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Book Reviews

BODY BEAUTIFUL Recovering the biblical view of the church

Melvin Tinker and Nathan Buttery

Carlisle, England: Authentic Lifestyle, 2003 138pp £7.99 pb
ISBN 1-85078-465-5

An anecdote in the preface of this book gives a striking example of communication failure. A marketing campaign for Pepsi Cola in China once ran into trouble because the slogan “Come Alive with Pepsi” was translated “Pepsi brings your relatives back from the dead”.

In contrast, this book is a piece of fine communication. It contains eleven clear and lively expositions of what the Bible teaches about the church. The texts are spread across the New Testament with two from the Gospels, three from Acts, three from Paul, one from Peter, one from Hebrews and one from Revelation.

Yet this book is aware of the whole canon of Scripture. For instance, in the last chapter (the Future of the Church), the new Jerusalem of Revelation 21 is described as God’s work bringing God’s presence. It is a gift descending (whereas the Tower of Babel reflected man’s ambition ascending) which comes into view as a city with the dimensions of a cube (just like the Most Holy Place in Solomon’s temple) and leads us to the tree of life (showing that Eden is restored, 22:2).

This work is thoughtfully organised and free of jargon. One particular strength is that the authors are aware of issues both in the church (offers of mediation with God by priest and worship leader) and in the world (where believers in an office may face gossip, swearing and coarse joking).

But there is also a lack of full information which can be unsatisfying. For example, we are not told which author prepared which chapters. Also, we are not given sources for the stories, quotations and statistics. In addition, the chapters read like a series of sermons but we are not told if this is how they originated (something Michael Green mentions in his Foreword). There is also some overlap between the chapters and some inconsistency in the layout of the questions at the end of the book.

Nevertheless, this is a work which will encourage and inspire many to think

biblically about church. For this we thank the authors and praise God. Perhaps a future edition might include chapters on the church as a community of love (1 Corinthians 13), sexual purity (1 Corinthians 6), generosity (2 Corinthians 8-9) and discipline (Matthew 18). But this would only improve what is already good.

JONATHAN FRAIS

Ukraine

LET IT GO AMONG OUR PEOPLE An Illustrated History of the English Bible from John Wyclif to the King James Version

David Price and Charles C. Ryrie

Cambridge: Lutterworth Press, 2004 160pp £30hb

ISBN: 0-7188-2042-3

This short and lavishly illustrated introduction to the history of the English Bible during the sixteenth and seventeenth centuries is an outstanding achievement. Although it has a coffee-table appearance, the scholarship behind it is of the first rank. The authors are determined to present every side to a very complex political, religious and theological story, without obvious bias one way or another. It can therefore be used with confidence by Protestants of every kind as well as by Roman Catholics and those of no particular religious persuasion, but at the same time it does not compromise the central tenet of the English reformation, which was a staunch belief in *sola Scriptura*, backed by a massive effort to get the Bible into the hands of every person in the country.

Far from being a dull account of translations and printings, this volume picks out the most interesting features of the different translations which were made, and gives samples of them so that the reader can judge the degree to which they succeeded or failed to render the Hebrew or Greek into English. Quirks of translation or of printing are also highlighted, reminding us of how easy it can be to let an error slip through undetected—sometimes with dire results!

Not content to remain at the level of translation, the authors give their readers a good summary of Renaissance biblical scholarship in the original languages, concentrating (as one must) on the special role played by Erasmus, but not ignoring or belittling the more detailed scholarly work done in the later sixteenth century all over Europe.

In addition to the chapters which deal with major themes like Lollardy, Tyndale's translation, Roman Catholic translations and the King James' translation committee, there are a number of 'boxes' scattered throughout the text which summarize particular aspects of the subject, such as (for example) the different Greek and Hebrew printings of the Bible, Hebrew idioms in the English Bible and so on. This is a particularly useful feature for those who want to look up this sort of thing but who do not know where to turn for the information and have not got time to work their way through the entire book.

Two appendixes are also especially useful. The first touches on the various revisions of the King James Bible which were made after the first publication in 1611. This important subject is almost entirely unknown to modern readers, who will be surprised to discover that what we think of as an early seventeenth-century text actually comes to us as a revision done in 1769! The second appendix is a helpful summary of modern English-language translations which gives their different characteristics alongside basic information about the translators.

The book is somewhat expensive in hardback, but it would make an excellent ordination or confirmation present for someone who already has the standard Bible and Prayer Book and does not need another one! We must hope that there will soon be a cheaper paperback edition which could then be recommended more widely to students and lay people interested in this fascinating and surprisingly little-known subject.

GERALD BRAY
Cambridge

PRAYER AND THE KNOWLEDGE OF GOD

What the whole Bible teaches

Graeme Goldsworthy

Leicester: IVP, 2003

209pp

£9.99pb

ISBN: 0-85111-398-2

This book is about praying properly. Early on we encounter an important warning: 'Prayer that is not the grateful response of the justified sinner is likely to degenerate into an attempt to gain acceptance' (p. 13). But many preachers prove to be a hindrance: 'being told that Jesus got up a great while before sunrise in order to pray, or that Martin Luther, John Wesley and C. H.

Spurgeon all regarded two hours a day spent in prayer as normal, does not seem to help most of us' (p. 11).

The author offers assistance in two ways. First, he outlines fundamentals. This begins with the basis of prayer (God as Trinity and Jesus as God's Son). It continues with the source of prayer ('having revealed his purpose, God graciously allows us, as his dear children, to be involved in the carrying out of his will,' p. 61). Then comes the enabling of prayer ('It is inconceivable that we should pray in a way that is not defined by the gospel,' p. 79). After this is the pattern of prayer (the Lord's Prayer).

Second, Goldsworthy outlines the progress of prayer throughout Scripture. Such biblical theology retells the story of the Bible 'to show its coherence and underlying significance in the revealed purpose of God to bring salvation to his people' (p. 107).

There are some delightful lines and the reader should not miss one footnote in particular. The author explains how the New Testament fulfils in Jesus the Old Testament hope of a land with a holy city and a holy temple. Then he comments, 'Christian tour operators who advertise trips to the Holy Land are promising something that it is not in their power to give' (p. 132).

This book is a work of careful detail and helpful application (explaining technical terms and using the ESV). In line with its pastoral concern, it ends with comments on liturgy, meditation, the Prayer of Jabez, and prayers for the dead. The author faithfully applies evangelical teaching and it is hoped that many will be able to pray with greater discernment and conviction as a result.

A younger generation of Bible students learnt biblical theology from the author's earlier works. These included *Gospel and Kingdom* (1981) and the subsequent *Gospel in Revelation* and *Gospel and Wisdom*. They are now reprinted together as *The Goldsworthy Trilogy* (Carlisle: Paternoster, 2000). The latest work is just as helpful.

JONATHAN FRAIS
Ukraine

JOEL AND OBADIAH**Irvin Busenitz**Fearn, Ross-shire: Mentor/Christian Focus 2003 288pp £15.99pb
ISBN: 1-85792-861-X

As would be expected from a title with a Mentor imprint, this volume is a conservative and scholarly work, from a man who has been recognised for his excellence in the field of Semitics and Old Testament.

