BOOK REVIEWS

The Mission of Today's Church: Baptist Leaders Look at Modern Faith Issues. Edited by R. Stanton Norman. Nashville: B&H Academic, 2007. 210 pages. Softcover, $16.99.

This collection of twelve essays originated with a conference entitled "The Mission of Today's Church," held at New Orleans Baptist Theological Seminary in February 2005 under the auspices of The Baptist Center for Theology and Ministry. The Center for Baptist Theology and Ministry at New Orleans was directed by the editor, R. Stanton Norman, at the time of the conference. Since then, Dr. Norman has taken an administrative position at Southwest Baptist University in Bolivar, Missouri. Steve Lemke, the provost at New Orleans Seminary, has since been tasked with directing the work of this important locus of Baptist thought and practice. The purpose of the book is to explore what "Baptists believe about the nature and mission of the church and how that mission is contextualized in our contemporary world" (ix). The book meets its goal, but raises unintended questions about divergent views of the nature of the church and its mission.

On the one hand, the commonalities manifested by Baptists within the book should be stressed. On the other hand, the divergences expressed within the book should be noted, too. Below, we consider the book from the perspective of both unity and diversity with regard to Southern Baptist understandings of the Great Commission, the nature of the church, and the denomination's direction. (Kenneth D. Keathley's excellent essay on divine sovereignty and human salvation draws upon the Great Commission, but it is a heavier theological piece that is not easily classified within this book.)

First, it should be noted that the authors of the book are all Southern Baptists and are dedicated to Great Commission ministry within that denominational context. Beside Norman, the lineup includes one pastor, one state convention executive, three school presidents, three theology professors, and three other denominational servants. The preponderance of educators and denominational servants should not be seen as negative, however, for the writers collectively have many generations of pastoral experience between them. Moreover, the lives and words of each writer indicate that they are committed to serving the churches through their various roles.

Second, the editor comments that the authors are each passionately committed to fulfilling the Great Commission within the churches of the Southern Baptist Convention. There is little doubt in this regard, but the essays stress the mission of the church to varying degrees. The essays primarily devoted to consideration of the Great Commission as a practice include those by James Jenkins ("Three View of the Church's Mission in the Black Community"), Charles L. Quarles ("Explaining the Gospel to Kids"), Ed Stetzer, ("The Missional Nature of the Church and the Future of Southern Baptist Convention Churches"), and Barrett Duke, ("Being Salt and Light in a Post-Christian Culture"). The essays by Jenkins

and Quarles are perhaps the most practical, even as their practicality necessarily entails a restriction of their subject matter to the black community and to children, respectively. Unfortunately, none of the writers were tasked with actually defining theologically and missiological what the Great Commission is and means.

The essays by Stetzer and Duke are more theoretical, even as they address the mission of the church in the world today. Both men address the problem of the relationship between culture and church. Duke carefully threads his way between the opposing reactions of engagement and retreat as the churches are confronted by an increasingly post-Christian, post-modern culture. Duke laments the loss of belief in a universal moral truth that accompanies post-modernism, even as he brings Scripture to bear in order to define and propose a relevant Christian worldview. Stetzer's essay is much less careful, for even as he notes the shift to a post-modern paradigm, he is loath to offer any criticism of it. Rather, Stetzer argues for contextualization or cultural relevancy, placing himself squarely against the dominant Southern Baptist tendency to regard the culture as a scandal. (Stetzer also argues for an expanded role for younger leaders.) The increasingly stark differences between the views of theologians like Stetzer, who want to downplay cultural problems in the name of evangelistic effectiveness, and the views of theologians like Duke, who want to maintain biblical truth in an increasingly anti-Christian environment, requires further thought by Southern Baptist intellectuals.

Third, there are a number of essays that consider the local churches, including offerings by David S. Dockery ("The Church, Worship, and the Lord's Supper"), R. Stanton Norman ("Together We Grow: Congregational Polity as a Means of Corporate Sanctification"), and Jerry Sutton ("Congregational Polity and Its Strategic Limitations"). Dockery intends to recover a Reformation doctrine of the Lord's Supper, including the spiritual presence of Christ within the worshipping congregation and the imagery of the supper as the visible Word. Dockery correctly argues that the supper should be "more than a mere appendage to the preaching service" (49). However, the place of the Lord's Supper as the expression of church communion and, therefore, of church discipline (i.e. excommunion) is remarkably absent. Norman draws upon many years of advocating biblical ecclesiology by defending congregational polity as a means of holiness. Sutton, on the other hand, argues against congregational polity as strategically limited, even as he denies that there is a discoverable "biblical model" for the church (citing Millard Erickson; 113). As with the divergence between Stetzer and Duke, so the divergence between Sutton and Norman is noticeable, if not intentional.

