THE MESSAGE OF DANIEL: His Kingdom Cannot Fail
Dale Ralph Davis
Nottingham: IVP, 2013 176pp £9.99pb ISBN: 9781844748013

Writing commentaries, according to Dr Davis, is like eating porridge ('oatmeal' to American readers). And it is supposed to be good for you. But is that really sufficient reason to add to the tally of books on Daniel? The volume under review has much to commend it. We are taken through the Book of Daniel a chapter at a time, except for Daniel 9 which merits three sections. Herein lies the clue to Davis' concern which is practical piety for believers in Babylon and beyond. He holds to an early date for Daniel and defends it from time to time, with trademark wit.

One of Davis' strengths is his attention to the text. Working from his own translation he draws our attention to what the biblical author has sought to highlight. All without spotting a chiasm under every rock. The writing is lively, peppered with illustrations. A bonus for Davis devotees is that the American Civil War only provides some of the stories.

Davis has explained elsewhere (in *The Word Became Fresh*, p. 135) why he does not feel the need to preach Christ from every single passage and he proceeds with the exposition of Daniel on the same basis. The applications are still clearly for the Christian believer, but the reader should bear in mind that we are not shown a redemptive-historical route through Christ on every single occasion. If this is a weakness, it is by no means serious if preachers are aware of the approach taken.

At 176 pages this must be one of the shortest Bible Speaks Today volumes published in a while. Nothing is wasted and nothing more is needed. It is the most readable exposition of Daniel that I have read in a long time. Much better than porridge and a very welcome addition to the popular literature on Daniel. I warmly recommend it.

ED MOLL
Wembdon, Bridgwater

PILGRIM THEOLOGY: Core Doctrines for Christian Disciples
Michael Horton
Grand Rapids: Zondervan, 2011 506pp £22.99hb ISBN: 9780310330646

Pilgrim Theology is based on a larger and more technical work by Horton, *The Christian Faith*. The stated aim of *Pilgrim Theology* is to provide a comprehensive systematic theology for the enthusiastic layman. To that

end technical words/phrases are well explained, there are summary boxes of terms used, a glossary, and at the end of every chapter a summary, key distinctions and discussion questions. Alongside the book there is a separate study guide available. This has a one page summary, table of distinctions/terms, and more extensive questions for groups.

This is not a short pithy book, but it is well written. Realistically, most groups would find this an ambitious project, just by its size. But its shear readability makes at a useful reference for the typical churchman's shelf. Horton uses fairly typical systematic loci and is self-consciously Reformed, drawing particularly heavily from Calvin, although he engages with other positions, be they Lutheran, Roman Catholic, Eastern Orthodox, or 'Generic' Evangelical. His aim is not just to expand our knowledge, but as the name suggests, to encourage us follow our Lord more closely. Within each loci his explanations follow a pattern of Drama (big story), Doctrine (what we believe), Doxology (praise and worship) and Discipleship (reshaped lives). As this suggests, as much as possible he follows the storyline of the Bible, then draws doctrine from it, showing that the end is not an idea but worship and obedience. The questions in the study guide follow these four Ds.

Horton writes in an easy and attractive manner. It was no chore to read this book. He also explains things very well. His chapter on justification, especially the material on imputation and adoption is a treat, as he engages with New Perspective without getting overly technical or bogged down. Compared to many systematics, readers will find it refreshing to read a book with so much Bible in it, rather than philosophical concepts. In being so self-consciously Reformed and in the tradition of Calvin, it was encouraging to get such a high view of the church and sacraments, both dealt with very well. Very helpfully much of what he looks at is from a covenantal perspective.

However, I recommend this book with some reservations. Ironically it is in his deliberate Reformed/covenantal approach where the book falls down. There are some surprising departures from classical Covenant Theology. For example, Horton explains very well a law/gospel distinction showing that both are good and God given, avoiding a crass dichotomy, yet never uses a more classical Calvinistic letter/spirit distinction, which would have helped. More troubling is that on more than one occasion the Covenant with Moses and the 10 Commandments are explicitly called a covenant of works. Although he very helpfully explains the difference between the covenants with Abraham and Moses, traditionally these are viewed as different administrations of the Covenant of Grace. Indeed, there are a number of implications if the Sinai Covenant is taken any other way. Given how thorough Horton is in some places, there are a few places where things are rather assumed and moved on quite quickly (e.g. a distinction between teaching and ruling elders) with little justification.

Overall a good book, that just falls short of the mark. I'd struggle to recommend this to someone who wasn't already familiar with Reformed/ Covenant Theology, yet some parts are just so well written and explained. The questions at the end of the chapters are also quite good.

DARREN MOORE
Chelmsford Presbyterian Church, Essex

TAKING GOD SERIOUSLY: Vital Things We Need to Know
J.I. Packer
Wheaton: Crossway, 2013 176pp £7.99pb IBSN: 9781433533273

Professor Packer sets out to provide us with an exercise in, and an exhortation to, catechesis, that is, 'intentional, orderly instruction in the truths Christians are called to live by, linked with equally intentional and orderly instruction on how they are to do this.' He suggests that the failure to provide this in addition to a regular diet of preaching, Bible study, and prayer, has left most Bible-believing Christians in our churches spiritually underfed and ill-equipped for ministry and evangelism, and is part of the reason we find ourselves in such chaos today. Whether in groups or one-to-one, by formal lectures or question-and-answer based seminars, Packer urges us to recover this ancient discipline.

Packer has written a chapter on each of eight key truths or areas that he considers under attack, misunderstood, or marginalised particularly in North American and European churches. He lays his foundations in the first chapter, entitled 'Faith,' in which he presents a helpful, concise summary of the doctrine of Scripture as the inspired and authoritative Word of God, by which God teaches us of himself, the holy, gracious triune God, and calls us to a life of holiness. In subsequent chapters he discusses, respectively, doctrine, Christian unity, repentance, the Church, the Holy Spirit, baptism, and the Lord's Supper. In each, his approach is Trinitarian and biblical, summarising key teaching and showing how orthodoxy goes hand in hand with orthopraxy. Never far from the surface is the current Anglican crisis over homosexuality and same-sex unions and Packer regularly uses his own Canadian Anglican situation, with its divisions and heartache, to drive his point home.

Packer seems to have a double audience in mind. First, keen Christians in our churches will find this a very helpful place to start or continue their own education in basic Christian truths. This would be a great book to give to members of the church involved in leading home groups, or to the PCC. The second target audience is the Church leader who will almost certainly find Packer persuasive in his challenge to provide some form of regular doctrinal instruction alongside an expository preaching

ministry, in order to equip our congregations for ministry and evangelism. The book is not itself a complete course by any means but it would be a helpful resource for someone designing one.

ANDREW MARTIN
Ridley Hall, Cambridge

HOW THE ANGLICAN COMMUNION CAME TO BE AND WHERE IT IS GOING
Michael Nazir-Ali
London: Latimer Trust, 2013 32pp £3.99pb ISBN: 9781906327187

THE TRUTH SHALL SET YOU FREE: Global Anglicans in the 21st Century
Charles Raven, ed.
London: Latimer Trust, 2013 144pp £7.99pb ISBN: 9781906327163

REMEMBER YOUR LEADERS: Principles and Priorities for Leaders from Hebrews 13
Wallace Benn
London: Latimer Trust, 2013 20pp £3.99pb ISBN: 9781906327170

This latest tranche of publications from the Latimer Trust is especially concerned with matters of Anglican leadership and ecclesiology—indeed, the most substantial of these volumes—*The Truth Will Set You Free*—was provided as a theological resource for those attending the second Global Anglican Future Conference, held in Nairobi in October 2013. These are matters that no faithful churchman can afford to ignore, so it is very timely to have some meaty theological contributions to help illuminate a rapidly-developing situation.

Michael Nazir-Ali's book, *How the Anglican Communion Came to Be and Where It Is Going*, provides an historical overview of the Anglican Communion. He gives a brisk account of the medieval and Reformation periods, deftly drawing out the consistent emphasis on *mission* in Anglican thought and practice. He traces the steps by which Anglicanism became a global phenomenon, both through waves of imperial colonisation, and through the focussed work of evangelical Anglican missionary societies. Nazir-Ali considers the means by which the different provinces of the Anglican Communion are held together—that is, through the so-called 'Instruments of Communion.' It is the failure of these Instruments to ensure true gospel unity that justifies new 'ways of associating and moving forward in the context of a confused world-wide Communion.'

Nazir-Ali concludes by articulating key principles for the future of the Communion: that we must be a *confessing* church, a *gathering* church,

and a *disciplined* church. It is a noble vision, intelligently and passionately expressed—but questions remain. For instance, Nazir-Ali warns in his penultimate paragraph that 'such a sense of ecclesiality should never be schismatic in intention'—but how is the loyal churchman accurately to distinguish between genuine 'reformation' and ungodly 'schism'? It does not perhaps augur well, in this regard, that the composition of GAFCON 2 was carefully self-selected, since a traditional criterion of conciliar legitimacy was precisely that *all* bishops were invited—how else, after all, is a truly catholic consensus to be authoritatively expressed?

The next volume, *The Truth Shall Set You Free*, seeks to address these and other concerns—so that Anglicans might be equipped to 'make a major course correction for the twenty-first century by recovering our Anglican heritage of biblical and gospel centred ecclesiology.' An impressive group of theologians and clergymen are here assembled, with much wisdom to offer.

