Book Reviews

BIBLE. The story of the King James Version 1611-2011
Gordon Campbell
Oxford: Oxford University Press, 2010 354pp £16.99hb
ISBN: 978-0-19-955759-2

BEGAT. The King James Bible and the English language
David Crystal
Oxford: Oxford University Press, 2010 327pp £14.99hb
ISBN: 978-0-19-958585-4

To mark the quatercentenary of the Authorised or King James Version of the Bible, Oxford University Press has undertaken to publish a number of celebratory volumes, of which these two are the first to appear. The remarkable thing about them is that only a few years ago, many people would have doubted whether there would be any commemoration in 2011 at all. The secularisation of society has meant that Bible-reading, which was once standard practice in many homes, has virtually disappeared, except among the minority who are religiously committed. They, however, have largely moved on to more modern translations and left the AV behind, making the question of who continues to read it now hard to answer.

But as the anniversary draws closer, it is becoming more apparent that reports of the death of the King James Bible have been greatly exaggerated. Despite the competition and apparent lack of interest in it, the AV continues to be a best-seller and new editions of it are still being prepared. Significantly, in the wider social context, it remains 'the Bible' as far as most ordinary people are concerned. When it is quoted, it is immediately recognised as such, even by those who have never read it, and it is still the version of choice used by film-makers and newspaper editors when they need to refer to the Bible for one reason or another. The AV may even be enjoying a modest revival in popularity, as a new generation realises how much it has been cut off from its religious and cultural inheritance by the modernising barbarians of the 1960s and later.

It is in this climate that Gordon Campbell, a Canadian who teaches Renaissance literature at the University of Leicester, has put together a very readable history of the AV, both in Britain and in the United States. After

briefly rehearsing the process of translation into English before 1611, he goes into the first edition of the King James Bible in considerable detail, pointing out how linguistic and theological forces were both instrumental in shaping it. His account is sensitively and quite lavishly illustrated, and the reader is introduced to the quirks of printing as much as to those of church and secular politics.

Professor Campbell does not shirk the theological controversies that lay behind the original edition and that have surfaced from time to time over the centuries, nor does he ignore the pressures which have led to further revision and new translations in modern times. In particular, he has treated the Evangelical wing of the church very fairly, without ignoring the contributions made by others. One of the curious findings of his research, borne out by experience, is that the AV enjoys special popularity among high church Anglicans at one end of the spectrum and low church fundamentalists at the other, both of whom are moved by its powerful cadences. He also pays special attention to the version's impact on Black America, which has been very great but tends to get overlooked in the standard histories.

David Crystal's volume covers the same general theme but treats it in a very different way. He starts off by wanting to know how many phrases in modern English owe their origin to the King James Bible, and in the end concludes that there are 257 of them, though 196 of these have antecedents in earlier translations or elsewhere. In other words, as Dr Crystal demonstrates, the AV did not so much coin idioms as popularise them and embed them in the language of the people. He goes through each of them in turn, showing how they have developed their range of meaning over the years and continue to have a life of their own today.

Lovers of the Bible and students of the English language will enjoy these books, which will undoubtedly refresh and enlarge our understanding of the religious heritage that all speakers of English share. One of the more important points that Dr Campbell makes, relying in this instance on T. S. Eliot and C. S. Lewis, is that the Bible is not and cannot be read simply as 'great literature'. Those who do not appreciate its religious quality may honour it as such but they are most unlikely to read it. The Bible survives because its message continues to speak to people today and to convert them to the faith which it proclaims. In this great mission of the church, the King James Bible continues to play its part, despite

the indifference of the secularists and the disdain of the religious zealots who worship at the altar of almighty 'relevance'. Long may it continue to do so.

GERALD BRAY
Cambridge

'He began with Moses...' PREACHING THE OLD TESTAMENT TODAY
Grenville J. R. Kent, Paul J. Kissling & Laurence A. Turner (eds.)
Nottingham: IVP, 2010 256pp £12.99pb ISBN: 978-1-84474-448-0

'He Began With Moses...' is an edited collection of papers on preaching the Old Testament presented at Tyndale House in 2009. Two convictions permeate its pages: that evangelicals ought to preach from the Old Testament more than they do, and that the insights of evangelical scholarship will help in that task. For a relatively short book, its scope is impressive. Individual chapters are offered on preaching Old Testament narrative, law, wisdom, prophecy and apocalyptic. Isaiah, Ezekiel and Song of Songs are each given a whole chapter; the Psalms receive two. The task of preaching difficult Old Testament texts is discussed and the question of preaching the Old Testament Christologically. The breadth of scholarship is significant: Gordon Wenham, Tremper Longman and Daniel Block are amongst the thirteen contributors. However, this reviewer was ultimately left more frustrated than enthused by this volume.