Finally, there are four essays that consider the progress of Southern Baptists. Two of the four essays are concerned with the cooperative nature of the Southern Baptist Convention. Jim Richards ("Cooperation among Southern Baptist Churches as Set Forth in Article 14 of the Baptist Faith and Message") discovers four areas of cooperation within the common confession of Southern Baptists. Those concerned about the decline of Baptist identity and the rise of evangelical ecumenism should consider Richards' very helpful paradigm. Providing yet another contrast to Sutton, Chad Owen Brand ("Toward a Theology of Cooperation") argues from the hermeneutic of the regulative church principle that Scripture, including the descriptive passages in the book of Acts, certainly does provide a model for the church and for cooperation between churches.

The remaining two essays, actually printed first, consider the progress of Southern Baptists as a whole. Daniel L. Akin ("Ten Mandates for Southern Baptists") provides a balanced and comprehensive vision for the future of the Southern Baptist Convention, with regard to a recovery of biblical ecclesiology within the churches, with regard to the Great Commission focus of the denomination, and with regard to the function of its missionary and educational agencies. Finally, Charles S. Kelley ("Between Scylla and Charybdis: Reflections on the Baptist Way") writes that Southern Baptists have always been a people of controversy and rehearses conflicts over Sunday School, evangelism, sin, and theology. He thus demonstrates that Baptist theology and polity have helped the Southern Baptist Convention to become a responsive and responsible organization that "emerging leaders" should enthusiastically embrace. "Feeling tensions is not a sign of death. It is a sign of life" (35).

Reflecting upon the current Southern Baptist tensions on unintentional display in this book itself, Kelley's words strike this middle-aged reviewer as concurrently biblical and relevant. Perhaps the older generation has some wisdom to relay to the middle and younger generations after all. New Orleans Baptist Theological Seminary is rendering Southern Baptists a great service through the continuing work of The Center for Baptist Theology and Ministry. And B&H Academic, a division of LifeWay Resources, has rendered Southern Baptists a great service by publishing this fine collection.

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Who Rules the Church? Examining Congregational Leadership and Church Government. By Gerald P. Cowen, with foreword by Jerry Vines and appendices by Emir E. Caner and Stephen Prescott. Nashville: Broadman and Holman, 2003. 152 pp., $19.99 paper.

The question of who rules the church is a crucial issue that has brought disagreement and painful rupture in a number of Baptist churches in recent years. Gerald Cowen, Senior Professor of New Testament and Greek at Southeastern Baptist Theological Seminary, brings a wealth of biblical expertise and pastoral wisdom to answering this question. In short, Cowen articulates a convincing defense of the traditional Baptist interpretation that the New Testament authorizes two ministerial offices (pastor/elder, and deacon) under the framework of congregational polity.

Various chapters in the book address the key issues relating to the pastor-elder role: defining the pastor-elder, the call of the pastor-elder, the role of the pastor-elder, the qualifications for the pastor-elder**s**, the authority of the pastor elder, and the pastor-elder and the deacon. After a helpful survey of all the relevant New Testament passages, Cowen concludes that the terms "pastor," "elder," and "bishop" all refer to the same office (most commonly called "pastor" in Southern Baptist churches).

The chapter on the call to service would be especially helpful to someone struggling to discern God's will concerning a call to Christian ministry. Cowen gives specific guidance

about how to discern the inward call experienced by a person feeling led to serve as a minister and how to evaluate the outward call by which this inward call is confirmed and verified by other believers.

