Development & Instructional Librarian,
Cornerstone University, Grand Rapids, MI*

Framing Paul is a fairly dense consideration of the authenticity and chronological ordering of the 13 biblical epistles attributed to Paul, and its audience is limited to those with strong interest in Pauline studies.

The attributes that would commend this book to the Christian community are the very same things that would discourage its use, and vice versa. These include:

1. The book's denseness: though a barrier for some, this is also a merit for those seeking a thoughtful treatment on the subject.
2. A low treatment of scriptural authority (p. 22), which includes a denial that Paul wrote Titus, 1 Timothy, or 2 Timothy, though they bear his name (cf. Tit. 1:1; 1 Tim. 1:1; 2 Tim. 1:1). By doing this, as J.I. Packer demonstrates in his work, *Fundamentalism and the Word of God*, Campbell defiantly places his reasoning as higher than God and His word, and inadvertently treats Jesus as misleading or misguided for holding such a high view of Scripture. However, by his reasoning, the author comes to conclude that ten of the thirteen "Pauline" letters are authentic, which is three more than many Pauline scholars espouse today. Thus, his reasoning can be seen as helpful confirmation in establishing the authenticity of some Pauline letters previously treated as inauthentic, while also being harmful in his assessment of Titus, 1 Timothy, and 2 Timothy.
3. In refusing to use anything other than "Pauline" epistles to make his judgments, the author seemingly, "squeezed dry for every last drop of insight," (p. 411), the information presented in those epistles, sometimes finding incredible insights in a small phrase here or there. Such an example is inspiring to those who hold the Bible as the ultimate authority, as it shows how much insight we can get by carefully examining only the Scriptures. But it also ended up, in my opinion, exposing the unreliability of reasoning alone (without revelation or comparison with the rest of Scripture) to give infallible assessments, and showed Campbell's