This appealing paperback is John Piper’s fifth collection of historical vignettes, originally delivered to the annual Bethlehem Conference for Pastors in Minneapolis. The title is taken, of course, from Colossians 1:24 and the central thesis of the book is that ‘missionary sufferings are a strategic part of God’s plan to reach the nations.’ By this Piper means not just that obedience to the gospel brings affliction, but that the suffering of Christians is specifically designed in God’s providence as ‘one essential means in the triumphant spread of the Good News.’ To put it another way, ‘God has appointed our pain to be part of his powerful display of the glory of Christ.’

Piper illustrates this doctrine with three brief biographies. It is a glittering international and interdenominational cast – an English Episcopalian (William Tyndale), a Scottish Presbyterian (John Paton), and an American Baptist (Adoniram Judson). He emphasises Tyndale’s gospel earnestness which led to the Bible translator’s execution near Brussels, contrasted with the jocular and flippant wordplay of anti-evangelical critics like Erasmus and Sir Thomas More. Paton and Judson also faced much suffering during their missionary labours, including the deaths of their wives and children. Paton was constantly in danger on the islands of the South Pacific, not least from murderous cannibals, a tale grippingly told in his Autobiography (still in print with the Banner of Truth Trust). Judson had to endure brutal treatment in vermin-infested Burmese prisons and lengthy spiritual desolation in the midst of the jungle, but lived long enough to witness a wave of conversions.

We owe Piper thanks for bringing these godly men back to our attention. The history is generally accurate, though it was a surprise to see Elizabeth Barton (the so-called ‘Holy Maid of Kent’) numbered amongst the evangelical heroes burned for their faith during the Reformation. In fact she was a traditionalist Catholic, hanged and beheaded in 1534 for prophesying against Henry VIII’s new marriage. Yet Piper’s great skill is in drawing spiritual nourishment from dusty history books. Even his page of Acknowledgements, normally so prosaic from other authors, is here an invigorating challenge! Piper ends his study
with a call to greater missionary courage, and confronts us with an irrefutable assertion: ‘The question is not whether we will die, but whether we will die in a way that bears much fruit.’

ANDREW AETHERSTONE
Wycliffe Hall, Oxford

THE MONEY MENTOR: Getting to grips with your finances
Ash Carter

Ash Carter wrote this little book for two reasons: to teach us how to please God with our money, and to offer practical guidance to aid us better to manage our finances. I picked up this book with no little excitement, hoping to find in it a book that we could recommend for general reading amongst our widely varied congregation this year as we seek to become a church that is really enthused about giving for the purpose of corporate gospel work.

The book begins with a helpful and succinct overview of what money is, how our financial system works, and how our secular society has been so successful in convincing people, including Christians, that happiness lies in wealth and possessions, drawing us into a lifestyle of debt and dissatisfaction, and demonstrates clearly and biblically how we must become responsible for our actions firstly by becoming aware of our capacity for self-deceit. However, it is stretching the idea of personal responsibility to breaking point for the author to assert that, ‘whatever your financial situation, you got there because you wanted to get there,’ and to go on to admit ‘But it is true. I got into debt because I was lazy and undisciplined.’ Very well! You may have; but that does not make that universally true, or even true only for those in the West. For those who fall ill or suffer bereavement, for those who grow up caught in a poverty trap, and for those with an education which could only lead to poorly paid work at best and so could not afford to insure themselves against all manner of things, financial disaster can fall all too easily.

Throughout the book, the author draws on a wide selection of Old and New Testament passages to argue that our thinking and attitudes to money should
be shaped by five key things: that we should be living for the new creation, not this world; that God owns everything, including our money; that we have a generous heavenly Father; that we know that our hearts will deceive us; and that real change in our lifestyles will come from a firm grasp of the gospel by the Spirit. He argues convincingly from the examples of the early Christians in Acts and the widow’s mite that living life with God’s priorities – love for the spread of the gospel and love for others should lead Christians to live lives that become increasingly sacrificial and distinct from those of their peers, as their resource levels rise. This is a helpful corrective to the prosperity gospel which infects so many evangelical churches today; and it mostly successfully traces the delicate line between a legalistic approach to giving and the too-common ‘leave it to people’s consciences’ attitude which shies away from talking about the need for giving at all.

However, it’s not entirely clear what the author really thinks about possessions. In the last chapter, he says regarding possessions we could share: ‘it all belongs to God and should be held in common by the church.’ (My italics) Should it? It’s not at all clear that the early Jerusalem church model was followed by all early churches (for example in 1 Timothy 6:17-19, or in the rebuke dealt by James to those who do not practice charity). Surely this is an argument the Franciscans lost a long time ago! Having said that, that chapter is an inspiring view of what our churches could look like, were all their members living to please God with their money.

Practical advice is interwoven with theology in this book, but not entirely successfully, as it becomes hard to separate the two trains of thought at times. The level of numerical competency assumed is rather high too, and there is quite a lot of ‘accountant speak.’ What is also noticeable is there isn’t much practical advice given in a number of areas: there is no advice on where to go to make sure you are claiming all the money from the government that you are eligible to claim, for instance, and a helpful addition would have been to list the places where people may get financial advice at little or no cost. However, most of the advice given is well thought through, and would be helpful to someone who has a fairly simple set-up wishing to get organised with their finances. There are however jarring notes: the majority of the examples given in the case studies (for instance) are examples of people living privileged lives; the only person who does not is offered no practical advice other than to practise contentment,
and he is contrasted with an extremely privileged young woman who is offered sympathy for her discontent.

This book might be a great starting point for educated, privileged Christians who want to think about how they can use their money for God’s glory, and who want to know what the Bible has to say about money and possessions. I would hesitate however to recommend it at our church more generally, as its prevalent assumptions about the social situations of its readers would jar with many, obscuring for them the helpful teaching that can definitely be found in its pages.

ALISON ELLIOT
Holy Trinity, Oswestry.

