

unrighteousness is announced" (p. 118). On the other hand, those who believe (Rom 3:26-30; 5:1; Gal 2:16; 3:8, 24) are justified by the blood of Christ (Rom 5:9; Gal 2:17), and it is purely by his grace (Rom 3:24; Titus 3:7). Transformation is not how one is justified, but justification is by faith alone, for God "justifies the ungodly" (Rom 4:5). And the basis is not our works but the death of Christ. It is impossible to avoid the conclusion, therefore, that justification is both forensic and by faith alone.

One might be surprised to discover that Schreiner then turns to argue that works are necessary for salvation. Such a move by Schreiner is strategic, lest one think that after being justified by faith alone there is no need or place for good works. Much like the sixteenth-century Reformers, Schreiner emphasizes that while we are justified by faith alone, nevertheless, this faith always results in and produces the fruit of good works. Furthermore, these good works are not insignificant, but are actually necessary for eternal life. Therefore, while good works are not the *basis* of our justification (no one is justified by works of the Law), good works are always the fruition of genuine faith, the "evidence that one has new life in Christ" (p. 145), and are necessary to inheriting eternal life (cf. Gal 5:21; 1 Cor 6:11; Eph 5:5). Schreiner points to Rom 2:6-10 and argues that "Paul is clear in teaching that good works are necessary to obtain eternal life" (p. 144). However, good works in the believer's sanctification are always accomplished by the power and grace of the Holy Spirit (Gal 6:8).

Schreiner has written an excellent treatment of some of the most difficult questions related to the Law and Christian life. While some questions presented in the book may appear to be complex, Schreiner writes in such a way that even Christians unfamiliar with the topic will greatly benefit. Therefore, I recommend the book not only to those familiar with the topic, but especially to those who have never thought through how Christians should understand the Law and apply it to their everyday lives.

Many will not agree with Schreiner's view of the Law, whether they are advocates of the New Perspective on Paul, Sabbatarians, Theonomists, or Roman Catholics. However, Schreiner's view of the Law is rooted in the biblical text and the flow of redemptive-history. Therefore, those who disagree must carry the burden of proving their case from the text of Scripture just as Schreiner has done. In my view, this is a contest Schreiner will always win, given his ability to interpret the biblical text consistently and canonically.

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Seeking Spiritual Intimacy: Journeying Deeper with Medieval Women of Faith. By Glenn E. Myers. Downers Grove, IL: IVP, 2011, 219 pp., \$15.00, paperback.

Glenn E. Myers, professor of church history and theological studies at Crown College (MN), has succeeded in combining an interesting historical account of a medieval renewal movement with a practical devotional tool based on the lives and teaching of the Beguines. That he does so from an evangelical perspective is even more remarkable: how often does evangelical scholarship or devotion focus on Catholic women? Myers bridges the centuries with remarkable perspicacity to bring us in contact with spiritual practices that we may have forgotten or never learned.

Each chapter is divided into two sections. In the first, Myers gives historical information about the Beguines, who primarily in the thirteenth century "began to establish Christian households where women could pursue a life of spiritual growth" (p. 21). They organized their "entire lifestyle" so that it "revolved around the cultivation of an intimate relationship with Jesus" (p. 15). The first half of each chapter either describes something about this lifestyle or introduces us to the writing of a certain Beguine. The second half builds on the first by providing applications for the twenty-first century. Each chapter then closes with a personal response section, excellent because it offers in addition to "reflection and journaling" and "scripture," two further sections called "creativity and action" and "community." These last two offer ways to express faith through right-brain activities (e.g. drawing, p. 82) and/or practical applications (e.g. notes of appreciation, p. 99), and questions that help readers to apply the practices of the week in their own communities (e.g. sharing one's stages of Christian growth with another person and listening to that person's journey in return, p. 82).

Chapter 1, and the subtitles of the chapters seem more expressive of their contents so I will quote those, "Believers Following Hard After God," gives an overview of the Beguine movement as it spread across Europe and asks us to consider our own pursuit of God. Chapter 2, "Mary of Oignies Takes Initiative," shows us a woman whose passion for God led her and her husband into a mission among lepers. Myers uses this story as a challenge for us to step into outreach opportunities and persevere despite opposition. In chapter 3, "The Beguines Cultivate Prayer and Soak in Scripture," the women's thirst for God leads into a description of *lectio divina*, a practice of prayer and meditation "moving from the reading of Scripture to meditating on it to praying the passage over our lives to attending to God's presence" (p. 62). The challenge here, then, is for "the intentional 'recollecting' of our scattered thoughts" in order to pursue "our true inner desire" (p. 62). Chapter 4, "Beatrice of Nazareth Explores Modes of Loving God," lists these modes: "longing love" (p. 70), "loving service without measure" (p. 72), "the torment of love" (p. 73), "overwhelmed by love" (p. 74), "frenzied love" (p. 76), "bridal intimacy" (p. 77), and "renewed longing" (p. 78). Although the expression of love for God using words of human relationships may seem odd to us today, this was common in Beatrice's time and reminds us that our faith cannot be allowed to become merely cerebral. This chapter validates the alternations of seasons of emotional dryness in between times of awareness of God's love. Next, "The Beguines Model Spiritual Friendship"

