

teach the commandments in a way that is in continuity with the law's intent, the prophetic oracles and Jesus' teaching as recorded in Matthew 5' (219).

This is exactly right, and Ross's articulation of this thesis makes his book an invaluable contribution to contemporary discussion on the place of the law. The threefold division is simply a recognition that part of the law corpus was given with the intention of being temporary, and part with the intention of being primary and binding. Through both the prophetic writings and the teachings of Jesus, the moral core of the Decalogue is held forth as that which is binding on all humans at all times.

Careful exegesis and discussion of the relevant material characterise this work throughout. It is true – and the author knows it – that 'no single passage of Scripture clearly states the threefold division of the law'. Yet he is correct to argue that 'if the source of Christian confessionalism is Scripture – read as a coherent, progressive and self-interpreting whole – then the threefold division of the law need not roll over and die' (353). Indeed, it must not, for this is no arbitrary classification imposed on the text, but a recognition throughout Scripture, as Ross demonstrates, that not every part of the law is of equal ultimacy. We are indebted to Philip Ross for this carefully argued and clearly written contribution to an all-important topic.

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***The Pastor as Scholar and The Scholar as Pastor.
Reflections on Life and Ministry***

**John Piper and D.A. Carson; Owen Strachan
and David Mathis (eds.)**

Wheaton: Crossway, 2011; 124 pp. pb., £5.97; ISBN
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ZUSAMMENFASSUNG

Dieses kurze Buch stammt von den hochrangigen Evangelikalen John Piper und Don Carson und befasst sich mit der Vereinbarkeit von pastoraler und wissenschaftlicher Berufung. Der Abschnitt Pipers schildert dessen Erfahrungen im Bereich von Studium und Promotion, was sein Verständnis von einem intellektuell geprägten Dienst beeinflusst hat. Carsons Teil berichtet auf ähnliche Weise von dessen Erfahrungen im pastoralen und akademischen Dienst. Obwohl das Büchlein ein wichtiges Thema anschneidet, besteht sein hauptsächliches Manko wohl darin, dass es den Begriff ‚Wissenschaftler‘ nicht ausreichend definiert. Dieses Problem bringt dann weitere mit sich, wenn es um die Abhandlung des Themas ‚Pastor und Wissenschaftler‘ geht. Dies schränkt die Wirksamkeit des Buches ein.

SUMMARY

This short book, written by the high profile evangelicals John Piper and Don Carson, sets out to engage with the

convergence of pastoral and scholarly vocations. Piper's section outlines his experience of seminary and doctoral study, followed by the sense in which this informs his approach to an intellectually informed ministry. Carson's chapter similarly tells of his experience in the pastorate and the academy. Although the book raises an important topic, its central failing is perhaps that it does not adequately define 'scholar': a problem that creates various others in its handling of the pastor-scholar issue. Because of this, its effectiveness is somewhat limited.

RÉSUMÉ

Ce court ouvrage, écrit par deux auteurs évangéliques renommés, traite du rapport entre la vocation pastorale et la vocation académique. Piper évoque son expérience des études théologiques en faculté puis au niveau doctoral et indique comment cela détermine sa manière d'aborder le ministère pastoral en donnant sa place au travail intellectuel. Carson évoque lui aussi son expérience du ministère pastoral et du travail académique. Bien que consacré à un sujet important, cet ouvrage présente peut-être le défaut majeur d'omettre une définition adéquate de ce que l'on nomme « académique ». Cette carence engendre divers autres problèmes dans sa manière d'aborder son sujet et sa pertinence s'en trouve quelque peu limitée.

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This short book comprises addresses given by John Piper and Don Carson on the topic of how one serves as either a pastor-scholar or as a scholar-pastor. The opening chapter, written by Owen Strachan, introduces this topic in relation to the writers. The American Piper and the Canadian Carson initially followed similar post-seminary paths. Both headed to Europe to pursue doctoral studies, the latter to Cambridge and the former to Munich. Despite this similarity, their paths nonetheless took an inverse pattern. Following seminary and doctorate, Piper began an academic career which soon led to a lifelong commitment to the pastoral ministry; Carson initially served as a pastor before beginning his doctorate and then embarking on a noteworthy seminary career. Accordingly, this book markets itself as bringing a pastor-scholar and a scholar-pastor together to help those who find themselves between these two vocations.

I approached this book having recently moved from a pastoral role (my PhD years were spent juggling pastoral work and academic research) in Scotland to a primarily academic role in the Netherlands. As such I brought various personal questions to the text and hoped it would help clarify my sense of vocation between my previous and current roles: can and should a theological academic in such a context continue to self-identify as a pastor? Can and should one aim to keep up scholarly contributions after leaving the academy for the pastorate? However, I found the book to contain various limitations that curtail its usefulness in this respect.