CATHOLICISM: East of Eden
Richard Bennett

This book is written by a former Roman Catholic priest who over a period of many years came to see the error of much Roman Catholic doctrine and who ‘absolutely, finally, definitively, and resolutely’ broke with his Church and embraced a thorough going Protestant and Reformed position on the Roman Priesthood (Chapter 3), the Papacy (Chapter 4), Baptism, Confirmation and the Anointing of the Sick (Chapter 7), the Sacrifice of the Mass (Chapter 9), Mary and Tradition (Chapter 13), Marriage (Chapter 14) and finishing and concluding with critical remarks aimed at the New Evangelicalism (for which read Jim Packer) that is dangerously flirting with Rome and in so doing betraying the sixteenth century Reformation and all its hard won scriptural truths.

For this author, the Roman Church is a Church inhabiting the waste ground ‘east of Eden,’ that howling wilderness where Cain was to roam a habitual restless wanderer over the face of the earth. As such this book is a powerful restatement of the classic divide that still exists between Reformed Orthodoxy and the Roman Catholic Church. And if this book serves to waken some sleepy evangelicals to the unfinished business that the legacy of the sixteenth century
reformation has bequeathed to the Church then it is to be welcomed. If nothing else this book should serve to remind us that the central claims of the Reformation have not died and have still enough power to challenge Roman claims.

However it still needs to be said that this book is still a deeply dissatisfying book notwithstanding some of the good things it says with regard to much of the Anglican Evangelical fudging that took place in the NEAC conferences of 1967 and 1977. For although it could be argued that the Reformations claims vis a vis the Church of Rome have an ongoing vigour and power we need to be saying much, much more than that. And it is this much, much more that is so absent from this book. Yes the claims of the Papacy are over blown. Yes the claims of Rome with regard to Mary are unbiblical. Yes the sacrifice of the Mass undermines Christ's once for all death on the Cross. And yes these things still need to be said. But in saying just these things we are not defending the Reformation. What we are doing is dogmatically and uncritically mouthing and mimicking the Reformation's sixteenth century slogans in twenty first century Britain when the situation has changed beyond all recognition.

The battle is now not so much between Rome and Geneva but rather between an understanding that Christianity is a revealed religion and that Christ is the only mediator between God and man, on the one hand, and rank atheism and mysticism on the other. On this the Reformed and the Orthodox and the Roman Church stand at one and united against the rising tide of unbelief and pluralism. This is the new danger that threatens the existence of all of us and I am convinced that it is the Reformed camp that has the theological tools needed to wage this battle.

This is the war we should be fighting rather than concentrating solely (as this book does) on the legacy of sixteenth century Europe. It would have been a more satisfying and more edifying book if Richard Bennett had taken up Geneva's theological weapons, forged in the heat of war 500 years ago, and used them to slay the dragons that beset the Church today. That would have earned him not only the gratitude of all the Reformed but also one hopes many Roman Catholics.

NIGEL ATKINSON
St. John’s, Knutsford
This short but handsomely presented book contains Calvin’s five sermons on the Beatitudes, newly translated by Robert White from the original French. They were preached in 1560, just a few years before the Reformer died, as part of a long series on a harmony of the synoptic Gospels.

The beatitudes are about true happiness, how to find it and what it consists of, something which even the Government has now begun to take an interest in and has started ‘measuring’ in recent years. Calvin clearly demonstrates how the Lord Jesus’ idea of what happiness is contrasts sharply with the things valued by the world (and modern Government statisticians). ‘We cannot reconcile the blessedness we seek with the idea of shame, poverty, hunger, thirst and other such afflictions,’ he says, but Jesus, ‘bids each of us renounce self, and take up our cross... To do that we have to give up our comforts!’ Indeed, ‘all who are rich in spirit, who are wrapped in self-esteem, who love earthly pleasures and social recognition, who claim merit on the grounds of birth or property, prestige or reputation - all such are accursed and rejected by Christ.’ On the other hand, Calvin affirms, ‘our happiness is always secure as long as we look to the kingdom of heaven.’

Here we have Calvin’s characteristically evocative and arresting use of language, which illustrates and applies the text better than any modern anecdote or funny story could hope to, although he is not incapable of conjuring up a scene to help us visualize how to apply Christ’s teaching. We also hear the wisdom of a leader who has worked through ecclesiastical divisions, and these inform his understanding of the text. So, commenting on ‘blessed are the peacemakers,’ he writes, ‘but we cannot avoid making many enemies. Satan has many allies in this world: possessed by his spirit, they cannot endure the light of the gospel or allow God to rule over them... We must therefore defend the cause of the gospel and bear witness to the truth of our Lord Jesus Christ, even if it means unremitting struggle with a large number of people, including those who pretend to be believers and who claim to be of the same religion.’ In such circumstances, ‘to be at peace with everybody we would have to turn our backs
on God.’ Obviously he has what he calls ‘the Pope and his crew’ in mind, but this application continues to resonate on other fronts too.

Calvin is not afraid to reject other interpretations of the text which are overly subtle or deep, or those which although they may be ‘good and wholesome’ do not, however, ‘fit the context.’ The translation reads well, and Calvin’s distinctive voice is as perceptible here as in the other English translations we have of his sermons. Unusually, there are even one or two ‘notices’ preserved in the text, with brief notes about events in Geneva. Although the temptation might have been to edit these brief paragraphs out, they do bring an air of authenticity to the sermons. The endnotes include a two-page summary of each sermon, which is a little odd, and although the historical and linguistic notes are useful (e.g. a couple of times Calvin may sound like an Arminian, but the notes put his comments into the correct historical and theological context, without twisting his words), I would have preferred them to appear as footnotes rather than endnotes. In my view a bigger volume or two containing all the Gospel Harmony sermons would be desirable, but this slim volume is a great start and would be an easy place for those unfamiliar with Calvin’s preaching to experience its challenges and joys for the first time.

LEE GATISS
Peterhouse, Cambridge

LIFE IN CHRIST: Union with Christ and Twofold Grace in Calvin’s Theology
Mark A. Garcia

This is an in-depth study of a particularly important theme in Calvin’s doctrine of salvation. It originates in the author’s PhD, and bears all the hallmarks of a thorough and well-researched piece of work. In three case studies of particular parts of Calvin’s massive corpus of material, Dr. Garcia (a Presbyterian minister in the US), unwraps the central importance of union with Christ for Calvin’s view of how salvation is applied to the believer.