The author spends a good deal of time on the possible date for Joel. After listing the various arguments that have been used over decades, he opts for a 9th century B.C. date, making Joel contemporary with Elijah. Yet, after 24 pages of argument, he concludes, ‘...it should be remembered that the importance of dating the book for the purpose of interpretation is minimal’ (p. 34). One may want to disagree. After all, both Micah and Isaiah, who were contemporary, called for the beating of swords in ploughshares and spears into pruninghooks. Joel, on the other hand, called for the beating of ploughshares in swords and pruninghooks into spears (3:10). Surely the dating of the respective passages must bear weight on the interpretation; is Joel reversing the future vision of Isaiah and Micah, or vice versa? Bearing in mind the overriding motif of the prophecy—the Day of the Lord—which, as Busenitz points out, is by no means limited to Joel, how Joel’s words relate to those of other prophets is central to an understanding of the nature of that Day.

Busenitz sees the Day of the Lord as being threefold. There is the contemporary Day (1:1-20), the impending Day (2:1-17) and the eschatological Day (2:18–3:21). This, of course, provides his framework for the exegesis of the text. In effect, the context of the Day is covenantal, so that it becomes the moment or event at which the nation will be called to account, and, more importantly, God will vindicate himself. Yet this Day is not a literal day, but a period or series of events. Thus there may be many ‘Days’ in the life of the nation, all of which tend to the same conclusion.

In the final ‘Day’ it will not only be God who is vindicated, but the nation that has kept covenant with him. So the Day of the Lord, in whatever form it takes, is to be anticipated with dread by the disobedient, and with longing by the faithful.

The prophecy of Obadiah is given similar treatment. Again, an earlier date

than might be expected is suggested for this little work. Again, the theme is that of the Day of the Lord, this time focussing on Edom. Busenitz deals with the critical notion that Obadiah is, in fact, the work of two writers, maintaining that it is not. His suggested scheme for the prophet's material is, naturally, in accordance with this conclusion.

As a tool for preachers and students this volume is certainly useful. Important Hebrew words are transliterated and defined, and there are many footnotes to other commentators, and cross-references to other books of the Bible.

EDWARD MALCOLM
Reading

ENLIGHTENMENT PRELATE **Benjamin Hoadly, 1676-1761**
William Gibson

Cambridge: James Clarke & Co, 2004 384pp £50hb
ISBN: 0-227-67978-4

Revered in the eighteenth century, reviled in the nineteenth and forgotten in the twentieth—such has been the career and reputation of Benjamin Hoadly, bishop successively of Bangor, Hereford, Salisbury and Winchester from 1715 until his death. Hoadly's story really begins with the failure of comprehension in 1689 and the resulting alienation of dissenters from the Church of England. He was the son and grandson of Puritans himself (his father had actually been born in New England), but after 1660 the family had conformed to the established church. For many like him, this meant a swing in the opposite direction, but the Hoadlys apparently remained faithful to their low church roots, and Benjamin never abandoned the hope that it might somehow be possible to open up the establishment to embrace the vast majority of English Protestants.

Opposing him were the high churchmen of the late seventeenth century, for whom a narrow Anglican establishment was the essential guarantee of political stability and doctrinal orthodoxy. Hoadly was accused of both republicanism and Deism—unfairly, as his biographer points out, but tellingly. Basically he followed John Locke in believing that religious toleration was a spiritual virtue and that no state had the power to coerce men's consciences. The snag was that, although he apparently never strayed from the bounds of doctrinal

orthodoxy himself, he associated with men who did, and saw no real danger in it as long as the Bible remained the touchstone of faith and people were sincere in the beliefs they professed.

Three centuries later, we can see just how naive Hoadly was to believe that such an arrangement could form the basis of an enduring and comprehensive Protestant settlement. There is no denying the fact that his basic presuppositions are now the commonplaces of English religion - be tolerant, lead a good moral life and avoid serious theological debate because it only causes division, but whether this is of any benefit to the church may be doubted. In Hoadly's day the majority of the population was still in close touch with the Church of England, so that his kind of latitudinarianism made little difference, but today indifference to religious matters has taken over to the point where few people seem to know what the church still exists for.

For this reason, Hoadly's success during his own lifetime must be measured against what has happened to his ideas since. Admittedly, his contemporary high church opponents held to an ecclesiology which was as fanciful as it was impracticable. They held to a 'catholic' understanding of the ministry and sacraments, but rejected the logical conclusion—reunion with Rome. They tended to favour a Jacobite restoration, even though they must have known that they would be among the first to suffer from it if it were ever to occur. In these circumstances, it is not surprising that Hoadly's strong defence of the 1689 revolution should have found a ready audience, and his 'keep it simple' theological message was popular with both the government and Dissenters. Unfortunately, its fuzziness at the edges was such that adherence to genuinely Christian principles could not be guaranteed, and the high churchmen were right to suspect that his position was really a halfway house to unbelief. Then, as now, liberal churchmen found it easier to get along with atheists than with more conservative fellow-believers—a characteristic which shows us where their heart lies and must make us suspicious of their claims to faith.

William Gibson has written a revisionist account of Hoadly's life which seeks to defend him from all the charges heaped on him by nineteenth-century Tractarians and others, and parroted since then by generations of commentators who have not bothered to investigate the facts for themselves. That some revisionism is needed goes without saying; it is most unlikely that

Hoadly could have been the ogre of later legend, and it is good to see a more balanced appreciation of his writings in the context of their time. Yet we must also be careful not to take the rehabilitation too far. Hoadly's brand of Christianity never made much impression at grassroots level (unless it can be said to have encouraged religious indifference) and the great Evangelical revival, which began during his time at Winchester, seems to have passed him by completely. Hoadly was sincere, but the Evangelicals were convicted—a subtle difference, but one which made all the difference when it came to an understanding of (and sympathy for) traditional Christian orthodoxy. The Evangelicals happily affirmed Hoadly's low churchmanship in external matters like episcopacy, but they rejected it completely when it came to matters of doctrine. On that score, Evangelicals are high churchmen, however little they realise it, and reading this book will make that plain.

Dr. Gibson is to be congratulated for having rescued an important figure from obloquy and oblivion and today's church has a great deal which it can learn from reading the story of a man who tried to have it all ways at once—with greater success, perhaps, than one might have imagined, though without achieving the aims for which he strove.

GERALD BRAY
Cambridge

WORD AND SUPPLEMENT

Speech Acts, Biblical Texts, and the Sufficiency of Scripture

Timothy Ward

Oxford: OUP, 2002 332 pp £50.00hb ISBN: 0 19 9244383

This rich and informative book is the author's PhD dissertation, written under the supervision of Kevin Vanhoozer. Ward's work is intended as 'a critical retrieval of the classical doctrine of Scripture in general, and the sufficiency of Scripture in particular', aiming to be both 'faithful to the classical Protestant formulation of that doctrine and a creative re-articulation of it'; materials for this reconstruction are found in contemporary literary and hermeneutical theory. A key to this reconstruction is the notion of the 'supplements' ('authors, readers or something else') that a text needs or does not need to give rise to meaning. With regard to Scripture, the question arises as to whether it needs, for instance, the

supplement of ecclesiastical authority, or the work of the Holy Spirit. This leads Ward to a conception of Scripture as 'sufficient, but not self-sufficient'. The breadth of his knowledge is astonishing, ranging from the Fathers and the Reformers, to contemporary thinkers such as Kristeva, Derrida, and Bakhtin.

