Book Reviews

SIGNS OF GOD'S PROMISE: Thomas Cranmer's Sacramental Theology and the Book of Common Prayer
Gordon P. Jeanes
London: T & T Clark, 2008 305pp £24.99pb ISBN 978-0-567-03189-1

The Book of Common Prayer is one of Thomas Cranmer's five greatest legacies for the Church of England—alongside the Thirty-Nine Articles, the reformed Ordinal, the English Bible, and the witness of his martyrdom. Yet his doctrine of the sacraments remains hotly disputed territory. The archbishop wrote frequently on this vital theme, not just in his public liturgies but also in scholarly and polemical treatises. Gordon Jeanes, a liturgical specialist, puts those texts back under the microscope in this revision of his 1998 doctoral thesis. It makes few allowances for the general reader, with numerous lengthy quotations, often in medieval English, Latin or Greek without translation. Jeanes is particularly strong on Cranmer's liturgical sources in constructing the Prayer Book, whether Lutheran, Reformed, Mozarabic, Sarum or Eastern Orthodox. He also shows how Cranmer's view on the sacraments was influenced by reformed contemporaries such as Peter Martyr, Martin Bucer, John Calvin and Henry Bullinger. The final chapter is one of the most stimulating, offering a detailed commentary on the Prayer Book's much-neglected baptismal rite, thus helping to fill a gaping hole in the abundant Cranmerian literature. Jeanes takes us deeper into liturgical texts and contexts than others have done, but the focus of his monograph is inevitably more liturgiological than theological. For readers eager to engage with Cranmer's evangelical vision and doctrinal passion, Ashley Null's *Thomas Cranmer's Doctrine of Repentance: Renewing the Power to Love* (OUP, 2000) remains unsurpassed.

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CONCERNING THE TRUE CARE OF SOULS
Martin Bucer (trans. Peter Beale)
Edinburgh, Banner of Truth, 2009 218pp £14.00 ISBN:978 0 85151 984 5

The world is indebted to Peter Beale for ending a wait of nearly five centuries for an English translation of Martin Bucer's classic, *Von der warum seelsorge*.

Published in Strasbourg in 1538, this short treatise has long been recognised as the foremost Reformation work on Christian ministry. This handsome hardback edition now puts us in closer touch with the pastoral warmth, simplicity and thoroughness of one of the most sympathetic of the reformers.

A short yet comprehensive introduction by the late Professor David Wright sets *Concerning the True Care of Souls* in the historical context of Bucer's life (1491–1549)—which ended with a short but influential spell in England, as Regius Professor in Cambridge and theological consultant to Thomas Cranmer. *De facto* leader of the reform movement in Strasbourg for twenty-five years, Bucer's ministry was marked by an enthusiastic programme of biblical preaching and training, and by an acute awareness of the tension between Strasbourg's official adoption of reformation and its aversion to ministerial freedom. Bucer's determination to address this issue accounts for a striking stress on the exercise of discipline.

Bucer's reputation for being long-winded—Luther called him 'that chatterbox'—is belied by the TCS. The work is eminently succinct and pungently readable. Most chapters are short, and commence with series of short biblical texts to which close reference is subsequently made.

The opening chapters address the nature of the church, and pastoral ministry as the means by which Christ governs the church by his word. The abuse of authority by the late medieval church and the rejection of authority by the reformation radicals are both repudiated as unbiblical. The mutual ministry of all Christians is affirmed, and diaconal ministry receives due attention (in both Strasbourg and Cambridge Bucer was noted for his insistence on the church's responsibility to meet social need). But the dominant focus is on the 'ministry of teaching and spiritual discipline'. This is how the elect are brought into the church, and then kept, fed and encouraged in godliness. Recognising that many gifts are required, Bucer argues for a plural eldership—and that the office of elder and bishop is 'one office and one order' (p. 36).

Two-thirds of TCS describes the five tasks of pastoral ministry. Though Bucer justifies this division from a reading of Ezekiel 34:16 which is not supported by more recent translations, this by no means undermines his argument. Strikingly, he begins with the pastor's responsibility to seek out the lost sheep.

Apparently, among the baptised citizenry of a confessional city-state like Strasbourg, evangelistic work was a priority. Secular rulers should insist on doctrinal conformity, and church attendance, but Bucer is clear: no one enters the full communion of the church without hearing the 'word of salvation'.

The second task of ministry is diligently seeking out stray sheep. This is briefly treated, in five pages. By contrast, the next sixty-five deal with the issue of discipline. Bucer was the first reformer clearly to insist upon discipline as one of the constitutive marks of the church, alongside word and sacrament. The length of its treatment in TCS is related to the struggle he faced in Strasbourg in securing freedom for her ministers to exercise an authentic Christian discipline. Bucer sees discipline as medicinal and curative in its practice; love and gentleness are vital to its effective use. Carefully distinguishing his prescription from both the secular punishment of crime and the medieval church's penitential regime, he supports his argument both from Scripture—notably Matthew 18 and the Corinthian correspondence—and from the practice of the early church. It is striking to read such trenchant commending of public penance, especially from the pen of one of the best-loved pastors of his era. His concern for the purity of the church has a challenging contemporary resonance.