The key thesis he seeks to prove is that union with Christ grants the believer a twofold grace, simultaneously and inseparably: justification and sanctification.
This contrasts with the way other theologians relate grace and works and also with how other historians have interpreted Calvin; some, like Michael S. Horton for example, see Calvin as making justification logically prior to union with Christ, as its forensic basis. But as Garcia summarises it, ‘the Lutheran and Reformed strands of the Reformation . . . adopted distinguishable understandings of the justification/sanctification relationship,’ and Calvin is very much on the Reformed side of this debate. Note, incidentally, that Garcia very helpfully puts Calvin in that larger context of a Reformed tradition much wider than just himself, which is a useful corrective in the light of much polemical work over the last few decades which tends to see Calvin as the touchstone of all things Reformed (‘Calvinist’) and not merely one of a number of Reformed voices in the sixteenth century (albeit an important one).

Garcia begins by rejecting the ‘central dogma’ model for understanding Calvin, whereby everything he ever said is (inaccurately) seen as flowing from one doctrine (usually predestination), and some of the neo-orthodox proposals for reading Calvin in the light of Barth. He then examines some of the medieval and early Reformation uses of the idea of union with Christ and the idea of ‘mystical union.’ Garcia then sets about proving his own thesis by examining Calvin’s commentary on Romans, his Eucharistic debates against the Lutherans, and his rejection of Osiander’s view of applied Christology in the light of those debates. There is also a fascinating look at some of Calvin’s correspondence with Peter Martyr Vermigli in a later appendix, on the same issues. He identifies 1 Corinthians 1:30 as an ‘exegetical epicenter’ in Calvin’s thought on this subject (not, note, the central text for the whole of his life and thought, though it is interesting to see that text, in the cover illustration, emblazoned on one of the buildings from Calvin’s Geneva).

The book is densely argued, with copious footnotes, and so is not light entertainment. It does however repay careful reading and give a clear and inspiring exposition of Calvin’s doctrine as well as a fascinating insight into early Protestant divisions on a key issue of perennial importance.

LEE GATISS
Peterhouse, Cambridge
PREACHING LIKE CALVIN
David W. Hall (ed.)

John Calvin is more often remembered as a polemicist rather than as a preacher; yet it is arguably his faithful systematic exposition of Scripture that is his greatest legacy to the church. Others expounded Scripture before him, people like Ambrose and Chrysostom for example, but it was Calvin who taught the church to let the text speak for itself, that the power of the word of God is in simply re-speaking that word and letting it do its own work in the hearts and minds of men and women.

The contributors to this book understand this legacy. *Preaching Like Calvin* is edited by David W. Hall who in sixteen chapters gives us a taste of the sermons preached by some of the world’s greatest Calvin scholars in July 2009 at St. Pierre’s Cathedral in Geneva in celebration of his 500th birthday. St. Pierre’s is the church in which John Calvin preached over 2000 sermons between 1536 to his death in 1564.

The sermons have been allowed to remain as close to their oral form as possible which is helpful in giving us something of the flavor of the originals. Sadly it is often the case today that even in good preaching the speaker has prepared his material to be read rather than heard. One of the strengths of this book is that you can ‘hear’ the preacher, and if one is familiar with him, can almost hear the tone of his voice as you read his material. Some of the great themes of the Reformation are captured and expounded with great enthusiasm: Sinclair Ferguson—In Christ Alone; Peter Lillback—All the Glorious offices of Christ; Bryan Chapell—In Praise of Predestination; Bob Godfrey—Calvin’s Cherished Text—John 17:3; and Derek Thomas—Bowing before the Majesty of God; to name but a few. It is a stirring read and will both humble and exalt you in equal measure.

LIAM GOLIGHER
Tenth Presbyterian Church, Philadelphia
The bulk of this book consists of a reprinting of various prefaces of English Bibles from the time of the early Reformation. The most recent Preface comes from the Authorised Version of 1611, the oldest is Tyndale's Preface to the New Testament of some 85 years earlier (1526). Besides the prefaces to the various editions and translations of the Bible, it also contains Cranmer's widely distributed sermon on Scripture from 1547. But is there anything in this book apart from an antiquarian interest or a scholar's specialism?

Perhaps surprisingly, this book has a lot to offer, and not just because it was apparently published in anticipation of the mini-hype created by the 400th anniversary of the Authorised Version. First of all, with characteristic rigour and insight, the introductory essay by Gerald Bray offers a most readable account of the theological and historical context in which the early English Bibles came into existence. For anyone who was not aware of how foundational the 16th century is for current life and doctrine of the church, this essay tells the story using the Bibles that were published during that time. Secondly, though most readers of the Bible will skip the preface by the translators, it is the place where we can learn about their intentions, their hopes and aspirations, and their theological and political background. Since many of these historical prefaces are not readily available, the Latimer Trust has done the interested reader an immense service by publishing these in an accessible format. The footnotes to the text - mainly references to cited passages in Scripture and the early church fathers - provide an extra help to understand the text. The inclusion of the Roman Catholic preface to the Reims Bible demonstrates the issues at stake during the first century of the Reformation.

There is little to say that distracts from the value of this work. The brief treatment of the history of the Greek translation of the Old Testament (the Septuagint) is perhaps not entirely accurate, but this is only a minor issue. I have slightly more problems with the impression given as to the differences between the Greek text used by the translators of the Authorised Version and that currently in use. Though I agree with Bray that there are differences and that progress has been made towards a more accurate Greek text, I would object to describing the
difference in terms of 'substantially' or 'very' different (p. 23). The substance of the Greek text in the wording used in the early 17th and in the wording of 21st century is similar.

Being aware that the Bible we read is a translation and that translations stand in their own history is not only useful to provide a sense of perspective, it also helps us to be grateful to those countless individuals who devoted (and devote) their lives to preserving and transmitting the word of God.

DIRK JONGKIND
Tyndale House, Cambridge

FROM THE REFORMATION TO THE PERMISSIVE SOCIETY:
a miscellany in celebration of the 400th anniversary of Lambeth Palace Library (Church of England Record Society vol. 18)
Melanie Barber and Stephen Taylor with Gabriel Sewell (eds.)
Woodbridge, UK: The Boydell Press, 2010 724pp £100hb
ISBN: 9781843835585

This substantial set of essays and documents is intended to be both a celebration of Lambeth Palace Library on its 400th anniversary, and a tribute to its ongoing value as a scholarly collection. As the title of the volume suggests, they are intended as a miscellany; as a result, there is no unifying theme here, beyond the fact that all the documents are held in the same place.