Archbishop Eliud Wabukala's two contributions identify a fundamentally *spiritual* (rather than institutional) malaise at the heart of the Anglican Communion: sections of the Church are promoting a different gospel, and this requires a realignment of the orthodox, and a recommitment to gospel truths. Mike Ovey provides a characteristically lucid account of the unique supremacy and sufficiency of Jesus Christ, a theme reiterated in Michael Nazir-Ali's piece about the consequent need for a fresh movement of faithful Anglicans. Stephen Noll surveys the current institutional scene, and Colin Reed gives a heartening narrative of the East African Revival.

Perhaps the highlight of the collection is the material from Ashley Null on Anglican ecclesiology. Null expertly demonstrates that the Reformers understood the Church of England to be truly Catholic, and that the authority of patristic belief and practice was of particular importance to them—his account of Hooker's mature sacramental ecclesiology is especially good. This went hand in hand, though, with a profound commitment to the supremacy of Scripture, and so with an awareness that the Church in every age was imperfect and liable to err (as reflected, for instance, in Article XIX).

Arthur Middleton's chapter on Caroline and Tractarian ecclesiology is wise and perceptive throughout, but seems to occupy an uneasy position in the volume: Middleton himself wants to commend the Evangelical and Anglo-Catholic traditions as 'complementary and necessary to the fullness of the Church's life and mission,' whereas Charles Raven's Introduction suggests that the Anglo-Catholic perspective is contrary to that of the Reformers, and, indeed, that 'the words by which the Jerusalem Statement defines our core identity as Anglicans seem to point in the direction of the Reformed Anglican vision of the sixteenth century.' We witness here a tension between two different ways of understanding GAFCON: is it

a 'broad church' of anti-liberals (encompassing both Evangelicals and Anglo-Catholics), or is it essentially a Reformed Anglican movement (and so fundamentally anti- Anglo-Catholic)? Those involved in GAFCON will need to wrestle with this question further in the years to come.

The final volume under review is Wallace Benn's delightful little exposition of Hebrews 13, considering what it means to be a faithful leader, and to be faithfully led. It is as sweet and crisp as a Braeburn apple, and provides words of encouragement amidst all the ecclesiastical wrangling discussed above: 'God never calls us to do anything for which He will not adequately equip us and help us. We come needy to Him and find His grace supplies.' Amen and Amen!

MARK SMITH
All Saints, Little Shelford

CHRISTOLOGY, ANCIENT AND MODERN: Explorations in Constructive Dogmatics
Oliver D. Crisp & Fred Sanders, eds.
Grand Rapids: Zondervan, 2013 240pp £14.99pb ISBN: 9780310514961

The first Los Angeles Theology Conference was held at the beginning of 2013 and it dealt with the central theme of Christianity. *Christology, Ancient and Modern* is the published conference proceedings and makes for very stimulating reading. Each of the contributors subscribes to a high Christology and they demonstrate a determination to take both scripture and the historical interpretation of it seriously. I would certainly not describe this book as 'elementary' because there is an assumed familiarity with early councils and controversies. The positions of the Cyrillian tradition, Apollinarianism, Nestorianism, Eutychian Monophysitism etc. are discussed without much explanation, but these should be fairly familiar to anyone who has had basic theological training. Having said the book is not elementary, it is certainly not impenetrable either. The arguments are easily followed, well-structured and well-illustrated. It is intended to be a work of constructive theology and I think it achieves this goal. For example Hussinger's chapter revises Schleiermacher's typology and posits that a straight high/low dichotomy between Christologies is unsatisfactory because of its failure to do justice to the complexity of different positions. He argues Schleiermacher (and others) held to a 'middle' Christology, but even this position needs to be nuanced by the particular stance being advocated.

The opening chapter by Crisp focusses on method and, while appealing to traditional sources of authority, such as scripture and the early councils, he places importance on 'consensus Christianity' and

argues that Protestants should take all seven ecumenical councils as having authority. His reason for holding this position is because 'God would not permit the church to come to a substantially mistaken account of the person of Christ and to encode this in a canonical decision in an ecumenical council…it is an impoverished doctrine of providence that claims otherwise.' Weissling's chapter later in the book presents a case against this premise in the context of the viability of Monothelitism for Protestants. I think this case is compelling even though I don't subscribe to Monothelitism.

Alan Torrance's chapter on the priesthood of Christ and his continuing mediation of grace is a highlight. He argues that the seventeenth century rejection of clerical priesthood by puritans was replaced by an emphasis on the priesthood of all believers to the neglect of the ultimate priesthood of Christ. Torrance presents the case for a refocussing of evangelical Christianity not just on the ascended Christ's kingship, but also his ongoing priesthood. Furthermore, he highlights the positive practical and pastoral implications of this truth from his own personal experience.

The chapters by Treat, Leithart, McMartin and Work are all interesting and well argued. Even if some of the points made are not necessarily revolutionary, there are plenty of very helpful insights into both biblical texts and theological issues.

One of the tests of a good Christian book is whether it prompts you to see Christ more fully and love him more deeply. Christology Ancient and Modern certainly did this for me.

ED LOANE
Kings College, Cambridge

JUSTIFICATION BY FAITH: Orientating the Church's Teaching and Practice to Christ
Michael Nazir-Ali
London: Latimer Trust, 2013 20pp £3.99pb ISBN: 9781906327156

This is the text of the inaugural Peter Toon Lecture, given in April 2013 at Wycliffe Hall, Oxford. Peter was an outstanding theologian, liturgist, and clergyman, and it is very pleasing that his significant contribution to the Anglican Reformed tradition should be honoured through this new annual lectureship.

The choice of lecturer and subject is ideal: Bishop Nazir-Ali, a personal friend of Peter, and a courageous defender of the Christian faith, speaking on the topic of justification by faith, a doctrine which lies at the heart of the Anglican formularies. Many readers will be aware of the enormous

amount of ink spilt over this doctrine in recent years—so it is particularly helpful to have a scholarly, yet accessible, analysis of the issue.

Nazir-Ali begins with a survey of the biblical material on justification, seeking to restore the significance of the *personal* context of justification: 'membership of the covenant community must hinge in the individual's God-given faith that his or her sins have been dealt with by Christ standing in his or her place.' He then moves on to consider justification in Church history, giving a nice account of the Reformers' concerns, and the subsequent articulation of the doctrine in Hooker and the Caroline divines. There are also some positive ecumenical gestures towards the Church of Rome, noting that Joseph Ratzinger and others have begun to acknowledge the compelling force of the Protestant position.

The final section, on justification today, is a rousing call to recognise the doctrine's pastoral power: 'such a realisation of acceptance, of true freedom, of being part of God's covenant people, throughout history and across the world, and of a personal relationship with Christ as the friend who is always for us, can make a proclamation of justification by grace and through faith just what is needed today.'

Nazir-Ali's talk is pleasingly seasoned with quotations from, and references to, Peter Toon's writings, and an Appendix helpfully gives an exhaustive bibliography of Peter's publications—over eighty titles in all.

MARK SMITH
All Saints, Little Shelford

PAUL AND THE LAW: Keeping the Commandments of God
Brian S. Rosner
Nottingham: Apollos, 2013 249pp £14.99pb ISBN: 9781844748914

Dr Rosner's monograph is clearly written and tightly argued. The prose is easy to read and winsome in tone. This reviewer's field is Old Testament, not Pauline studies and I write consciously from that perspective.

Rosner views other approaches to Paul on this topic as imbalanced and selective, and attempts to offer a reading that encompasses the data comprehensively. He sees Paul making three moves which 'occupy a vital place in what Paul says about and does with the law.' (p. 39):

1. 'Polemical repudiation': the law is 'repudiated' as a 'law covenant.' (p. 46), evidenced by what Paul 'says about the law' (ch 2); 'does not say in connection with the law' (ch 3); and 'does with the law' (chs 4-6).
2. 'Radical replacement': the 'Law of Moses' is replaced by the 'law of Christ/faith/the Spirit.' (p. 120).

3. 'Whole-hearted reappropriation' of the law as 'prophecy,' which with the prophets is a 'witness to the gospel' and as 'wisdom,' which is 'written for our instruction' and exemplified by the Psalms (p. 157).

This reviewer questions Rosner's methodological presuppositions, especially his reliance on circumstantial data. The entirety of ch 3 is given over to developing an argument from silence (p. 22). His claim that Paul selectively quotes from the OT, in a manner that seemingly subverts the original meaning of the text, raises questions that Rosner never addresses (pp. 106–08, 141).

There is a seeming tension between the stated method not to 'document the pedigree of every position I defend…to prevent prior treatments obscuring a fresh appraisal of the primary sources' with 'my goal is…to defend some proposals that sharpen and build on the work of others.' (p. 22). Rosner selectively cites many secondary sources in support of his exegesis. It would have been more helpful to see more engagement with exegetes who differ with Rosner on key passages for his argument.

Terminological meanings are often not established by exegesis within context, but by appeal to Paul's deployment of them elsewhere (e.g. pp. 116–17). Relying on this to the extent Rosner does, I needed more persuasion that Paul's terminology would have such fixidity over several decades, in letters written to different contexts. Perhaps this is an accepted assumption among Pauline scholars?

Rosner sees a strong contrast between 'Law' and 'Gospel' (pp. 114–15) as 'a contrast between 'doing' and 'faith' as alternate paths to life' (p. 70). This has an historic dimension: 'the alternate path of faith has come in the work of Christ' (p. 71). As one who understands Paul's contrast more between 'misappropriation of Law' and 'Gospel', I would have been helped by an exegetical discussion of Phil 3:7–8, which seems to sit in tension with this aspect of Rosner's thesis. This is a shame given the justification for Rosner's study that other treatments of Paul on the law do not account for all the data.