The fourth and fifth tasks of pastoral ministry are described as strengthening the weak and guarding and feeding the strong. Bucer identifies sound teaching as the remedy for weakness in confessing or following Christ, since 'anything which is missing or aberrant in genuine Christian living always comes from the fact that the faith of such Christians is foolish or deficient' (p. 166). Similarly, for growth and stability, 'faith and a living knowledge of Christ' is indispensable. The responsibility of the pastoral office is therefore the proclamation of the doctrine of Christ 'not only in the public gatherings of the church, but also in the home and to each one individually' (pp. 179, 181).

As an example of reformed theology in the service of gospel ministry, Bucer is hard to beat. Contemporary pastors—and their congregations—will gain useful perspective on modern pastoral preoccupations, as well as encouragement and stimulation for their ministry practice, from sitting at his feet.

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THE *FILIOQUE*: History of a doctrinal controversy
A. Edward Siecienski
Oxford: OUP, 2010 355pp £30hb ISBN: 978-0-19-537204-5

No controversy in the history of Christian theology has gone on longer or caused more damage to the church than the question of the double procession of the Holy Spirit, popularly known as the *Filioque*, the Latin addition to the Nicene Creed which means 'and from the Son'. The ultimate origin of the disagreement between the Eastern and Western churches is lost in the mists of time. It is fair to say that Western (Latin) theologians have always believed that the Holy Spirit proceeds from the Father and the Son, and statements to that effect can be found as far back as Tertullian, even though they were obviously not designed with future controversy in mind. The great exponent of the double procession doctrine was Augustine, whose magisterial work on the Trinity remains part of the bedrock of Western theology to the present day, and guarantees that all Western theologians, whether Catholic or Protestant, possess a 'filioquist' mentality, whatever they may think of the doctrine itself.

The Eastern churches, on the other hand, inhabit a different mental and spiritual universe. They think primarily in terms of the ultimate source of divinity, and their commitment to monotheism, although it is shared by the West, forces them to say that the Holy Spirit receives his deity from the Father alone. In their minds, to allow for a double procession is to divide the Godhead in two by making the Son a second source of the divine being. Of course, the Western church has always denied that interpretation, but finding a formula which can do justice to both sides has proved elusive.

In theological terms, the problem is how to define the relationship of the Holy Spirit to the Son. All sides agree that the Spirit proceeds from the Father, and that the Holy Spirit is not a second Son. The Spirit cannot refer to the first person of the Trinity as his 'Father' in the way that the Son can, so to say that he proceeds from the Father presupposes the Son's existence, but without defining his relationship to the third person. For the Western church this was an omission which had to be rectified, and the addition of the *Filioque* to the Nicene Creed in the sixth century was intended to do that. For the Eastern church however, it was an unauthorised interpolation into the Creed which has therefore divided the Christian world. Whether this division is the result of

canonical irregularity, theological aberration or both has never been properly clarified, but it is fair to say that for most members of the Eastern church, the irregularity has led to heresy, and Western unwillingness to remove the cause of division by suppressing the Filioque is evidence that the continuing separation of the churches is more than just an unfortunate accident.

Dr. Siecienski takes us through the ups and downs of this controversy with a fair-mindedness that is truly remarkable. He sees the strengths and weaknesses of both sides and offers, as a way forward, the irenic approach of Maximus the Confessor (580-662). Maximus was a Greek who understood the Latin position and thought that with a little good will, the differences between them could be reconciled because both sides were saying essentially the same thing. That approach has resurfaced at key moments in later Christian history, but Maximus' voice has not been heard because other factors have intervened and stifled it. According to Dr. Siecienski, solid agreement could have been reached at the Council of Florence in 1439, if only Maximus and his fourteenth-century Greek interpreter, Gregory Palamas, had been allowed to have their say. That they were not was not due to the obstinacy of the papacy, but to the unwillingness of the Byzantine emperor, who was present at the council, to let the underlying theological principles that governed the Eastern approach be raised for discussion.

For five centuries after 1439 the issue lay more or less dormant, but in recent years it has come back into prominence and become a major topic of ecumenical dialogue. Dr. Siecienski takes us through much of this, though obviously in an abbreviated manner, and concludes that although hopes are now high for an eventual resolution of the problem, history suggests that achieving a lasting agreement may be harder than anyone realises. On the Eastern side at least, any ecumenical rapprochement will lead to further schism, since there is a band of diehard Orthodox who will not accept it under any circumstances. On the Western side, feelings are much less strong, but the papacy cannot admit that it has ever been wrong on a matter of doctrine and there is no way to impose universal agreement among Protestants.

In dealing with the modern period, Dr. Siecienski tends to emphasise people and ecumenical dialogues more than underlying theological principles, and he makes it clear in his introduction that he does not understand the Protestant

claim to have resolved the fundamental problem by changing the framework of theological discourse. This is a weakness but it does not detract from the very useful presentation of the history of what remains a major point of division in the Christian world. Students of Church history and theology will do well to use this book as an introduction to a complex subject which they will have to master if they have any desire to understand how the different traditions of Christendom have come into being and maintained their distinctiveness up to the present day.

GERALD BRAY
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BIBLE AND ECOLOGY: Rediscovering the Community of Creation
Richard Bauckham
Darton, Longman and Todd: London, 2010 £14.95pb 226+iii pp
ISBN 978-0-232-52791-9

The issue of the relationship between humanity and the rest of God's creation is one of the major questions of our time. Though the details are sometimes hotly disputed both outside and inside the Church, it is now clear that as a species we are in the process of changing our planet considerably, and ideas such as climate change, biodiversity, and environmental damage have moved from fringe interests to the mainstream. Churches are being called to 'go green', but do we have a biblical mandate to do so, or are we conforming ourselves to the latest secular fad, or worse, some sort of panentheism or nature-worship?