Patrick Collinson’s focus is on the fall from grace of Archbishop Grindal, after he refused to suppress the preaching exercises known as ‘prophesyings.’ It includes the letter which he wrote to Queen Elizabeth I, a letter which was at once a fine defence of preaching and clerical conscience and an egregious political misjudgement: an excellent illustration of how not to speak to that spiky monarch. James Carley shows how the Lambeth Palace Library was established both as a public theological resource for the Church, and a complement to the royal library. Kenneth Fincham presents the annual accounts of the dioceses of England which were presented to King Charles I, revealing the close attention which the King paid to the running of the Church, and the support which he generally offered to William Laud.
Robert Ingram deploys correspondence of William Henry, dean of Killaloe to Archbishop Secker to illustrate the depth of anti-Roman Catholic sentiment in mid-Eighteenth Century Ireland. Stephen Taylor uses the general thanksgiving proclaimed on the occasion of George III’s recovery from illness in 1789 to show how such public religious acts were part of a long tradition of liturgical response to moments of national crisis or festivity. Arthur Burns discusses the local background to the church building scheme in Bethnal Green in the first half of the nineteenth century. Although acknowledging the scheme’s weaknesses, Burns suggests that it was more effective at increasing religious observance than has sometimes been suggested.

A brief collection by M H Port explores Blomfield’s approach to church architecture, revealing that he was principally interested in practicalities rather than in style or theory. Richard Palmer introduces a personal diary written by William Dodsworth for his daughters, a diary that is effectively a private apologia for his progress from his initial evangelical conviction, through Tractarian enthusiasm to his conversion to Rome. Michael Snape uses Archbishop Davidson’s diary of his 1916 visit to the Western Front to underline that senior churchmen, and indeed other prominent national figures, were frequent presences in the war zone. Charlotte Methuen traces the drafting of the *Appeal to All Christian People* which came out of the 1920 Lambeth Conference. Peter Webster presents a delightful series of letters connected with Archbishop Temple’s offer to award Dorothy L Sayers a Lambeth doctorate. Sarah Stockwell shows that Archbishop Fisher became deeply enmeshed in the politics of decolonisation in Cyprus during the 1950s, and that British national policy and the Church of England’s ecumenical aspirations were often in tension as a result.

Hugh MacLeod explores the attitude of the Church of England to homosexual law reform in the run up to 1967 Sexual Offences Act. He demonstrates that liberal attitudes to the law did not entail liberal attitudes to Christian ethics, and that those driving the reforms, far from being a younger generation influenced by the more relaxed attitudes of the 1960s, were in fact senior figures who had embraced the cause for a variety of humanistic and pragmatic reasons.

To sum up, this volume presents a lively and eclectic collection of documents, which have been thoughtfully selected and helpfully introduced. Anyone
interested in the subjects or personalities represented here will find it worth consulting.

STEPHEN HAMPTON
Peterhouse, Cambridge

OUR FATHER: Enjoying God in prayer
Richard Coekin

It is a brave man who writes another book about something as well-known as the Lord’s Prayer, and Richard Coekin is not only a brave man, but also a gifted and insightful one. This book is ‘two for the price of one.’ Its structure follows that of the prayer, and in each chapter the theological underpinning of a stanza is expounded along with its implications. However at the end of each chapter we are invited to see ‘what this might look like in practice,’ with an emerging novelette in which ‘Caz’ and her friends and family become the individuals around whom the prayer is prayed.

This is an interesting literary device, though in my opinion it restricts the target readership to people like Caz—professional twenty-somethings who are just starting to grapple with the day-by-day implications of their fairly recent faith commitment. There are cameos of granddad and the brother in Afghanistan, and the serious boyfriend makes an appearance, but the men seem more like supporting roles, and I wonder how much the story part would appeal to ‘rugger playing males’ (like Richard?!).

Still, if the story isn’t your cup of tea (and despite what I have just said, I found myself wondering what happened next, as I read the last instalment!), there is still plenty in the meat of each chapter to satisfy someone wanting to make a serious start on understanding and applying the Bible, and the style is as engaging as a good sermon, with illustrations interwoven with exposition. Very occasionally the theological concepts were rather condensed, but as a clear statement of how they interact, this is a good starting point. If I were about to prepare a series of talks on the Lord’s prayer, I would be glad to have this book
to hand—both as a useful summary and guide, and also as a source of helpful illustrations and practical application.

MARGARET HOBBs
Latimer Trust, London

THE HOLY SPIRIT IN THE WORLD TODAY
Jane Williams (ed.)

The collection of essays in this volume is the result of a 2010 conference on the Holy Spirit by St. Paul’s Theological Centre in connection with Holy Trinity Brompton, which is known for its widely utilized Alpha Course. What stands out immediately from this collection is the diversity of confessions represented and the wide spectrum of ways to reflect on the Holy Spirit.

At the fore of the dozen essays is Jürgen Moltmann, who takes his cues from a revival experience in a congregation in Tübingen. He attributes true growth in a church to be in its community and fellowship—not in isolation but one that reaches to the secular world for peace, justice and healing. Among the similar calls for worldly involvement is Miroslav Volf, who evaluates the need to move from religious exclusivist stance of religions to a type of political pluralism that involves different religions to see the common ground for political involvement in pursuit of the shared, common good. Resonating with Volf’s political activism is Luke Bretherton, who reflects on the healing that comes with church’s active participation in the social and political sphere as a faithful witness to God’s power in the Spirit.

Some chapters look more specifically at church life, like that of Graham Cray, who strongly suggests that spiritual discernment is a corporate activity, listening to God while heeding the guidance of the Spirit. Also focusing on church life is Archbishop Rowan Williams who calls on the church to have a kind of hope that yearns for God, becoming that which humanity was intended to be: ‘Not a humanity trying to escape, a humanity that says “We’ve arrived…,” but rather a humanity always opening out onto the endlessness of God.’
David F. Ford explores life with the being and living in the Spirit that participates in divine drama. Graham Tomlin ponders the Trinitarian role of the Holy Spirit in that the Spirit unites the church in the love shared between the Father and Son. Lincoln Harvey explains how his understanding of the fully human nature of Christ leads him to see the real human example in Christ for the church which is aided and led by the Spirit. Chris Tilling recounts some key elements in the pneumatology debates, and at the same time, expresses the need to identify the pneumatology that is alive and active in the church’s relationship with God. Jane Williams offers an exegesis of Matt 12:22-32 that considers the power and presence of the Holy Spirit in the church. Tom Greggs in his concluding chapter argues: ‘focusing on pneumatology focuses the church on the present, on the world, and on the God who is present in the world, but it does so always with an eye to the knowledge of the future.’

