conceived of meaning in dynamic terms, considering many interpretations for which we need to make informed judgments of their appropriateness. He believes all interpretations are partial and provisional until we have a full and appropriate understanding of Scripture.

Some strengths of the book include the abundance of illustrative material from the biblical texts to demonstrate the points the author is making, even though I believe their length may discourage the reader from engaging in similar personal study. The book is also very readable as Parris goes to great lengths to illustrate his concepts. The annotated bibliography is of tremendous help to those who want to explore the topic further. The history of interpretation is rich for modern students of the Bible who read it with discernment, humility, and eagerness to learn. Parris wisely emphasizes this important part of the hermeneutical process.

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All recent works in hermeneutics attempt to explain the role of author, text, and reader in determining meaning. Hermeneutics textbooks by evangelical thinkers such as Hirsch, Duvall/Hays, Fee/Stuart, Virkler/Ayayo, and Camery-Hoggatt favor author-centered approaches, employing the methods of the modern historical-critical paradigm, and seeking first to approximate an author's intended meaning as mediated by textual clues. Maintaining a careful separation between historical meaning and contemporary significance, they offer various proposals for bridging the historical gap and addressing the modern-day reader. Although Joel B. Green repeatedly upholds the value of modern exegetical disciplines, ultimately he finds a hermeneutical approach limited to these disciplines to be insufficient for hearing God's voice in Scripture. In Seized by Truth, Green affirms a more reader-oriented hermeneutic undertaken by the "Model Reader" (cf. Umberto Eco) whose theological location is within the historic and global church, the only reading community capable of reading the Bible as God-revealing Scripture.

Green believes Scripture's own aim is to shape and transform its readers in accordance with God's purposes. Readers who "stand under" this aim must first assume a theological identity within the ecclesial community that already places itself under the authority of the Bible in a posture of acceptance, devotion, attention, and trust. This posture affirms the immediacy of the Scriptures, refusing to distance today's Christian reader from the "original" audience(s). It requires that interaction with the text be guided by beliefs in the OT as normative Christian Scripture and in Scripture's ability to transform readers' commitments in greater conformity to the divine purpose.

A reading of the Bible as Scripture recognizes a unity of the theological disciplines—both historical and textual fields and those attending to the practice of Christian formation—and utilizes multiple resources. First, by nature of an ecclesial location, the biblical interpreter has already been nurtured by a community that actively reads and performs the message of Scripture. This location provides constraints and correction to parochial or egocentric interpretations and can define and discriminate between valid and invalid interpretations. Second, believing interpretive neutrality to be illusory, Green emphasizes a historically fashioned reading that dialogues with the entire biblical canon and its metaphors, the historical creeds and doctrines, and the interpreter's ecclesial and theological traditions. Third, Green favors a critical engagement that is open to the possibility of correction from a range of interpretive communities (place, time, race, etc.). Finally, Green's proposal is persuaded by a dependence upon the Holy Spirit who generates and continues to form the believing community.

Green rejects the notion of any single "correct" method for reading the Bible as Scripture. Assessing common behind the text, in the text, and in front of the text approaches, he prioritizes the text, but not to the exclusion of the history behind the text or of the text's readers. Nonetheless, Green relegates all methods to the service of Scripture's own aim, and he assesses valid readings both in terms of their ability to account for textual, historical, literary, and lexical forms, and by their ability to be ruled by a text's canonical embeddedness within the boundaries of doctrine and to be actualized in transformed lives.

Green concludes by articulating the nature of biblical authority inherent in his hermeneutical proposal. He emphasizes the Bible's intrinsic authority that is recognized by those who are being formed and shaped by Scripture. Because the biblical narrative adequately interprets reality in light of God's self-disclosure and graciously invites readers to participate in the narrative, ultimately, the reader who recognizes Scripture's authority is one who is formed by it in accordance with God's self-disclosure.

