

see an abundance of evidence for this statement) as well as other secular theories with regard to the makeup of the NT, conservative Christians need what Michael Kruger is writing about. Thankfully, his writing is cogent, concise, well-documented, and even-handed. Therefore, I found little with which to disagree and much for which to be thankful.

While this topic may prove to be a bit technical for the uninitiated, Kruger's writing style helps to explain some of the complex nuances of canon studies so that the typical lay person can grasp the arguments quite readily. Particularly valuable is his chapter on the definition of canon (chapter 1). This chapter alone makes the purchase of this volume worth the investment. Here Kruger shows that the issue of definition does not need to be isolated to one particular view in distinction from others. (Incidentally, this chapter helps to dispel a consistent trend in academic studies—dichotomization, the notion that one's view of something must be seen in opposition to other perspectives.) Instead, he shows that the definition of canon should be integrative and multidimensional in its explanation. Thus, the exclusive, functional, and ontological definitions of canon all help to provide a "much-needed clarification to the ongoing debate over the [meaning] of canon" (43).

Though Michael Kruger's purpose is not ultimately to defend the intrinsic model, his arguments against the five tenets of the extrinsic model actually help to do this. And this is why *The Question of Canon* is worth reading. Pastors and professors will benefit from the arguments presented here, and they ought to own it. Informed congregants will be armed with several helpful arguments, attacking the presuppositions of the extrinsic model on the one hand while also supporting many aspects of the intrinsic model on the other.

Jon Pratt

The Roots of William Tyndale's Theology, by Ralph S. Werrell. Cambridge: James Clark & Co., 2013. 195 pp. \$50.00.

William Tyndale is one of the most prominent of the early English Reformers largely because of his translation of the New Testament, and hence his formative influence on not only the English Bible, but also English language and religious thought. Although fully recognizing this fact, most present scholarship regards Tyndale as a Lutheran whose theology mostly derived from continental influence and most notably the thought of the towering Reformer of Wittenberg. Challenging this thesis propounded by authors as Carl Trueman and Diarmaid MacCulloch is Ralph Werrell, in his recent monograph, *The Roots of William Tyndale's Theology*.

Countering what has been regarded as the majority opinion among most recent studies of Tyndale, Werrell argues that the English Reformer's theology developed mostly independently of continental

influence, and owes its origins more to Wyclifite teachings from his native country. Werrell advances his case by closely comparing Tyndale's writings with selected Wyclifite texts and the works of major continental Reformers alleged by many to have exerted major theological influence. Werrell's findings not only confirm the close affinity between Tyndale and the Wyclifites, but also considerable doctrinal divergence between the Bible translator and the continental Reformers heretofore believed to be the sources of his theology, including Martin Luther.

The work is divided into two main sections, the first of which deals with the possible theological influences on Tyndale, and the second examining major heads of the Reformer's theology in relation to the major continental Reformers contemporaneous with him as well as the Wyclifites. Following his assessment of current Tyndale scholarship in chapter 1, Werrell proceeds, in chapter 2, to establish the links not only between Tyndale and the Lollards, but also between the Bible translator and John Trevisa, who was a contemporary of Wyclif. The author makes this last connection by pointing out that Tyndale acknowledged having read Trevisa's English translation of Higdin's *Polychronicon*. Furthermore Werrell suggests the likelihood that Tyndale was influenced by Trevisa's stated conviction that the Scriptures should be translated into the vernacular.

In chapter 3, Werrell examines the doctrine of *sola Scriptura* in the light of sixteenth-century and Wyclifite origins. As he trenchantly compares Tyndale's position of *sola Scriptura* with that of the sixteenth-century Reformers and Lollards, Werrell concludes that the translator's view was quite different. Whereas the continental Reformers' understanding of *sola Scriptura* was quite complex and nuanced, Tyndale's was relatively simple: The Scriptures consisted of the Old and New Testaments only understood according to their literal sense which included different figures of speech.

Part 1 ends with a discussion concerning the relationship between Tyndale and Erasmus in chapter 4. Here Werrell acknowledges Erasmus's considerable influence on the Reformer as confirmed by Tyndale's translation into English of the eminent humanist's treatise, *Enchiridion Militis Christiani (Handbook of the Christian Soldier)*. However, the author thus contends, this significant influence does not necessarily make Tyndale an Erasmian Reformer. Werrell then goes on to argue against the notion that Tyndale was even a humanist let alone an Erasmian Reformer on the basis of both hermeneutical and theological differences between the two scholars. Afterwards, Werrell discounts any humanist ties between Tyndale and other scholars like John Colet. Werrell's conclusion in this regard is that while Tyndale greatly appropriated humanist biblical scholarship, he was not a humanist largely because he does not cite approvingly Greek philosophers.