These essays altogether make the appeal to the church to seek the experience of the Holy Spirit in both correct teaching (doctrine) and active experience (living). The key to knowing the Holy Spirit is experiencing, and these essays reinforce right doctrine with right living. The broad scope of doctrine and living creates a sense of vastness of the triune God. This vastness is felt in these pages of this volume, and the challenges that result will keep the church apace with exploring God’s heart for his people and all of creation.

DONALD KIM
Southwestern Baptist Theological Seminary, Fort Worth, Texas

**THE TRUE PROFESSION OF THE GOSPEL: Augustus Toplady & Reclaiming our Reformed Foundations**

Lee Gatiss

Shrewd observers of the global church will know that we are currently sailing into a perfect ecclesiastical storm in the UK. The simultaneous resurgence of reformed theology, crises in the Church of England, growing influence of North American leaders, lightweight evangelicalism, and hijacking of covenant theology by Federal Vision, all combine to make Anglican reformed evangelicals wonder if we need to jump ship to the Presbyterians or even the Baptists. Into
this perfect storm sails the perfect lifeboat in the form of Lee Gatiss’ latest book; I cannot rate this book too highly, particularly for those who may feel it is increasingly incompatible to be both a reformed evangelical and an Anglican. As Gatiss convincingly shows, ‘To be Reformed in either movement [evangelicalism or Anglicanism] is not to be an interloper or gatecrasher but to assert a rightful claim to the doctrinal heritage.’

Gatiss makes his case by looking at Augustus Toplady and his part in the eighteenth century debates between the more famous George Whitefield and John Wesley. His overview of the Reformation to the Restoration in chapter two is worth the price of the book alone. Gatiss skilfully shows how the architecture of Anglicanism is explicitly reformed, such that as governor of the established church, the British monarch promises to uphold the Protestant Reformed religion. In chapter three he re-examines the theological debates over the doctrines of grace that accompanied the eighteenth century revival. Speaking into this debate, chapters four and five reveal that Toplady ought to be better known for his books and not just for his hymns. In the final chapter, Gatiss shows why these eighteenth century debates are deeply relevant to the church today, because the reformed faith is the richest stream of Christian conviction and expression and the hope for this and every nation. At a time when revival is desperately needed, the question is, will we maintain the true profession of the gospel—the Protestant Reformed Religion?

Two things stand out from Toplady’s all too brief life: his doctrinal clarity and his Christian charity. Like all the magisterial Reformers and the architects and early leaders of the Church of England, Toplady believed that five point Calvinism (including definite redemption) and covenant theology were not ‘systems’ imposed upon the Bible, but truths which flowed out of the Bible. He sought to defend these truths from those like Wesley who attacked them, not out of a party spirit, but because he believed ‘the gospel of grace was best protected by preaching and proactively preserving the so-called doctrines of grace.’ Preservation was sorely needed because Wesley was so vehemently against truths such as election. Indeed Gatiss shows that Wesley was barred from preaching at St Helen’s Bishopsgate (and later from the Countess of Huntingdon’s chapels) because of his rants against the Calvinist God whom he portrayed as a child-molester and worse than the devil. In all his writings, Toplady shows that there is no contradiction between
being reformed, evangelical, Anglican, and biblical. Like Toplady, Gatiss himself is exceptionally well read, as is evidenced by his 541 often fascinating footnotes! But as well as being a great example of doctrinal clarity, Toplady is also a model of Christian charity. Indeed Whitefield and Toplady’s generosity and integrity stand in stark contrast to the frequent venom and underhandedness of Wesley. Readers will be shocked to discover that Wesley once republished one of Toplady’s books having added an entire paragraph deliberately misrepresenting both predestination and Toplady himself. Although Whitefield and Toplady sought to refute Wesley’s wayward theology and practice, they did so with a remarkable lack of malice. Writing to Ryland in 1773, Toplady said, ‘The envy, malice, and fury of Wesley’s party are inconceivable. But, violently as they hate me, I dare not, I cannot hate them in return. I have not so learned Christ.’ Thus Toplady showed how reformed theology is both liberating and gracious. This is an important reminder for us today.

Perhaps space denied Gatiss the opportunity to explore more fully issues such as why the Anglican reformers adopted the normative principle rather than the regulative principle (p 15) or whether or not there was a ‘dual intention in the cross’ (p 104). Moreover, such a seminal book deserves a more attractive cover and possibly a more arresting title. But all in all this is an outstanding book and one which all who desire to be reformed and evangelical will read and re-read as they seek to watch their life and doctrine closely, knowing that as they do they will save both themselves and their hearers.

ROBIN WEEKES
The Proclamation Trust, London

REMYTHOLOGIZING THEOLOGY: Divine Action, Passion and Authorship
Kevin J. Vanhoozer
Cambridge: Cambridge University Press, 2010 539pp £75.00hb
ISBN: 9780521470124

Kevin Vanhoozer’s latest tome is terribly expensive, often difficult to follow, and very, very long. It is also a masterpiece, dazzlingly insightful, and breathtakingly learned—a classic in the making.
Vanhoozer seeks to reconceptualise Christian theology in terms of God’s communicative action. Vanhoozer is keen to avoid both the errors of Bultmann (who ‘demythologised’ God in order to make him more acceptable to modern tastes) and the pitfalls revealed by Feuerbach (who condemned all ‘God-talk’ as the mere projection of our own human ideals). He begins therefore with God as a triune communicative agent, making himself known through dialogic interaction with his creatures, and inviting us to participate in his ‘theo-drama’ of salvation. Undergirding this project of ‘remythologising’ theology is a concern to safeguard the traditional distinction between Creator and creature, whilst offering a respectful, but ultimately critical, account of more recent panentheistic or ‘open’ doctrines of God. Indeed, Vanhoozer refers to his approach as a ‘re-tooling’ of classical theism in the light of what he (rather terrifyingly) terms the ‘new kenotic-perichoretic relational ontotheology.’