Not that 'He Began With Moses...' is without strength. Some of the individual contributions are outstanding. Tremper Longman's chapter on 'Preaching Wisdom' is both lucid and insightful. Alison Lo on 'Preaching the Minor Prophets' is also excellent, and her sermon outline on Zephaniah could readily be used to construct a three-part series. The twenty-two page digest of Daniel Block's work on Ezekiel is a particular highlight. In each of these instances, 'He Began With Moses...' might feasibly function as an alternative to a more substantial commentary for a one-off sermon. In other places, recent developments in scholarship are usefully brought to bear on the task of interpreting the Scriptures. This is most notable in the two chapters on preaching Hebrew narrative, by Laurence Turner and Paul Kissling respectively. The insights of narrative criticism are ably marshalled to encourage a more careful reading of Old Testament narrative texts. One excellent practical feature is the inclusion of a model sermon outline at the end of each chapter.

However, at a number of points 'He Began With Moses...' disappoints. In part, this reflects its nature as an edited volume. There is no unified approach to the subject matter. Some of the Old Testament is divided into genre: narrative, law, and apocalyptic. Other parts are covered by book: Isaiah, Ezekiel, and Song of Songs. Some chapters pursue a mixed approach. This results in somewhat erratic coverage: why does Song of Songs have a chapter to itself, when Jeremiah is not covered at all? It is also confusing: should the end of Isaiah be understood principally in relation to the rest of the book, or in relation to its apocalyptic genre? Neither is there a uniform standard of contribution. The chapters on the lament Psalms, Isaiah, and preaching Christ from the Old Testament are particularly disappointing. Occasionally, the conclusions of liberal scholarship are embraced too wholeheartedly (most obviously on the question of the unity of Isaiah). At times, the concerns of contemporary scholarship encroach on the task of training preachers. Too many of the essays spend undue time defining terms, quoting scholarly authorities or bemoaning the lack of pulpit time given to their particular genre. The result is that less ground is covered than might have been, and that the book as a whole is less accessible. Most disappointingly of all, too many of the essays failed to help preachers proclaim Christ from his Scriptures. Given the title of the volume, this seemed a particularly unhappy failing.

There are reasons to buy this book. There are a few chapters that are so good I expect to refer to them often. Anyone who takes the time to read it will certainly be encouraged to preach the whole counsel of God. I suspect, though, that there are still better books for helping them to do it.

GWILYM DAVIES
Oak Hill Theological College, London

SCANDALOUS — The Cross and Resurrection of Jesus
D. A. Carson
Nottingham: IVP, 2010 173pp £8.00 ISBN: 987-1-84474-416-9

It is a great delight to read these five sermons, originally delivered at Mars Hill, Seattle that combine sure-footed, impeccable scholarship with pastoral accessibility and application. The title gives the theme away.

The first address tackles the ironies of the Cross. Jesus was mocked as king,

but was, in fact, *the* King. He appeared utterly weak and powerless, yet was in control. He could not save Himself yet he saved others. There's great material here for Good Friday meditation.

The second sermon expounds Romans 3:21-26 which has been described by Dr. Leon Morris (another scholar to whom we owe so much—who could also write and preach with a Pastor's heart) as the most important paragraph ever written, and claimed by Dr. Carson as the centre of the whole Bible. Well-known indeed, but there are new treasures here.

Chapter 3 takes us to Revelation 12 and the strange triumph of the slaughtered lamb. Once again we are brought to the foot of the Cross, which is just where Satan and many other modern scholars don't want us to be.

Chapters 4 and 5 bring us to the Resurrection. In John 11 Jesus proclaimed himself as 'Resurrection and Life' (note the order), and demonstrates this by bringing Lazarus out of this end of the tunnel of death, (though poor Lazarus had to do his dying all over again), to show that he could bring the rest of us out of the far end of that tunnel. This he proved to Thomas, the disappointed skeptic. Dr. Carson helpfully outlines several different cases of doubt, and emphasises Thomas' insistence not just to put his fingers in the nail marks, but his hands into his sword-pierced side to be sure that it had been a real death and a real resurrection.

