

VanDrunen builds his case historically (see the parameters of his study detailed on pp. 14ff.), arguing that not only Luther, but also Calvin, Turretin, the Puritans, and in fact most pre-twentieth-century representatives of the Reformed faith were committed to a two-kingdom distinction. Indeed, many of the failures that occurred during this period can be traced precisely to points at which they *failed* to maintain this distinction or maintained it inconsistently (i.e., when they mingled church and culture into a single redemptive/eschatological conglomerate)—a practice that effectively undermines the success of both kingdoms. VanDrunen traces the decline of the two-kingdom model and corresponding rise of the one-kingdom model to two major factors: (1) the rise of Barthian Christocentrism, and (2) the progressive blurring of the two kingdoms in Dutch Reformed thought (Kuyper, Dooyeweerd, Van Til and the “VanTillians”). One is left to wonder a bit about the influence of theological liberalism, but alas, the discussion of this book is limited to those who were “self-consciously committed theologically and ecclesiastically to the historic Reformed creedal standards, in something like their original meaning” (p. 16), so Schleiermacher and his ilk were not accorded significant treatment.

This volume is primarily historical in nature—VanDrunen makes no direct overture for his readers to adopt the two-kingdom model. However, as a good historian, he weaves into his historical analysis an unspoken invitation for his readers to sympathetically explore the model further. In this he is successful. And while VanDrunen’s firm commitment to the whole Reformed tradition, unguarded use of kingdom language, and broad emphasis on natural theology will no doubt trouble some readers of this journal, his discussions will agreeably pique the interest of Baptist readers (with their historic emphasis on separation of Church and State) and fundamentalist/dispensationalist readers (whose legacy of reticence to expend the church’s resources to “polish the brass on the sinking ship” of modern culture is well-documented). No doubt the ideas in this seminal work will undergo much finessing and emendation in the coming years; but for now they warrant close watching and cautious praise.

Mark A. Snoberger

Baptist Theology: A Four-Century Study, by James Leo Garrett, Jr. Macon, GA: Mercer University Press, 2009. xxvii + 743 pp. \$55.00.

Timed to be released at the quadricentennial anniversary of the establishment of the first Baptist church on British soil, James Leo Garrett offers a comprehensive survey of the theologies of individuals who have called themselves Baptist. The book is the *magnum opus* of a professor who has spent more than fifty years reading and teaching

Baptist theology. Garrett is the Distinguished Professor of Theology Emeritus at Southwestern Baptist Theological Seminary in Fort Worth, Texas, where he taught for nearly thirty years before retiring in 1997. Prior to this he also taught for a stint at Southern Baptist Theological Seminary in Louisville, Kentucky. With the exception of a few brief sections on the Brazilian Baptists and the Baptists of South Korea, as well as the section on Walter B. Shurden, the entire work comes from the pen of the veteran theologian. This fact alone makes the work magisterial. Few men, past or present, have the extended familiarity with the breadth and scope of Baptist thought to have attempted such a project.

Tracing the roots of Baptist identity to the post-Reformation era, Garrett nevertheless sees some virtue in recognizing spiritual antecedents to the Baptist witness without embracing Landmarkism. Self-identified Baptist identity can be seen clearly with their emergence out of English Separatism. After discussing the early history of the Baptist movement and treating its confessional roots, Garrett comes to Thomas Grantham (1634–1692), the first writing Baptist theologian. Garrett focuses mainly on significant pastors who have shaped Baptist theological identity until Grantham, shifting the focus wherever possible to writing theologians. The discussion is mainly chronological, though at times that approach gives way to discussing certain Baptist theological subsets according to common general beliefs. Naturally, Garrett starts with British Baptists and then discusses their American counterparts. Though Garrett deals primarily with the theologians, pastors and others do not go unnoticed. Examples include Charles Haddon Spurgeon, Harry Emerson Fosdick, William Bell Riley, and Wallie Amos Criswell among the Baptist pastorate. Archibald T. Robertson is an example of an academic whose works were not primarily theological, though he left a significant mark on Baptist life.

The strength of the work is in its effort to be comprehensive, treating some one hundred and four major Baptist figures worldwide. Garrett provides a stunning selection of the most important Baptist thinkers across the theological landscape. And while an occasional important name is lacking a significant discussion (e.g., understandably there is no real treatment of Garrett himself), Garrett offers an impressive array of diverse and often controversial figures. Moreover, Garrett is not quick to gloss over the negative contours of Baptist life but provides helpful summaries of important theological controversies that helped to shape aspects of Baptist identity. He also includes a brief, though important, discussion of non-English speaking Baptists, including Baptists of Latin America and Asia in particular.

The weaknesses of the book, few though they may be, are understandable in a work of this magnitude. Several examples of details that slipped past the careful attention of the veteran scholar should be noted. Garrett treats Ezra Palmer Gould (1841–1900) in a way that suggests he was a lifelong Baptist. However, Gould, who was forced off the faculty of Newton Theological Institution in 1882 by the staunchly orthodox Alvah Hovey, later received ordination at the hands of the

Episcopal Church in 1890 and taught for a number of years at the Philadelphia Divinity School (Episcopal). There he compiled the material, published in 1900 (Garrett lists the date incorrectly at 1901), that Garrett surveys. Whether or not Gould initially believed the full-blown liberal theology Garrett discusses is a matter of historical uncertainty. Doubtless Gould believed much of it in at least seminal form when he parted company with the Baptists. Gould started life as a Baptist, but he ended it in the Episcopal Church because Baptists would not give him the freedom to hold his progressive views. Later in the same section, Garrett suggests incorrectly that Harry Emerson Fosdick was “terminated” by Presbyterian “authorities” from the First Presbyterian Church of New York and that the Riverside Church, to which he subsequently went, was “nondenominational.” Fosdick, as a Baptist, was not subject to formal Presbyterian censure and he left the church of his own accord, refusing to place himself under the authority of the New York presbytery. To this day, the Riverside Church is still affiliated with the American Baptist Churches, USA, the current name for the former Northern Baptist Convention (p. 310).

Another example of the difficulty of mastering the sheer volume of primary and secondary materials is the entry on Wayne Grudem. Garrett attributes to Grudem a belief in open membership (p. 686), a point that John Piper seized upon when he tried to lead the Bethlehem Baptist Church of Minneapolis to adopt a form of open membership in 2006. Piper used Grudem’s *Systematic Theology* to support his openness position as being within the scope of Baptist belief. Grudem revised the section in question in 2007 and removed any hint that he affirmed open membership.

Another weakness of the work is a heavy dominance, again not surprising given the disposition of the author, toward Southern Baptist theology and an equally heavy dependence on Southern Baptist secondary literature. Garrett’s emphasis on Southern Baptist theological figures can be understood given that Southern Baptists represent the largest Baptist group in the world, containing about seventeen percent of the estimated 100 million Baptists worldwide.

The book also suffers one other minor weakness in that it has no bibliography. Given the massive amount of materials sifted, the nearly four thousand footnotes (3,911) in thirteen chapters, and the sheer length of the book, a comprehensive bibliography would have added significantly to an already weighty treatise.

Nevertheless, despite these few minor defects, Garrett is to be thanked for his helpful survey of Baptist theology. His work continues to support the current thesis that, at least for the present, there are many ways to be a Baptist. It is a welcome addition to the discovery of all things Baptist.