After an introductory chapter, chapter two gives an historical survey of the doctrine of Scripture. This analyses the doctrine of Scripture's sufficiency into a foundational claim that God speaks in the Bible, and then two aspects of it. The material aspect claims that 'Scripture contains everything that a person needs to know to be saved and to live in way which pleases God', and the formal aspect that 'Scripture is sufficient for its own interpretation'. The formal aspect was the distinctive teaching of the Reformation. Ward also defends Protestant Scholasticism (notably Turretin) as a creative development from the Reformers, not a departure from them. Chapter three is perhaps the heart of the book. Here Ward takes up the claim that God speaks in Scripture, and suggests a way in which the classical Protestant identification of the human words of the Bible with God's speech can be made, without compromising God's freedom, as Barth and others believe it does. For this, he draws on speech act theory (to which he gives a lucid introduction), and especially the ideas of Nicholas Wolterstorff, that by speaking a subject acquires a 'normative standing' in a moral relationship with the listener/reader. Scripture is a divine speech-act, which we may be permanently identified with the Word of God.

Chapter four concerns the material sufficiency of Scripture. Here Ward develops a concept of reading the Bible, or any text, as an ethical activity, involving certain moral responsibilities on the part of the reader, including that of submitting to the intentions of the author; the latter is thus upheld as a key element in hermeneutics. Scripture is sufficient for the speech-act (involving both propositional content, and the actions of calling, promising, or whatever) which God intended to convey by it; like all texts it is sufficient to convey the 'semantic presence' of the author. However, it is not sufficient on its own to bring about the desired effects in the readers, or to mediate the 'divine presence'; for this the Holy Spirit is needed. Chapter 5 turns to the formal sufficiency of Scripture. Ward first asks the question of how such a diverse collection of texts can be self-interpreting. Here he develops the concepts of 'intertextuality' (the way in which texts are supplemented by other texts) and 'polyphony' (the idea that 'texts are not disunited but yet not ultimately resolvable into one'), to

suggests that within the canon there is a ‘polyphonic circulation of meaning’ that ‘partially, but nevertheless adequately and truly’ ‘names’ God. This leads to the question of the canon, and the work of Brevard Childs. Ward points out that Childs has not sufficiently justified the place he gives to the final form of the text; his work requires something like the classical doctrine of inspiration. Ward thus turns to B. B. Warfield, and defends him against contemporary attacks, showing that many of these are based upon elementary misreadings. Far from putting Scripture in the place of Christ as is alleged, Ward contends that the classical doctrine preserved the christocentricity of the Bible. His reconstruction of the doctrine sees Scripture as ‘a web of literary and thematic patterns which ultimately focus on one individual’.

The reader who has persevered with this review will have realised that this is not an easy read! However, it more than repays the effort of studying it. This is a tremendously exciting book, which should become a seminal work of evangelical theology. I would urge every pastor to read it, and re-read it. Ward has provided us with a valuable reconstruction of classical doctrine, showing that, not only can it survive the attacks levelled at it, but also that it is the only means by which the church can distinguish the voice of God from its own desires.

STEPHEN WALTON
Thurnby

HENRY VIII'S BISHOPS

Diplomats, administrators, scholars and shepherds

Andrew Allan Chibi

Cambridge: James Clarke and Co, 2003 352pp £50hb

ISBN: 0-227-67976-8

No period is more important for the religious history of England than the reign of Henry VIII (1509-1547), and central to his activities and achievements in the church were the sixty-nine men who served him as its bishops. Nearly a third of these were holdovers from his father's time, of course, and some of the later appointments did little before Henry died, but even if they are subtracted, we are still left with a sizeable body of quite remarkable men, whose beliefs and arguments did so much to shape the first phase of the English reformation. It is often forgotten that, from the ecclesiastical point of view, Henry's reign

must be divided into two roughly equal parts. Up to 1529, the Church of England functioned within the existing medieval system and Henry VIII could plausibly be regarded as a clear supporter of the Roman position in the struggles against Martin Luther in Germany. During this time, the episcopal bench contained a certain number of Italian non-residents, who acted for England at the papal *curia*. Dr. Chibi points out that this was not as harmful to the interests of their dioceses as might be imagined, since most of them kept tabs on what was going on there and day-to-day activities were usually left in the hands of highly competent administrators. To contemporaries, it seemed that the inconvenience caused by this was more than offset by the diplomatic gains which direct influence at Rome afforded.

The towering figure of these early years was undoubtedly Thomas Wolsey, who has been much maligned by posterity but whom Dr. Chibi (rightly) portrays in a generally favourable light. Wolsey was a gifted administrator and diplomat who came unstuck only when the king demanded something which the pope was unable to grant—the annulment of his marriage. This was not Wolsey's fault, and it is extremely unfortunate that his many achievements should have been so overshadowed by this particular failure. In many ways, Wolsey actually laid the groundwork for the changes of the 1530s, which were much easier to execute after the centralising reforms which he had put into effect, and Dr. Chibi recognises this as generously as the evidence allows.

There can be no question though that the break with Rome, begun in 1529 and consummated five years later, transformed the nature of the English episcopate. Gone were the foreigners, of course, but gone too were the episcopal diplomats and state administrators. Instead, the episcopal bench was increasingly filled by learned men whose primary task was to effect a spiritual renewal in the church itself. Henry VIII balanced his appointments between conservatives and radicals ('evangelicals'), but he expected the two to work together and never allowed either to claim the upper hand for long. It is true that he swerved in different directions himself, but never definitively—the 'evangelical' swing after 1536 was soon counterbalanced by a conservative reaction (1539), which in turn was gradually moderated into a kind of *via media* by the time he died.

Many of Henry's bishops are sufficiently prominent to have been the subjects of individual biographies, and this book does not dwell on such details beyond

what is necessary to understand the general flow of events. Instead, it concentrates on the episcopate as a whole, and studies how the bishops worked with each other. For this reason, the post-Reformation period is of greater interest to us, since it was then that the bishops pieced together the foundation documents of what would become the reformed Church of England. Inevitably, what they produced was a compromise, but although it would not last, it does show the extent to which hard and fast lines are difficult to draw in this period. Edmund Bonner of London, for example, is shown to have started off as a reformer sympathetic to evangelical principles, who hardened his views in the light of cold reality. Londoners, it turned out, were just not ready for the kinds of changes the evangelicals wanted to introduce, and so Bonner retreated into a more authoritarian, and therefore more conservative, position. Cranmer on the other hand, moved slowly but inexorably towards a more radical vision, based primarily on his theological understanding of justification, repentance and grace. How these men, and others caught up in the course of events, worked together and struggled to find a way forward for the church is the theme of this book, which makes a valuable addition to our knowledge and appreciation of this crucial period in the history of the Church of England.

The book also contains valuable appendixes giving personal details of the different bishops, pointing out their social origins, educational attainments and careers, both secular and ecclesiastical. This material is invaluable for anyone wishing to make a comparative study, or simply to check particular details, and students of the period will have cause to refer to it often for that reason.

GERALD BRAY
Cambridge

THE PAUL QUEST: The Renewed Quest for the Jew of Tarsus

Ben Witherington III

Leicester: IVP, 1998 347pp £14.99hb ISBN: 0-85111-7772-4

While the quest for the historical Jesus is an academic growth industry, the quest for the historical Paul has been neglected. Ben Witherington in this book attempts to rectify this and gives us a socio-rhetorical portrait of Paul. Witherington treats Paul as an ancient Mediterranean person. Thus, the book is not a Pauline theology, and readers will be disappointed if they look in it for

an in-depth discussion of Paul's theology.

Witherington argues that Paul's identity was made up of three major components; he was a Jew, a Roman citizen, and a Christian. Witherington suggests that Paul remained faithful to his Jewish heritage. Zeal as both Pharisee and Christian was central to his character. Most Western Christians would be taken aback by Paul's single-minded devotion to Christ. On the controversial question of Paul's relation to the Mosaic Law, Witherington argues that while it remains part of Paul's Scripture it no longer functions as a norm for Christians since it is fulfilled in Christ's coming. While I agree with Witherington's conclusion, his discussion on this key issue is very brief; more discussion would have been helpful.