Overall, Seized by Truth presents a strong argument that the people of God should not strive for neutrality in their interaction with the Bible if it is to be formative in their lives. Green's positive evaluation of a reader's self-conscious theological location within the Christian community, coupled with an affirmation of rigorous historical and textual work, has compelling elements, and it challenges those who either intentionally or unwittingly devalue theology, practice, and application to a status secondary to history and text. Nonetheless, if I as an interpreter did not already share Green's theological presuppositions about the nature of Scripture, the arguments he presents would not be compelling. Like all hermeneutical approaches intentionally located in a reading community, it cannot convince the outsider of the priority of this reading community over any other.

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Goldsworthy is a praiseworthy author of a string of books and articles on biblical theology, and he identifies with conservative evangelicalism, Anglicanism, Calvinism, amillennialism, and presuppositional apologetics. He is now a retired lecturer at Moore Theological College in Sydney, Australia, where he has taught hermeneutics since 1995.

The title reflects Goldsworthy's conviction that "hermeneutics focuses on the gospel as it has its outworking in the realm of our understanding of the Scriptures" (p. 16). The subtitle, however, may be partly misleading, because unlike many other hermeneutics texts, this one does not focus on general and genre-specific interpretational "principles." Rather, it constructively criticizes hermeneutics that obscure the gospel.

The body of the book has three major sections. In the first, "Evangelical Prolegomena to Hermeneutics" (pp. 21–85), Goldsworthy addresses evangelical foundations and presuppositional presuppositions. One presupposition is that the Bible is God's infallible word because it says so (pp. 32–51). God created humans to have knowledge that is "true though finite," not "absolute and exhaustive" (p. 35; cf. pp. 53, 55). Augustine's epistemological stance,
"I believe in order to understand," rightly subordinates "human reason and understanding" to "divine truth and revelation" (pp. 41–42). Non-Christian presuppositions are "self-referentially incoherent" (p. 42; cf. 184). "The gospel is the interpretational norm for the whole Bible" as well as all reality (pp. 63). Biblical theology, which is "essentially the examination of the individual parts to see how they fit into the big picture," is "uniquely appropriate for" understanding "what kind of hermeneutical model fits the world-view of Christian theism" (p. 68).

The section’s major section, entitled "Challenges to Evangelical Hermeneutics" (pp. 87–150), succinctly highlights eight significant hermeneutical errors that "elide" the gospel. The metaphor recognizes that "theses are not always total and can even be partial enough to pass unnoticed by all but those trained to look for them" (p. 90). Although they have many positive features, the hermeneutics of the following eight frameworks eclipse the gospel: the early church’s unwarranted allegory and typology; the medieval church’s "unbiblical philosophical categories" (p. 108); Roman Catholicism’s contradiction of Justification by faith alone; liberal’s rampant subjectivism; God-philosophical hermeneutics’ proud self-subjectivity; historical criticism’s naturalistic pre-suppositions; literary criticism’s focus on the text and reader rather than the Author/author; and evangelicalism’s "hermeneutical perfectionism" that views their positions on key issues as infallible. Many evangelical readers will likely find the chapter on evangelicism (pp. 167–30) to be the most interesting, insightful, convicting, and controversial. It surveys eight evangelical aberrations that approach Scripture naïvely: (1) Quienismo: evangelical Doctrism; (2) literalism: evangelical Zionism; (3) legalism: evangelical Judaism; (4) decisionism: evangelical Bultmannism; (5) subjectivism: evangelical Schleiermacherism; (6) "Jesus-in-my-heart-ism": evangelical Catholicism; (7) evangelical pluralism; and (8) evangelical pragmatism.