These sermons warm the heart with the old, old story and provoke the mind with fresh and intriguing insights. There will be many preachers who quarry this rich mine and hope that not too many of their congregation have read the book!

JONATHAN FLETCHER
Wimbledon

CHRIST IN THE OLD TESTAMENT:
Old Testament Appearances of Christ in Human Form
James A. Borland
Fearn: Mentor, 2010 184pp £10.99pb ISBN: 978-1-84550-627-8

Despite the claim of 'New Edition' in the publisher's promotions, this is a reprint of the 1999 edition, itself lightly revised and expanded from a 1978

original. The reprint reproduces the strengths and weaknesses of its predecessor (cf. the review by Stephen Walton, *Churchman 114*, 2000: 286-88).

Borland's writing style is clear, as is his thesis: every human-form theophany in the OT should be construed as a Christophany, a pre-incarnate appearance of the triune Son. His chapters carefully narrow the categories and terminology of the various phenomena (ch. 1), outline his core arguments (ch. 2), peruse the various theophany texts (ch. 3), and explore theological consequences (ch. 4). A number of issues are revisited in three appendices. Helpful chapter summaries and indexes (author, subject, Scripture) assist in navigation.

The book recapitulates how this interpretation has been argued throughout history, particularly among conservative writers circa 1830–1970. Alongside such historical interest, Borland showcases the strengths and weaknesses of the position. His tight definitions keep discussion focused, but effectively prejudge his conclusions. His core chapter extensively demonstrates that the Angel of Yahweh was a divine appearance of God, yet merely asserts that this must be the Son rather than the Father. This assertion relies on the claim that the Father does not engage his world thus—even though Borland occasionally admits the possibility of physical manifestation for both Father and Spirit and repeatedly allows that divine invisibility can be relinquished. Laudable concern for canonical theology sees him prioritize New Testament categories that accentuate a distinction between the sending and sent Persons of the Trinity, presupposing that the angel can be only one of them. Alternative interpretations are not fairly explored, but are caricatured and brusquely dismissed as heretical. Throughout, Borland's position is established by selective logic, inconsistent interpretation of biblical silence, aggressive reductionism, and a tendency to claim certitude based on the number and conservatism of concurring names cited. A rigorous and critical weighting of exegetical evidence clearly takes second place.

A reprint offers opportunity to emend typographical errors and other infelicities. This printing retains the original's major and minor errors, the most glaring of which are the incorrect initial of Walter Kaiser (whose support is emblazoned prominently on both covers) and the mispointing of every third Hebrew phrase or its transliteration. Surprisingly, the reprint introduces further blemishes, the most embarrassing of which is the failure to install the

Greek font properly. A disappointing number of other typesetting deficiencies, both old and new and measurable in the dozens, also detract.

The book remains a comparatively able catalogue of the representative arguments and (older) proponents favouring Christophanies, and still earns mention in contemporary research. However there is nothing at all new or polished, apart from the cover, to merit the optimistic inscription '© 2010' and fresh ISBN or to entice a new generation of readers to ponder Borland's claims.

ANDREW MALONE
Ridley Melbourne, Australia

BEYOND BEARDS AND BURQAS — Connecting with Muslims
Martin Goldsmith
Nottingham: IVP, 2009 160pp £7.99 ISBN: 9781844744107

Imagine you had invited Martin Goldsmith to tea, and as you sit by the fire eating scones and jam, you ask him about what he has learned from his life and work among Muslims. This book comes across as just that sort of fireside chat —full of anecdotes, some of them more decorative than conclusive, all of them painted with touches of detail which help the reader imagine the people or situation more vividly. Martin Goldsmith is eminently qualified to speak about mission among Muslims, having spent much of his life living and working abroad, and teaching those who wish to train for overseas ministry.

But this is not a handbook for 'how to do it', or even a systematic look at Muslim culture, theology or philosophy, though each chapter does close with a challenging question picking up on some of its themes, and designed to encourage further thought or discussion. So, for example, we are asked to consider the bias we feel the media has in its reporting of Islam, and to reflect on how we would explain the glory of the Trinity to a Muslim. We are challenged to think how far our worship should be adapted to the cultures of different generations and people, and encouraged to explore the role of dreams and visions in the New Testament. But you won't find more than the sketch of an answer to most of the questions raised, and sometimes only a hint as to why the question is there at all—a characteristic I found a little frustrating.