Richard Bauckham's new book forms a timely introduction and contribution to this debate, aiming to produce a biblical theology of the issues, taking good account of scholarship in the field, but aimed at the theologically-aware non-expert. Wisely he deliberately stops short of applying this theology to the contemporary situation or proposing practical solutions, directing the reader to those better qualified to do so.

It starts, unsurprisingly, with a discussion of the controversial idea of 'dominion' or 'stewardship' (Gen. 1:28) but then through a treatment of key passages in both Testaments, demonstrates that the full spectrum of relationships between humanity, nature, and God is far richer. The non-human

creation has its own relationship with God, in ways that we can only partly fathom, and, like us but independently, is redeemed through the action of Christ. So the idea that God only relates to nature through us is fatally flawed, but (despite the title) we also need to distance ourselves from the 'deep ecologists', in that in as well as nature's master, we are not nature's slave either. In this spirit, there is a helpful section on the reciprocal relationship between humans and domesticated animals. While much of Bauckham's material covers ground familiar to those who have read in the area, this particular issue is often neglected and deserves to be aired.

Bauckham's concern seems to be mainly to present a theology of how the 'community of creation' of the subtitle should operate. Clearly, reality falls short, and while there is a section covering the Bible's response to environmental damage and the relationship with human sin, a longer treatment of these and related issues would have been welcome, in particular exploring more the issue of our human response to environmental damage by ourselves or other humans. There is less unanimity in these areas than the book implies, and they have clear direct applications today. I was also surprised to see no explicit reference to 2 Peter 3:10, a key proof text for some who downplay the need for environmental concern.

While this remains a good, clear explanation of this area of theology for the preacher, or anyone who feels an intuitive need to take action in this area and wants to integrate this with their faith, the places it doesn't quite fulfil its potential are, unfortunately, precisely those most needed in the current situation.

COLIN BELL
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THE CHURCH IN ANGLICAN THEOLOGY: A Historical, Theological and Ecumenical Exploration

Kenneth A. Locke

Farnham: Ashgate, 2009 219pp £50hb ISBN 978-0-7546-6530-4

As the Anglican Communion continues to unravel, a stream of theologians and ecclesiastical politicians has come forward in recent years with their theories on how to keep the movement together. Kenneth Locke (a young scholar at the University of the West in Southern California, founded in 1990 by a Buddhist

monk) believes that the key to solving our current angst, and to promoting the integrity of the Communion, is a firmer grasp of ecclesiology. In this volume he sets out to establish the Anglican doctrine of the church, claiming that 'If Anglicans are to live with their differences, they need to gain sight of the ecclesiology which unites them.' His discussion ranges in a patchwork of disconnected chapters from Richard Hooker, via theories of conciliarity and provisionality, to recent ecumenical agreements from Porvoo, Meissen, and the Anglican-Roman Catholic International Commission.

Locke's approach is eirenic and he makes deliberate overtures towards Anglican evangelicalism. He is willing to accept the 1559 Elizabethan Settlement as of equal significance to the 1662 Restoration Settlement in Anglicanism's founding narrative, and argues that the Protestant Reformers and the Caroline Divines were broadly in agreement on ecclesiology (though where the Great Ejection and the imposition of episcopacy fits into this picture is not explained). He graciously affirms that Anglican evangelical ecclesiology 'is historically and theologically a legitimate and respectable option within Anglicanism', though of course most evangelicals would want to claim much more for their position than this.

Unfortunately Locke's discussion is meagre fare, not the feast we had anticipated. It is almost entirely dependent on the standard secondary literature, with few new insights. He paints casually with a broad brush, but such controversial territory demands attention to detail and far weightier argument to back up his loose assertions. For example, he takes for granted that 'Anglicans regard the diocese, headed by a bishop, as the "local church"', a provocative claim apparently ignorant of the important writings of evangelical ecclesiologists like Alan Stibbs and Broughton Knox. There is much talk in the book of 'the historic episcopate', familiar from the Chicago-Lambeth Quadrilateral, but this slippery phrase needs careful definition if real progress is to be made in ecumenical discussion. Locke's perspective on Anglicanism is perhaps best demonstrated by the following representative quotations:

> Tradition, and therefore truth, is for Anglicanism not a static entity, but an ongoing process of various interacting and at times conflicting viewpoints.

> Anglicanism prefers to allow debate to run its course in the hope that time will be the decision-maker. Authority exists not to give answers, but to ensure that discussion takes place, that all parties listen to one another, and that all opinions and interpretations receive a fair hearing. This understanding of authority is an essential part of Anglican self-identity and ecclesiology.
>
> At its best, Anglicanism cultivates among its members an attitude which recognizes the inevitability of tension and conflict and tries to appreciate the ideas and concerns of differing and opposing religious outlooks.

Locke's book is certainly optimistic and he desires the peace of the church. But his thesis is built on shaky foundations and his analysis begs too many questions. The Anglican Communion needs a far more robust ecclesiology than this.

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THE UNDERCOVER REVOLUTION: How Fiction Changed Britain Iain H. Murray

The Banner of Truth Trust, USA, 2009 104pp £4.50pb (on Amazon)
ISBN 978-1-84871-012-2

Murray's theme in this little book is the influence of fiction on society, and his hope is that it will be 'enough to alert others to the importance of what is too commonly overlooked'. The book is divided into two unequal parts: Part One (76pp) considers a selection of nineteenth-century and early twentieth-century authors and draws general lessons; Part Two (18pp) turns to whether Christianity is fiction.