Moses, David, and the Deuteronomist see the law as a complex organism of interconnected parts, comprising minimally of the covenant treaty, cultic, and civil institutions. Such a reading partly underlies the Anglican tripartite division of the law, which Rosner rejects (pp. 36–37). Rosner considers the law a monolithic unity, an axiom that underlies each of the three 'moves' he claims Paul makes (pp. 28, 43). On Rosner's reading, it seems almost as if the internal complexity of the law must be flattened in order to account for the internal complexity of Paul.

Rosner's work is by far the best and most balanced presentation of the Neo-/Modified-Lutheran perspective I have had the pleasure to

read. I nevertheless remain persuaded that I am bound to obey the 10 commandments under the New Covenant (cf. Article 7; The Catechism).

PETE MYERS
Christ Church, Cambridge

STIRRED BY A NOBLE THEME: The Book of Psalms in the Life of the Church
Andrew G. Shead, ed.
Nottingham: Apollos, 2013 301pp £14.99pb ISBN: 9781783590117

This excellent new volume on the Psalms take the reader on a stimulating and thrilling journey of two halves: the first half focuses on the challenge of reading the Psalter as Christian Scripture; the second addresses the very practical question of how the church today should use the Psalms. It is offered as part of an answer to our widespread neglect of the book which almost any previous generation of the Church would have prized as one of Scripture's greatest treasures.

James Hely Hutchinson gives a fine presentation of the growing consensus that the Psalter is not simply a random assortment of hymns, but a book with a message. This message is for a post-exilic generation who are wrestling with the tension they face between the secure promises of the Davidic covenant, and the apparent failure of the Davidic dynasty to deliver. The Psalter takes the reader on a journey where they come to a fresh confidence and hope in God, that one day a Davidic king will sit and rule over the whole world, bringing blessing to the four corners of the globe. In short, the message of the Psalter is the gospel. Hutchinson didn't answer every question I have; at points the argument seemed slightly forced, and yet my heart did burn within me as he showed me Christ in the pages of the Psalms. The book is worth the price for this chapter alone.

As would be expected from an edited book, there is a certain unevenness. One or two chapters are dense, and frankly a bit dull, but others are unexpected gems. I greatly appreciated Thomson's challenge that theology and doxology must be constant companions; MacDonald's exploration of patristic preaching from the Psalms was eye-opening; Shead and Cameron's suggestions of ways to incorporate Psalms into a modern church service was stimulating.

A specific highlight was Shead's chapter on theology in poetry: his insights into the challenge of the translator, and preacher to track not just the rational, but also the emotional journey of the Psalm were gold-dust.

My main concern with the book was a certain, acknowledged tension over the question of how we can appropriate the Psalms personally to ourselves —the early chapters seemed to argue that the Psalms are the

words first and foremost of Christ, and only our words derivatively, as those who are 'in him.' And yet, the continual instinct of the authors in the later chapters, was to apply the Psalms more immediately to ourselves, which left this reader with a number of unanswered questions. Woodhouse does address this, and yet more theological assessment of the seemingly natural Christian instinct to read the Psalms as 'my words' would have made this outstanding volume into one which is genuinely exceptional.

BEN THOMPSON
St David's, Moreton in Marsh

DEARLY BELOVED: Building God's People through Morning and Evening Prayer
Mark Burkill
London: Latimer Trust, 2012 60pp £5.99pb ISBN: 9781906327101

Why do Christians meet together? Do we meet primarily to offer something to God, whether praise, thanksgiving, worship, or prayer? Or do we meet primarily to receive something from God? Mark Burkill suggests that there is considerable confusion within the Church of England today over the purpose of Christian meetings. He urges us to return to the principles that governed Thomas Cranmer's production of the *Book of Common Prayer* in order that in our meeting together 'we are true to our Anglican and Scriptural heritage.'

Dr Burkill shows that Cranmer's driving aim was that the practice of the Church of England be thoroughly biblical. First, Cranmer understood the purpose of Christian meetings to be 'the edifying of the Church.' Secondly, while Cranmer acknowledged the importance of our response to God in praise and prayer, he believed that the building up of the Church happens as God's word is read and preached. As a result, the services of Morning and Evening Prayer prioritise the continuous reading and exposition of the word of God throughout the year. Thirdly, Cranmer knew that Christians need to be reminded of the gospel week in, week out. He shaped these services to communicate the gospel pattern of sin, mercy and faith as the foundation for our discipleship.

Burkill also includes some very helpful historical chapters. While Cranmer's work and principles emerged largely unscathed from Mary I and the Commonwealth in the 1662 *Book of Common Prayer*, they did not survive the twentieth century. Liberal attitudes to the Bible, the emphasis of Anglo-Catholics on Holy Communion, a mistaken insistence on recovering the practices of the early church, and the prioritising of experience in some charismatic churches have brought us to the current state of confusion.

So where next? Burkill issues a succinct and compelling call to return to the biblical principles by which Thomas Cranmer shaped *the Book of Common Prayer*. We meet together primarily to hear from God as his word is read and preached, and to be confronted by the gospel, so that we are built up and equipped to serve him in every area of life. Let our meetings be shaped accordingly.

This short book ought to be required reading for all those of us currently training for, and engaged in, ministry in the Church of England.

ANDREW MARTIN
Ridley Hall, Cambridge

THE POVERTY OF NATIONS: A Sustainable Solution
Wayne Grudem & Barry Asmus
Wheaton: Crossway, 2013 400pp £19.99pb ISBN: 9781433539114

This is an economically plausible but theologically unsound search for a sustainable solution to global poverty built on economic and biblical principles. The solution that Grudem and Asmus propose is that citizens of impoverished nations must increase the number of goods and services produced in their country and raise their nation's GDP. This can only occur in free-market economies, and in nations wherein the government stays out the way of business, protects citizens' rights and property, and promotes virtues that lead to prosperity.

The authors endorse free-market principles as the only sustainable way to improve a nation's GDP, and for all I know, they are right. I am not an economist. The authors pull together an extensive array of studies, economists, and development experts to support their claim. They also advocate for governments to protect the security and property of its citizens so the people can innovate and flourish. These are all praiseworthy goals. However, sceptics will have no trouble finding an opposing battery of scholars who disagree with Grudem's and Asmus' economic claims. I write this not to say that I side with the opposition, but to acknowledge that the opposition is out there. I leave it to better economists to reckon with these disagreements and decide who is right.

Unfortunately, the greatest weakness of *Poverty* is its theology. Given its liberal use of prooftexting, *Poverty's* theological claims are ultimately unconvincing. For example, much is made of the fact that Old Testament law recognises property as belonging to individuals and not to society, but the authors fail to engage in any serious hermeneutical work to show that the law *prescribes* private ownership for Israel rather than assuming it already exists. In another passage the authors argue that developing useful products and services is another way of 'loving our neighbours as

ourselves,' since we provide others with things we want. Of course in their original context, these words have nothing to do with buying or selling anything.

If Grudem's and Asmus' arguments actually could lead to the alleviation of poverty in struggling countries, this fact is enough of a theological argument in itself to justify the existence of this book. But Grudem and Asmus are trying to make the Bible teach libertarian economic principles when the Bible was never intended to be about macroeconomics in the first place. Even if the book's economic arguments are solid, the book's credibility suffers from its theological errors and misreadings of scripture.

LAURA ROBINSON
Wheaton College, Illinois

EARLY EVANGELICALISM: A Reader
Jonathan M. Yeager, ed.
New York: Oxford University Press, 2013 404pp £20pb
ISBN: 9780199916979

There is no doubt that the eighteenth century produced some remarkable Christians who had a massive impact on the societies in which they lived. Yeager's collection of early evangelical writings opens up this world by providing firsthand accounts of the thinking, events and challenges that shaped this significant period. The selection includes a variety of genres including treatises, diary entries, letters, and hymns. There are sixty-two separate pieces in all, each about five to eight pages long. The selection represents a breadth of theological persuasion and a wide variety of denominational allegiances. It also provides a good mix of writing from men and women, clergy and laity, British, Americans and even some continentals. Each is introduced with a short biographical account of the author and the context in which it was written.

Many of the big names are included, such as Whitefield, the Wesleys, Edwards, and Wilberforce, but there are also some significant leaders omitted such as Grimshaw, Toplady, and Rowland. Perhaps this was necessary to include so many pieces from lesser known characters which certainly is a highlight of the book. Yeager has even included accounts of ordinary people testifying to the extraordinary things that were taking place. One such example is the journal entry of Nathan Cole, a Connecticut farmer who, when hearing Whitefield would be preaching nearby, dropped the tool he had in his hand and ran as fast as he could to join several thousand hearing the great preacher. The sermon did not disappoint and he was converted that very day.

Yeager's short biographical introductions were very helpful and concise. This is a very encouraging read. It will no doubt find its place as a leading source book for students of the period but could equally be used as an edifying stimulant for spiritual meditation as part of a daily quiet time.

ED LOANE
Kings College, Cambridge

THE SUPPER: Cranmer and Communion
Nigel Scotland
London: Latimer Trust, 2013 70pp £5.99pb ISBN: 9781906327200

The Latimer *Anglican Foundations* series represents an exciting new attempt to provide accessible guides to the Church of England's Formularies—drawing out their impeccably Reformed credentials, whilst also offering practical advice on using them today. Benjamin Sargent, for instance, has already contributed a splendid volume on the Prayer Book Collects, Lectionary, and Psalter.

