

bibliography of grammars, declension and parsing paradigms, verb accent paradigms, a list of 121 verbs' principle parts, and a Greek-English lexicon.

The supplemental workbook is divided into chapters that correspond to the textbook, and provides Greek to English exercises, morphology exercises, and grammatical questions. There is no answer key for the exercises, but the workbook includes the same helpful appendices as the textbook.

The authors ably achieve all the tasks outlined in their introduction, save one. They claim the work aims to 'provide guidance in seeing how careful, scholarly study of Greek can lead to a better understanding of the Bible and to greater spiritual maturity and personal piety' (xii). Though the intention is most admirable, the authors neglect to make the link between familiarity of Greek grammar and syntax with personal reception of the biblical text. The wealth of grammatical concepts presented in the textbook may overwhelm beginning students, but will prove to be a valuable asset if the student pursues an intermediate level Greek course. Overall, the book provides a solid foundation for study of the Greek New Testament and is highly recommended for use in institutions where students have the option for further study of Greek.

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*Literature*

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*English Literature*

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*English Fiction*

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**ROOT, Jerry**

*C S Lewis and a Problem of Evil: an investigation of a pervasive theme.*

Cambridge: James Clarke & Co Ltd, 2010. [First published by Pickwick

Publications, in the Princeton Theological Monograph series 96, 2009.]

xxii, 284p.

ISBN 978-0-2271-7338-1, £23.00, \$47.50

In this work of Lewis scholarship, Jerry Root argues that 'subjectivism' – by which he means a rejection of objective reality and objective values in favour of a selfish, inward focus – is an attitude Lewis repeatedly attacks in his popular fiction, non-fiction, and professional literary criticism. Lewis, he maintains, saw that grave evil could result from this self-deceptive conforming of reality to one's personal desires.

Root establishes 'subjectivism' as a pervasive theme in Lewis well enough. And there are numerous Lewis quotations and anecdotes to keep Lewis fans interested. However, the book is consistently plagued by ill-defined terms (like 'objective') and an apparently trivial thesis. No doubt Lewis, an orthodox Christian, was in favour of objective reality and truth over subjective power moves. He, like many Christians before him, saw the Fall (and all sin) as the assertion of self over God (the fount of all reality). No doubt Lewis's fictional antagonists pursued their own agendas at others' expense – turned inward and rejected the timeless truths of morality. But is this not a theme in *every* novel concerned with good and evil? How else would one portray an evil character but as selfish and wilfully opposed to objective values, rejecting God and the

good of others? Further, Root distractingly utilizes Richard Weaver's concepts of rhetorical analysis. But little seems gained by this.

Perhaps the thesis that Lewis advocates objective reality over subjective value-construction seems significant in the world of literary criticism, a world too often detached from any sense of obligation to focus on texts rather than psycho-analysis of authors' sexual proclivities and biographical trivia. But for most theologians and philosophers, this is just common sense. Still, it may be of interest to many just how pervasive this theme of sin as an inward turning is in Lewis's work.

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*English Miscellaneous Writings*

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**WOOD, Ralph C**

*Chesterton: the nightmare goodness of God.*

Waco, TX: Baylor University Press, 2011.

325p., bibliog., index. (The making of the Christian imagination)

ISBN 978-1-6025-8161-6, \$34.95

This eclectic study adds to the ever-growing scholarly interest in the enigmatic thinker, G K Chesterton, the 'Prince of Paradox'. Wood provides a literary tour through many key works of Chesterton's diverse corpus, held together by his thematic interest in the concept of evil. The title suggests this theme will take the form of a 'thesis', building upon Chesterton's well-known paradoxical conception of good and evil bound up in the very being of God himself. In reality, however – and somewhat disappointingly for those who might expect a detailed theological reflection upon this theme – Wood only approaches this in the final chapter. This is by far the strongest section of the book. It is primarily a discussion of Chesterton's famously debated novel, *The Man Who Was Thursday*, in which the prominent character of anarchy, 'Sunday', turns out to be a figure of simultaneous goodness. Wood's exposition is excellent and draws some fascinating theological observations.

The remaining chapters, though comprising a loose relatedness, seem disconnected from Wood's intended theme. Close textual analysis of poetic rhyme schemes, prose plots, and rhetorical argumentation place the book somewhere between literary or political theory and theological reflection. Alongside commonly known observations of Chesterton's philosophy, there are interesting discussions of Chesterton's parodies of evolution, his British triumphalism and possible xenophobia. Wood's study is refreshingly critical as well as extolling; a healthy balance not often found in Chestertonian scholarship. Overall, the book is more of a reflection upon certain themes within Chesterton's literary works, rather than a truly thematic study of God, good and evil in his theological thought. However, one cannot help but be impressed by the literary and historical scope the book presents, with fascinating insights on all sorts of topics, works, authors, events, and peoples. In this sense it is very much befitting of Chesterton himself.

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