In the Preface, Murray begins by setting out his view that 'Faith in Christianity is a thing of the past for most people in Britain today'. He states that, 'it is commonly assumed' that the reason is 'well known: namely, that the advance of knowledge in the nineteenth century outdated the traditions and superstitions of former days', but argues that 'who [the opinion-makers who changed the climate of thought] were has been too little noticed'. He asserts that 'there can be agreement on one thing about the change I will describe: books were the main means by which it came about'.

Murray argues that the writers' presentations of 'something they believed to be better than the Christian life' stemmed not from finding something better, but instead of a 'dislike of the evangelical truth which most of them knew in their childhood' have become accepted wisdom and continue to affect society today.

Murray states, 'I shall argue that their claim to have arrived at a better knowledge, when tested by the evidence of their lives (now fully documented by many biographers), will be found to be fraudulent. The truth is that this is unbelief rather than Christianity that depends on the irrational for its survival.'

He considers aspects of the lives of Robert Louis Stevenson and Thomas Hardy and then picks out H.G. Wells, George Bernard Shaw and Bertrand Russell from the wider network of writers of that time, before drawing general lessons. I sometimes struggled to see how Murray's argument followed through the summaries of their writing and lives. His argument is most clearly expressed in Chapter Five: General Lessons, namely that moral standards changed gradually, and that the novelists were initially guarded in the opinions which they made public.

Throughout Part One, Murray has a tendency to make broad statements like 'it is commonly assumed that', and 'there is agreement that', without adequate support. In the Introduction no evidence is provided for the 'common' assumption that the reason for the decline of Christianity is the advance of knowledge; he makes only one reference in support of his assertion that 'there can be agreement' that books were the main means by which the change came about (to Thomas Carlyle's claim in the 1840s that the printed word changed everything, and that the leaders of the future would be 'the Priesthood of the Writers of Books').

Similarly, there are a number of theories put forth by sociologists and social historians to explain the secularisation of Britain over this period (for example, the impact of increased urbanisation). The lack of even a brief reference to these is disappointing. The Introduction would have been stronger had Murray set his view that the influence of the novelists is under-recognised within this wider context. By contrast, Part Two is excellent—pithy, punchy, and particularly clear. It would be good reading for someone seeking to brush up on their apologetics.

Overall, of mixed quality. The intended audience is not clear: it is potentially of some use to those who give evangelistic talks, but I do not think, sadly, that it is suitable to, for example, be given away to unbelievers, due to the weaknesses in Part 1—they may never reach the (excellent) Part Two.

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THE MESSAGE OF EZRA & HAGGAI: Building for God
Robert Fyall

Nottingham: IVP, 2010 186 pp £9.99pb ISBN: 978-1-84474-479-4
Downers Grove, Il: IVP Academic, 2011 $16.00 ISBN: 978-0-8308-2432-8

The title of this book may startle many readers: "The message of Ezra and... Haggai?" It has been much more common for Ezra to be paired with Nehemiah, for these two books are counted as one in the Hebrew canon, and both recount the experiences of Jewish leaders sent back to Jerusalem from the Persian court. Similarly, Haggai is usually treated with Zechariah, for both prophets prophesied in 520 BC, encouraging the people to resume rebuilding the temple. Nevertheless, grouping Haggai with Ezra, two often-overlooked books, brings together prophecy about the rebuilding of the temple with the actual account of its rebuilding, providing a multi-faceted look at a pivotal moment in Israel's history.

Fyall's commentary is clearly written from an evangelical point of view that closely interacts with the text. He does not avoid difficult critical issues, but he also does not lose the forest for the trees by dwelling on them at length. For example, with regard to the difficult chronology of Ezra 4–6, he briefly explains that the letter in Ezra 4 is not about the rebuilding that began in Ezra 3 but is 'a "flash forward" showing that this opposition continued during the reigns of Xerxes and Artaxerxes and giving an example of a letter written to the Persian court.' Interested readers can follow his footnotes to more thorough coverage in other commentaries.

By not getting bogged down in the details, Fyall is able to shine in his ability to give the reader a good feel for the message of the text—that is, the theological implications and applications of the passage. To take Ezra 4 as an example again, Fyall notes that this chapter 'is one of the most significant

biblical pictures of how opposition to God's work arises and apparently triumphs'. He then puts the opposition encountered in Ezra 4 in its larger biblical context and draws four conclusions. First, 'God's work will always encounter opposition' (compare 1 Cor. 16:9 and John 15:21). Next, 'opposition will take many different forms....Here we have flattery, lies, bribery....Both the variety of these methods and their cumulative effect are deadly.' He also warns that 'we need to recognize the source of the opposition'—it comes ultimately from our adversary Satan. Nevertheless, we must remember that such opposition comes within the larger framework of God's promises. 'When we come to an apparent graveyard of our hopes, we need to renew our trust in a God who knows his way out of the grave.'

Compellingly written and informative, this volume provides a very accessible introduction to two largely ignored books that nevertheless present valuable insight for God's people. Anyone preaching or teaching Ezra or Haggai will surely find this book very beneficial.