Witherington also considers the subject of Paul's letter writing. He points out that evidence for the first century epistolary pseudepigraphy is slim, though Paul does seem to have used secretaries who were co-workers. Witherington then outlines the recent work on the rhetoric of Paul's letters based upon Betz's seminal commentary on Galatians. The problem here is not that Paul's letters do not contain rhetorical devices—they do—but rather our attempts to reconstruct the rhetorical form of Paul's letters are uncertain. The danger is that we impose an interpretative grid on Paul.

However, many readers will be unconvinced by Witherington's treatment of Paul's views on women within the church. Witherington suggests that the passages in 1 Corinthians and 1 Timothy restricting women's ministry must entail specific abuses of women's legitimate gifts, but he does not produce any exegesis to back his conclusion. Indeed, given that he concedes that Paul believed in gendered existence based upon creation and Paul ought not to be seen as a modern egalitarian, I am uncertain as to why Witherington concludes that Paul's view of church leadership is nonhierarchical.

Perhaps the most interesting part of the book is the chapter on Paul as Storyteller and Exegete. Witherington argues that Paul's thought is grounded in five interconnected stories which make up one drama. These stories are: the story of God, the story of the world gone wrong in Adam, the story of Israel, the story of Christ, and the story of Paul and Christians. While one may disagree with details, Witherington's proposal helps us to understand that

when Paul quotes or alludes to the Old Testament he is not proof-texting but rather narrating and applying a text within its entire narrative discourse. This helps integrate Paul into biblical theology as a whole and contributes towards establishing the unity of the Bible around the idea that the Bible narrates one great story from beginning to end.

Witherington's book is interesting and well written. It is a useful addition to any pastor's bookshelf if one wants a book on Paul in his first century background rather than a Pauline theology.

ROHINTAN MODY
Cambridge

WOMAN

Tina Beattie

London: Continuum, 2003 228pp £14.99pb ISBN 0-8264-5703-7

How does feminism view the church today? If this book is a guide, then there is a change of mood in some quarters. However, the author herself is not a natural fan of the church. She writes, 'Women have been made and destroyed, inspired and crushed by Christianity over the centuries' (p. 7). Illustrating her point, she says, 'Woman has been the madonna and the whore, Mary and Eve, the feminine ideal and the wanton temptress, the good wife and the prostitute' (p. 180).

But Beattie also recognises that patriarchy can be protective and that many find happiness with God and in marriage. So she seeks 'a more integrated and holistic moral vision in which both men and women can become rounded human beings' (p. 21). To this end, some aspects of feminism are still a work in progress. For instance, 'Calling God "she" rather than "he" means little if all our ideas about God are shaped by traditionally masculine values of power, transcendence and rationality' (p. 133).

The author's presuppositions are that the Bible is not clear, coherent or authoritative: 'Revelation is filtered through all our human perceptions and experiences, and it cannot be separated from these in a way that would give us access to the distilled truth of God' (p. 68). This leads to the familiar line that the Bible is inconsistent because it teaches both equality of status between the genders as well as patriarchy (she misunderstands male leadership as superiority).

Nevertheless some texts are prized. Eve is to be applauded as she ‘converses theologically with the serpent, weighing up her options and taking responsibility for her actions’ (p. 74). Such interpretations might be expected given the author’s stance and that she teaches Christian Studies while having ‘no firm conviction that the Christian story must be true’ (Preface, p. x).

The book is more insightful when analysing the world. So we read that woman’s struggle to ‘make peace with her body’ (p. 173) is not helped by glossy magazines which give women ‘impossible attributes – wealth, physical perfection, eternal youth, rampant sexuality, assertiveness and power’ (p. 57).

The softer tone of this book is welcome. But its philosophy has not brought the author happiness. She sighs, ‘For now, most of us must juggle our emotions and our commitments in a way that inevitably leaves us feeling inadequate and confused’ (p. 214). If the promises of feminism have proven so empty, one wonders why people stay with it at all.

JONATHAN FRAIS
Ukraine

JOHN HENRY NEWMAN: THE CHALLENGE OF EVANGELICAL RELIGION

Frank Turner

New Haven: Yale University Press, 740pp £25.00hb
ISBN 0-300-09251-2

This book which covers Newman’s Anglican years is a work based on massive and detailed research. Its scope is considerably broader than the title suggests and the reader not only receives a full account of Newman’s pilgrimage to Rome but is also introduced to the motives, thoughts and agendas of most the inner core first generation Tractarian leaders. The book also provides many beautifully written cameos of Newman’s family circle, Oxford academics and some of his evangelical opponents.

Turner examines Newman’s gradual change from being a loyal and committed Anglican to his becoming a hardened Catholic with a love of things medieval. Newman was adamant that the privileges of the National church were being undermined by evangelical Protestantism which was fuelling the government’s

programme of ecclesiastical reform which included The Repeal of the Test and Corporation Acts, The Irish Temporalities Act and the setting up of The Ecclesiastical Commission.

To combat this challenge Newman and his circle devised a theology to reinforce clerical authority. In the struggles which followed the publication of Tract 1 and the doctrine of Apostolic Succession, Turner lays bare many of the character defects and weaknesses of the early Tractarian leaders. Indeed in his hands they appear more bigoted than the extreme representatives of the evangelical party they so vehemently opposed. Thus John Keble declared there was hardly an evangelical he 'would trust to baptise a child or bury a corpse'. Pusey believed his daughter's death to be a punishment from God. Pusey's wife became fixated on fasting and Pusey and his wife whipped their children and tied them to the bedpost until they had learned their spellings. Turner also highlights the fact that by 1844 Pusey had 'embraced the mode of self-denigration and confession of incapacity for holiness that almost a decade earlier he had criticised in certain evangelicals'. Isaac Williams who had been Newman's curate, denounced evangelical religion as 'a vast explosion of feverish public activity' that avoided those portions of the Christian message that indicated 'the necessity of mortification and obedience on the part of man'. Hurrell Froude who referred to the Evangelicals as 'peculiar' declared that 'the Reformation was a limb badly set—it must be broken again in order to be righted'.

Turner very clearly enunciates Newman's fears concerning the Evangelicals. Their erastianism meant that they sat lightly on church authority. They also placed too much emphasis on emotion and feeling and tended to be guided by impulses rather than convictions. Additionally, their assertion of the individual's right to private judgement of Scripture would lead to apostasy. Newman and his circle also attacked the Evangelicals of the established church for their over-preaching the atonement, their lack of emphasis on good works, obedience and holiness. Newman, along with Keble, was increasingly vehement against Evangelicalism because he equated it with Protestantism which in turn led to liberalism in both theology and society. In his publication, *The Arians of the Fourth Century*, Newman found himself unable to resist comparing the Evangelicals to the Arians. Like the Arians, the Evangelicals threw out questions for debate to the ignorant and unbelieving public.

Two other significant motivational factors which prompted Newman's attacks on the Evangelicals were his conviction that he should lead a single life and his desire to be with men who shared his celibate convictions within the Church of England. With the passing of time, however, this became increasingly difficult. There was a huge public outcry against the 'undisguisedly popish' nature of the Tracts and the anti-Protestant views expressed in Froude's *Remains*. Furthermore the doctrine of 'Reserve in Communicating Christian Knowledge' was widely criticised and Newman also had to contend with an increasingly hostile reaction from Bishop Bagot of Oxford. 1841 brought several devastating blows which made Newman conscious of the ever-growing influence of the Evangelicals. There was a public outcry against Tract 90 which was followed by his expulsion from the university. The same year witnessed the setting up of the Jerusalem bishopric, an evangelical politico-religious move if ever there was one, and the appointment of an Evangelical as Professor of Poetry.