The strength of the book is that it encourages us to look beyond stereotypes at

actual people, and illustrates the issues which are raised using real-life situations. Perhaps the strongest (unspoken) message is that mission is not about applying a formula (though understanding a world-view and potential pitfalls are important)—some stories do not have happy endings; others we may never know what the ending is. The one thing we need to hold on to is that 'God remains the sovereign Lord who can work in our lives and on our behalf in whatever way he wishes'. Nevertheless, there is one insight which should spur us on: 'it is commonly true that many Muslims [who come to faith in Christ] have these three things in common—a long-term relationship of friendship with a Christian whom they respect, a serious reading of at least part of the New Testament, and the experience of a miracle which they associate with Jesus Christ and the Christian faith'. This book may help us understand the issues better so that we can play our part in building such friendships.

MARGARET HOBBS
Latimer Trust, London

HANNAH'S CHILD: A Theologian's Memoir
Stanley Hauerwas
London: SCM Press, 2010 290pp £19.99pb ISBN: 9780334043683

The memoirs of Stanley Hauerwas are as honest and forthright as one would expect from the man famously dubbed 'The Foul Mouthed Theologian'. Indeed, Hauerwas does a fine job in avoiding the pitfalls associated with this kind of autobiographical writing—his memoirs neither descend into meandering waffle, nor twist personal experiences to make predetermined theological points.

The story of his life certainly makes for an exciting, page-turning read: the working-class bricklayer who ended up as 'America's Best Theologian' (according to Time magazine), the inveterate contrarian who saved his sharpest attacks for the Church itself, the devoted father who struggled for 24 years with a severely mentally ill wife. Hauerwas' relatively plain prose style, furthermore, is characteristically replete with sparkling nuggets of wisdom, for instance: 'what is most destructive for living truthful and good lives is not what we do, but the justifications we give for what we do to hide from ourselves what we have done.' A number of particularly gushing reviews have made comparisons to St. Augustine's Confessions, and whilst it would be hard to put

'Hannah's Child' in quite that league, it undoubtedly exhibits a combination of profound theological meditation and searingly honest self-reflection that recalls Augustine's classic. There is an authenticity and openness about Hauerwas' self-narration which is, at times, deeply moving; it certainly invites readers to consider how their own life-stories are, like his, a form of theology-in-action—a living-out of that ever-deepening knowledge of the God who knows us better than we know ourselves.

Parts of the book are more impressive than others. The final chapters are less involving that what has come before, and much more 'bitty'—overly reliant on quotations from other Hauerwas material, and stuffed with seemingly endless complimentary anecdotes about dear friends. There will also, of course, be many readers of the Churchman who will not find themselves in full agreement with aspects of Hauerwas' theological vision—such as his pacifism, his emphasis on virtue ethics, or his passionate opposition to the 'War on Terror'. Perhaps most pertinent in this regard is Hauerwas' keen awareness of Christian distinctiveness: 'the first task of the church is not to make the world more just but to make the world the world.' In railing against 'Constantinianism', in refusing any accommodation between Church and world, does Hauerwas leave us with a sectarian missiology that values withdrawal above engagement? It is these kinds of thoughts that 'Hannah's Child' stimulates—and for this reason alone it would make a worthy addition to a pastor's bookshelf—even if, in the end, it is a book more to be valued for the perceptiveness of its questions than for the convincingness of its answers.

MARK SMITH
Ridley Hall, Cambridge

EMPTY AND EVIL: The worship of other faiths in 1 Corinthians 8-10 and today (Latimer Studies 71)
Rohintan K. Mody
London: The Latimer Trust, 2010 71pp pb ISBN: 978-0-946307-72-2

Rohintan Mody has written a concise, exegetically-detailed and pastorally-aware study on Christian participation in the worship of other faiths. In his introduction, Mody highlights the practical relevance of this topic with a series of questions: 'What if your Hindu neighbours invite you to their daughter's wedding in the temple? Do you go? What advice should a minister give to a

Chinese convert who feels obliged to participate in ancestor worship? To go to the ceremony or not? If one goes, should one participate? If one does not go, how should one deal with the fallout from the family?' (p. 2). These are current and vital questions in our multi-faith society. This reviewer's appetite for answers was whetted, and Mody does not disappoint. Honing in on Paul's discussion of other faiths in 1 Corinthians 8–10, and in particular Paul's distinctive and complex treatment of idolatry and evil powers, Mody seeks to examine 'the nature of the relationship between powers of evil and idols in 1 Corinthians 10:18-22 and its theological and pastoral implications for today (p. 3).