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DIG DEEPER: Tools to unearth the Bible's treasure
Nigel Beynon & Andrew Sach
Nottingham: IVP, 2005, reprinted 2010 188pp, £8.99pb
ISBN: 978-1-84474-431-2

Dig Deeper is a basic introduction to the task of biblical interpretation. It has seventeen bite-sized chapters that offer 'tools' by which we can arrive at the plain, grammatico-historical sense of any passage of Scripture, although the focus is certainly more grammatical than historical, with issues of literary genre, context and style to the fore. We are introduced in turn to 'the author's purpose tool', 'the context tool', 'the structure tool', 'the linking words tool', 'the vocabulary tool', and so on.

This 'tools' metaphor is used in a somewhat confused way. Literary forms and devices used by the biblical authors in their writing are presented as tools to be taken up by us in our reading of the Bible. Nevertheless, the book's strength is precisely that it puts so much sound interpretive practice into the hands of the beginning Bible student and arms him or her with the confidence to get stuck

into Bible study. A rare accessibility is achieved by clear explanations, some very apt and memorable illustrations (e.g. 'sometimes the text itself contains explicit clues about where it breaks up, like those grooves in chocolate bars that show where they snap more easily'), and a friendly, chatty style. Perhaps inevitably the number of chapters means some variation in quality. Some chapters, such as the ones on literary structure (ch. 4) and the Bible timeline (ch.15), are a model of how to cover a lot of difficult ground in short compass and with a lightness of touch. A minority of chapters, in particular the ones on linking words (ch. 5) and translations (ch. 9), veer from the simple towards the slightly simplistic. All the chapters end with worked examples, often searchingly applied, from a good spread of biblical genres. This book could be profitably used in a student or home group Bible study.

I have three reservations, none of which are meant to detract from the book's obvious usefulness and all of which could be addressed in a second edition. First, the book runs the risk of being taken hostage by the dominant 'tools' metaphor. Perhaps more could be done to ensure that the relational (God speaks and we listen) is not supplanted by the mechanical (we pick up the tools and work to 'get the Bible right', p. 16). The authors show awareness of this danger, but I am not sure it has been altogether avoided. Likewise, there is the danger of the individual supplanting the corporate. We certainly should use the best tools, but operator error is inevitable. What controls and checks am I subject to? What about the myriad of interpreters who have come to the same passage before me? Very welcome would be something like the 'check with the rest of the Bible tool' (the *analogia fidei*) and the 'check with the rest of the church tool' (the collective wisdom of the interpreting church ancient and modern). My hunch is that the student or minister who plucks any number of strange rabbits out of biblical hats and sets them loose to plague his friends/flock is not so much failing to apply the tools as failing to listen humbly, both to God in his Word as a whole and to others in the church. Secondly, there is no coherent overall structure to the book. We dip in and out of the toolbox, seemingly at random.

There is no obvious grouping of chapters or progression from one chapter to the next. I felt a little bit, hapless DIYer that I am, as if all the Ikea bits and bobs (and tools!) were spread out before me, but without the picture that shows me how everything fits together. I confess that I am not a very kinaesthetic learner!

Thirdly, related to this lack of cohesion, I missed a clear articulation of a unifying principle of biblical interpretation, such as Christ himself gave to his disciples when he warmed their hearts on the Emmaus Road.

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MAKERS OF PURITAN HISTORY

Marcus L. Loane

Edinburgh: Banner of Truth, 2009 235pp £13hb ISBN13:97818488710436

The former Primate of the Church of Australia, now deceased, Sir Marcus Loane, follows another eminent evangelical Bishop (J.C. Ryle) in fully utilising pen portraiture, where, over the length of an extended chapter, a significant man or movement is described. Readers of Churchman will know of his other books in which pen portraits of figures like Grimshaw and Berridge are given, thus bequeathing to a new generation of readers godly individuals who could easily be forgotten.

Released in a new edition and extending to nearly forty-two pages each, these chapter-long biographies are reasonably detailed introductions to four significant figures from puritan history. Originally entitled, Makers of Religious Freedom, the lives of Alexander Henderson, Samuel Rutherford, John Bunyan and Richard Baxter, are examined and each of the chapters serves as a neat summary of their impact, two of whom are Scottish, the other two, English. Loane's rationale for his choosing of these particular four churchmen is that they struggled 'for freedom of truth, conscience, worship and to live as citizens and Christians'.

Obviously, each of them 'fought' in different ways because of their various contexts, thus, Loane gives the individual careful treatment alongside an outline of the relevant theological, ecclesiastical or political backdrop. He, almost incidentally, shows the connections between the four individuals, citing, for example, Baxter's regard for Rutherford's Letters, thereby illustrating that Puritanism was an organic movement, not confined by sect or geography.

Loane's fulsome admiration of the subjects of his book is obvious, which may prevent him from fully outlining their weaknesses and misjudgments as much

as he does their strengths and achievements. However, it would be both unfair and untrue to suggest that this book is uncritical hagiography. In fact, the reader will be challenged by the nature of these men's ministries.

For example, Henderson, an extremely skilled and able leader, preacher and theologian, showed unwavering willingness to face down Charles I in rejecting Laudian attempts to impose episcopacy in Scotland. His lack of ambition either to become Moderator (his being the only vote against) or his desire to stay in the 'marsh-ridden' (read 'uninhabitable') Leuchars parish is striking. Unfortunately, because of the extant literature available, there are few extracts from his sermons or personal writings.

Very helpfully, Rutherford's conversion is outlined and there is fairly extensive quotation from his sermons and letters, thus giving the reader a greater insight into the nature of his ministry. His evangelistic endeavours and his struggles in local parish ministry are noted. When difficulty arose for Rutherford, in his banishment from the parish of Anworth because of his rejection of the Perth Articles (crafted by Laud), Loane gives a great Rutherford quote, "I hang by a thread which is of Christ's own spinning"!