Carefully tracing the duties of the pastor-elder outlined in Scripture, Cowen categorizes these responsibilities according to instructional, pastoral, and administrative duties. He also describes the spiritual gifts that should be evidenced in a pastor's life. Cowen emphasizes that teaching is the primary responsibility of the pastoral office, so much so that Paul literally named this office "pastor-teacher" (Eph. 4:2). The role of deacon/server**s** was established by the church specifically for the purpose of allowing the apostles to focus on the ministry of the Word (Acts 6:2), with being "apt to teach" (1 Tim. 3:2, Tit. 1:9) as one of the distinguishing characteristics of a pastor-elder. Cowen thus denies the division of pastor-elders into "teaching elders" and "ruling elders," since teaching is the primary responsibility of all elders. Even 1 Tim. 5:17, the primary text used to justify ruling elders (because it mentions "elders who rule well") emphasizes that these elders are "those who labor in word and doctrine." Being effective teachers is one aspect of a pastor-teacher-elder "ruling" (or leading) the congregation well.

Cowen's survey of the New Testament qualifications for pastor-elder would be extremely helpful to any pastor search committee. He groups the qualifications listed in 1 Timothy 3 and Titus 1 under the categories of general qualifications, moral qualifications, mental qualifications, personal qualifications, domestic qualifications, Christian experience, and reputation. In discussing the moral qualifications, Cowen offers a concise overview of the six main interpretations that have been offered regarding the meaning of "husband of one wife." Cowen favors the interpretation that a divorced man would be disqualified from the pastoral role.

The chapter on "The Authority of the Pastor-Elder" deserves to be read by every church in our day. Cowen surveys the three main approaches to church governance – bishop rule, elder rule, and congregational rule. Carefully examining the pattern of the New Testament church, the author offers a strong biblical defense of why Baptists and many other evangelical Christians believe in congregational church polity. Cowen cites six biblical reasons which suggest that congregational rule is the New Testament pattern, including the fact that the church is the final court of appeal in matters of church discipline (Matt. 18:15-17), the church officers are elected by all church members (Acts 1:15-26), the church approves representatives and missionaries sent out by the church (Acts 13:1-3, 14:27, 18:22-23, 1 Cor. 16:4), the fact of spiritual gifts within the body of Christ (1 Corinthians 12), the settlement of disputes by the church (1 Cor. 6:2-4), and the priesthood of all believers (1 Pet. 2:5).

Cowen grounds his discussion of pastoral authority in congregational polity, offering a balanced approach that empowers divinely appointed leaders to lead, but accords the final authority for decisions with the congregation as a whole. In a helpful complementary chapter on the relation of the pastor to deacons, he outlines the scriptural qualifications and roles of deacons, and outlines a pattern for pastors and deacons to work together constructively to accomplish the work of the church.

Throughout his discussion, Cowen grounds his description of congregational leadership in the New Testament. He never resorts to following Baptist tradition simply because we have always done it that way. We have that tradition because that is what we understand a New Testament church to be. However, in two very informative and interesting appendices, Emir Caner and Stephen Prescott establish the fact that congregational rule as led by two scriptural offices of pastor and deacon is indeed a longstanding Baptist tradition. In "Ecclesiology in the Free Churches of the Reformation (1525-1608)," Emir Caner recounts how early Anabaptists such as Conrad Grebel, Balthasar Hubmaier, Michael Sattler, and Menno Simons sought to restore the pattern of New Testament church governance in contradistinction to the Roman Catholic and Magisterial Reformation models. In fact, Caner argues, the reason that the magisterial reformers martyred the early Anabaptists was precisely because of the reformers' rejection of the Anabaptists' different ecclesiology.

Stephen Prescott extends this argument in "Ecclesiology among Baptists in Great Britain and America (1609-Present)." Surveying all the major Baptist confessions, Prescott argues that Baptists historically have not differed significantly from other evangelicals on key doctrinal affirmations such as the sufficiency of Scripture, salvation by grace through faith, Christ as the only way of salvation, etc. Baptist ecclesiology has been our most distinctive doctrine. However, Prescott expresses the concern that this Baptist doctrine is endangered in our day. Addressing what he calls our "current ecclesiological confusion," Prescott bemoans the fact that some churches with the name "Baptist" now refuse to require believer's baptism as a basis of church membership, while some other churches have "adopted Presbyterian polity" (143) by adding ruling elders to the two New Testament offices and giving authority to lead the church to these ruling elders. According to Prescott, holding ecclesiological views so divergent from Baptist beliefs does not make one a heterodox or carnal Christian, but it does "make one not a Baptist" (144).