All this convinced the steadily dwindling number of Newman's bachelor friends that there was no place for them in the established church. In 1843 Newman resigned as incumbent of the University Church and, in a last ditch attempt to save the situation for them, sought to establish a monastic community at Littlemore, an experiment which lasted two further years. At this point Turner seems to want to suggest that Newman had 'homoerotic tendencies' but somewhat reluctantly admits that the evidence was insufficient. In substance it was Newman's personal aversion to marriage, his desire for male company and his growing resentment against his friends, such as Keble, who married which prompts Turner in this direction.

By 1845 Newman had rejected the High Church view that the Nicene period represented the original deposit of faith. He had come to recognise that the Ante-Nicene Fathers contradicted one another. In his celebrated "An Essay on the Development of Christian Doctrine" he therefore argued for a progressive revelation with a decidedly strong human element. In so doing, Newman had made the New Testament inferior in value to the developing doctrines of the church which extended to the present time. After the publication of the essay, Newman's passage into the Church of Rome was inevitable.

As with every book there are the inevitable minor blemishes. Thus, for example, on p. 392 we read of 'Charles Longley, the Evangelical (should be

High Church) Bishop of Ripon and also later Archbishop of Canterbury' and on p. 553, 'that same day the prime minister wrote William (should be Samuel) Wilberforce, a great favourite of Victoria and Albert's, offering him the See of Oxford'. Leaving these aside, this is a work of great scholarship, enriched and informed by a huge array of primary and secondary sources. It is also readable and will be of interest to the general historian as well as those who specialise in the vicissitudes of the Victorian church. Professor Turner leaves us with a portrait of Newman in 1845 as a confused schismatic living in an isolated fantasy Catholic world, embittered by all things Evangelical and Protestant and increasingly resentful of his friends who had married .

NIGEL SCOTLAND
Cheltenham

WHAT GOD HAS MADE CLEAN...

John Richardson

New Malden: Good Book Company, 2003 29pp £2.50pb
ISBN 187316629X

If you can eat prawns, why is gay sex wrong? With this question gay rights activists in the church have been wrong-footing opponents. John Richardson takes this question (it is the sub-title to his booklet) and answers it in incisive style. We must thank him for his faithfulness to the Bible and the theology of The Thirty-Nine Articles as he helps us think through the issues and arrive at a position that can stand in debate and honour God.

The main title of the booklet reminds us what God said to Peter when the apostle saw the vision of a large sheet being lowered from heaven containing unclean animals (Acts 10). As such, it sets the scene for a model essay in Christian ethics which understands the transition from an old covenant people marked chiefly by physical rites to a new covenant people marked chiefly by moral imperatives.

The author quotes Article VII which divides the Mosaic law into ceremonial, civil and moral categories. Then he adds that Christ fulfils all the law and that, by his Spirit, we die to the law and live for the Lord. However, 'whilst there is direction and development in the Bible, there is not confusion and contradiction' (p. 19). As such we must study to see how each law is fulfilled

in Christ without prejudging the outcome.

This excellent work might have been strengthened had Article VII been affirmed as a continuing helpful guide. Although Scripture does not speak of the three categories, they are a faithful summary of how the New Testament treats the law. Similarly, the maxim ‘love the sinner but hate the sin’ is useful even though there will be no such distinction on Judgement Day and we practice church discipline until that time. Article VII is a Reformation gem that we may happily use even though it is only a rough guide.

Readers should know that Mr. Richardson is not afraid to challenge those whose writings are a danger to the health of the church. He quotes and critiques Dr. Rowan Williams and, in so doing, strengthens both his argument and the need for it. We must be no less bold. This is Mr. Richardson’s fourth offering in the Biblical Application Series. The other three are equally helpful: *God, Sex and Marriage*, *Get Into the Bible* and *Revelation Unwrapped*. Those in charge of church bookstalls should take note.

JONATHAN FRAIS
Ukraine

THE MESSAGE OF THE PSALMS 1-72 (The Bible Speaks Today)

Michael Wilcock

Leicester: IVP, 2001 255pp £9-99pb ISBN 0-8511-1-507-1

THE MESSAGE OF THE PSALMS 73-150 (The Bible Speaks Today)

Michael Wilcock

Leicester: IVP, 2001 287pp £9-99pb ISBN 0-8511-1-506-3

The Bible Speaks Today series has been very influential in helping Christians (not just evangelicals) to understand Scripture better. We should be grateful to IVP for continuing to expand the series and for attempting to fill the gaps still left in its Old Testament expositions. These recent additions to the BST series are designed to be read like a novel. Strangely, it would be difficult to use these books as commentaries because the author expects us to remember details from ten or twenty pages ago (which could be several Psalms back). So, for instance, if one did not read the ‘exposition’ of Psalm 30, one would not

understand everything that is said in the exposition of Psalm 31 (the reference to the *Vierzehnheiligen*, for instance). There are, however, some excellent illustrations and usefully clear explanations contained here.

As ‘novels’ these volumes can be quite stimulating, and are certainly not dull or lifeless. Indeed, there are some excellent insights in both the text and footnotes. There are also quite a few anachronistic allusions and illustrations which may leave the younger reader baffled. One also needs to be *au fait* with the French, German, and Latin phrases peppering the text (for whom, one wonders, is Augustine’s Latin given on p. 111 of volume 1?) and be happy with obscure references to the Book of Common Prayer, Dante, Longfellow and Herbert. One would also need to share Wilcock’s taste for old hymnody, which is oft cited, but will not be appreciated by youngsters like me who cannot either recall the words sung by the author in his youth or find them in a modern hymnbook.

Wilcock says he intended to mine the riches of Luther and Calvin and Spurgeon but unfortunately ‘life is too short’ (vol. 1, p. 11). It is a shame that we hear more of modern scholars such as Goulder and Brueggemann, as one suspects that the influence of the classic commentators may have been more beneficial. That is not to say there is not a great deal of interesting and stimulating speculation here; there certainly is. There is also some profitable utilisation of trendy literary scholarship on ‘the book of Psalms as a whole’.

As a whole this contribution to the Bible Speaks Today series is quite uneven and of inconsistent quality. The ‘List of Related Hymns’ at the beginning of volume 1 is incomplete (in a less than systematic search, I found at least four hymns mentioned in the expositions which are not listed). Sermons based on these expositions alone would probably be more like random and (perhaps) inspiring jottings or homilies than sustained, applied expositions of the text. It would be helpful to have the text of the Psalms included in the books—very few ‘novels’ require constant reference to another volume! For an excellent up-to-date introduction to Psalms, read Grogan’s *Prayer, Praise, and Prophecy*. I will be going straight to Calvin and Spurgeon for help with the text, although I may just glance at the BST briefly.

LEE GATISS
Barton Seagrave

WESLEY AND THE WESLEYANS: RELIGION IN EIGHTEENTH-CENTURY BRITAIN **John Kent**
 Cambridge: Cambridge University Press, 2002 229pp £13.95pb
 ISBN 0-521-45555-3

Over the last couple of years numerous books on Wesleyanism and the eighteenth century Evangelical Revival have been pouring off the presses, as part of the tercentenary of John Wesley's birth in 1703. John Kent's volume is one of the most controversial. While all around him celebrate the dynamic impact of Wesley's ministry, Kent aims to explode the popular 'myth' (p. 1) that there was ever an Evangelical Revival.