Chapter 1 examines Paul's understanding of idols/idolatry and demons. An idol is 'both the non-existent pagan god itself and its cult image' (p. 8); idolatry is 'any act which involves participation in the honour or worship of an idol' (p. 23); demons are 'personal supernatural evil beings' (p. 23); and idols and demons are entities distinct from one another. That said, 1 Corinthians 10:18-22 does relate real demons to lifeless idols. But how? This is the heart of Mody's study. In chapter 2, he argues that demons can enslave humanity into idolatry, deceive us into the worship of idols, and 'stand behind' the idols, co-opting for themselves the worship intended for the idols and bringing the worshipper under their sphere of influence. Demons thereby actively use idol worship to keep people from Christ.

Mody's careful exegesis pays dividends in chapter 3, as he turns to important theological and pastoral implications. His conclusion regarding Allah, Buddha and Krishna, that these 'pagan gods, as conceived by the pagans as having creative power and the right to rule, do not exist' (p. 39), is strikingly clear, if controversial these days. Mody continues by challenging his readers to perceive the reality and influence of evil and the demonic in relation to political, religious and social structures, and particular peoples and communities. In sum, Christians must not join the worship of other faiths. It is not only wrong, but also dangerous. He then goes on to engage with Clark Pinnock over Christian world religions inclusivism, insisting along the way that the worship of other faiths, rather than being 'co-opted' by God in Christ as true worship, is 'co-opted' by evil powers. Inclusivism is undermined by Paul's treatment of idolatry and evil.

It is Mody's concluding case studies which make this study so useful. Based on

his own experiences, and seeking to be both loving and truthful, he considers inter-faith events and 'dialogue'; a Christian's participation in his Hindu father's funeral (he concludes: 'love, attend, but do not participate' (p. 57)); attendance at a Sikh wedding; eating meat one suspects is Halal; eating dinner with a Hindu family. In each case, Mody analyses the situation carefully, dissecting the intentions and assumptions of those involved, and makes shrewd and practical suggestions in the light of 1 Corinthians 8–10. Even without the excellent preceding material, this concluding section alone makes "Empty and Evil" a valuable and important study.

CHRISTOPHER LOWE
Christ Church, Cambridge

ATONEMENT
Gabriel N. E. Fluhrer
Phillipsburg: P. & R., 2010 pb 138pp ISBN: 978-1-59638-178-0

This is the second collection of essays on the atonement from the Philadelphia Conference on Reformed Theology. Some of the addresses in this volume may have been delivered more than thirty years ago but they remain intensely relevant. Brought together in this way they provide us with with an accessible exposition of biblical teaching on the meaning of the death of Christ from an unapologetically Reformed perspective.

Jim Packer opens the batting with an exposition of Romans 8:32 that brings to bear his deep familiarity with the breadth of the Reformed tradition. Packer concludes that God's own character, in the face of the reality and horror of human sin explains the absolute (rather than merely relative) necessity of the atonement. 'A marvelous wisdom of God consists in his establishing the Lord Jesus as our representative and our substitute because only he could bear and absorb the judgment due to us.'

In chapter 2 John De Witt deals with the nature of the atonement under the heading of 'reconciliation'. Here a pastor's experience is blended with a careful unpacking of a number of key elements of 2 Corinthians 5:21. 'The barriers were broken down. All that stood between us and God was removed and obliterated by Christ's enduring the wrath of his Father on the cross.'

The first of two chapters by James M. Boice follows, treating the nature of the

atonement again, this time under the heading of 'propitiation'. Explaining this highly significant biblical word and the Godward reference of the atonement which it signifies, attention is given to 1 John 4, Romans 3, Hebrews 2 and Luke 18. Propitiation, Boice makes clear, 'is never a case of man appeasing God, but rather of God appeasing his own wrath through Jesus Christ.' Next is John Gerstner's contribution, 'The Atonement and the Purpose of God'. Gerstner defends limited atonement by placing it in the context of broader Reformed soteriology, summarised in the acronym TULIP. Romans 8:29 provides a basic framework for this chapter, which includes a helpful explanation of what Paul meant by 'foreknowledge.' He concludes that 'the atonement was unlimited in its sufficiency—as in its offer—and limited only in its specific design for those who believe (cf. John 3:16).'