Who Rules the Church? is an important work that should be read by every Baptist, but it should be required reading for church leaders, deacons, search committees, and ministers. It is refreshing to read such a clearly articulated biblical explanation of what a New Testament church is and how it should be governed.

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God and Time: Four Views. Edited by Gregory E. Ganssle. Downers Grove: InterVarsity, 2001, 247 pp., $19.99 paper.

Multiview**s** books have become immensely popular because they help us to attain a better understanding of how different perspectives address key issues. This book addresses a particularly difficult issue on which there is very little agreement among evangelicals – the relation of God and time. In this multiview format, each of the four contributors presents his own perspective, after which the other contributors respond with their criticisms of that perspective. The original proponent then has an opportunity to answer the criticisms.

Paul Helm of Regent College represents the traditional divine timeless eternity or *atemporalist* perspective. This view affirms the stasis, tenseless, or "B theory" of time, in which God experiences past, present, and future events all at once in an "eternal now." Unfortunately, although Helm should have the advantage in that the position he represents has the most advocates in classical theism, he burdens the eternalist perspective with an overly rigid view of divine immutability and impassibility. Helm's extreme views result in at least four unhappy logical consequences: (a) Helm is willing to give up a high view of divine omniscience because in his view God could not know indexical measures of time or distinguish what events are currently happening; (b) God does not actually relate to persons in time, but falsely represents Himself as doing so in ways that are not literally true; (c) Helm denies creation of the world and time *ex nihilo*, but proposes the possibility of the eternity of the universe; and (d) Helm asserts that "[T]here was no time when the eternal God was not Jesus of Nazareth" (54) and "[T]here is no time in which the Son of God exists in a preincarnate form" (55). These positions are not necessary to the atemporalist perspective, so Helm's insistence on them makes this approach appear much less unappealing than it normally would. Nicholas Wolterstorff of Yale advocates unqualified divine *temporality*, corresponding to a tensed, dynamic, or "A theory" of time in which past, present, and future have ontological reality.

Two of the authors propose mediating positions between divine temporalism and atemporalism. Alan Padgett of Luther Seminary advocates the *relative timelessness* perspective in which God exists in a timeless eternity that flows from His being, which nonetheless allows Him to respond to the temporal world. God's timelessness is relative to the measurable time of this space-time universe, but is temporal in relation to the metaphysical time that flows from His nature. William Lane Craig of Talbot School of Theology also proposes a novel mediating approach that he labels as *omnitemporality*. Craig agrees that God is best described as atemporal "before" or without creation but temoporalist after creation with a dynamic perspective on time.

All four of the contributors cite biblical references consistent with their perspective**s**, but the biblical evidence alone is not so clear as to decide the issue decisively. All four contributors are analytic philosophers of some ilk, and they propose logical arguments in support of their positions. All the contributors share the presupposition that the answer to the relation of God and time is comprehensible by human logic. Perhaps the answer is a mystery bound up in the eternity of God that can only be affirmed by faith.
None of the four positions represented in the book stand**s** out as the clear winner. However, this book provides fodder for thoughtful reflection on this vital theological issue. This book requires a careful reading, but it is not so technical as to be beyond the nonspecialist reader. Highly recommended as a valuable survey to aid the reader in coming to one's own position regarding the relation of God and time that is so crucial to constructing a sound systematic theology.

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Gerald L. Stevens, *New Testament Greek Primer,* 2nd ed., (Eugene, OR: Cascade Books, 2007). $49.00.

The second edition of *New Testament Greek Primer* by Gerald L. Stevens is an introductory textbook for beginning Greek students. *New Testament Greek Primer* follows the deductive method of teaching Greek. Stevens contends that the time-honored, traditional approach to teaching Greek is more effective than some of the newer, "trendy," pedagogical approaches (xvii). The author has developed a programmed approach to teaching and learning Greek honed from years of classroom application.

The content in the second edition is largely unchanged from that of the first edition, though there are a few minor revisions. These revisions fine-tune selected grammar discussions. Instructors familiar with Stevens' first edition will notice that some of the homework exercises have been changed. Like the first edition, the exercise entries have been carefully chosen from the biblical text to give the student a "designed redundancy calculated for maximum, long-term benefit" (xvii). The exercise entries are contained in the textbook providing a cost saving for the student.