Reading of Baxter's own persecutions and determination to preach the gospel, especially moved this reviewer. The well-known and grueling treatment shown to Baxter in his old age by the spiritually abject Judge Jeffreys is worth the price of the book alone and an important antidote to unbiblical expectations of contemporary evangelism. Perhaps, had Archbishop Loane commented upon some of Baxter's suspect theological views on issues such as justification, it might have given a more rounded appreciation of an Anglican Evangelical 'favourite'.

That said, unlike Loane's assessment of Rutherford's letters ("that they may not evoke the same spontaneous admiration today"), this reviewer hopes that these four men and Loane's representation of them will evoke readers to follow the courage and commitment to truth which they demonstrated and which caused Loane to include them in this volume in the first instance.

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HOMOSEXUALITY AND THE CRISIS OF ANGLICANISM

William L. Sachs

Cambridge: CUP, 2009 256pp £55/$94.99hb ISBN:978-0-521-85120-6

Was the Lambeth Conference in 2008 a success or a failure? The answer you give to this question will probably determine what your reaction to this book will be. Dr. Sachs writes as an American Episcopalian who has been closely involved in Anglican Communion affairs and who has interacted with most of those who are promoting the radical pro-gay agenda. He attempts to present both sides of the current dispute as fairly as possible, but his own sympathies are not hard to discern and readers must be aware of them before reading his book. Dr. Sachs says he wants to avoid bias by eschewing such terms as 'first world' and 'third world' (he prefers 'global North' and 'global South', despite the fact that the former embraces Australia and New Zealand!), but this caution is thrown to the winds when he adopts the terms 'progressive' and 'traditionalist' to describe the protagonists in the homosexual controversy.

The so-called 'progressives' will doubtless accept the label, but the 'traditionalists' will not recognise themselves as such. Evangelicals, for example, are not 'traditionalists' in the way that Anglo-Catholics are, nor would most of them belong to the Prayer Book Society. Opponents of homosexual practice see themselves as 'orthodox', 'faithful' and 'biblical'—in short, as Christian in a way that the 'progressives' are not. Dr Sachs knows this but he cannot accept their view of themselves, because it would destroy his main thesis. This is that the church has always lived in a tension between those who want to move forward and those who want to hold on to what they have, and that some form of compromise has been the usual result. According to him, the Church of England has always been 'diverse', though even he has to admit that there have been limits to this. Neither Puritans nor Methodists could be contained in the broad tent, but if they had to go, what hope is there for gay activists, who by any standard are far more extreme?

Much of the book is taken up with discourses on various aspects of church history which will confuse the ignorant and infuriate the specialists, who do not think that Donatism or Lollardy have any bearing on the present controversy. Dr. Sachs does everything he can to show that until recently, Anglicans have been little concerned with homosexuality and even prepared to

tolerate it privately, but the evidence for this is meagre and ambiguous. If it was seldom talked about, that was only because everyone agreed that it was wrong and there was nothing to discuss.

What Dr. Sachs shows very clearly is that the 'progressives' have consistently defied church authority to get their way about whatever they care about, but that when they come to power, they use the authority they previously defied in order to persecute their opponents. Until recently, the rest of the Anglican world paid little attention to this, but American attempts to impose their decisions on the Communion as a whole have galvanised others into action. Dr. Sachs never points out that the Episcopal Church is a tiny body which is an elite counter-culture in America and not a 'national' church at all. It is much more like the Episcopal Church of Scotland than like the Church of England, and how many people take that body seriously?

Since Dr. Sachs wrote his book, the American 'progressives' have ignored all calls for restraint and effectively walked out of the Anglican Communion, while still demanding a place at the table. This farce has to end, and slowly it seems that the other Anglican churches, even those containing significant 'progressive' elements, are realising this. The spiritual and doctrinal split occurred years ago, and now it is time to recognise that in institutional terms as well. Despite what Dr. Sachs seems to think and hope to the contrary, Anglicanism has no future otherwise.

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THE BREEZE OF THE CENTURIES: Introducing Great Theologians — From the Apostolic Fathers to Aquinas
Michael Reeves
Nottingham: IVP, 2010 152pp £8.99pb ISBN: 978-1-84474-415-2

Conscious of the ever-increasing demand to live in the moment, Reeves presents a popular introduction to the standard theologians of the first 'half' of church history: the Apostolic Fathers, Justin Martyr and Irenaeus, Athanasius, Augustine, Anselm, and Aquinas. For each Reeves furnishes some engaging biographical details and a précis of his major extant works. Alongside inline references, each chapter closes with concrete suggestions on

where to begin further reading in the primary and secondary sources (and a summary timeline of the events and works narrated).

While Reeves treads very familiar ground, his presentation has many benefits for the iGeneration. It is designed to equip and enthuse novice readers to approach these famous names, with the Introduction offering an attractive rationale for engaging foreign bygone eras. Each chapter is a useful length, giving sufficient detail without excessive weight. Reeves regularly shows how past contexts and heresies have relevance for later debates and for today's circumstances, while also navigating occasional difficulties. Aside from two barely-visible formatting hiccups, the slim volume is charmingly presented. And Reeves invokes some delicious turns of phrase to minimize any tedium. As he characterizes Athanasius (p. 63), Reeves transparently offers 'pastorally concerned theology.'

