for each major work, constantly connecting the content and background of the text at hand with the documents of the New Testament. This he accomplishes while remaining conscious of the non-expert who may be unaware of terms or ideas related specifically to the study of apocryphal gospels. Indeed, for the non-specialist these chapters might act as a helpful reference resource, similar to a New Testament introduction.

Chapter six synthesizes the findings of the detailed discussions into what Bockmuehl considers to be points of reference for further reflection and discussion. First, in his opinion it has been demonstrated that the Canonical Gospels appear to be unique and distinctive. Second, contra a myriad of popular theories, the non-canonical gospels did not "become canonical" and were not "suppressed" from the canon. Third (and he has made a special effort to show this in the body of the work), the apocryphal gospels are epiphenomenal to the gospel tradition that became canonical. Fourth, only a minority of the apocryphal gospels seem to intend explicit subversion or displacement of the fourfold gospel. Finally, the apocryphal gospels illustrate the diversity of early Christianity's cultural and religious engagement with the memory of Jesus. Each of these points is accompanied by an engaging discussion and reflection.

This work has a great deal to offer anyone interested in the apocryphal Christian gospels, especially the student or scholar of another field. Its strengths lie particularly in its constant accessibility, which is achieved by means of clarification of terms, consistent relation of material to the New Testament, and bibliographies at the end of each chapter for further study. Furthermore, given that so much scholarship has taken place in this field in the last ten years, this book has a clear edge over other good introductions that were published in the last decade. The introduction and conclusion are particularly valuable for the non-specialist coming from a New Testament background because they provide the introductory material and analysis necessary to be able to competently, critically, and yet sympathetically relate to these non-canonical texts. While the reader who holds the New Testament in high esteem will be pleased with Bockmuehl's conclusions he will also be left with a healthy respect for these ancient texts that resists a polarized reaction against them.

Luke Beavers

Dispensationalism and Free Grace: Intimately Linked, by Grant Hawley. Taos, NM: Dispensational Publishing House, 2017. 74 pp. $12.95.

In this brief book, Grant Hawley attempts to demonstrate that the literal interpretation of dispensationalism gives rise to free grace theology (chapter 1). Conversely, he argues that non-literal interpretation is to blame for Lordship salvation, legalism, covenant theology, and non-dispensational views of the millennium (chapter 2). Finally, he sets forth

that dispensationalism and free grace are linked historically and theologically (chapter 3).

Hawley gives a brief history of dispensationalism and attempts to show that it was responsible for the revival of grace as over against the legalistic gloom that was cast over the historical reformed faith (47). This happened as a result of dispensationalism's literalism, no-works view of assurance, and its separation of justification and sanctification, thus making full assurance possible.

Hawley does well to remind the reader that there is a lot of confusion as to the use of theological terms (1), and that there are writers who confuse the conditions of salvation by including works (30–31, 33). Another salutary reminder has to do with the impact of non-literal interpretation upon the interpreter's entire theological system: "Because Bible interpretation is systematic, non-literal interpretation in one area necessarily affects other areas as well" (38).

Hawley's thesis is significantly weakened by several factors. First, although he twice supplies a list of the main points of dispensationalism (6, 23), he never defines free grace theology (FGT). Evidently it is assumed that the reader knows what free grace theology is. But the nuances of FGT need to be made explicit. It should be made clear to the reader that FGT has a specific definition of faith, that it disconnects salvation from discipleship, and that it does not include repentance from sin as part of the saving response of faith to the gospel, but instead defines repentance in a very narrow way. The definition of FGT should further clarify that it requires a particular view of assurance (non-introspective, "essence of faith"). In addition, it would be helpful if Hawley would give some more definition to his view of perseverance. From his negative descriptions of perseverance—that "every true believer will produce *some* good works" (8, and also 5, 19, 40)—it appears possible for a true believer to evidence no change in lifestyle, despite the miracles of regeneration and Spirit indwelling that occur at the moment of salvation. Such believers, the definition should explain, may enjoy eternal life, but will not inherit the kingdom.

The second weakness in Hawley's thesis has to do with how he uses quotes from John MacArthur, John Gerstner, and Arthur Pink. These interpreters heavily criticize dispensationalism and FGT. Hawley uses quotes from MacArthur, for example, to say that because MacArthur attacks both FGT and dispensationalism, therefore the two doctrines *must* be related, which is a key support of Hawley's thesis (12). But Hawley also quotes MacArthur as stating that it is only "'one arm of the dispensationalist movement' that promotes the free grace message" (11). Hawley is guilty of making too much of the quotes of these Bible teachers. It is not that FGT inevitably arises from general dispensationalism. Rather, FGT inevitably arises from a particular variety of dispensationalism. I argue that FGT arises from a form of hyper-dispensational theology, one which is based on over-worked distinctions between justification and discipleship and between law and grace. As such, MacArthur does not reject normative dispensationalism (25). Instead, it is a

form of hyper-dispensationalism that he rejects. This severely undercuts Hawley's argument.