A great strength of both editions of *New Testament Greek Primer* is the English Appendix (445-512). Stevens states, "Yet, for myself, I am more convinced than ever that the problem with learning Greek is not Greek, but English!" (xviii). The English Appendix is a valuable aid for the student with a deficient grammar background. The English Appendix also contains copious examples of diagrammed Greek sentences to give the English student a better understanding of the Greek sentence structure.

Stevens introduces the student to the basic verbal and noun systems within the first four chapters. He builds on this foundation with successive chapters that gradually introduce the student to more complex tenses, verbal forms, and moods. Interspersed among these chapters are four Vocabulary Review Sessions and five Language Lessons. The Vocabulary Review Sessions guide the student to accomplish the fifty-word frequency proficiency level. The Language Lessons illumine difficult translation and language issues. Stevens also includes a partial answer key, a list of principle parts, summary paradigms, and subject index. In typical Louisiana style, the author provides the reader a healthy serving of *lagniappe* (bonus or extra). Interspersed throughout his text are his personal photographs of places, inscriptions, manuscripts, and artifacts from his extensive travel in the lands of the ancient biblical world.

For the instructor seeking a solid, introductory New Testament Greek textbook, *New Testament Greek Primer* offers the student a solid foundation to accomplish mastery of the introductory level of New Testament Greek. For the seasoned student of Greek looking to expand his library, *New Testament Greek Primer* promises to be a workhorse in your stable of New Testament Greek grammars.

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Schippe, Cullen and Chuck Stetson, eds. *The Bible and Its Influence.* New York and Front Royal, Virginia: BLP Publishing, 2005. $74.95

For decades the question of "can the Bible be taught in public schools" has received a great deal of attention. A few have taught it devotionally in spite of school district's guidelines to the contrary. Others have thoughtfully attempted to introduce it as literature and have successfully taught its text. Unfortunately, most have consigned teaching of the Bible in public schools to the realm of the unthinkable and simply dismiss the possibility altogether. Cullen Schippe and Chuck Stetson, with their long list of contributors and consultants, have undertaken to present the biblical text in such a way that it meets the statutory requirements of state and federal law, while still presenting the material in a concise and comprehensive manner. On October 11, 2007, the Alabama State School Board designated *The Bible and Its Influence* as a comprehensive literature curriculum for the state. Alabama is the first state in the nation to approve a textbook for academic study of the Bible for statewide adoption.

There are a number of things to commend *The Bible and Its Influence.* The first, and foremost, is that the Bible is the beginning point of the study. Almost without exception, each section contains direct quotations of the appropriate chapter and verse of scripture for that discussion. In addition to the scripture quotation, there are other helps, such as the sections labeled "Biblical Information." In these sections, information about the background of the book of the Bible, the position in the canon, contextual implications, and sometimes hermeneutical (the science of interpretation) insights are given to help the students with the proper perspective for the particular section being studied. Help is also provided in sections called "Vocabulary," where difficult words or phrases are defined and explained. This improves the student's understanding of sometimes difficult passages where often archaic terms are used in some of the English translations.

Another of the strengths of the presentation of the biblical material in *The Bible and Its Influence* is that the presentation is done in a more academic, even scholarly way. This helps to assure that personal biases and sectarian views are not interjected in the discussion and there is a fair presentation of the material. The text of the book incorporates the best of modern scholarship. Where the writers have translated the original languages (both Hebrew and Greek), they have done a good job of translation and interpretation. A student who completes this textbook will have an excellent introduction, and in many cases, a thoroughgoing presentation of the biblical text. The student's understanding should be broadened due to the background, linguistic insight, and historical settings that the writers have incorporated to make the textbook more readable and comprehensive.

One of the more enjoyable parts of the textbook were the sections entitled "Unit Feature," where historical events and people are presented to illustrate the truths being taught in the biblical text. Many of these sections show how that people throughout history have applied various biblical texts to circumstances that were impacting their lives.

It is immediately obvious that the writers also use art in many its forms to illustrate how the Bible has been used and interpreted throughout the ages. Some of the artwork is spectacular; all of it is amazing considering its vast origins. Most of the placement of the

artwork in proximity to the subject matter of the textbook is very appropriate for the applications. In fact, the whole premise of the textbook is that the Bible has been an "influence" on many, many, people, who in turn have had a great influence on our civilization.

