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## Graves' "Strangers to Fire: When Tradition Trumps Scripture" (Book Review)

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intuitive to the modeling of good character, e.g. sneaking away while the toddler is otherwise occupied. The majority of the book is devoted to games and activities that may be performed with children in this age span that reinforce the character traits discussed at the outset of the book. Perhaps the greatest weakness is the lack of biblical integration which is essential to the realm of Christian education. The book seems to be more focused on developing moral people with a high degree of self-efficacy. Despite this weakness, this book is a good choice for institutions with programs in early childhood education. Those who are well-versed in Scripture will be able to note their own points of integration, thereby making such instruction a great deal more personal.

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**Strangers to Fire: When Tradition Trumps Scripture,**

edited by Robert W. Graves. Woodstock, GA: The Foundation for Pentecostal Scholarship, 2014. 561 pp. \$23.99. ISBN 9780996044509

*Reviewed by Kenneth D. Litwak, Reference and Instruction Librarian,  
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This book is a collection of essays, which respond, directly or indirectly, to John MacArthur's *Strange Fire* book and similarly-named conference. The introduction begins with a brief, sympathetic perspective on MacArthur and his efforts. The book is divided into two parts. The first part, "Responses to John F. MacArthur Jr.'s *Strange Fire*," contains seven chapters. Some of these were written for the online reader, and are not formal, academic works. However, "they bring to light the weaknesses that crisscross *Strange Fire*" (p. xxxi). Part two contains twenty-eight essays by several authors, most of them previously published in journals and books. These address either cessationist arguments or "Pentecostal-Charismatic misuses of the charismata, and in doing so indirectly weaken MacArthur's presentation of a monolithic Pentecostal-Charismatic cult" (p. xxxii). While the essays do not present *ad hominem* attacks on MacArthur, they do offer at times sharp critiques of his attacks on others. In one of the essays, Mark Rutland, for example, argues that demonizing all who dare to believe in the validity of biblical gifts in this and every age is a cave-dweller's point of view. Rutland continues his argument by suggesting that this is similar to those tribal people in Latin America, among whom Rutland worked, who deny the nature of airplanes because they have never seen one on the ground. More helpful is Craig Keener's, "*A Review of MacArthur's Strange Fire*." Keener agrees with MacArthur about some "targets" that needed to be hit. Keener even states that, "I confess that I often feel more comfortable among cessationists, with whom I share a common basis for discussion, namely Scripture, than among extreme

charismatics who neglect it” (p. 39). At the same time, Keener critiques MacArthur for making claims about all Pentecostals that are not substantiated with data, and he is often guilty of the “composition fallacy” in logic. The essays range from historical analysis, such as a refutation of MacArthur’s claim that spiritual gifts were rejected by the early church and Jonathan Edwards, to exegetical studies of passages such as Ephesians 2:20 and 1 Corinthians 3:8. This book is valuable in providing additional perspectives on the topic of the place of spiritual gifts, whether miracles, healing, or prophecy, in the church today, and would make a good addition to a library’s collection.

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**T&T Clark Handbook of Christian Eschatology,**

by Markus Mühling, translated by Jennifer Adams Maßmann and David Andrew Gilland. London: T&T Clark, 2015. 432 pp. \$ 42.95. ISBN 9780567632821

*Reviewed by Armand T. Ternak, Library Director, Seby Jones Library,  
Toccoa Falls College, Toccoa Falls, GA*

Written as a seminary-level textbook, the *T&T Clark Handbook of Christian Eschatology* includes dozens of footnotes and a twenty page (with fine print) bibliography. Also included are a five page Scripture index; a six page author index; and a twelve page subject index with all pages double columned and fine print. The very detailed table of contents includes chapter titles that explain the scholarly emphasis: Introduction (to Eschatology), The Trinitarian Basis for Eschatology: The Eschatol, The Eschaton, The Pre-Eschata, and The Eschata. Billed as a “systematic theology” the text offers a collection of past and current thoughts on themes vaguely related to eschatology, without a coherent basis in scripture. Themes include: “Origins of the Term Eschatology”; the “Logic of Hope”; “The Constitution of Faith and Christian Practice”; “Models of Time and Eternity”; “Models of Space and Infinity”; “The Good, the True and the Beautiful”; “Annihilation or Transformation?”; “Humanity and Death in Theological Tradition”; “The Apocalyptic Revelation of the Future of History”; “Trans-historical Versions of the Parousia”; “Bodily Resurrection in the History of Theology”; “The Living Body as the Medium of Communicative Relationality”; “The Judgement as Transformation and Constitution of Personal Identity”; and “The Consummation of the Kingdom of God as the Eschatical Reality.” While German theologians are prominently featured, the text also considers the work of a host of nineteenth and twentieth century theologians and philosophers. While the text raises a number of important questions, answers are in short supply. This book is not recommended.