Piper and Carson each contribute one chapter, both of which began life as earlier conference addresses given

at Trinity Evangelical Divinity School in 2009. Piper's chapter gives an account of his early spiritual and intellectual influences, followed by the retelling of his college, seminary and doctoral years. Particularly in terms of his PhD studies, Piper's account of his engagement in Munich is largely negative. He worked among liberal New Testament scholars with whom he felt he had little in common. That the experience was not one he enjoyed is evident: 'I used my Fuller-taught method of observation and analysis to write an acceptable dissertation, and then left Germany as quickly as I could.' (42) Disappointing in this regard is that Piper offers no constructive account of how an evangelical theologian might relate to non-evangelical academic colleagues.

A significant portion of Piper's chapter is taken up with his Christian Hedonism concept. In his inimitable style, he offers an explanation of how God is most glorified in us when we are most pleased in him. This notion obviously takes a central place in all of Piper's thinking but it is one he has expounded at length in numerous other places, and as such it seemed rather unnecessary to repeat it here where his audience expects to read primarily about the convergence of pastoral calling and scholarship.

The remainder of his chapter explains how Piper understands the term 'scholar'. In summary, a scholarly pastor is defined as one who engages his mind as he ministers. Such a pastor is theologically and exegetically rigorous, but his 'scholarship' is defined without any relation to the academy. For one trained in a European context, Piper offers a very non-European definition of scholarship.

Carson's chapter begins with the acknowledgement that it is difficult to provide a concrete definition of the word 'scholar'. He notes that in the European sense, the title 'scholar' is always given by one's peers in relation to significant academic contribution, and is thus inextricably linked to the academy. However, having noted the ambiguity of the term, he does little to provide clarification. (Perhaps the major shortcoming of this book is that it never properly defines half of its subject matter.) Like Piper, Carson recounts his path through university education. At Cambridge, his *Doktorvader* was a Roman Catholic monk who espoused a higher critical reading of the New Testament. Carson's account of his doctoral studies reads far more winsomely than that of Piper: he makes such study in a mainstream environment appear stretching, interesting and worthwhile for a young evangelical. Anecdotal, he provides helpful material for evangelical students pursuing doctoral degrees under non-evangelical supervisors: he adopted a respectful, interested attitude towards his supervisor and fellow students, and offers helpful reminders that the doctoral student needs to be involved in a local church. However, Carson focuses more on how he acted than on why he did so. We are still waiting for a rigorous exploration of the principles, rather than practices, of orthodox doctoral students who choose to pursue doctoral stud-

ies under less conservative supervisors. (Perhaps such a study would prove more fruitful in examining such theologians as Adolf Schlatter and Herman Bavinck, for whom the choice to study under liberal theologians arguably came at a greater personal cost?)

Carson's seems the more useful of the two chapters. Piper's view of his doctoral years is neither constructive nor useful. Is there truly nothing more encouraging to tell evangelical doctoral students in similar situations? Furthermore, the centrality of Christian Hedonism in his approach to the pastor-scholar model means that if one is unconvinced by his signature emphasis, the consequent pastor-scholar paradigm will also appear unconvincing.

This book is useful primarily in the topic it raises. Questions abound concerning the vocations of pastor and scholar, and these questions will only become more significant as ever increasing numbers of seminary graduates pursue doctoral degrees. However, this book by no means offers the last word on these questions.

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***'The Responsibility of the Church for Society' and
Other Essays by H. Richard Niebuhr***
Library of Theological Ethics
Kristine A. Culp (ed.)

Louisville/London: Westminster John Knox Press,
2008, 155 pp., £20; ISBN 978-0-66423-048-7

SUMMARY

Kristine A. Culp presents essays by H. Richard Niebuhr (1894-1962), one of the most influential theological ethicists of the twentieth century. She introduces his theological thinking and presents his 'method of polar analysis'. The reviewer is convinced that these essays are important for reflection on the church's social responsibility today. These classic texts are weighty enough to be reprinted and published again and the volume is an important contribution to the understanding of American Protestant theology. Niebuhr can be a great inspiration for social ethics.

RÉSUMÉ

Kristine A. Culp rassemble ici des articles de H. Richard Niebuhr (1894-1962), qui aura été l'un des plus influents penseurs de l'éthique théologique du XX^e siècle. Elle présente sa pensée théologique et sa « méthode d'analyse polaire ». Ces essais revêtent une importance certaine pour la réflexion sur la responsabilité sociale de l'Église aujourd'hui. Ces textes connus valent largement la peine d'être réédités et l'ouvrage constitue une contribution importante à la compréhension de la théologie protestante américaine. Niebuhr peut stimuler grandement la réflexion dans le domaine de l'éthique sociale.