The book’s third major section, "Reconstructing Evangelical Hermeneutics" (pp. 181–313), evaluates how to reconstruct gospel-centered hermeneutics, which includes delineating the extent to which evangelicals can profitably use other hermeneutical frameworks without compromise (p. 193). Here are four highlights: (1) Goldsworthy tentatively endorses Krister Stendahl’s distinction between what the text meant (exegesis) and what it means (systematics) (p. 251–16). (2) Preachers should utilize history but not "set up dichotomies between the Bible as history and as literature or theology"; question the Bible’s "overall historical timeline and metanarrative"; isolate narrative details "from the big picture and the goal of the gospel"; or let historicity overshadow the systematic framework (pp. 228, 231–33). (3) Macro-typology includes not only "facts, persons and events," but "entire epochs or stages within salvation history." Thus "any person, fact, or event in the Old Testament is a type of Christ to the degree that its theological function foreshadows that of Christ" (p. 248; cf. pp. 252–57). The hermeneutics of Jesus and the apostles demonstrate that the OT is "all about Jesus," but "many Christians want to go immediately to consider how the text is about them" (pp. 251–52). Every text in the OT and NT is connected to Christ (p. 252); and "the primary application of all texts is in Christ, not in us or something else" (pp. 256–57). (4) Biblical theology is a key to gospel-centered hermeneutics, but it is "probably the most neglected in all the literature on hermeneutics" (p. 258; cf. pp. 15, 312–13). Biblical and systematic theology are interrelated disciplines that should influence each other within the hermeneutical spiral (p. 267–72). Goldsworthy concludes with a practical eleven-step hermeneutical checklist (pp. 254–13). The weaknesses in the volume are relatively minor. (1) It includes a handful of typographical errors (e.g., pp. 36 n. 18, 202, 205) and inconsistently changes "centered" to "centered" on the cover and title page while keeping Australian spellings everywhere else. (2) The subdivisions for some chapters are artificially parallel and could use further subdivision (e.g., chap. 2). (3) Goldsworthy relies heavily on secondary literature, especially in Part 2. (4) Sometimes he lists strings of quotations or ideas from other authors with little interaction or analysis. (5) By cautiously questioning the value of studying Jewish exegetical methods (pp. 92, 245), he does not seem to give sufficient weight to the Bible’s historical character. (6) The definitions of key terms are not always clear. For example, although he quotes a variety of definitions of "hermeneutics" (p. 25), he does not clearly present his own. Another example is contrasting his references to "Krister Stendahl’s distinction between what the text meant (exegesis) and what it means (hermeneutics)" (p. 203), the divisions in the Interpreter’s Bible for "exegesis" (what it meant) and "exposition (what it means)" (p. 205), and "Krister Stendahl’s now famous distinction between ‘what it meant’ (biblical theology) and ‘what it means’ (systematics)" (p. 267). Goldsworthy appears to equate exegesis and biblical theology on the one hand and hermeneutics, exposition, and systematics on the other. My understanding is that hermeneutics refers to theoretical interpretational principles and that exegesis is the application of those principles. Goldsworthy recognizes this distinction (p. 205) but does not follow it.

The book’s strengths far outweigh any weaknesses. It is Christocentric, conservatively evangelical, and fitting as an upper-level graduate textbook. The most common theme is unmistakable: hermeneutics is based on and must center on the person and work of Christ. Goldsworthy demonstrates the need for a robust biblical theological method that exalts Jesus, which is exactly what his book does.

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In biblical studies, as in all disciplines, methodological practices run the risk of outlasting the theoretical premises that engendered them. Such is the case, according to Seitz, with modern research in the prophetic literature of the OT.

Prophecy and Hermeneutics uses modern introductions to the prophets as a lens into the interpretive assumptions that govern the field. Typically, prophetic figures, ministering at particular times in Israel’s history, are provided with a socio-political context against which their individual messages can be interpreted. This creates a record of how Israel’s religious and prophetic traditions developed over time while also formulating a framework by which to organize the now-composite written legacy. In doing so, however, another context is overlooked, namely, the organization of the material within the canon and the coherence created by that arrangement, a feature Seitz proposes we need to factor into current descriptions of the Prophets.

Part I surveys the last two centuries of biblical studies, examining how reconstructions of Israel’s history eclipsed the biblical presentation of prophecy. Gerhard von Rad, perhaps the most influential and representative figure of tradition-historical methods, is the primary interlocutor.

Tradition history sees the relationship between Law and Prophets in developmental terms as the adaptation of prior traditions for a subsequent audience. It is the unfolding tradition behind the biblical material that carries the historically meaningful cargo and that the historian seeks to recreate. This is illustrated in Isaiah (thought to be composed at two or three different periods in Israel’s history) and the Book of the Twelve (comprised of twelve individual witnesses from the whole spectrum of Israel’s history, but joined together as one book). Both compositions are divided up, assigned to appropriate points on a historical timeline, and treated in historical sequence. According to