There is, of course, no little irony in seeking out the voices of the past, only to recast them in modern words and idioms. Yet this seems unavoidable as Reeves entices timid novices to brave the original authors. Experts may quibble over precision issues of what is included and excluded, but this lay reader appreciated Reeves's desire and success in bringing a fresh breeze to reintroduce old heroes. Watch out for the companion volume, showcasing Luther to Barth, due early 2011.

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SHOULD CHRISTIANS EMBRACE EVOLUTION?
Biblical and scientific responses
Norman C. Nevin, (ed.)
Nottingham: IVP, 2009 220pp £9.99pb ISBN: 978-18447-44060

For most people, including Christians, arguments about biological evolution seem somewhat esoteric. The secular world accepts Darwinian evolutionary theories more or less without question, and most Christians go along with this, thinking that there is no real conflict between science and faith. Of course, they repudiate the atheistic approach of Richard Dawkins and his ilk, but they also tend to think of so-called biblical creationists as eccentric and do not take them seriously. This book is an attempt by some of the latter to get Evangelicals (at

least) not only to see that they have a case to make, but also to recognise that their 'creationist' option is the only one a Bible-believing Christian can legitimately adopt.

Much of what they have to say is undoubtedly true and this fact ought to be recognised by all sides in the debate. They are right to insist that Darwinian evolution is not absolute truth and is always open to modification and falsification. To cling to it as dogma is as unscientific as to reject it out of hand, a fact which needs to be more widely understood than it is. It is also true that Christian faith imposes certain beliefs on those who accept it, whether or not those beliefs can be demonstrated in a scientifically respectable way. For example, we are committed to saying that the world was created by an intelligent designer, although this belief does not force us to accept any one theory of 'intelligent design'. We also have to believe that the human race is descended from a single couple, who sinned against the will of God as that had been revealed to them. To say that Adam and Eve were merely two 'humans' among many, who were chosen by God for a special purpose, is to deny the universality of the fall and the essential unity of our race.

At the same time, we must also remember that the Bible is not a textbook of biology and cannot be used to arbitrate disputes about things like the age and significance of the fossil record. The opening chapters of Genesis were designed to be understood by those for whom they were first written, and must be interpreted accordingly. To do otherwise is to distort their meaning and make them say things that the author could not possibly have intended. Biblical scholars may debate what that meaning is, but it seldom brings in any serious reference to the natural sciences which were unknown to those for whom the text was originally composed.

Of course, there is a unity of truth that specialists in different disciplines ought to try to discover, difficult as that often is in the highly specialised academic world we live in. If this book demonstrates anything, it is that many scientists and theologians are barely on speaking terms with each other. Unfortunately for the cause of truth, much of the book is a polemic directed against Dr. Denis Alexander and his Faraday Institute in Cambridge, and at times the arguments take on the flavour of a personal vendetta. Dr. Alexander is probably wrong about all kinds of things, but so are most other people, and to attack his

opinions as somehow un-Christian does not get us very far. His theory that at some point a pair of homines sapientes became homines divini, when God spoke to them and revealed himself to them, is odd in itself and definitely out of line with the Bible, but this does not discredit 'theistic evolution' in the way that the authors of this book claim.

Most of the scientific contributions to this volume are written with the caution and restraint one would expect of them. They point out the difficulties that Darwinism faces and argue that alternatives must be considered in the light of the facts, and they avoid taking pot-shots at those who think differently. Unfortunately, there are also a number of essays by dogmatic and dogmatising theologians, who are prone to make exaggerated and sometimes quite un-biblical claims under the guise of defending the authority of Scripture. The most obvious of these is the extraordinary assertion that, after the fall of Adam and Eve, God 'cursed the ground' in such a way as to bring pain, suffering and death into existence for the first time. This makes no sense, and is contrary to the divine command to Adam to eat everything that the created world had to offer. Even in the garden of Eden, that would have meant killing the animals first, and we have to believe that the existence of the food chain is part of the natural order, not the consequence of Adam's fall.

It must also be said that some of the Biblical exegesis put forward by these people is simply bizarre. It is one thing to argue that the creation narratives are not demythologised versions of similar Babylonian material—that is probably true and can be defended on perfectly sound exegetical grounds. But to say that Genesis 1 cannot be an anti-Babylonian text because it was written by Moses, who grew up in Egypt and therefore knew nothing of Babylonia, is taking things too far. Most of Genesis deals with events in Mesopotamia, not in Egypt, and whoever wrote it must have been familiar with its customs. The irony here is that that has long been argued by conservative scholars, who have used it as a reason for accepting the historical antiquity and reliability of a text which Moses could not have invented, precisely because of its Babylonian flavour. In trying to make out their case from the Bible, some of the contributors to this volume have allowed themselves to get carried away by their anti-evolutionist rhetoric, and by insisting that their readers must choose between them and their enemies (whom they regard as effectively non-Christian by definition) they are liable to do their cause more harm than good.

The fact of the matter is that the Bible does not compel us to reject evolutionary theories any more than it obliges us to accept them. Theistic evolution of some kind remains a valid option in the current state of our knowledge, and if it is eventually disproved (as it may be) it will not be by the kind of appeal to Biblical creationism found in this book. Theologians and Evangelical scientists need to find a common language and come to agreed positions that allow for the possibility that further discoveries in the natural world may cause them to be revised or abandoned later on. God's Word must certainly be honoured, but as it is, and not as some of these creationists would like it to be.