After a somewhat lengthy survey of the contemporary scene (177 pages!), Vanhoozer elucidates his position with regard to a number of major theological concerns. Three of these issues stand out as being of particular interest. Firstly, Vanhoozer breaks from the classical tradition by conceiving of God’s interaction with the world as being fundamentally about communication rather than causation. Whilst there may be rhetorical advantages in this shift, Vanhoozer misrepresents divine causation as mechanistic and impersonal (which it is not) and arguably fails in his communicative model to guarantee divine freedom. (Is God free not to speak?)

Secondly, Vanhoozer raises a series of questions about how we are to understand God-human interactions as truly *dialogic*, whilst preserving divine attributes such as immutability. Here anxious Augustinians can breathe a sigh of relief—Vanhoozer is clear that in speaking God *does things*, and that includes effecting in us the ability to respond. So, for instance, he summarises prayer as the ‘means by which God infallibly persuades human heroes to be conformed to his image by effectually communicating the truth, goodness and beauty of Jesus Christ.’

Thirdly, Vanhoozer examines, as a case study, the much-debated question of God’s impassibility. How can a God truly interacting with his people remain aloof from suffering himself? Again Vanhoozer keeps broadly to the traditional position, although with some lovely flourishes—he writes for instance that, ‘God’s love is not his willingness to enter into a mutual give-and-take relationship with his creatures but his disposition to communicate his goodness.’
It remains to be seen whether Vanhoozer is ultimately trying to have his cake and eat it—to pledge allegiance both to classical theism and to explicitly dialogical models of God-man interaction. It may be that his attempt to keep the two together is achieved more by theological sleight of hand and clever turns of phrase than by rigorous theological argument. But the potential flaws in the picture cannot detract from the audacity of the accomplishment. Here is theology to excite the mind and warm the heart. Wait for the paperback, then buy it.

MARK SMITH
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DEBATING DARWIN: Two Debates Is Darwinism True, and Does It Matter?
Graeme Finlay, Stephen Lloyd, Stephen Pattemore and David Swift

THINK GOD, THINK SCIENCE: Conversations on Life, the Universe and Faith
Michael Pfundner and Ernest Lucas

The debate between Christians concerning the scientific and biblical accounts of our origins is not as mature as it should be. The key issues have been around for over a century, advances in scientific knowledge notwithstanding; books, publications and web pages continue to pour out from both sides; research continues apace. And yet the debate cannot be termed mature: positions are entrenched and polarised, the arguments on both sides are ill-tempered and manipulative, Christians are divided and the gospel is neither served nor adorned by their conduct. It is in this febrile atmosphere that we are asked to consider two contributions convened by staff of the Bible Society.

The first, *Debating Darwin*, promises to be a standard knock-about between the two sides, and it does not disappoint. It’s all here: death or no death; creation or atheism, Genesis as history or as myth, an incomprehensible scientific paper on genetics, tables and diagrams, and dozens of footnotes. There are no new
arguments on either side as far as I can see, which does not excuse the authors who appear unable to listen to each other. Lloyd spends the majority of his thirty-page chapter discussing three central doctrines for the non-Darwinian case, namely Adam, the flood, and pain. Finlay and Pattermore’s response gives them one page, one paragraph, and one sentence respectively. A debate in which opponents talk past each other like this is most unsatisfactory.

At times the authors also appear to get carried away by the heat of the debate and make rash statements. Lloyd appears undaunted by the logic of his rejection of neo-Darwinism requiring him single-handedly to rewrite science ‘by constructing a wide-ranging model that takes account of as much of the available data as possible... It is a project that is enormously exciting, innovative, enriching to science.’ Yet he fails to explain why no better model has so far even threatened the consensus of the scientific community that evolution is the best model yet for the evidence available. And on the other side, Finlay seems unfazed by a lack of evidence when he says ‘It would be perverse to deny that major phyla (sponges, molluscs, worms) arose by natural evolutionary means simply because the events occurred so long ago that the unambiguous genetic markers [ie the evidence] of evolutionary relationships have been obliterated.’

I could go on about accusations of Gnosticism, and suspicions of open theism, but they would add little to the review. While the expositions of the views on either side are as clear as many other similar treatments, the debate fails entirely to meet in the middle. I am still waiting for the ‘debate’ book that does not leave me angry, sad, confused and equally unhappy with both sides.

David Wilkinson’s foreword to *Think God Think Science* seems to promise a different sort of volume. It is a kind of survey-with-an-agenda of three questions caught in the crossfire between some scientists and some Christians. The whole book (not a long one) is presented as an overheard conversation between Pfundner (the enquirer) and Lucas (the sage, who has written on science and Christian faith and teaches Biblical Studies at Bristol Baptist College in the UK). It is of course an interview in which Pfundner coaxes Lucas along some well-worn paths, gently raising questions and objections on behalf of others.

He begins by asking whether the Christian faith has been so marginalised by scientific advance and the rise of rationalism today as to be out of the picture.
Are faith and science really that far apart? Four chapters then cover the major areas of apparent conflict. In ‘The Issue,’ Lucas takes the reader through a potted history of the debates between scientists and the church, taking in Galileo and Darwin/Huxley. What they are seen to oppose is not the church as such, but something it stood for: in Galileo’s case, Aristotelian philosophy; in Huxley’s, authority in education; and in recent creationism, liberal Christianity. In ‘The Sky’ he meanders over creation and the Big Bang, Adam and the image of God and other topics. ‘The Cell’ focuses on Darwin, design and other Creation issues. Finally, ‘The Faith’ looks at the impact of biblical studies in the twentieth century in trying to undermine biblical Christian faith (Bultmann and so on). In each case Lucas shows there is a coherent path beset on one side by rationalists and on the other by literalist Christians. I found each of these to be good surveys of the field, and helpful for introducing some of the major names and currents, and showing how they reflect changing culture and differing approaches to the Bible and science. There were some frustrations: there was nothing to engage with at points of disagreement (because it is a survey); and it is sometimes too generous to significantly heterodox opponents. But here at least is an opportunity to listen to one, largely conservative, evolutionary theist tell the story as he sees it. Whether or not we agree with it.