Kent's argument hinges on the observation that most people are not interested in doctrine or gospel truth, but rather in 'the possibility of harnessing supernatural power' (p. 5). They are not much concerned with eternal salvation in the future, but with immediate prosperity now. They have a natural desire to witness dramatic spiritual events in their everyday lives, such as visions, prophetic dreams, physical healings, deliverance from demons or glossolalia. This bundle of experiences was dismissed in the eighteenth century as 'enthusiasm' and Kent terms it 'primary' religion (as opposed to 'official' or 'elite' religion). He claims that people will join any spiritual movement (be it Christian or non-Christian) which offers an outlet for their 'primary' religious appetite.

In the eighteenth century it was almost impossible to find expressions of 'primary' religion within the Church of England. Deists, such as John Locke and Samuel Clarke, dismissed the idea of a divine personality involved in everyday life. But, says Kent, the Wesleyans filled that void. They wanted 'to release the interventionist God from the grip of a moderate Anglican lack of expectation' (p. 10). Wesley taught that the power of the Holy Spirit is available to every believer and his Journals are filled with strange accounts of dramatic manifestations of the Spirit.

This, Kent insists, is why Wesleyanism became so popular. Wesley was merely making contact with the 'primary' religious imagination—Buddhism would have done equally well. So there was no 'revival', because 'primary' religious behaviour never declines in the first place. As supporting evidence, Kent suggests that this is why Wesleyanism never succeeded in Ireland because

Roman Catholicism already tapped into ‘primary’ religion through its Marian theology and shrines to the saints.

Kent’s thesis is plausible, if we must write God out of the equation. If God does not intervene in everyday life, nor bless the preaching of his Word, nor act by his Holy Spirit to convict and convert—in short, if the Deists are right and the Bible is wrong—then we need an answer like this for the extraordinary events of the 1730s. Similar explanations have been offered down the years, more about sociology or human psychology than theology. But since the Deists are wrong and the Bible is right, there is no reason to abandon John Wesley’s world-view in favour of John Kent’s. Perhaps it is true that some people attached themselves to Wesleyanism for the wrong reasons, in search of excitement and power (there are contemporary lessons here). But just as God sovereignly converts people today as the biblical gospel is proclaimed, so he did 300 years ago, in their tens of thousands.

Kent’s personal sympathies lie clearly with Hanoverian Anglicanism, where ‘tolerance’ and ‘moderation’ were valued more highly than ‘revival’, where the main aim was to create a civil, peaceful society rather than bring people to Christ. He writes with a certain scholarly disdain and sense of superiority towards Evangelicalism. In Kent’s hands, Wesley suffers a character assassination. He is painted as an aggressive tyrant with obvious ‘intellectual limitations’ (p. 56) such as accepting the absolute authority of Scripture. He is described as immature and authoritarian, with a ‘psychological need’ to dominate other people (p. 119), a social drop-out who refused to face up to his ‘personal problems’ (p. 191). Elsewhere Wesley is ‘strong-willed and ambitious...patriarchal towards women, unimaginative and intellectually incurious’ (p. 194).

Perhaps there is too much hagiography written about the Evangelical Revival. Perhaps Wesley is too often viewed through rose-tinted spectacles. But Kent has gone to the other extreme. He offers us not a balanced reassessment, but skewed polemic, which is of little benefit.

ANDREW ATHERSTONE
Abingdon

GOD'S VOICE IS HEARD: THE POWER OF PREACHING**Chris Green and David Jackman (Editors)**

Leicester: IVP, 2003 191pp £9.99pb ISBN 0-85111-284-6

This is a welcome new edition of a book on preaching that was first published in 1995 as a collection of essays to mark Dick Lucas's seventieth birthday. In republishing, the editors have taken the opportunity to include an extra chapter. Most if not all of the authors are among those who have occupied the platform at the Evangelical Ministry Assembly, and at least one essay (The Preacher and the Living Word by John Woodhouse) is based on an address given to that Assembly.

After a typically gracious Foreword by John Stott, Chris Green gives an interesting introduction to Dick Lucas's life and ministry at St. Helen's Bishopsgate in a chapter entitled appropriately "Preaching that Shapes a Ministry". Peter Adam, the Principal of Ridley College, Melbourne, majors on the presuppositions of biblical preaching with a timely chapter on "The Preacher and the Sufficient Word". This is important reading for all who face the pressures of those (catholics) who would wish to supplement Scripture with tradition, and others (liberals) who would argue that Scripture must be interpreted in the light of the contemporary world. Adam's arguments (pp. 34-41) give a helpful defence of the sufficiency and effectiveness of Scripture which is extremely relevant in the current debate over the biblical teaching on human sexuality.

Also relevant for evangelicals today is the chapter by John Woodhouse referred to above. Much of this is taken up with considering the place of the Holy Spirit in the preaching of the Word. Woodhouse challenges those who would say that there must be a 'balance' of emphasis on the place of Word and Spirit, rather he would say that the two are one. These are not two works of God, but one. It is by His Word that God's Spirit is at work. We will understand the living Word of God in the New Testament, and in our lives, only when we see the inseparable connection between God's Spirit and God's Word, God's breath and God's speech; when we see (as Paul put it in Eph. 6:17) that the sword of the Spirit is the Word of God (p. 58).

Inevitably such a symposium as this will have plenty of advice for those who

train the next generation of preachers, and although David Jackman in his concluding chapter on 'Preparing the Preacher' has some trenchant observations on the importance of theological training being based on 'the involvement model, where the trainee is learning in the local congregation, testing and applying insights from study in the context of real-life ministry', he also realises that there must be a properly rigorous study of the Word of God at the heart of the training process (pp. 186, 188). This is not often possible within the time constraints of part-time study. Graeme Goldsworthy (*Preaching the Whole Bible*) and J. I. Packer (*The Preacher as Theologian*) both stress the importance of such training including a more rigorous approach to the study of the Scriptures, which does not seem to be a feature of the part-time courses which are so popular with bishops and directors of ordinands today.

As well as considering the content and style of preaching, the book contains a challenging chapter by Frank Retief (*Preaching that Grows the Church*) which focuses on the character of the preacher. 'If preaching is to be true preaching, it must be rooted in the integrity of the spiritual life of the preacher,' he says (p. 127).

Each chapter has quotable quotes, but readers must buy copies for themselves to get the benefit of all the gems it contains as well as its wise and much-needed advice. The notes at the end of each chapter demonstrate the authors' familiarity with both the writings of the Reformation period and contemporary publications. When so many churches today use teams of preachers, this book would make an ideal study for a team of clergy and readers to discuss chapter by chapter.

DAVID WHEATON
Chesham

TEN: LIVING THE TEN COMMANDMENTS IN THE 21st CENTURY

J. John

Eastbourne, UK: Kingsway, 2000 290pp £7.99pb

ISBN: 0-85476-874-2

Mr. John has put us in his debt for a sparkling book. In effect, it is the transcript of the ten addresses that he gives (to such good effect) in cathedrals

and elsewhere. The chapters are easy to read, insightful in analysis, God-centred in inspiration and practical in application. One of many memorable lines is that ‘people can be divided into three groups: the “haves”, the “have-nots” and the “have-not-paid-for-what-they-haves”’ (p. 30).