Although my general opinion of *The Bible and Its Influence* is favorable, there are some specific areas that bear consideration. Because of the broad audience that this book will receive (Jewish and Christian especially), these items could be considered troublesome. These issues are not a comprehensive list, but represent examples of things that were observed. The first of these has to do directly with the art. It is incumbent on the writers of the textbook to make sure that the students who study this textbook will fully understand the interpretations that the various artists suggest in their work are not consistent with good biblical scholarship. In fact, in some cases, the artists were neither Jewish nor Christian and used their art to impugn the character of God. Although it is a given that this is a course to introduce the Bible to public school students and not a course in hermeneutics, it is also a given that in the absence of interpretive skills, the students will not understand that some of these interpretations are at the least aberrant and in some cases heretical. Although it is hoped that the teacher will assist in this matter, it is also a given that not all teachers (probably most) will not have the skills to make interpretive decisions. Based on the content of the textbook, it is evident that the writers are more than capable of discerning where these interpretive issues lie in their textbook and could easily point out to the students where these aberrant interpretations depart from mainline historic orthodoxy (for both Jews and Christians).

Another issue is the handling of the material about Isaiah on pages 113 and 116-117. On page 113, it says that Isaiah and Jeremiah both report that God called them before they were born. This certainly is true of Jeremiah, but most scholars understand that Isaiah is describing his calling in 6:1-8 as an adult. Further, on pages 116-117, the issue of the authorship of Isaiah is addressed. Although the view presented is indeed held by some scholars, to make a blanket statement that "liberal Jews, mainline Protestant Christians, and Roman Catholics (also called faith traditions on p. 117) see the book of Isaiah in three parts" is at the very least an exaggeration. There are many who do not believe this at all. This type of discussion would be anticipated in a college or seminary classroom, but debatable authorship issues are not necessary to present Isaiah to public school students. In fact, the space could have been used to further describe the biblical text or for more artwork.

There are a few editorial items. On page 238, under the heading "The Bible as Literature – Literary Features in the Gospel of Luke," it says that Jesus' birth was in Nazareth, instead of Bethlehem. On page 70, Miriam, Moses' sister, is referred to as a prophet. This typically male usage describes other females in the textbook too. Although the duties, calling, etc. may be the same for both male and female, the Hebrew and Greek texts always add the feminine designations in the original texts so that we render it in English "Prophetess." This suggestion has no gender roles in mind; it simply is consistent with the original text.

The review of *The Bible and Its Influence* has been done using the "Teacher's Edition," however, only the parts of the textbook that are related to the actual biblical text have been reviewed. Although some of the other "Teacher's" notes were examined, no review of

pedagogical methods or techniques has been done. Even though there are many issues that hover in the background of a project such as this, only an examination of the consistency of the textbook with the content of Scripture has been undertaken.

As stated, there are many background issues. Perhaps the most troubling issue for those of the Judeo/Christian perspective is the opening of the proverbial "Pandora's Box" regarding the introduction of "literature" from all sorts of religious groups including cults and even Satanism. The uneasiness that has been felt among most of those of the Judeo/Christian ethic and that has probably led to a reticence to adopt a particular "literature," has been the fear that it will open the flood gates for all sorts of "religious literature" to be introduced and taught and that this will be court mandated under some sort of constitutional fairness doctrine. For those who see the writings of the Bible as sacred, to create the possibility that it could be, for instance, placed alongside Anton LaVey's Satanic Bible and that it might appear to be equal in stature to that work is unthinkable.

Another major concern for people of faith has been the question of "who will teach the course and what will they teach?" The Bible Literacy Project, the publishers of *The Bible and Its Influence* provides university-based teacher training on how to teach the Bible in public schools. This is made available on-line for ease of access and gives credit to the teachers who complete the course. This is a commendable approach and can be of great help, but what are the safeguards that keep a teacher from presenting sectarian teachings?

There are other issues, but these two seem to best represent the attitude of apprehension about a project of this nature. Even with these apprehensions stated, hardly anyone denies that it is imperative that the Bible be reintroduced to our society and that its rich historical heritage and influence be shared. A great concern remains about how to present the Bible—something that is Holy Writ and sacred for so many—in such a way that its sacredness is preserved even when it is shared with those who do not hold that view.

Clearly, this project will be watched by many as it moves forward. What influence will *The Bible and Its Influence* have on our society? Only the Lord knows, and only time will tell.

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