It is much to be lamented, then, that Nigel Scotland's contribution—on the Holy Communion service—should be so problematic. Three particular weaknesses are evident.

Firstly, there is a tension between the intended function of the volume—that is, to give a user's guide to the 1662 Communion service—and Dr Scotland's own personal sympathies, which manifestly lie with the liturgy of 1552. But no amount of special pleading about Cranmer's presumed theological trajectory (of which there is much), or ill-founded attacks upon the post-Restoration liturgical revisions (of which there are many), can excuse the basic fallacy here: that Anglican liturgy is grounded in the ecclesially-authorised text of 1662, and not in the theological thought (however sound it might be) of one particular Archbishop. Indeed, to prioritise the 1552 Prayer Book as the 'truly Anglican' liturgy is as false and as wrong-headed as it is to promote the 1549 Prayer Book as such—for it is to collude in the liberal fantasy that the Church of England's liturgy and doctrine are what we make of them, rather than being something concrete, and given. For instance, Dr Scotland's apparent obsession with the 1552 rubric for disposing of the consecrated elements (emphasised on three occasions: pp. 16, 24, 33), leads him to pour scorn on the 'strange but not infrequent sight [of]...clergy consuming all the remainder of the consecrated bread and wine.' But clergymen are required by the (authoritative) 1662 rubrics precisely so to do. It would have been better for Dr Scotland to have defended the latter practice rather than deriding clergy for seeking to obey it.

Secondly, the positions advanced are too often asserted rather than argued for. Cranmer's lack of a theology of consecration is good example of this, the apparent unsoundness of manual acts or the inclusion of an epiclesis is another. Scotland evinces a marked distaste for both kneeling at reception, and clerical robing, despite the fact that Cranmer and the Prayer Book (of whichever year!) are very clear as to their godly propriety. The repeated preference for a 'relaxed' and 'informal' atmosphere at Communion services is never properly justified. The volume as a whole has the feel of a first or second draft rather than the polished final product—chapter length is uneven, discussions are peppered with asides that disrupt the flow, and certain texts (such as the Collect for the Second Sunday in Advent) are inexplicably repeated.

Thirdly, the applications for contemporary use are frequently unhelpful. The suggestion that Communion should not be the main Sunday service since visitors will be put off by 'the strange, the uncomfortable or the esoteric' seems rather to allow the tail to wag the dog. Lay presidency, which is here promoted as truly Cranmerian, is illegal, eccentric (to put it mildly) with regard to the tradition, and utterly alien to the thought of the Reformers, Cranmer included.

There are, however, some positives. The theme of spiritual feeding is teased out nicely, and the liturgical emphasis on the once-for-all nature of Christ's sacrifice, against Roman error, is well made. But one would have preferred, in closing, a book that took us more carefully through the liturgy, explaining and commending it, rather than one that didn't really seem to like the liturgy we have, and which sought to offer something else in its place.

MARK SMITH
All Saints, Little Shelford

THE NEW CALVINISM CONSIDERED: A Personal and Pastoral Assessment
Jeremy Walker
Darlington, Evangelical Press, 2013 123pp £6.99pb ISBN: 9780852349687

In this short book, Jeremy Walker aims to give an assessment of a diverse and growing movement. This is an ambitious aim and I think in the end too ambitious. Walker himself warns of making generalisations and this is exactly where the book fails. Many of his concerns about the New Calvinism movement do not apply broadly. In the back of the book is a list of names of the big movers and shakers in the movement. Some are much as to be expected, including some of the 'Fathers' of the movement, such as John Piper. But I'm sure there will be a number of raised eyebrows for a few names, in particular Ligon Duncan III and Al Mohler,

but others too. Doug Wilson also makes the list and one wonders what he might have in common with say, Mark Driscoll. People using the broad term Calvinist have always been a diverse movement, perhaps more diverse than the term can really hold. Some of the issues Walker raises are of genuine concern, but not 'New.'

Walker admits, early on that the *New Calvinist* movement isn't all bad, although some of his praise is so qualified, that it might not be legitimate praise any more. There are a few points where he has not rightly understood what his interlocutor is saying. E.g. John Piper's Christian Hedonism—regardless of the legitimacy of what Piper is saying, Walker seems to attribute to Piper the very opposite point to that which he is trying to make (that is, it's all about God, not us).

There are times when Walker raises interesting issues but leaves them frustratingly unresolved. For instance, the movement works across denominational boundaries, which has been a mixed blessing. Negatively this can lead to a lowest common denominator approach. However, in the book Walker is identified as a Particular Baptist who blogs on Reformation21 with Presbyterians. So, clearly cross-boundary collaboration can happen. What is the difference between doing it well and doing it badly?

As someone not especially familiar with this movement I was hoping for some insight. I don't feel any the wiser. There were a few issues raised by Walker, briefly that may have been of real value. For instance, the problems with celebrity status and place given to success (not unique to *New Calvinists*) which has at times left them uncritical and unaccountable. An acute example of this is mentioned in the book, where a number of this movement were sympathetic towards T.D. Jakes, a Modalist, Prosperity, Neo-Pentecostal (not very *New Calvinist* at all). A very significant issue raised, but not explored is that of multi-campus churches with streamed services (I can't imagine Duncan or Wilson going in for this). This raises huge issues about the doctrine of the church, what we thing is happening in the worship service, the nature of eldership, ministerial authority, and the sacraments. This would have been a fruitful thing to explore and see how such a thing comes about and what implications flow from it. Indeed, although such numbers look like success, one may take it as failure to raise and train enough leaders.

This is a movement with lots of potential and influence, some good, some less so. Some needs to be praised, other parts scrutinised. This book showed some promise in doing that, but then didn't quite deliver in what it set out to do. But in all fairness, he did set out on a virtually impossible task!

DARREN MOORE
Chelmsford Presbyterian Church, Essex

EDMUND GRINDAL: The Preacher's Archbishop
Lee Gatiss
London: Latimer Trust, 2013 50pp £4.99pb ISBN: 9781906327194

The 2013 St Antholin's Lecture, given by the current Director of Church Society, takes Edmund Grindal as its subject. As Archbishop of Canterbury under Elizabeth I (from 1575, until his death in 1583), Grindal demonstrated a passion for the promotion of public preaching, considering it 'the ordinary mean and instrument of the salvation of mankind.' This commendable concern, alas, brought him into conflict with Elizabeth, who preferred the vast majority of her clergy simply to intone the Homilies every Sunday. The heart of Gatiss's study is thus an analysis of Grindal's *Letter to the Queen*, which sets out the Archbishop's defence of the centrality of the preaching ministry. The entire epistle is helpfully included as an appendix—as Gatiss notes, 'it is a fabulous letter, and it would be an excellent way to spend a Sunday afternoon reading and studying it.'

The particular strength of the book lies in Gatiss's ability to draw instructive parallels between Grindal's day and our own. He notes, for instance, that the 'exercises of prophesying' that Grindal sought to encourage were somewhat akin to modern ministers' preaching groups—perhaps the latter could be encouraged to spread more widely. The importance of *locally-applied* preaching is also emphasised—whilst ministers may today be unlikely to print off one of the Homilies, they may well be tempted simply to replicate the sermons of celebrity preachers hundreds—or indeed thousands—of miles away. More broadly, Grindal is portrayed as a courageous churchman who could 'handle the temptations of preferment without losing the passion to reform or the backbone to resist intimidation.' Perhaps Gatiss here has one eye on younger evangelical Anglicans (of the kind to whom his Lecture was originally given)—for if the Church of England is to be reformed, it will require a new generation of 'Grindals' to be raised up to key ecclesiastical positions.

Gatiss writes clearly and with verve, the original lecture context endowing the text with a breezy freshness. Footnotes are thorough and scholarly. His account does raise the occasional tension worth pondering—for instance, Grindal's battle with the Queen is sometimes used as a rallying cry against the compromises implicit in an 'Established' Church, yet it is precisely investment *in* the Established Church (and perhaps a degree of toleration towards those 'compromises') that will be necessary to reform it.

The 2013 St Antholin Lecture is, in short, a worthy addition to an illustrious series.

MARK SMITH
All Saints, Little Shelford

'A BEAUTIFUL PROSPECT': Elswick, Newcastle upon Tyne: St Paul's Chapel, Church and School
Alan Munden
Kings Lynn: Shore Books and Design, 2013 193pp £10pb
ISBN: 9780957558939

The Church Society Trust are patrons of Elswick parish, a deprived area of Newcastle upon Tyne with a long evangelical history. The parish was created in 2006 after the merger between St Stephen's church and St Paul's church, and is currently served by vicar George Curry, well-known to Church Society members as their distinguished former chairman. Elswick is a classic example of a beautiful village swamped in the nineteenth century by the industrial revolution, with its coal mines and slums, then gutted in the twentieth century by economic decline. In 1801 its population was just 300; it exploded to 59,000 by 1901, and has slumped again to less than 10,000 today. Elswick was once 'squalid and overcrowded' and even in the 1990s, according to this history, was known for its 'crime, family breakdown, vandalism and rubbish.' Here is a much-needed antidote to the romance of the ritualist slum priest, the old myth that Anglo-Catholics worked sacrificially in the slums while evangelicals preferred leafy suburbs and genteel congregations. On the contrary, Anglican evangelicals were pioneers in slum ministry.