ED MOLL
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THE FATHERS OF THE CHURCH: From Clement of Rome to Augustine of Hippo
Pope Benedict XVI

This is a series of thirty-six short talks (4-5 pages each) given by the current Pope on the life and works of twenty-six church fathers. Some fathers, notably Augustine, are deserving of more than one chapter. The most famous (Clement of Rome, Justin Martyr, Athanasius, Basil, Gregory Nazianzus, Chrysostom, Jerome) are all covered here, even Tertullian, who died outside of the Catholic Church. Some less well-known and un-Canonised saints are also included, such as Aphraates the Sage, Chromatius of Aquileia, and Paulinus of Nola. The Pope is interested in them historically, but also in terms of their
doctrines, and particularly their care for the poor, their spiritual disciplines, and the developing relationship between church and state, and there is some contemporary application (explicit and implicit) scattered amongst these short reflections. These are neither lectures nor sermons; they are called ‘catecheses’ and most closely resemble what some churches (even Protestant ones!) might have as a ‘church history slot’ or ‘doctrine slot’ (which can be a very useful practice, if well used, as when Presbyterian churches sometimes devote a few minutes each week to examining a section of their Confession). It is, of course, hardly necessary to mention that the author is (famously and proverbially!) a Roman Catholic, and this comes out more than once in his emphases and selections. With a keen awareness of this danger, this book may still spur us on to take more of an interest in church history, and perhaps to steal this idea, on the basis that all things are ours in Christ (see 1 Corinthians 3:21-23) and these great saints (small s) of the past are by no means the exclusive property of the corrupters of the gospel in Rome.

LEE GATISS
Peterhouse, Cambridge

DICTIONARY OF THEOLOGIANS TO 1308
Jonathan Hill
Cambridge: James Clarke and Co, 2010 588pp £61.50pb
ISBN: 9780227679708

This is an audacious attempt by one man to write a whole dictionary himself covering more than 1000 years of church history (from the Apostolic Fathers to Duns Scotus). The entries are clear and usually concise, and are followed by a bibliography of both primary and secondary literature. The bibliography for Thomas Aquinas is almost as long as the article itself (and not at all easy to read in the double-column run-on format), and I would have liked to have seen more in that article on Thomas’ biblical commentaries (such a large portion of his work), but this is a minor quibble. Some articles helpfully trace an author’s later influence, such as that on the ninth century theologian Ratramnus of Corbie, whose work on the Lord’s Supper was so useful to Cranmer and other Reformers in the sixteenth century. This is a great go-to resource particularly for some of the more obscure medieval thinkers who are less well-covered in other
introductory volumes. It is not surprising that there are occasional inaccuracies in a book of this scope. Hill’s summary of Gottschalk of Orbais’ doctrine of twofold predestination and particular atonement is not quite as precise as it might be, for example, and the recent translation of some of Gottschalk’s works by Genke and Gumerlock (also published 2010) is unfortunately missing from the bibliography. Other recent translations such as the Silano translation of Lombard’s Sentences are, however, helpfully mentioned. A list of some of the excellent internet repositories of medieval texts would have been beneficial and increased the volume’s worth. Overall, an impressive feat for a single scholar, generally reliable and consistent in its approach.

LEE GATISS
Peterhouse, Cambridge

RE-IMAGINING ELECTION: Divine Election as Representing God to Others and Others to God
Suzanne McDonald

This is a more specifically Reformed look at the controversial and defining issue of election. This is the first book from the assistant professor of systematic and historical theology at Calvin College in Grand Rapids, Michigan. She interacts in depth with both John Owen and Karl Barth, which gives her work both a Christological and a pneumatological focus: election is not only ‘in Christ,’ she insists, but also ‘by the Spirit.’ McDonald particularly explores the idea of representation as a significant category through which to understand the nature and purpose of election, drawing on the work of N. T. Wright. This works out particularly with regards to the church’s elect vocation; she quotes Wright saying the church must do for the world what the Messiah did and was for Israel and, ‘The church must find out the pain of the world and must share it and bear it.’

The reappraisal of election here holds strongly to the idea that the believing community alone can be described as elect in Christ, which is good. But the main thesis that representing other people to God is part of what it means to be elect is not entirely persuasive, and can be somewhat strained at times. ‘All are represented before God precisely through election,’ she says, so that
‘the alienated other might be held in the sphere of God’s promised blessing.’
The book is also a little dense: at one point she writes, admittedly in imitation of others, of ‘the imago dei as pneumatologically constituted “perichoretic” personhood’ (which is definitely not a common phrase where I come from). Perhaps what most undermines the book’s clarity is its complex interweaving of a number of networks of ideas and theologians, all very suggestive and interesting but quite difficult to hold together. So this is an impressive volume but a fairly demanding read and one that is not altogether convincing.

LEE GATISS
Peterhouse, Cambridge

FIVE POINTS OF CALVINISM: A Study Guide
Edwin H. Palmer

This is a new paperback edition of a little book first published in 1972, with the addition of a new foreword by Michael Horton. It quickly makes the points (sic) that Calvinism does not have five points, Calvin did not author ‘the’ five points, Calvinism is not restricted to five points but ‘is an attempt to express all the Bible and only the Bible,’ and Calvin was not the first to uncover the truths expressed in Calvinism. Using the well-known ‘memory-crutch’ TULIP (total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints), which was not of course invented until the twentieth century, Palmer then seeks to expound the five points which are his particular focus. He does this with constant recourse to the Bible, but in an easy to follow way which clears away misconceptions and uses a great deal of illustration and anecdote to aid the reader’s understanding. He uses the great Reformation Confessions and the works of people like Luther, Calvin, Jonathan Edwards, and Charles Spurgeon to illustrate and express truths which he finds in the Bible, and shows how they are accurate portrayals of the theology of scripture itself. Each chapter ends with tips for discussion leaders and a great many discussion questions, often looking up verses and comparing texts. Many will be surprised by the amount of interaction with the biblical text here, especially if they have been taught to think that Calvinists are only interested in systems and logic rather than scripture. After the traditional five points, Palmer has twelve theses on
reprobation (full of biblical engagement) which make some careful distinctions to help us think through this difficult doctrine. Finally, there are some selected texts by way of illustration from the Belgic and Westminster Confessions and the Heidelberg Catechism. A well-written basic primer on the doctrines of grace which is difficult to dismiss as unbiblical or merely theoretical.

