Chapter 7 needs clarification. Cabal seemingly uses the terms “evolutionary science,” “atheistic science,” “naturalistic science,” and “modern science” interchangeably in his claims that YECists use evolutionary science and then chide others for doing the same (also known as hypocrisy). One might ask, what “science” is left for YECists to use? YECists embrace science and the discoveries thereof, but they do not approach science with evolutionary presuppositions. Much more discussion belongs here, but space constraints do not allow for this.

Chapter 8 addresses the Chicago Statements, biblical inerrancy, and the age of the earth. Here, Cabal intimates that article XX of the CSBI could allow for OECism due to the ever-changing findings of science (p. 175). The ETS and Reasons to Believe (OEC) hold to inerrancy and the CSBI. Many YECists do as well, but Cabal mentions Terry Mortenson’s proposed supplements to the Chicago Statements. I hope that Drs. Cabal and Mortenson can have a friendly discussion very soon. Regarding CE and BioLogos, Cabal states that BioLogos does not officially endorse inerrancy, and he rightly questions the statements of Kenton Sparks that indicate the jettisoning of inerrancy.

Chapter 9 contains Cabal’s application of theological triage to three creationist ministries. Cabal asserts that BioLogos draws the doctrinal boundaries too broadly while Answers in Genesis (AiG) draws them too narrowly. BioLogos entertains universal common descent and the rejection of inerrancy, and thus could cause harm. AiG could force the age of the earth to a first or second level doctrine, and thus cause unnecessary division. A potential lack of clarity exists around Ken Ham’s use of the phrase “gospel issue” when referring to the age of the earth, but the phrase “gospel coherency issue” should clear up any confusion. Cabal also mentions a few missteps by OECist Hugh Ross, but he never critiques the OEC position. In fact, he gives the position a “free pass.”

Chapter 10 is a call to patience and peace. His fictitious historical scenarios of 17th-century pastors struggling with the heliocentric debate are enjoyable but heliocentrism is observation science, not origin science. However, Cabal’s call for confidence in the Word of God and his request for “exquisite Christian kindness and gentleness” (p. 225) is welcome. YECists are passionate, and all YECists would do well to engage in kinder, and at times, less sweeping, rhetoric.

This book has great value, but not for bringing OECists and YECists together. In fact, I foresee the book producing potentially combative discussions. Because the conservatism principle is applied to different kinds of science, I doubt, though I remain hopeful for, its effectiveness in bringing OECists and YECists together.

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Author David L. Baker teaches biblical studies at All Nations Christian College, which trains missionaries for cross-cultural works. Baker states that his book tries to convince the readers on my judgment, he succeeds admirably.

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tries to convince the readers on the relevance of the Decalogue for today, and in my judgment, he succeeds admirably.

This book is divided into four parts. The first part is a general introduction to the Ten Commandments regarding its shape, form, origin, and purpose. The Decalogue as recorded in Exodus 20:1-17 and Deuteronomy 5:6-21 is numbered five different ways by various Jewish and Christian traditions. Baker accepts the numberings used by Orthodox and Reformed Christians and by Jews. About the form of the Decalogue, Baker believes the Exodus version was earlier, but he allows that each version added an explanation to an earlier shorter form. About the Decalogue’s origin, Baker accepts that it was given by God directly as a historical event, but he leaves open the communication method. About the purpose, Baker takes the view that it is the Israelite constitution, but mainly provides an ethical basis for the people of God.

The second part has the detailed discussion about the first five commandments under the title “Loving God.” In dealing with each commandment, Baker brings up ANE law and cultures (Sumerian, Babylonian, Hittite, and Assyrian), and explains the similarities and differences with the Decalogue. Then he discusses each commandment in the context of biblical materials (Book of the Covenant, Holiness Code, Deuteronomistic Laws, and others). Finally, he reflects on each commandment’s application in the contemporary world. This approach is similar to that of his previous book, Tight Fists or Open Hands? Wealth and Poverty in Old Testament Law, and Mark F. Rooker’s The Ten Commandments: Ethics for the Twenty-First Century. Regarding the first commandment, Baker sees that it is not a statement of monotheism in the modern sense, but only “monolatry.” He states that with the second part of Isaiah does true monotheism emerge. He concludes faith in one God and worship of him only is the heart of the first commandment. The second commandment concerns how the true God should be worshipped. Baker sees it as not against the visual arts in themselves but against making images to be used as idols. He emphasizes that God wants us to listen to his words, not to see him in any images. The third commandment requires reverence to God, especially in using his name. Baker sees that it warns against manipulating God by using his name and uttering profane speech with God’s name, including the name of Jesus. The fourth commandment about Sabbath is unique in the ancient world. The theological bases are to imitate God and care for the vulnerable people. The purpose is for celebration and rest. He observes Sunday as Christian Sabbath. The fifth commandment regarding honoring parents is the basic principle for family life. It includes giving dignity and support to our parents, and also respecting religious education and tradition from one’s parents. Baker concludes that the validity of this commandment does not depend on having perfect parents but on the role of parents as God’s representatives in giving life.

The third part has the detailed discussion about the second five commandments under the title “Loving Neighbor.” The sixth commandment prohibits killing of one person by another, includes both murder and manslaughter but not capital punishment or killing in war, self-defense, and suicide. Baker does not deal with the issue of abortion and euthanasia in this book, but acknowledges that God alone...
has the right to determine whether a person lives or dies. He accepts the concept of just war in some circumstances. He points out Jesus's warning against hatred and anger. The seventh commandment is for protecting marriage, and not about pre-marital relationships. The author acknowledges that there are other laws on sexual relationships in Leviticus and Deuteronomy. Baker concludes that the law should be extended internally as Jesus warned against impurity of the heart. The eighth commandment prohibits theft in order to protect property ownership. The biblical penalties for theft are more lenient than those of other ANE societies because the Bible places a higher value on human life than on material possessions. Baker extends the concept of theft to indirect theft, unfair economic structures, and material greediness. The ninth commandment is primarily about perjury, but also prohibits lying and deceitful speech. Baker comments that some recent scholars disagree with Augustine and do not consider lying as always wrong. But he cautions that one needs to be sure of a higher moral obligation when telling a lie. The tenth commandment is concerned with thoughts and intentions, which is unique in the OT laws and consistent with Jesus's and other NT teachings. Baker praises contentment and points out that coveting is the first step toward breaking other commandments.

Baker concludes in the final part about the meaning and significance of the Decalogue for today. The Decalogue contains the ethical principles for the people of God throughout human history, which counters some ethicists' claim to the contrary. His conclusion affirms the thesis in his book *Two Testaments, One Bible.*

There is a bibliography (40 pages), followed by author, subject, and Scripture indices. The bibliography is divided into several sections that are difficult to use. I prefer a combined bibliography.

Baker taught in Indonesia and can see issues from cross-cultural perspectives. This book is a very good summary of the ethical principles given in the Decalogue and does an excellent job calling the people of God to live accordingly.

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The interpretation of biblical narrative poses challenges for the Christian interpreter. In *Reading Old Testament Narrative as Christian Scripture,* Douglas Earl seeks to help the reader explore and understand "the nature of the Christian interpretation of Old Testament narrative through the 'nitty-gritty' of reading a range of texts that highlight different interpretive issues" (p. xi). Earl has written on this and similar topics elsewhere in *The Joshua Delusion? Rethinking Genocide in the Bible* (Cascade, 2011) and *Reading Joshua as Christian Scripture* (Eisenbrauns, 2010). The latter title was a revision of his Ph.D. dissertation undertaken at the Durham University and presents a more focused treatment of much of what is found in the present volume.