In each generation the Christian churches in Elswick have been forced to adapt to the harsh realities of rapid social change. This model parish history shows how the rapid planting of new Anglican congregations in the Victorian era was mirrored by their redundancy a century later. St Paul's Chapel, extra accommodation for St John's parish, was opened in 1841 but was sold off at auction and ended its existence as a cinema and bingo hall before demolition in the 1960s. St Paul's Church was launched in 1859 as a parish in its own right, but was recently sold to the Life Transformation Church. St Paul's planted St Stephen's in 1868, but this also was closed in the 1980s and knocked down (only the tower and spire remain as a visual reminder of the unfulfilled dreams of the Victorian Anglicans). But adaptability has been essential, and the gospel flame keeps burning in a transformed urban context. At St Paul's parish school (which celebrated its 150th birthday in 2013) there are now twenty-seven first languages spoken amongst the pupils, many of whose families came originally from Africa, India, Pakistan and Bangladesh. In bygone years Christian mission in Elswick mostly meant reaching Anglo-Saxon coalminers with the gospel, but today there is much evangelism to do amongst Muslim and Hindu communities.

Alan Munden is an expert in the Anglican evangelical history of the north-east. He has already published the story of Jesmond parish church (*A Light in a Dark Place*, 2006), and a critical edition of the 1851

ecclesiastical census for Northumberland and County Durham (Surtees Society, 2013). We hope soon to see his biography of Norman Straton, the only ever evangelical bishop of Newcastle, prominent before the First World War. This history of Elswick evangelicalism is typically well written, carefully researched, and attractively produced with photographs. Copies are available from Elswick parish church.

ANDREW ATHERSTONE
Wycliffe Hall, Oxford

DISABILITY IN THE CHRISTIAN TRADITION: A Reader
Brian Brock & John Swinton, eds.
Cambridge: Eerdmans, 2012 564pp £29.99pb ISBN: 9780802866028

The emerging and exciting discipline of Disability Theology is one that covers a vast swathe of material, perspectives, and texts. Brock and Swinton have done interested parties a genuine service in the production of this 'reader,' which represents engagement with the Christian tradition through the lens of Disability-focused theological reflection. The contributors comprise of a healthy spread of academics, with a few ministers and practitioners to round out the group.

The reader begins, appropriately, with Brock's vital introduction, 'Disability and the Quest for the Human.' Reflecting on contemporary and historical views, as the whole book demonstrates, Brock grounds the discussion of disability in terms of what it means to be human. For those concerned with a faithful and lived reading of scripture, then, disability theology must be understood and engaged with, even whilst thinking critically.

At its heart, however, this volume represents a bringing together of some key writings and concepts from throughout the Christian tradition that bear well on disability and theology. These are carefully introduced—with all contributors noting that in many cases the concept of disability was foreign to the individual authors, and as such we should be careful in our reading of the sources—and follow a chronological arrangement. The reader moves through the Patristic Era, Augustine, Aquinas, Julian of Norwich, Luther, Calvin, Hegel, Kierkegaard, Van den Bergh, Bonhoeffer and Barth. The three closing sections deal with 'Women, Disabled,' a provocative essay, a reflection from Hans Reinders titled 'Being with the Disabled: Jean Vanier's Theological Realism,' and closes with Swinton's powerful concluding thoughts on Hauerwas and disability.

The chapter on 'John Calvin and Disability,' by Deborah Beth Creamer, was particularly fascinating. Creamer rightly notes, in contrast to many ongoing contemporary and historical caricatures, that

'Calvin's own writings are complex, creative, and full of possibilities for contemporary reflection, even as they force us to wrestle,' and it was a thought-provoking exercise to consider what Calvin might offer to a discussion of disability. Bernd Wannenwetsch's chapter on Bonhoeffer is powerful too, beginning with Bonhoeffer's 'unambiguous judgement,' regarding the ultimate and universal value of human life before God.

The quality of the contributions is excellent throughout, with much scope for reflection and utility beyond disability theology as a unique discipline. The editors are to be commended for gathering a diverse selection of texts, and letting them both speak for themselves, and enabling the contributors to comment carefully. Given the (in terms of the Christian tradition, at least!) relatively young nature of the discipline of disability theology, this is an invaluable resource for those thinking about how to engage in this area, and to give some depth for pastoral and personal reflection on the topic.

THOMAS JOHN CREEDY
St. John's College, Nottingham

THE DOCTRINES OF GRACE: Student Edition
Shane Lems
Phillipsburg, NJ: P&R, 2013 143pp £7.99pb ISBN: 9781596387409

'How exactly does God save sinners?' Shane Lems offers the Reformers' (and the Bible's) answer to this age-old question: sinners are justified by grace alone through faith alone in Christ alone. After a brief historical introduction to the Canons of Dort (1618) he proceeds to expound the doctrines that have come down to us as T-U-L-I-P. Lems is at pains to emphasise that the Five Points are not all there is to Calvinism, and that he is only introducing the Five Points. There is much more to be said.

The book arose from a young people's study class and, as the sub-title indicates, that determines its purpose and target audience. Study questions are set out at the end of each chapter.

Lems devotes two chapters to each of the points (Total Depravity, Unconditional Election, Limited Atonement/Particular Redemption, Irresistible Grace and the Perseverance of the Saints). All that he says is faithful, helpful and simply expressed. The teaching is pastorally and evangelistically applied. He makes frequent reference to the Canons of Dort because he is dealing with the Five Points but he also refers to the Belgic Confession, the Heidelberg Catechism and the Westminster Confession and Catechisms. The Canons of Dort are set out in full in an appendix. Other appendices provide a list of the occurrences of the Five Points in the above Confessions, a useful booklist and a Scripture index.

Undoubtedly this is a helpful book especially for anyone looking for a resource to teach young people. Recommended.

MOSTYN ROBERTS
Welwyn Evangelical Church and London Theological Seminary

THE WILEY-BLACKWELL COMPANION TO THE ANGLICAN COMMUNION
Ian S. Markham, J. Barney Hawkins IV, Justyn Terry & Leslie Nunez Steffensen, eds.
Chichester: Wiley-Blackwell, 2013 780pp £120hb ISBN: 9780470656341

The Wiley-Blackwell Companion to the Anglican Communion (*WBCAC*) is an unprecedented work on global Anglicanism. It offers a thorough account of the history, structures, members and major themes in Anglican thought, which is as comprehensive as it is comprehensible. As a guide to the Anglican Communion, it leaves no notable stone unturned.

Whilst there are numerous books already dedicated to the history and structures of the Anglican Communion, few can boast both brevity *and* clarity. Titus Presler's chapter on the history of Anglican mission and Andrew Goddard's well-constructed chapter on the Anglican Covenant are worthy of such acclaim. A rather more challenging read is Norman Doe's exploration of global Anglicanism's 'instruments of unity,' however, it must be said that he does remarkably well with a mere seventeen pages.

One of the greatest strengths of the *WBCAC* lies in its breadth of contributors with every Anglican Province and persuasion represented. In this, the largest section of the book, great effort has been made by each contributor to present a brief background to their particular province, highlighting the development of its Anglican identity through the challenges it has faced and continues to face today. It is greatly encouraging to read of the differing mission fields of the Communion—from the mission hospitals of the Church of Pakistan, to the faithful flexibility of Anglicans in the Middle East.

The *WBCAC*'s editors must be given credit for not impressing their own editorial thumbprints over contributions that express a particular heart over certain issues. For example, amongst clear commitments to unity, there are substantial paragraphs from a number of provinces relating to issues of human sexuality and the role of GAFCON, which tend to argue from a particular perspective in contrast to the chapters on those very themes towards the end of the book.

Whilst there was always a danger that such a work, drawing on so many contributions, might give the impression of a rather clunky

Communion; it has in fact done the reverse. Much like any large family, Anglicans are an eclectic mix of personalities striving to remain united to one another through Christ. This book reminds us that we are a blessed family, albeit a somewhat messy one at times.

Elizabeth Hoare's chapter on Spirituality is refreshingly straightforward and well grounded. Whilst it presents a wonderful kaleidoscope of Western spirituality, it would have been rather more in keeping had it engaged with the diversity of Anglican spirituality from across the globe.

Courageously and successfully, the *WBCAC* has avoided glossing over areas of discord by including chapters specifically relating to Women, Human Sexuality and GAFCON. These chapters are intended to present the background and inform the reader, rather than present specific arguments or defences.

In ironic imitation of the Anglican Communion, the *WBCAC*'s breadth is one of its greatest strengths as well as one of its greatest weaknesses. At times, one can sense that there is a mingling of joy and sorrow written in between the lines—joy in communion, sorrow in the cracks. Benjamin A. Kwashi (p. 166) notes that the Church of Nigeria has experienced inhibited growth on account of 'a lack of trust, cooperation, care and concern' from within. His observation rings true wider than the bounds of the Church of Nigeria. The *WBCAC* creates a platform for well-informed engagement in the current conundrum of reconciling global Anglican unity.

Who should read this book?—Anyone who holds that they are part of a worldwide Anglican family and seeks to know their siblings.

ANDY TUFNELL
Ridley Hall, Cambridge

Notes on Recent Books

Churchman receives a number of books every month, and notices for many more, not all of which we are able to review fully. Rather than resorting to a simple list of new titles, as some journals do, we thought that we might occasionally return to a model previously practised here of giving brief notes on a range of these books so as to indicate their potential usefulness or otherwise to our readers. These will be shorter than our ordinary reviews but, we trust, not without some value for those who are often bewildered by the huge variety of new titles released every year.