R. C. Sproul addresses the issue of sacrifice and satisfaction, with particular reference to Christ's bearing of the curse for us (Gal. 3:13). Contrasting curse with blessing, the presence of God with the abandonment of the cross, Sproul takes up Calvin's understanding of the descent into hell: it came 'when Jesus was bearing the sins of his people on the cross'. This is the satisfaction of the Son.

Boice's second chapter explores the image of redemption, taking as its starting point the enacted parable of Hosea 3:1-2. Defining redemption as 'deliverance from the bondage of our sin by Christ at the cost of his life because he loved us,' and piling one illustration upon another, Boice demonstrates not only what redemption means but the nature of the liberty that results. We have been liberated by Christ's cross 'to faithfully love the One who loved us and gave himself for us.'

Sinclair Ferguson expounds Isaiah 53:3-4 in order to demonstrate that Christ died as the sin-bearer, the substitute death for the sins of his people. Ferguson enables us to see that Jesus' death was an expiation of guilt, a substitution for sinners and a propitiation of God. 'On the cross of Calvary, our Lord Jesus Christ not only dealt with our guilt, but also exhausted in himself the wrath of God, which was burning against the sin of those for whom he was dying.'

The final chapter comes from a later period than the others and is Alistair Begg's explanation of why the cross must remain at the centre of the Christian message to the world. Drawing on 1 Corinthians 1:22-25, he insists to preach

the cross is to explain its necessity, its meaning, and its consequences, in order that God's people may constantly glory in it and unconverted sinners may be humbled by it and brought to faith in the Lord Jesus Christ.

Like all compilations, some of these essays are stronger than others. Highlights for this reviewer included Jim Packer's explanation of his own development in understanding the necessity of the atonement, James Boice's triangulation of propitiation, justification, and redemption, and Alistair Begg's stirring summons to preach the cross as the 'ongoing and engaging dynamic of all Christian living.' On the other hand, the editor's summary of the doctrine, no doubt meant to be shocking and memorable, was not as helpful as it might have been, precisely because it used language the New Testament consistently avoids: 'God killed his perfect Son to save hate-filled rebels from the wrath they deserve.' God certainly 'gave' the Son (John 3:16), 'delivered' him up (Acts 2:23; Rom. 4:25), and 'put him forward as a propitiation by his blood' (Rom. 3:25). However, strictly speaking, the 'killing' was done by us in the persons of Pilate and the Jews (Acts 2:23; 3:15; 5:30). Care in our use of language is vital if we are not to distort the testimony of the New Testament.

The collection might have been strengthened by some more sustained thought about the love of God as the motive for the atonement. God's love for us and his righteous wrath at our sin are not to be played off one another. Both are necessary in order to explain why, on the one hand, God did not simply leave us with the judgement we deserve, and on the other, he did not simply ignore what we have done. This vital truth is not ignored in the volume but doesn't acquire the prominence it has in the New Testament.

Similarly, Gerstner's defence of limited atonement could have been strengthened by some reflection on why a number Reformed theologians, who strongly endorse the other elements of TULIP, have difficulty with the way this particular idea is typically presented and insist it has insufficient biblical warrant. More work needs to be done in this area in order to avoid an unnecessary division among Reformed evangelicals over this issue.

It would have been good to have seen more attention given to the Trinitarian dimension of the atonement (though, to be fair, James Boice does consider this dimension briefly). The one who propitiates God is not someone other than

God. The unbroken unity of the Father and the Son in the Spirit is critical. We must not pit the Father against the Son. This Trinitarian reality does not evacuate the atonement of all meaning; rather, it directs us to its most profound meaning. God himself has paid the debt I could not pay in the person of his Son. In sum, this is a good primer on the Bible's teaching on Christ's atonement. It is not an academic textbook or an advanced engagement with contemporary objections to what the Bible has to say on the topic. It does not say all that could—or perhaps even should—be said. Nevertheless, it is an important collection of essays, one which will help those seeking to understand the biblical roots of classic Reformed thinking on this most critical of subjects.

MARK D. THOMPSON
Moore Theological College, Australia