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GOD INCARNATE: Explorations in Christology
Oliver D. Crisp
London/New York: T & T Clark viii+192pp
ISBN: 9780567033475(hb) ISBN: 9780567033482 (pb)

'Analytic theology' is the name that has recently been applied to the theological approach which deploys the techniques of modern analytical philosophy in approaching questions of Christian doctrine. As a method, it has been widely used for some time: Richard Swinburne is perhaps its best known practitioner. But in a collection of essays published in 2009, Oliver Crisp from the University of Bristol and Michael Rea from the University of Notre Dame both explicitly embraced the name 'analytic theology', and commended it as a constructive new force in Christian theology. With *God Incarnate*, Crisp is pursuing this programme further, and seeking to demonstrate how analytic theology can enable us to explore dogmatic questions, specifically those concerned with the nature of Christ, in an intellectually critical and clear-sighted way.

As Crisp underlines, analytic theology does not so much provide theological solutions, as enable the disciplined pursuit of theological enquiry. In other words, except to the extent that it is confident in the use of philosophy within theology, it is a theologically neutral method, and is as capable of following well-travelled theological paths as it is of exploring novel opinions, and Crisp undoubtedly prefers the first option.

He begins by offering a helpful introduction to analytic theology in general, and then discusses the Christological method which he will pursue. He suggests that any Christology which aspires to be orthodox must take scripture as its foundation, and allow both the credal definitions of the undivided Church and the confessional documents of the Christian community to which the theologian belongs the pre-eminence in theological discussion (though not such pre-eminence that the theologian may not, with sufficiently good reason, depart from them).

Crisp's concern throughout his book is to clarify and defend the claims of Christian orthodoxy, and to explore what further conclusions might be drawn from them, rather than to entertain novel opinions. He pursues this agenda through a fascinating series of discussions about distinct Christological issues, some of which have been published before. All of these essays are thought-provoking, even if one does not agree with all he says. The methodical dissection of Robert Jenson on the pre-existence of Christ is a treat, as are Crisp's arguments for the impeccability of Christ, and the possibility of embracing a materialist conception of human nature without falling into Apollinarianism. Crisp writes with great clarity and persuasiveness, though he evinces an analytic philosopher's predilection for numbered sets of propositions and occasionally constructs his argument so tightly that he needs to be read very slowly indeed, if not more than once.

However, when much theological writing is either rhetorically pleasing but intellectually insubstantial or else so laden down with technical jargon as to verge on obscurantism, Crisp's work demonstrates that analytic discipline can restore both lucidity and precision to the theological endeavour.

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DISCOVERING JESUS IN THE NEW TESTAMENT
Keith Warrington
Peabody, MA: Hendrickson, 2009 226pp £12.99pb
ISBN 978-1-59856-011-4

This book is a sequel to the author's *Discovering the Holy Spirit in the New Testament* (2005), and follows its predecessor's format. Each chapter presents

the portrait of Jesus found in a particular book or group of books in the New Testament (the synoptic gospels and the letters of Paul are treated both as groups and as individual books, while others, such as the letters of Peter, are simply taken together). The author suggests that 'by examining both the commonality and the rich diversity in the New Testament writers' teaching about Jesus, contemporary readers are better able to appreciate how Jesus' person and mission speak to their own world'.

The book is erudite but accessible, and interaction with scholarly literature is found mostly in footnotes. It is largely conservative, assuming 'that the New Testament writers were convinced of the full deity, sovereignty, and sinless humanity of Jesus as well as the historical nature of his incarnation, death, bodily resurrection, and ascension', and that 'the New Testament texts are the work of Spirit-inspired writers who sought to offer clear and authentic portraits of Jesus for the benefit of their readers'. Warrington assumes Pauline authorship of all the letters traditionally attributed to the apostle and appears to defend penal substitution. He succeeds in noting particular writers' emphases while maintaining a holistic reading of Scripture, and gives a useful amount of background information for the setting of each book without indulging in unwarranted speculation.

I had a few quibbles with the author's understanding of particular verses (e.g. he suggests that 'the Lord your God' in Matthew 4:7 refers to Jesus rather than to the Father) and theological words (e.g. he talks of sinners being propitiated rather than God). He is not always clear in his presentation of justification in the letters of Paul, nor on the relationship of Jesus to the Old Testament Law. In his consideration of John's Gospel there is no link made between trusting Jesus' signs and trusting his words (cf. John 4:46-54, 10:24-28), and his emphasis on the work of the Holy Spirit was surprising in a book on Christology. Of greater concern is the author's doctrine of the Trinity; in his desire to avoid giving God the Son an 'inferior' status to the Father, Warrington repeatedly denies any eternal order in the Godhead, which leads to several rather strained interpretations (e.g. Warrington asserts that Colossians 1 presents Jesus as the initiator of the act of creation, rather than its agent).

Warrington concludes that 'the exaltation of Jesus is central to the message of the New Testament, which provides readers throughout with opportunities to

be more and more impressed with Jesus', and the same could be said of this book, despite the above caveats. However, I was left slightly unsure of its target audience. It falls between a systematic Christology of the New Testament as a whole, and a series of overviews of each book of the New Testament. There is clearly value in mining each book of the New Testament for information on a topic such as the Holy Spirit (as in Warrington's previous work), but here the topic chosen is Jesus, who is already in some sense the main theme of each book considered. Each chapter therefore consists of the material in a book of the New Testament shuffled to fit Christological headings. This book does that well, but I am not quite clear when I might want to refer to it.

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