Part 2 comprises the heart of the work. The chapters contained in this section examine specific topics of Tyndale's theology in relation to the doctrinal positions of the continental Reformers. Chapter 5, dealing with the blood of Christ, contrasts Tyndale's understanding with that of

Martin Luther's with regard to justification. Werrell argues that although Tyndale's theology of the blood of Christ covers the same doctrines as Luther's theology of the cross and the doctrines of other Reformers relating to Christ's sacrifice on the cross, Tyndale's theology is much more comprehensive. This is, according to the author, because Tyndale considered Christ's blood related to the restoration of God's creation to its state before Adam sinned. The whole of this restoration is the work of God alone, and that includes humanity who was the cause of creation's problems.

Tyndale's doctrine of the Trinitarian covenant is the subject of chapter 6. Throughout this discussion Werrell highlights the Trinitarian nature of Tyndale's theology. Specifically, he relates the whole of the Christian life to each Person of the Godhead.

Chapter 7 considers the themes of creation, fall, and humanity's slavery. While acknowledging unanimous agreement among the Reformers regarding the consequences of Adam's fall for humanity, Werrell contends that they differed significantly concerning the extent of those effects, especially Luther and Tyndale. According to the author, "only Tyndale took God's words as they stood, and after Adam and Eve succumbed to Satan's temptation, they and their offspring, were spiritually 'stone dead, and without life or power to do or consent to good'" (111).

Werrell devotes significant attention to contrasting Luther and Tyndale's doctrine of salvation in chapter 8. Specifically he argues that the differences between the two Reformers' perspectives on salvation were so great that Tyndale could not have drawn from Luther's theology. Even though Tyndale used Luther's writings as a basis for his earliest works, the many alterations and additions he made to them removed any specific Lutheran doctrines in them.

In chapter 9, Werrell concentrates on Tyndale's doctrine of the Christian life in contradistinction to that held by contemporary continental Reformers. In this regard, the author maintains the difference among the Reformers to lie in the source of good works. Again, the author notes the stark contrast between Luther and Tyndale. Luther locates such works in the alien righteousness, but Tyndale did so in the full righteousness brought about by the Holy Spirit through the new birth.

As with all the Reformers, Tyndale also developed a theology of the sacraments that is the subject of chapter 10. Here Werrell shows the most obvious difference between Tyndale and Luther. Respecting baptism, the author notes that Tyndale, unlike Luther, conceived of baptism as a continuation of the Old Testament covenantal sign of circumcision. The greatest difference though between Tyndale and Luther lies in their respective views of the Lord's Supper. Tyndale totally repudiated the notion of any physical presence of Christ in the sacrament, unlike Luther, for whom such a physical presence is a central feature of the Eucharist. Tyndale, the author observes, understood the Lord's Supper as a memorial—an idea Werrell attributes originally to Wyclif.

Werrell concludes his study with an examination of Tyndale's

doctrine of the relationship between church and state in chapter 11. Throughout this discussion, the author notes that Luther's doctrine of the two kingdoms is conspicuously absent from Tyndale's theology of church and state. In fact, Tyndale's view, which assigns significantly more power to the civil magistrate in religious affairs, resembles more Wyclif's and Trevisa's, which leads the author to conclude that Tyndale's political theology chiefly derives from these two sources.

Werrell's work is fascinating and erudite. He makes a compelling case for Tyndale's theology being an indigenous one having been formed by previous English Wyclifite influences with none exerted by Luther. The textual analysis of Tyndale's works as well as those by Luther and the Wyclifites is thorough and exacting. However, there are instances in which he seems to overstate his case as evidenced in the operative definition he employs in order to discount Tyndale as a humanist. Humanism did not entail only admiration and authoritative citing of Greek philosophers. As a movement concerned chiefly with scholarly methodology involving historical and grammatical analysis of original sources, Tyndale would most certainly be considered a humanist, specifically a biblical humanist because he employed such techniques in the study of Scripture that produced his translation of the New Testament. Furthermore, Werrell underestimates Luther's view of the enslaving effects of sin by disregarding what he said on this subject in his seminal work, *The Bondage of the Will*.

With the exception of the above criticisms, Werrell's work provides an interpretation of Tyndale's theology that scholars in the field of the English Reformation as well as others interested in the work of Tyndale need to consider seriously. It is an invaluable achievement.

André A. Gazal

One in Hope and Doctrine: Origins of Baptist Fundamentalism 1870–1950, by Kevin Bauder and Robert Delnay. Schaumburg, IL: Regular Baptist Books, 2014. 396 pp. \$29.99

The story of Baptist fundamentalism has been told for many years in fundamentalist college and seminary classrooms, but this work represents the first attempt at a book-length published account of the story. In the preface, authors Kevin Bauder and Robert Delnay offer a twofold purpose for this undertaking: they wanted to help Baptist fundamentalists “understand where they were and how they got there,” and also “to tell the truth [concerning Baptist fundamentalism], in the proportions as well as in the details” (10, 14).

The story is told in ten chapters. The authors try to write in such a way as to maintain the interest of both scholars and laypeople. The result is a book that is very readable, but at times also has the unfortunate feel of a popular novel (page 17, for example, has this line: “He wore