A third weakness is Hawley's isolated literal interpretation principle. Although he recognizes the analogy of faith (24), this principle is not carried into his practice of hermeneutics. A prime example is introduced on the opening page where the author says that he was amazed to learn that *believe* means "believe" (1) when he learned FGT. What he does not say is that Scripture is often concerned with a true definition of belief as over against a false one. Demons "believe," but are not saved (Jas 2:19). Belief does not, therefore, simply mean "cognitive assent to a fact." True belief has more nuance that must be explained from the whole context of Scripture, not just from isolated uses of the term.

A fourth weakness in Hawley's argument is his novel approach (at least to this reader) to the idea of authorial intent. His striking example is the gospel of John—"the only book of the New Testament that was written to unbelievers" (30; see also 34). Hawley essentially claims that we cannot find calls to salvation in the other books of the New Testament, because they were written to people who were already believers. He later demurs by saying that "Biblical writers can…discuss the way to eternal life in books written to believers," but that these are not calls to salvation but rather "reminders and foundations for other doctrines" (34).

A fifth weakness in Hawley's argument is his regression to the confusion of an earlier era of dispensationalism regarding salvation in the Law. He writes, "Everything in the Mosaic Law is conditioned upon works of obedience. This is plainly declared in Leviticus 18:5…'which if a man does, he shall live by them'" (52). It appears that he is suggesting that, under the Law, salvation (part of *everything*) was conditioned upon works. A far better interpretation, which he does not mention, is that the *living* has to do with living long in the land of promise. It is not talking about justification and eternal life on the basis of keeping the Law. In making such a hard distinction between law and grace, he loses the unity of the one way of salvation in all ages. It is clear from Scripture that a circumcised heart—regeneration—could not be obtained by works of obedience. It was a matter of faith in God (Deut 10:16, 30:6, Jer 4:4).

Finally, some quotations used by Hawley are not supportive of the point they are intended to support. On page 48, he quotes Chafer to support his point that "assurance is the foundation of a holy walk." But the quotation refers to the difference between holy living in *response* to salvation as opposed to holy living in order to *obtain* salvation. On page 16, Hawley quotes Pink's answer to the question, "What must I do to be saved?" The answer—belief—is common to both sides of the debate; Pink's answer does not make clear that he was a believer in FGT at the time of his writing.

Hawley's book does explain a number of facets of FGT thinking, but errs in that it does not define FGT, and has a number of weak areas of argumentation. It does not convince this reviewer that FGT

necessarily arises out of dispensationalism. If anything, it convinces me that FGT arises out of a system of hyper-distinctions that cannot be sustained with a systematic, grammatical, literal interpretive principle.

Matthew A. Postiff

Baptist History in England and America: Personalities, Positions, and Practices, by David Beale. Maitland, FL: Xulon, 2018. ix + 627 pp. $28.99.

David Beale, retired professor of Church History at Bob Jones University, has written a fresh look at Baptists of England and the United States using an excellent blend of primary source material and recent secondary literature to tell an old story with new insights and clarity. As the Baptist movement has now reached its fourth century, a single-author, single-volume history of the whole has become increasingly difficult. Leon McBeth's *The Baptist Heritage* is now more than thirty years old and was written in the early years of the conservative resurgence in the Southern Baptist Convention. One might expect any new history of the whole to require multiple volumes or to exceed one thousand pages. This, however, was not Beale's goal.

Beale offers the reader a narrowly focused book, limiting his material mainly to England and the United States, where the majority of Baptists emerged and developed. While the story itself is old, Beale sifts recent research to update the narrative on issues like the recovery of baptism in the early 17th century as well as providing new data on the story of Roger Williams among the seekers. He takes a view of Baptist origins that factors in its Anabaptist and Separatist antecedents while downplaying both Landmarkist and baptismal successionism.

The work of necessity does not stray far from the bounds of the title. This is a British and American story. But in the telling of this story, he chooses individual exemplars that highlight the growth and development of conservative Baptist ideals. Beale, it should be noted, writes from a fundamentalist vantage, and so he accentuates his appreciation for the doctrinal clarity of those Baptists that fall within that world or its antecedents. For Beale, theology in general and the Word of God in particular define what a Baptist is. As such, he shows affinity with Baptists who held to the Bible as inerrant and infallible, providing him with the best examples of Baptist life. Baptists looking for sympathy for the more modern view that "soul liberty" is the defining center of Baptist life will be disappointed.

The book divides nicely into two main sections. Rather than taking a strictly chronological approach, Beale starts with the British story and the roots of Baptist theology in its Anabaptist antecedents, which he carries through the General Baptist and the Particular Baptist details up to the time of Spurgeon and the fight over the Down-grade controversy. Beale then crosses the Atlantic and rehearses the same chronology,