gives a more general description of the Beguines' lives and includes a map of the various communities across Europe as well as pictures of Beguinages in Bruges, Leuven, and Kortrijk (in Belgium). The chapter emphasizes the reality of living together with other fallen people as opposed to a utopian vision of community. It also points out the benefits of mentorships. In "Hadewijch Gives Invaluable Wisdom on Spiritual Experience," chapter 6, we return to the topic of religious feelings, the sweetness with which God sometimes blesses us. From Hadewijch's writings, we are reminded that "Virtues and not sweetness are the proof of love" (p. 105). Becoming addicted to feelings is both a temptation and evidence of spiritual immaturity. Note that Meyers does not just describe the Beguines but quotes them extensively, putting his readers in direct communication with them. To facilitate following up *Seeking Spiritual Intimacy* with further writings by the Beguines themselves, their works (along with other works cited) are organized according to chapter at the end of the book.

In chapter 7, "Hadewijch Challenges Us to Take the Risk," Meyers quotes Hadewijch as she compares the spiritual life to a knight's quest. He rides out into the wilderness to risk all and endures the painful stripping away of his false selves for the sake of love. In chapter 8, "Mechthild of Magdeburg Offers a Balance of Solitude and Service," Meyers points to the love of God as a tide that flows in and out of our lives as we spend time in solitude with the Lord and pour ourselves out in prayer and in service to others. "To deepen our life in prayer," Meyers says, "we must stop pretending to be God's efficient administrative assistants and allow our spiritual eyes to be opened to God's activity all around us" (p. 145). This opening of our eyes comes as we "soak in the Almighty's presence" (p. 143). Chapter 9, "Drawing Near as the Brides of Christ," explores "bridal spirituality" as presented in Song of Songs as well as passages such as Eph 1:4-5 and Jer 31:3. Despite the vulnerability of intimacy that Meyers says men and intellectuals in particular tend to avoid, both men and women in the Middle Ages and Mechthild of Magdeburg in particular explored this biblical imagery that describes the loving pursuit, pain, and reunions of a love relationship with Christ. In chapter 10, "Mechthild Summons Us to Embrace Suffering," we explore God's call to identify with Christ (Phil 3:10; Gal 2:20). The maturity that comes through suffering gives us "a quiet, peaceful assurance of his love that cannot be shaken" (p. 175). In chapter 11, "Devout Women Share Their Secret of Dying to Self," Meyers uses the words and examples of the Beguines to remind us that dying to self is "never pretty" (p. 181), that spiritual disciplines "can be motivated by self-achievement and carried out by self-will" (p. 186), and that what we need is for our will to be "shaped to fit with God's" (p. 188). Finally, chapter 12, "The Beguines Welcome Us into the Divine Depths," calls us into "intimate union" (p. 196) with God, a union where we do not lose our distinctiveness any more than the persons of the Trinity fail to remain distinct, a union that looks forward to "final consummation in heaven" (p. 199).

This is a book that calls us to deeper devotion. It puts us in touch with God's work in the past and allows it to speak to our present. And the lives of the Beguines, as well as Myers's retelling of their stories and applications to our lives, blaze a sure trail for us between an apathetic spirituality that is always waiting for God to act and a life of Christian activity that forgets to rely on God. As Hadewijch expresses the combination: "Jacob is everyone who conquers; by the power of Love, he conquered God, in order to be conquered himself" (p. 125).

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BibleWorks 9: Software for Biblical Exegesis and Research. Norfolk, VA: BibleWorks LLC, 2011, \$359.00.

BibleWorks has been the leading exegetical software package for those seeking to engage the biblical text in a detailed fashion, at least for Microsoft Windows-based users. BibleWorks 9, an upgrade from BibleWorks 8, still only runs in that environment, but can also do this through virtualization on Mac OS X. The BibleWorks 9 user interface contains the search window with command line that allows searches and navigating verses. In the command line, one enters a verse, or a word prefaced by a period. The requested verses show up in the results list, from which the user can select a verse to study. The chosen verse appears in the browse window, which allows more in-depth study. Further extensive research can be seen in the analysis window with tabs that provide a wealth of information on the verse or word in question. One addition in version 9 is that the analysis window can be subdivided to add a fourth column and the user can reorganize its tabs. This provides access to two resources at the same time, which increases efficiency. All three of the user interface windows offer right-click context menus that provide short cuts for working with various options appropriate to the part of the program with which one is working. The majority of the options for the program are accessed through the main menu; particularly useful here are the tools, resources, and help menus (the ubiquitous F1 key still provides ever-present help throughout the program). The button bar, one of the most obvious improvements from version 8, gives one access to significant BibleWorks tools. The status bar at the bottom of the screen provides further program information and access. The labels can be double clicked in order to have quick access to several repeated tasks (e.g. changing versions and setting search limits). Those familiar with BibleWorks will feel right at home with version 9; however, even those who have worked with this program for years will find the how-to videos required viewing.

The strength of BibleWorks has been its ability to analyze the biblical text, and version 9 continues with that commitment. The inclusion of the BibleWorks Manuscript Project allows the user to compare original manuscripts, with high quality digital images of the texts that are fully