Augustine

We begin with various new books on the great Augustine. Henry Chadwick's *Augustine of Hippo: A Life* (Oxford University Press. ISBN: 9780199588060) is a new and distinctive approach to the African bishop who has done so much to shape the development of Western Christendom. When Professor Chadwick died in 2008, the finished manuscript for this book was discovered, and in many ways it is a gem that has been hidden too long. It charts Augustine's life story and intellectual development, outlining and explaining his key doctrinal and practical texts such as *On the Trinity, The City of God,* and the *Confessions* along the way. It is not too long, and is a well-written book but not simplistic, illuminating for the way in which it shows Augustine not just as a deep thinker but as a pastor, thinking deeply for the sake of his ministry to people. Chadwick seems not to entirely 'get' the heart of Augustine's soteriology, as far as I can see, and so Pelagius comes across as a better theologian and Augustine as less of a Calvinist than one might expect. Miles Hollingworth's *Saint Augustine of Hippo: An Intellectual Biography* (Bloomsbury. ISBN: 9781441173720) is more detailed on the ideas that make Augustine so influential (as well as passionate and poetic at times), and Matthew Levering's *The Theology of Augustine: An Introductory Guide to his Most Important Works* (Baker Academic. ISBN: 9780801048487) is a surer guide to the theology. Yet Chadwick's long lost biography will be the first port of call for more ordinary readers.

Younger readers, however, will benefit immensely from a new book by Simonetta Carr, as will parents. *Augustine of Hippo* (Reformation Heritage Books. ISBN: 9781601780737) is a beautifully-produced hardback book for children, with illustrations by Wes Lowe. It is part of a series called 'Christian Biographies for Young Readers' which includes volumes on Athanasius, Anselm, John Knox, John Calvin, Lady Jane Grey, and John Owen. Carr has done her research admirably, and is clearly clued

up on the history and theology of her subjects, not least Augustine. This book covers Augustine's life from his childhood, to conversion, and later ministry without shying away from the controversies in which he was involved. The only blemish is that my (then) 9 year old son Joshua spotted a mistake on page 46 when we first read this together: the Visigoth King, Alaric, did not attack Christian Rome in 410 BC. This is only a small quibble of course (but one I am compelled to point out by aforementioned offspring!). The print is clear and large, the chapters just the right length, the illustrations rich, colourful, and varied in style. The overall message is one of God's grace towards us and how the gospel is passed on from one generation to the next. A book at bedtime for kids anywhere between 7 and 12, which may well teach parents a thing or two as well.

Interpreting the Bible

There have been some interesting new books on interpreting the Bible recently. Karlfried Froehlich's, *Biblical Interpretation from the Church Fathers to the Reformation* (Ashgate. ISBN: 9781409403654) is a handy collection of 13 articles by a prolific scholar covering several aspects of medieval and Reformation biblical study. A number of these focus on the *Glossa Ordinaria*, a medieval Latin commentary on the whole Bible which has often been attributed to Walafrid Strabo (erroneously, as Froehlich nicely demonstrates). He also considers the interpretation of Paul, particularly Romans 8, and the place of Peter (and the papacy) in history. He shows that medieval exegetes were not blatant 'prooftexters' or imposers of 'framework' onto the text, with a lovely quote on this from Abelard, saying, 'I do not want to be a philosopher in such a way as to lord it over Paul.'

Henry Wansbrough, *The Use and Abuse of the Bible: A Brief History of Biblical Interpretation* (T&T Clark. ISBN: 9780567090577) is a very helpful and short (179 pages) overview of the whole history of interpretation and misinterpretation. Many will know Gerald Bray's magisterial *Biblical Interpretation Past and Present*, which remains a much stronger and more reliable source, but this primer from a Benedictine Monk and former Chairman of Oxford's Theology Faculty is vivid and well-written, even if he does think the Bible is sometimes historically inaccurate (and Paul employs 'doubtful' arguments). He shows how theologians such as Aquinas have been sadly neglected as exegetes of Scripture, and digs deep to uncover the less than savoury motives of some interpreters throughout history. Further reading is helpfully indicated at the end of each chapter.

Mark Gignilliat's, *Brief History of Old Testament Criticism: From Benedict Spinoza to Brevard Childs* (Zondervan. ISBN: 9780310325321)

is of a similar length, by a scholar who previously taught at Wycliffe Hall, Oxford and is now Lay Canon Theologian at the Cathedral Church of the Advent in Birmingham, Alabama. Essentially, it is a study of seven major figures in Old Testament studies from the seventeenth century to the twenty-first: Benedict Spinoza, W.M.L. de Wette, Julius Wellhausen, Herman Gunkel, Gerhard von Rad, W.F. Albright, and Brevard Childs. These are used as windows into the major trends in critical studies over the last 400 years. It is a broadly reliable and readable textbook. It is less brief, but we should also note at this point a new English translation of Henning Graf Reventlow's four volume masterpiece, *History of Biblical Interpretation* (SBL. ISBNs: 9781589832022; 9781589834552; 9781589834590; and 9781589834606). Each volume contains a number of 10–20 page biographies of major biblical interpreters, looking at their life and works and attempting to locate each one in the broader streams of thought in their age. This is a substantial and impressive work from a single scholar.

A wide range of modern interpretations of the Bible is on display in Michael Lieb, Emma Mason, and Jonathan Roberts, eds., *The Oxford Handbook of the Reception History of the Bible* (OUP. ISBN: 9780199204540). This large volume is somewhat uneven, often frustrating, occasionally quirky, but vastly stimulating. Its 44 chapters cover the reception history of certain portions of the Bible (such as Genesis, Job, Psalms, John, and Revelation) followed by a wealth of more specialised studies, such as 'The Bible and Anti-Semitism,' 'Esther and Hitler,' 'Ezekiel 1 and the Nation of Islam,' 'Exodus in Latin America,' and 'Gnostic Interpretations of Genesis.' There are also a range of personal chapters on the biblical understanding of, for instance, Dante, Bob Dylan, Samuel Wilberforce and Thomas Huxley, Handel, Gandhi, Kierkegaard, Karl Barth, and Joanna Southcott. Vast amounts of further reading are suggested in a sumptuous volume that is not without its lighter moments and bizarre interludes.

A more medieval look at various aspects of interpretation of the Old Testament, New Testament, and the Koran can be found in McAuliffe, Walfish, and Goering, eds., *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity, and Islam* (OUP. ISBN: 9780199755752). Looking at interpretative issues across the three religions over the course of the period is actually quite illuminating, and reminds us that we are not immune to currents of thought flowing into the church from elsewhere. Allegory, narrative, and the various 'senses' of Scripture (in all three canons) are common themes. Some individual chapters are brilliantly illuminating (such as John Boyle on Aquinas' 'division of the text' method as seen in his commentaries). Others seem more esoteric. For anyone involved in 'scriptural reasoning' or 'meetings

for better understanding' with those of other faiths, or for those interested in the middle ages, this could be a valuable volume to dip into.

Michael Legaspi would no doubt tell us that those sort of books are indicative of what he calls *The Death of Scripture and the Rise of Biblical Studies* (OUP. ISBN: 9780195394351). This fascinating study, arising out of a PhD dissertation, focuses ostensibly on obscure German critic Johann David Michaelis (1717–1791), but tells the wider story of the changes in academic perspectives on the Bible over the last few centuries very well. Legaspi is concerned with the Bible's loss of authority as 'Scripture' and how this led to the development of academic 'biblical studies' as a new science: 'textualization' he calls it. Unusually, he doesn't link the demise of a 'scriptural Bible' to the Enlightenment alone, but traces this back to Reformation conflicts, which fundamentally undermined the Bible's authority he claims. He looks at how academic university departments began to focus on non-confessional, antiquarian, and supposedly irenic readings of 'the text,' replacing the 'dogmatic' and controversial approaches of earlier centuries to the word of God. Stimulating and well-written, with some really interesting glances at Old Testament poetry and how it has been understood (Legaspi knows his Hebrew), but sometimes exasperatingly broad-brush without adequate documentation. His conclusion that the academic Bible and the scriptural Bible will always be at odds with each other is well worth pondering further, especially for those who are engaged in academic courses of theological study. Stephen D. Moore and Yvonne Sherwood's *The Invention of the Biblical Scholar: A Critical Manifesto* (Fortress. ISBN: 9780800697747) is similarly provocative, claiming that 'professional biblical scholars,' even when they imagine they are doing something else such as serving the church and its confession, are actually 'sustaining Enlightenment modernity and its effects.' This is a caustic and confrontational book, though quite entertaining at the same time, no mean feat for something so heavily theoretical.