Unusually, the book studies the Ten Commandments in reverse order. This allows a non-Christian reader to be impressed by scriptural wisdom in ordinary matters before being summoned to love God. But J. John is careful not to offer more than the Bible promises. He often directs people with serious problems to professional counsellors and the book includes an appendix of useful addresses. (A parallel restraint in application allows him, in his chapter on murder, to oppose abortion, be concerned about euthanasia and be uncommitted about capital punishment.)

The author sits under the teaching of Dr. Mark Stibbe at St. Andrew’s, Chorleywood and mentions Dr. R. T. Kendall as a close friend. Mr. John himself is such an able communicator that it is a shame he does not attempt to cover more ground. For instance, the chapter on adultery does not say whether Christians are free to remarry after divorce even though our Lord discussed this issue under that heading (Matt. 5:27-32). Also, his chapter on idolatry confronts the natural world, sex, the body, power and possessions but does not address icons, statues, crucifixes, banners, stained-glass windows, pictures in children’s Bibles or films about Jesus. (This is a missed opportunity because historically, and ironically, Protestants replaced visual images in church with boards containing the Commandments.) Perhaps a later edition of this already much reprinted work will broaden its range of application.

Two other concerns. At one point Mr. John appears to prefer non-biblical images of Christ’s atoning death to biblical ones (p. 280), and elsewhere there is a curious (and unhelpful?) reference to John Henry Newman as a ‘very godly man’ (p. 288). But these should not detract us from welcoming a fine book and praying that the Lord would use it (and the parallel spoken message) in a needy country that has no code to live by. The Reformers taught that the law of God humbled the sinner, taught righteousness and guided civilisation. Books like this one are therefore a timely help.

JONATHAN FRAIS
Ukraine

THE REVELATION OF GOD**Peter Jensen**

Leicester: IVP, 2002 304pp £11.99pb ISBN 0-85111-256-0

This is a welcome and timely book from Dr. Peter Jensen, Archbishop of Sydney. Prior to this recent appointment, he was Principal of Moore Theological College for sixteen years.

How can God be known? It is an age-old question. Traditionally the answer has been found through an understanding of the revelation of God, supremely in Scripture. In modern times this assertion has been vigorously challenged. Some have questioned the nature of the relationship between 'The revelation of Scripture' and 'the revelation of Christ'. For others, there are more fundamental questions to be asked about whether God is able to communicate in a way that mortals can receive and apprehend with clarity.

In the eighteenth century, Enlightenment philosophy launched an attack on Christianity challenging the uniqueness of the Christian claim to revelation. Emil Brunner characterised this when he referred to 'the fatal equation of revelation with the inspiration of the Scriptures' (p. 18). In the nineteenth century, Friedrich Schleiermacher espoused a theology which put reason and human experience at the centre. The focus of revelation was to be found in the human experience of God (p. 19). In the twentieth century, with Karl Barth as the dominant theologian, it was asserted that revelation is found in Jesus Christ, and the Scriptures witness to him (p. 14). However, this was a conscious break with the view that revelation is to be identified with the words of the Bible.

Jensen responds to these challenges by saying: First, the mighty deeds of God include speech (e.g. at Mount Sinai). God's deeds need words to interpret them, and the events retain their significance long after they have happened through the retelling of them—through words (p. 25).

Secondly, Christianity is relational and relationships need words. This is most obviously true in human relationships. Without trustworthy language, faith and trust do not develop (pp. 25-6).

Thirdly, The Christ in whom we put our trust must be the scriptural Jesus and no other; there is a special quality in our verbal access to him that is

indispensable in origin and significance (p. 26).

The Revelation of God needs to be read in its entirety for the logical and perspicuous case which Dr. Jensen builds up to be appreciated. Further chapters include: The Content and Function of the Gospel; The Credibility of the Gospel; The Nature of the Gospel; The Gospel and the Knowledge of God; The Gospel as a Pattern of Revelation; Revelation and Human Experience; The Gospel and Religious Experience; The Authority of Scripture; The Nature of Scripture (a chapter which also contains some very useful insights on the debate between inerrancy and infallibility); On Reading Scripture; The Gospel and the Spirit; and Contemporary Revelation.

Jensen argues that at the heart of God's promises is the covenant. We must take into account the promissory nature of the Bible, particularly in seeing how the Old Testament is fulfilled in the New (pp. 80-2).

The relation between the person of Christ and the word about him is far more intimate than Brunner will allow, and authentic faith involves the capacity to trust and obey words, sentences and paragraphs. The issue is obviously significant, for the very nature of the Christian life itself is at stake (p. 83).

Reading Scripture involves discerning the actual nature of what is being read (p. 209). This means understanding the type of language involved. It involves appreciating the relationships which are implied with the author (note the etymological link between author and authority). The Bible is authoritative because of who the author is (p. 212).

This is the spiritual point of the doctrine of inerrancy. This book is to be read as the truth and trustworthy. Proper reading demands a humble attitude (p. 213).

Because God uses trustworthy words to make relationships, this gives renewed hope for human language (p. 229).

I commend this book as a way to understand the key issues raised by the theology of Dr. Rowan Williams and his scepticism of God's ability to reveal himself through language. Moreover, in contrast with some of the Archbishop of Canterbury's writing, the Archbishop of Sydney has given us a lucid and

comprehensible insight into how we may know God today. (I have written further on this in *By Word and Spirit. Two Archbishops on the Doctrine of Revelation* available from FWS, www.fows.org).

SIMON VIBERT

Wimbledon

ENCOUNTERING RELIGIOUS PLURALISM TODAY: THE CHALLENGE TO CHRISTIAN FAITH AND MISSION

Harold Netland

Leicester: Apollos, 2001 £17.99 368pp ISBN: 0-85111-488-1

This is a quite brilliant book on one of the important theological and missiological issues facing Christians today. Netland divides the book up into two parts. Part 1 seeks to understand modern pluralism and Part 2 seeks to engage and evaluate modern pluralism.

In Part 1, Netland begins by putting the modern debate in historical perspective. He briefly describes the history of the church's engagement with different religions from the Middle Ages onwards, but especially focuses on debates in the nineteenth century during the era of colonial mission. He shows that many of our modern debates were prefigured in that era. It is not true that pluralism is a wholly modern phenomenon, stimulated by the encounter with other faiths in immigrant communities today. Missionaries and theologians have wrestled with these issues before.

Netland then focuses upon the current popular assumption that there has been a paradigm shift in our culture from modernism to postmodernism. Netland is sceptical of this thesis. For Netland it is very difficult to define precisely what one means by modernism and postmodernism. The modernism/ postmodernism model is historically misleading and reductionist. The Enlightenment of the eighteenth century was in some respects different from the rationalism of the seventeenth century. In addition, some central ideas within postmodernism (i.e. relativism and distrust of rationalism) have their roots in the nineteenth century. Thus, should the Romanticism of the nineteenth century be classified as modernist or postmodernist? Here Netland does a superb job in clearly describing the thought of major philosophers in this period. He convincingly

argues that modernism today remains a major force in the world through technological transformation and globalization. Netland's analysis here ought to be heeded by those evangelicals who have uncritically accepted the idea of a paradigm shift from modernism to postmodernism.

Netland next focuses upon the ideas behind religious pluralism. He shows that it has ancient roots (a form of pluralism was popular among the fifth century BC Sophists!). Yet Netland's major interlocutor is John Hick for whom he provides a short biography. I was surprised to discover that this seminal liberal and pluralist thinker started out as a conservative evangelical. Netland reflects on Hick's spiritual journey by arguing that Hick's early defense of Christian theism as involving epistemic permission rather than epistemic obligation left him open to pluralist claims. Further, Hick's christology, which relied on the results of radical modern Biblical scholarship about the historical Jesus, and his interfaith dialogues during his years in Birmingham, pushed him in a pluralist direction.