LEE GATISS
Peterhouse, Cambridge

AUGUSTINE: On the Free Choice of the Will, On Grace and Free Choice, and Other Writings
Peter King (ed.)

This new edition of some of Augustine’s works on the bondage of the will and divine grace is a welcome addition to the Cambridge Texts in the History of Philosophy series. Containing several complete works and also some well-chosen extracts from Augustine’s other treatises, it illustrates and presents the main lines of his thought on these issues. Though a more philosophical agenda may be at work in the choice of texts, the theological implications of Augustine’s doctrine are not neglected or absent in a collection which brings together both his early and later works against Pelagianism. The introduction is solid, although it is slightly annoying that Augustine’s ‘conversion to Christianity’ (xiv) is also called his embrace of ‘Catholicism’ and his ‘spiritual odyssey to the Catholic faith’ (ix). Such terms may confuse modern readers into thinking the bishop of Hippo was a Roman Catholic which, as well as being anachronistic, flies in the face of the magisterial Reformers’ insistence that Augustine was entirely on their side against the Vatican. Reformed Protestants will, of course, find much to agree with and thank God for in this volume.

The translator has used a somewhat modernised form of the King James version for Augustine’s biblical quotations which is a little strange and occasionally grating, as is the fact that the books of Maccabees, Wisdom, and Sirach are included as part of the Old Testament in the introductory material (and ‘Zecheriah’ is misspelled). It was a good thought to add an index of biblical citations in order that we might look up Augustine’s treatment of a particular
passage, sometimes in multiple places with different emphases. However, its usefulness is entirely blunted by the fact that it does not list page numbers next to biblical references but uses the internal numbering system of each work. This means it is not a quick and easy reference aid. However, the main thing, the translation of the texts, reads well and has been done from the best available critical texts, with helpful annotations where necessary. So this is an excellent way to encounter the great church father in some of his most lucid and enduring work.

LEE GATISS
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THE PREACHER AND PREACHING: Reviving the Art
Samuel T. Logan Jr. (ed.)

This is a reprint of a book first published in 1986. It has not been updated and so the subtitle on the inside of the book remains ‘Reviving the art in the Twentieth Century’ which is a shame! However, many of the 17 chapters by the great and the good in Reformed circles remain well worth reading. Jim Packer kicks things off with ‘Why preach?’ which contains biblical, puritan, and Anglican thinking on the issue. Then we are treated to, amongst others, James Montgomery Boice on ‘The Preacher and Scholarship,’ Ed Clowney on ‘Preaching Christ from all the Scriptures’ (including the famously complicated diagram!), Sinclair Ferguson on ‘Exegesis’ (by which he means here ‘exposition’), Donald Macleod on preaching and systematic theology, and Jay Adams on ‘Sense Appeal and Storytelling.’ A more modern update of this latter chapter would usefully explore the rise of PowerPoint and whether this has been a retrograde step for preaching, but sadly Adams does not (and could not) deal with that (since PowerPoint was only invented in 1987). Not all the names are as well known over here as they perhaps once were in the US. This is probably not a book that many will want to plough their way through from beginning to end, but it remains a useful resource particularly for the chapters I have highlighted and it is good to have it back in print for that reason.

LEE GATISS
Peterhouse, Cambridge
This is no rhetorical flourish. The Bible speaks this way, and these followers of Christ knew it (p. 13). Tyndale. Judson. Paton. The fifth volume in Piper's acclaimed The Swans Are Not Silent series illustrates powerful and enduring lessons through the missional sufferings of Tyndale, Judson, and Paton. Jesus' words in John 12 are sobering: unless a grain of wheat falls into the earth and dies, it will bear little fruit. The history of Christianity's expansion proves that God's strategy for reaching unreached peoples with the gospel includes the sufferings of his frontline heralds—the missionaries who will. Now I rejoice in my sufferings for you, and am filling up the measure of those remaining afflictions, which in my turn I am to suffer in this life, in the cause of Christ, for the sake of his body, which is the church: Darby Translation. Now, I rejoice in sufferings for you, and I fill up that which is behind of the tribulations of Christ in my flesh, for his body, which is the assembly; Godbey New Testament. At present I am glad to be suffering in your interest, and I am making up in my own person what is lacking in Christ's sufferings for the church, which is his body, John Wesley New Testament. Now I rejoice in my sufferings for you, and fill up in my flesh which is behind of the sufferings of Christ for his body, which is the church: Julia Smith Translation. Christ's suffering, they maintain, was not enough to purge us completely from our sins. Christians must make up what was lacking in Christ's suffering on their behalf by their own suffering after death. That can hardly be Paul's point, however. He has just finished demonstrating that Christ alone is sufficient to reconcile us to God (1:20â€“23). In what sense were Paul's sufferings filling up that which is lacking in Christ's sufferings for the church? In that Paul was receiving the persecution that was intended for Christ. Jesus, having ascended to heaven, was out of their reach. But because His enemies had not filled up all the injuries they wanted to inflict on Him, they turned their hatred on those who preached the gospel. It was in that sense that Paul filled up what was lacking in Christ's sufferings. Start by marking â€œFilling Up the Afflictions of Christâ€œ as Want to Read: Want to Read saving… Want to Read. Afflictions of Tyndale - falsely accused, imprisoned and martyred. Accomplished printed translations of the new translation translated from the Greek, which fueled reformation. Afflictions of Judson - heat, disease, lost two wives, seven children, imprisoned twice, and tortured. Accomplished a New and Old Testament Bible translation and Dictionary in Burmese. Hundreds of converts. What could possibly be lacking in Christ's sufferings? And in any case, how on earth could Paul fill them up? Diversity of Opinions. This verse was used to support the Roman Catholic doctrine of a treasury of merits both before and after the Protestant Reformation (we might call this the Salvific view). We might call his interpretation the Mystical Union view. Calvin's understanding of what it means to fill up what is lacking in the afflictions of Christ largely hinges on the mystical union of believers with Christ: As, therefore, Christ has suffered once in his own person, so he suffers daily in his members, and in this way there are filled up those sufferings which the Father hath appointed for his body by his decree.