Turning to some actual biblical interpretation, the monumental new commentary on Acts, in the Pillar series, lands on the desk with a satisfying thud (Apollos. ISBN: 9781844743865). David Peterson, former Principal of Oak Hill, gives us nearly 800 pages, so this is not a 'quick reference guide' for the preacher, by any means. It does, however, repay patient reading, and is insightful, balanced, careful, and scholarly without neglecting the purpose of a commentary like this which is to unpack the meaning of Scripture for the sake of proclamation. The first 100 pages is a masterclass in introductory matters, with an excellent section on the theological themes of Acts. There is solid interaction with the Greek text (transliterated) throughout, and proper attention to secondary literature—but without simply being a summary of what other people have said, which is such an annoyance with many big commentaries today. Peterson

is considerably influenced by Tannehill's groundbreaking work on literary approaches to Acts, and he sees 'the progress of the word' as being a key structural marker throughout, as well as considering Luke-Acts as 'one project with a common aim.' He keeps his eye on the big picture when looking at specific sections of the book, e.g. interpreting Acts 5 in the context of the programmatic Acts 2:42–47. There are powerful asides for the pastors Peterson has himself trained, in his exposition of Acts 20. Theologically, he is well-aware of the uses to which various texts in Acts have been put. For example, he argues on the household baptisms that, 'it would be remarkable if no babies were included' in any of them, though judiciously stops short of saying that they 'prove' infant baptism. He also concludes with Barrett that Acts 13:48 is both an unqualified statement of absolute predestination and also affirms that those who do not believe are 'appointed to death,' the negative being implied by the positive. So, a reliable and weighty guide for any serious student or patient preacher of this book.

The same could be said of Peter O'Brien's long-awaited exposition of Hebrews in the same series (Apollos. ISBN: 9781844744220). Fans of his Ephesians commentary will not be disappointed by the characteristic attention to detail and theologically sensitive scholarship on display again here. He confesses his inability to solve the authorship question, after canvassing Paul, Barnabus, and Apollos as possible candidates (though not Luke, as some have argued for recently, or the wackier suggestions of Mary or Priscilla). I would have liked more consideration of Paul here, since all the reasons given against him are well considered in earlier tomes, such as the gigantic commentary by John Owen (lamentably un-cited throughout, as is sadly normal nowadays despite its usefulness). Nevertheless, the more important issues of actual exegesis and interpretation are carefully and often brilliantly handled. Sometimes deeper consideration of the peculiarly Jewish background of the epistle might have been useful (e.g. on the plural 'ages' in Hebrews 1:2 or the phrase 'word of God' in Hebrews 4:12), though O'Brien often points out the use of rabbinic interpretative methods in Hebrews' rhetorical approach to paraenesis and helps us grasp the significance of what Hebrews is doing. The exploration of controversial passages such as Hebrews 6:4–8 is careful, and edifying even if one disagrees with some of the details, and he does not press things too far in e.g. Hebrews 2:9. More could be desired on passages where Protestants and Roman Catholics have clashed in the past (such as on merit in Hebrews 6:10 or marriage in Hebrews 13:4), though he is admirably clear on 'we have an altar' in Hebrews 13:10.

Gareth Lee Cockerill's *The Epistle to the Hebrews* in the NICNT series (Eerdmans. ISBN: 9780802824929) is not quite so convincing overall despite its huge heft at nearly 750 pages. A less Reformed theological approach is evident throughout, though the author (a Wesleyan Arminian)

is conversant with and thoroughly immersed in the latest contemporary research on the book. He dismisses the evidence for Lucan authorship given by David Allen as less than impressive, and seems to edge towards Apollos as the most likely, though ultimately unconfirmable, candidate. For him the author is above all a pastor, and this is the angle he develops throughout his exposition; an angle, of course, which can be beneficial to the modern preacher looking for homiletical tips. He has his eye not just on the big picture though, but also on the details. He persuasively argues against the confusion/assimilation of two different compound verbs in Hebrews 2:16 by several recent translations. This is just one of a number of detailed and penetrating investigations in the footnotes which make this commentary a mine of useful insight not easily found elsewhere. Again, I think he misses the Targummic background to Hebrews 4:12 and therefore dismisses a common Patristic view of 'the Word of God' in that verse as a reference to Christ, but this is regularly passed over too quickly by modern commentators. I would always go to O'Brien first before Cockerill, though both have their advantages. Attridge might still be the best first port of call for some, however, and Calvin's commentary on Hebrews should never be neglected by the preacher.

Speaking of Calvin, G. Sujin Pak's excellent study, *The Judaizing Calvin: Sixteenth-Century Debates over the Messianic Psalms* (OUP. ISBN: 9780195371925) is well worth a small investment of time and money for those who are interested in the Old Testament-New Testament debates, Christian use of the Psalms, or Calvin himself. There was clearly a diversity within early Protestant approaches to exegesis, not least on the issue of Christ and the Hebrew Bible, and she brings this out in a most illuminating and thought-provoking way. Lutheran and Calvinist interpreters had different ideas on how to go about locating the Psalms in terms of biblical theology, and identifying their literal and historical sense, while remaining equally keen to distinguish their hermeneutics from both Roman Catholic and Jewish interpretations. Those interested in the interpretation of the Psalms particularly addressed here (Psalms 2, 8, 16, 22, 45, 72, 110, and 118) or who have an interest in modern debates over Christological readings of the Old Testament will be fascinated by this rich and sophisticated study.

For those who like to take their Calvin 'neat' and relatively unfiltered, the Banner of Truth have been busy reproducing some of his sermons, on Acts 1–7 (ISBN: 9780851519685) and Genesis 11–20 (ISBN: 9781848711549). These are beautifully produced, as usual, and translated by Rob Roy McGregor from the original sixteenth century French recently published in the *Supplementa Calviniana* series. Genesis 11–20 is covered in 48 sermons from the first half of 1560, of about 15–20 pages each. That gives a sense of how quickly Calvin moved through the book, a few verses per sermon, taking his time to unpack the details

and apply them to his congregation. The reader should be warned that this is not a cold exercise for the historically curious, because Calvin truly *preaches* the Bible, rather than just reading out his exegetical notes (which counts for expository preaching in some circles). By 1560, Calvin had completed the final edition of his much revised *Institutes*, opened the Academy, and enjoyed a period of relatively uncontested authority in the city, but he had burst a blood vessel in his lungs so preaching was never easy. In written form the sermons are easy to read, with plenty to stimulate the mind and strengthen the soul. The editor has added the occasional note to help us with Calvin's biblical or classical allusions, and to point out some interesting features of the preaching, such as where Calvin attacks those who completely christologise the Old Testament and inadequately account for its historical features. Some will not like the way he expounds circumcision and baptism, or other aspects of the Abrahamic covenant narratives, but there is a huge amount of edifying and suggestive material here.

Calvin on Acts 1–7 has 44 sermons, originally begun in 1549, not long after Calvin's wife had died and he was again charged by the city council to preach twice on Sundays. It was in 1549 that a professional scribe began to take down his sermons in shorthand as they were delivered, in fact, so these are some of the earliest Calvin sermons that we have. Some sermons on Acts 1–2 have sadly been lost, but what we have here reflect a period of his ministry where there was a great deal of struggle for the establishment of the Reformation in Geneva. They are in many ways programmatic, with a focus on the power of the word and Spirit together to change hearts and minds, an emphasis on preaching, and the establishment of a godly community of believers. The preacher, he says, 'must reprove us daily for our sins. Otherwise, we would have a gospel made to our order. It would not be the one God has given us. That fact greatly annoys us, whatever the situation. Some are vexed and others gnash their teeth, but we must nonetheless uphold the teaching of God in the midst of his church. If we think we are doing them a favour by being lenient, we shall be contributing to their ruin.' Hard preaching to hear. But how relevant, in any age. As well as this sort of thing, there are also those classic sixteenth century rhetorical touches which remind us that we live in a different age, such as Calvin's pithy parallel between the Pope and the Prophet Mohammed, whom he described as 'the two horns of the devil set on killing the poor world and imprisoning it.' All the same, 'When God comes to judge the world, the Turks, Gentiles, papists, and other unbelievers will be treated much more gently than we, unless we take better advantage than we usually do of the kindness and benefits God provides for us daily.'

Church History

Moving more explicitly into ecclesiastical history, Ian Hamilton's sobering study, *The Erosion of Calvinist Orthodoxy: Drifting from the Truth in Confessional Scottish Churches* (Mentor. ISBN: 9781845505141) is an enlightening read. He shows with painful clarity that revisions of confessions, and alterations to the terms of subscription to them, have been disastrous for essential Christian truth in various denominations. He charts the progress of Scottish Presbyterian churches in the eighteenth and nineteenth centuries. Chapter 3 on the atonement controversies is fascinating, though some will find the debates over Amyraldianism or hypothetical universalism to be somewhat hair-splitting, and it has been shown elsewhere that even some of those who wrote the Westminster Confession itself held to a form of hypothetical universalism. Chapter 5 is alarming, as Hamilton shows how a man who was teaching much more clearly against the theology of the confession was nonetheless tolerated as a minister. 'Ambiguity,' he writes, 'not definition, was the rule of the day.' The details of Scottish ecclesiastical schisms will not delight everyone, but this is a very useful case study of the downgrading of creedal and confessional orthodoxy which Anglicans would do well to note. As I tried to make clear in *Christianity and the Tolerance of Liberalism: J Gresham Machen and the Presbyterian Controversy of 1922–1937* (Latimer Trust. ISBN: 9780946307630), there are some big lessons for Anglicans to learn from Presbyterian history.

