

these archaeological discoveries. Throughout the book, we are given insightful supplemental tables, charts, and sidebars. One table which is specifically helpful is found on page 110. This table shows seven instances of when the biblical account of the fall of Jericho and the archaeological evidence from the site of Jericho are in harmony. The authors use this table, and tables and charts like it, to explain detailed information in an easily understandable way. The tables provided in chapter six and chapter fifteen are excellent resources and are useful as succinct guides to the most significant archaeological discoveries and their biblical significance.

While this book's strengths far outweigh its weaknesses, there are a few things that I believe the authors could have improved through the editing process. First, there are a few spelling and grammar mistakes throughout the book that, while minor, can cause confusion about the intent of the surrounding text. There are also a few times where information is unnecessarily repeated, sometimes just in the next paragraph and sometimes a few pages later. While not a problem in and of itself, the duplicated information took the space that could have been used to give the readers new information. For example, some repeated information took the space of what could have been used for a description of the Siloam Inscription that, while pictured on page 137, remains missing in the surrounding text. Another overlooked topic of interest and a reason for much discussion among scholars, was the location of Sodom and Gomorrah. While a subject full of speculation, I would have liked to have seen even a small section explaining the different views and any available evidence for those views.

I believe that the *Zondervan Handbook of Biblical Archaeology* is an excellent resource for anyone with even the smallest interest in archaeology or the Bible. The tables, charts, maps, and bibliography provide a great place for someone to begin further research. It is also a solid resource for students in the beginning stages of their studies who wish to get a good overview and introduction on how archaeological discoveries relate to Scripture. This publication may even be useful as a textbook in introductory classes on the Bible and/or archaeology.

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Thiselton, Anthony C. *Doubt, Faith & Certainty*. Grand Rapids: Eerdmans, 2017. viii + 160 pp. Softcover. USD 20.00.

Anthony Thiselton is an English Anglican priest, theologian, and professor emeritus of Christian theology at the University of Nottingham, England. He has taught in seminaries throughout the United States, Canada, The Netherlands, and South Korea as a visiting Professor, and has been a Senior Lecturer at the University of Sheffield, and Professor of Theology at the University of

Chester in England. His prolific writing has resulted in over twenty volumes on the subjects of exegesis and hermeneutics, biblical studies, philosophy of religion, and the history of Christian thought.

In *Doubt, Faith & Certainty*, Thiselton provides an overview of the various and complex meanings of each of these three concepts, according to a wide array of theologians and philosophers. While he dedicates individual sections of the book to doubt, faith, and certainty, he also discusses many ways in which they are related to one another, ultimately concluding with a chapter that speaks to our deep longing for the advent of certainty through the lens of the “here-but-not-yet.”

Thiselton’s introductory chapter provides an abridged summary of the book, outlining the exegetical and philosophical meanings of doubt, faith, and certainty. For those running short on time, it provides a helpful overview to the majority of the concepts presented in the rest of the book. For those who are able to give the book the time it deserves, however, the subsequent chapters provide a beautifully-crafted journey surveying each concept, and providing new and helpful angles that emphasize each of their respective complexities.

Part One tackles doubt and skepticism from the ancient Greek era, through the renaissance, up until the modern era, emphasizing the role of “epistemic assent” to one’s ability to accept belief. Thiselton also includes some dialogue on whether there is a moral component to learning in certain contexts. He then moves to the relationship between doubt and belief, outlining their incompatibilities and possible compatibilities. He asserts that “We do not . . . voluntarily enact a formal expression of belief when it is not implicitly challenged” (44), implying that challenge may have a role in bringing forth conviction.

In Part Two, Thiselton delves into the definition of faith as *belief* or *trust* according to a thorough exegesis of biblical language and thought, entertaining what these might mean in the context of a *covenant* hermeneutic. He then provides a vast spectrum of perspectives on faith from patristic writers to the Vatican, including a section on “Faith, Reason, and Argument, from Aquinas to Pannenberg” (75). Just when the array of faith perspectives may begin to seem overwhelming, Thiselton concludes his chapters by providing conceptual grip-holds, reminding the reader that “faith is polymorphous, depending on context” (74), and that “its many-sided meanings do not detract from its remaining a gift of God through the Holy Spirit” (92).

Part Three explores the intriguing subject of certainty, where Thiselton differentiates between psychological and epistemic certainty. He surveys how, like faith, certainty (or uncertainty) differs by context, and even by varying “criteria” based on different disciplines—providing examples within the legal field, politics, linguistics, and quantum mechanics. Quantum theory, for example, encourages us to “keep fluid our conception of what is reason-

able” (108)—a perspective that Thiselton seems to share. After discussions on Wittgenstein’s “illusory nature of certainty” (113) and the effect of Plantinga and Wolterstorff’s writings on Reformed Epistemology (54–58, *passim*), Thiselton steadily begins to “land the plane,” as it were, concluding his section on certainty in a pastoral manner.

While reminded that we currently “see through a mirror, dimly” (1 Cor 13:12) and are incapable of arriving at full certainty in this life, Thiselton presents Pannenberg’s “provisional anticipation” of the eschaton, where “at some point in the future, the criterion of . . . belief will become, in effect, experiential and evidential” (130). Until then, he hails back to a familiar theme—the gift of the Holy Spirit—provided as the “first installment” to carry us through until that day when we will see God face-to-face, engaging in a personal “knowing” of Truth.

Overall, Thiselton does a masterful job at weaving these three concepts through their respective meanings in history, across disciplines, and within biblical and systematic theology. He does this all while still moving towards a specific conclusion in a manner that is organized and reader-friendly. The breadth of sources he uses and the organization of his outline are definite strengths of the book.

Another strength of the book is its size. For only 142 pages (not counting the preface, bibliography, or indices) quite a lot of content is covered due to Thiselton’s writing style, which is succinct without being reductionistic.

This same succinctness, however, leaves the reader (appropriately) uncertain about which direction the book will go, based on the title. *Doubt, Faith, & Certainty*—what about them? By the middle of the book, one realizes that most of the reading will be spent simply on meanings and definitions. The longed-for synthesis or “so what” conclusion is hinted at all through the book, not to be fulfilled until its own eschaton—perhaps a move Thiselton planned on purpose.

Another slight complaint is that the section on uncertainty within different disciplines in Part Three seemed a bit out-of-place. While considering certainty from the angles of law, politics, linguistics, and quantum mechanics provided a fascinating addition, the previous sections on Doubt and Faith had no such survey. It was surprising that Thiselton might deviate from evidence in the fields of theology and philosophy to include evidence from these other fields toward what was nearing, the end of the book. Never one to depreciate the value of interdisciplinary studies, myself, I might simply suggest that Parts One and Two also include a similar survey.

It was a pleasure to witness Thiselton’s passion for hermeneutics, biblical studies, philosophy of religion, and Christian history all come together in this epistemic masterpiece. For those readers who are new to the subject of epistemology, *Doubt, Faith, & Certainty* provides a welcome handbook to many of the predominant writers in the field. At the same time, readers

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who are more experienced with the subject might also enjoy Thiselton's subtle hints and assertions throughout the book, leading to a very satisfying last chapter on the gift of the Holy Spirit, and, ultimately, the much-anticipated advent of certainty.

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