Mr Hamilton is himself on the board of the Banner of Truth Trust, from whom we have been blessed with a two volume edition of *The Works of William Tyndale* (Banner of Truth. ISBN: 9781848710740). Inside, these are facsimiles of the 1849 and 1850 Parker Society volumes, and begin with a 76 page biography of Tyndale (1494–1536), who was of course a leading figure in the Protestant Reformation and a courageous and talented biblical translator. These substantial volumes contain his key works, *The Practice of Prelates*, *A Pathway into Holy Scripture*, and *The Obedience of a Christian Man* (the latter of which was very influential on Henry VIII), a whole raft of his prologues to various books of the Bible (greatly influenced by Luther), and his expositions of the Sermon on the Mount and 1 John. Tyndale was very much interested in what has become known as covenant theology ('Seek therefore in the scripture, as thou readest it, chiefly and above all, the covenants made between God and us'), and took what has come to be thought of as a Calvinist stance on many issues, including the atonement ('Christ's blood only putteth away all the sin that ever was, is, or shall be, from them that are elect'). His Reformation sacramentology will surprise some modern evangelicals, ('the sacraments which Christ ordained preach God's word unto us, and therefore justify, and minister the Spirit to them that believe'). But

it always does us good to remember what our heroes in the faith, and martyrs, such as Tyndale, actually thought.

That is one of the great blessings of Brad Green's edited volume, *Shapers of Christian Orthodoxy: Engaging with early and medieval theologians* (Apollos. ISBN: 9781844744367). In eight very meaty chapters we are treated to an analysis and commentary on Irenaeus, Tertullian (by Gerald Bray), Origen, Athanasius, the Cappadocians (by Robert Letham), Augustine, Anselm, and Thomas Aquinas. With the possible exception of Augustine, these are certainly not the best known names of church history amongst evangelicals, and so this excellent collection of clear and theologically rich chapters is most welcome. The book as a whole gives the reader a sense of how major issues of Christian faith have been wrestled with and developed over the centuries, and particularly in the early and medieval period on which we are often less strong. There is serious engagement with the primary texts in each chapter, and some very serious bibliographies at the end for those who want to explore further into this unfamiliar terrain. The only real criticism might be that one might wish for perhaps a little more critique at times, though contributors are certainly careful in how they suggest we ought to appropriate the work of these great thinkers.

One particular great thinker from the Reformation period has been blessed recently by two new monographs. Timothy Wengert, *Philip Melanchthon, Speaker of the Reformation: Wittenberg's Other Reformer* (Ashgate. ISBN: 9781409406624) is a collection of 13 articles and chapters published in various places over the last twenty years or so. Professor Wengert is a Lutheran scholar in very high standing, and the contributions here are first rate, covering aspects of Melanchthon's theology—such as his annotations on Romans, his patristic exegesis, his use of Augustine, and his contribution to Luther's argument with Erasmus over free will—as well as his relationships with his contemporaries, such as Luther, Calvin, and Erasmus. Melanchthon is often portrayed as the betrayer of Luther's Reformation, the quiet reformer who ended up siding with Erasmian humanism against the stronger brew of evangelical theology. Wengert paints a more subtle picture, of a Reformer who got mad ('the notion that Melanchthon was friendly and peace-loving is a myth'); of a 'friend' to Calvin and Luther who nevertheless experienced profound tensions in his relationships with them, and their theology; and of a sophisticated Renaissance man, with a towering intellect who needs to be studied in his own right.

Gregory Graybill, *Evangelical Free Will: Philipp Melanchthon's Doctrinal Journey on the Origins of Faith* (OUP. ISBN: 9780199589487) is a more focused study of a particular question. If one is saved by faith alone in Jesus Christ, then what is the origin of that faith? Is it a gift of God to elect individuals, or is some measure of human free choice involved?

Although Melanchthon is sometimes seen as the intellectual founder of 'Lutheranism,' he was certainly not at one with Martin Luther himself on this issue. He was concerned by the eternal implications of Luther's view for those whom God has not chosen, and as he developed his own thinking on the subject, moved away from the notion of 'the bondage of the will' which Luther (and the Reformed tradition) taught. Graybill shows how the shift that came with Melanchthon's 1532 commentary on Romans, in which he sought 'to temper predestination,' was in fact just the next logical step in the gradual evolution of his thought. The cause of damnation could therefore be said to be the human will, with God in no way responsible for the reprobation of those who choose not to believe. Unusually for a scholarly monograph from a prestigious academic press, this detailed study of historical theology begins by addressing itself to 'Bible-believing Christians,' encouraging them to enter into Melanchthon's struggle over this issue because of the apologetic, evangelistic, and pastoral implications. Even if we may not want, in the end, to agree with Melanchthon on this issue, and instead assign everything in our salvation entirely to the gift of God (Ephesians 2:8-9), the author has done us a service here, in giving us a pious and useful context in which to ponder the work of a brilliant if flawed theologian.

The Reception of Continental Reformation in Britain edited by Polly Ha and the late Patrick Collinson (OUP. ISBN: 9780197264683) is, naturally, an appropriate book to look at next. It explores the relationships between reformations on the continent and in Britain, which are still, far too often, studied in blessed isolation from each other. Once we start discussing the relationship of our island story to 'Europe,' we enter, of course, into a perennially tense debate. It has become fashionable amongst early modern historians, though not amongst some high churchmen, to draw thick and tight lines between the reformers in Zurich, Wittenberg, Geneva, Strasbourg, and the English Reformation. The Church of England emerges from this as part of an international Reformed movement, and far less as an exceptional case (the invention of 'Anglicanism' *per se* being a myth promoted by Newman and the Oxford Movement). This volume contributes to that scholarly movement of thought by rediscovering the Continental dimensions of the Reformations in Britain. Individual theologians such as Peter Martyr Vermigli, Martin Bucer, Martin Luther, and John Knox come under scrutiny, as does the politics of book purchase in the sixteenth-century parish. All most enlightening, reminding us of the 'strange death of Lutheran England' and the clear shift after Edward VI to a more Reformed version of Protestantism that characterised the settled state of the Church here in this formative period.

Finally here, honourable mention must go to the terrific survey of the Reformation in Andrew Atherstone's *The Reformation: Faith and Flames* (Lion. ISBN: 9780745953052). This is a beautifully produced hardback,

exceptionally well-written, and theologically reliable. More than that, it takes the reader on an inspiring journey. Dr Atherstone has an enviable ability to reduce his great learning and thorough research into readable and pithy prose. It is not as racy as Mike Reeves' *The Unquenchable Flame: Introducing the Reformation* (IVP. ISBN: 9781844743858), but it would be an excellent book at bedtime or book of the term to read with others.

Sex and Music

Two final works to commend. Stephen Hunt, ed., *The Library of Essays on Sexuality and Religion: Christianity* (Ashgate. ISBN: 9780754629207) is part of a series which looks also at Islam, Judaism, Eastern religions, new religions, and indigenous religions, and the range of views they all have on the modern obsession of sexuality. I say modern obsession, because although sex is never out of fashion, this kind of book could never have been produced in previous centuries! What this volume does so brilliantly is collect together 25 articles and chapters published elsewhere to give an astonishingly broad view of academic thinking in this area. Five chapters on theology and biblical interpretation, including Rowan Williams', *The Body's Grace* and an article called 'Our Lady of the Libido: Towards a Marian Theology of Sexual Liberation?' (note the typical, suggestively non-committal question mark), give way to five chapters on celibacy and asceticism (such as 'Celibacy and Free Love in Early Christianity' and 'Sexual Taboos and Social Boundaries'). Five on gender and patriarchy (e.g. 'Young Women, Sexuality and Protestant Church Community: Oppression or Empowerment?'), are followed by five on worship, ritual, and sacraments (e.g. 'Of Gin and Lace: Sexuality, Liturgy and Identity among Anglo-Catholics in the Mid-Twentieth Century' and something on 'subliminal eroticism' in charismatic worship). The final set on 'contesting hegemony and orthodoxy' includes an article by David Nixon called "No More Tea, Vicar': An Exploration of the Discourses which Inform the Current Debates about Sexualities within the Church of England,' as well as something on 'the gay evangelical,' and something on Roman and Eastern Orthodox church views. This is an incredibly useful, eye opening sort of book, which gives a good sense of where the liberalism of the past century has taken us. It made me want to cry, scream, and despair at the sophistication of our rejection of God's goodness and revealed pattern for human flourishing. But it may also force you to your knees, and back into the study, to work hard on teaching the truth more clearly and winsomely.

Finally, Calvin Stapert, professor emeritus of music at Calvin College in Grand Rapids has produced two very attractive books on Handel's *Messiah* and on Joseph Haydn. *Praying before the Lord: The Life and*

Work of Joseph Haydn (Eerdmans. ISBN: 9780802868527) is a lovely survey of Haydn's life and work, which will appeal to those who appreciate the *Sturm und Drang* of his symphonies and want to learn more about the man behind the beautiful *Creation* (which has its own Appendix). *Handel's Messiah: Comfort for God's People* (Eerdmans: ISBN: 9780802865878) is a superb book, a well informed yet very accessible guide to the historical background and reception of Handel's great masterpiece. The best part is a scene-by-scene, track-by-track commentary on the music itself, including parts of the score, which will bring it even more to life the next time you listen to it. One of my favourite parts of *Messiah* has always been 'All we, like sheep, have gone astray,' from Isaiah 53:6. Someone once said to me that they thought the frivolity of this section indicated Handel could not have been a Christian, because he obviously didn't understand how *serious* sin is. But, on the contrary, as Stapert so nicely brings out, 'Handel's music perfectly depicts the silliness of wandering away from the Shepherd. The melodic lines wander this way and that, and sometimes they stupidly turn around and around, going nowhere.' The musical change when 'the iniquity of us all' is laid on the Suffering Servant 'is one of the more dramatic changes in the history of music,' says Stapert, 'F minor returns like a wall of doom.' This is brilliant, and helps tease out the theology from a timeless classic. One to give to the musos and culture vultures perhaps, to start an evangelistic conversation?

LEE GATISS
Church Society, Cambridge