In Part 2, Netland engages with religious pluralism. He firstly engages with the major ideas within religious pluralism, such as the problem of conflicting truth claims, religion as personal truth, and religious truth as ineffable. Netland brilliantly analyses the logical flaws in pluralist arguments. He also shows how many so-called models of pluralism are, in fact, disguised inclusivist models. Thus, the Dalai Lama, despite the pluralist rhetoric, ultimately thinks that Christian theism is false because there is no god. Eventually, through a cycle of rebirths, all will come to recognize the truth of Buddhism.

Netland turns to Hick's model of religious pluralism, the most sophisticated genuine model of pluralism on offer today. His evaluation of Hick's model focuses upon two major flaws, the accuracy of Hick's theory in the face of the data, and the internal consistency of the model itself. For Netland, Hick's model is reductionistic because it offers accounts of religions that are at odds with their own descriptions of themselves. Thus, for Christians, the trinity is the religious ontological ultimate, but for Hick, strictly speaking, this is false since the religious ultimate, the Real, may not be equated with any religion. In terms of logical consistency, for Hick, the Real is beyond categories like good and evil, yet soteriology is cast in terms of moral transformation. Thus Netland states that if the Real is beyond moral categories, how can Hick use a moral criterion as the basis of a pluralist soteriology?

Netland concludes by offering some thoughts on apologetics and an evangelical theology of religions. There is some stimulating material here, especially in his critique of Reformed epistemology, and his argument for context-independent criteria for the evaluation of religion. However, his advocacy of cumulative case apologetics ignores the case for presuppositional apologetics and his analysis of the biblical material could be strengthened by a biblical theological approach.

In summary, Netland has produced a superb and clearly written book on an important subject. It is the best evangelical treatment I have read on the subject and is highly recommended.

ROHINTAN MODY
Cambridge

TREVOR HUDDLESTON: TURBULENT PRIEST

Piers McGrandle

London: Continuum, 2004 226pp £16.99hb ISBN 0-8264-7123-4

No British citizen, Nelson Mandela once declared, has done more for the black people of South Africa than Trevor Huddleston. For half a century this Mirfield monk was a key player in the anti-apartheid struggle—first in Sophiatown, a massive township near Johannesburg, and then from exile back in England. At the height of his fame, in the mid-1950s, he was the most photographed Anglican clergyman in the world and even talked of as a future Archbishop of Canterbury.

Huddleston was sent out to South Africa by the Community of the Resurrection in 1943, aged just 30. There he quickly became politically radicalized, joined the African National Congress and began a high profile campaign against the Nationalist government. His book exposing the iniquities of apartheid, *Naught for your Comfort*, was an international bestseller. Yet in 1955 Sophiatown was razed to the ground and Huddleston was recalled against his will to England, being denied the opportunity to stand in the notorious Treason Trials of 1956-61. After such high drama, the rest of his life seemed an anti-climax, despite a number of episcopal appointments. It was black South Africa which dominated Huddleston's thoughts right to the end of his life.

First we had the authorized biography, Robin Denniston's *Trevor Huddleston: A Life* (1999), written by his life-long friend and contemporary. Now we have Piers McGrandle's unauthorized account. McGrandle is only in his early 30s and freely admits that Huddleston 'means nothing to people of my generation' (p. x). He aims to show why Huddleston matters and has succeeded in painting a gripping portrait of the man. He tells a lively story, with racy prose and an attractive turn of phrase. Yet McGrandle is more of a journalist, or even a novelist, than an historian. For example, one chapter romantically opens—

It was a typical early morning in Sophiatown. A few men strolled down the hill to the bus stop. Horses clip-clopped as they drew out of a yard for another day of hawking coal. A baby cried; a cock crowed. In the distance, voices greeted each other in the half-light. It drizzled. But in one sense this was an unusual day... (p. 89).

Despite such florid language, it is a compelling read. Whether McGrandle has produced an accurate likeness, is more difficult to assess. Sadly there are no footnotes and no sources given for the many quotations.

This is certainly a 'warts and all' approach. Huddleston does not come over as an attractive personality. He is described as 'arrogant' (p. 66), 'petulant' (p. 122), 'obstreperous' and 'belligerent' (p. 128), 'manic' (p. 105), 'melodramatic' (p. 112) and 'irritable' (p. 150). He was 'a misguided obsessive' and 'a naive militant' (p.163). He was a vain 'prima donna' (p. xii) who 'adored being in the limelight' (p. 66); a 'great name dropper' (p. 199) whose behaviour 'verged on egomania' (p. 94). The most striking characteristic, emphasised repeatedly, was his anger. Huddleston, we are told, was 'fuelled by rage' (p. xi); 'an angry obsessive' (p. xiv) who wrote 'angry' letters (p. 21), preached 'angry' sermons (p. 73), became 'angrier' with age (p. 192) and even died an 'angry' death (p. xiii). Nor does McGrandle dodge sensitive issues such as Huddleston's major nervous breakdown in 1974 while Bishop of Stepney, brought on by exhaustion and allegations of the sexual abuse of two young boys. Too often, however, the author slips into easy psychological judgements. For example, we are informed that Huddleston's abiding need for praise stemmed from parental absence when he was young. Likewise his ceaseless activity is interpreted as a flight from the depression which dogged his life. Perhaps only one person comes off worse in this biography than Huddleston himself—his old

antagonist, Geoffrey Clayton, Bishop of Johannesburg and later Archbishop of Cape Town. Clayton is described as ‘ugly and squat’ (p. 48, hardly an historical judgement!) and is painted as a weak leader, unwilling to take a stand against the South African government. In fact, Clayton led the opposition to apartheid amongst South African Anglicans and his clash with Huddleston was not as straightforward as it is portrayed.

McGrandle’s volume is stimulating and leaves us with a vivid impression of Huddleston’s ‘turbulent’ life. We search in vain, however, for any insight into Huddleston the Christian. There is little reflection upon his strong Anglo-Catholic roots and McGrandle betrays a thin knowledge of theological issues. How did Huddleston’s faith affect his struggle against apartheid? How did his theology drive his protest? Did his concern for the oppressed have a distinctly Christian underpinning or, like Mandela, was it more derived from his Marxist leanings? We are left in the dark on these important issues. On the very last page, almost as an afterthought, McGrandle states that Huddleston’s Christianity lay at the heart of his life. Yet readers could be forgiven for thinking that Huddleston was more a political activist than a politically-active Christian.

ANDREW ATHERSTONE

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THE TEMPLE AND THE CHURCH’S MISSION: A BIBLICAL THEOLOGY OF THE DWELLING PLACE OF GOD.

G. K. Beale

Leicester: Apollos/Downers Grove: IVP, 2004 458pp £14.99pb
ISBN 1-84474-022-6

It is rare to associate the Temple with Mission, the centripetal with the centrifugal, the static with the dynamic. This study of the Temple, however, finds that God’s presence, formerly limited to the holy of holies, will in fact be extended throughout the whole earth and that Temple and Mission are therefore closely linked in biblical theological thought. We discover that the first archetypal temple was the Garden of Eden, and Adam the first priest-king was appointed to extend God’s rule beyond the boundaries of the original garden sanctuary. The charge to ‘fill the earth and subdue it’ (Gen. 1:28) related to the expansion of God’s dwelling place and was frustrated by

mankind's sin. Throughout Israel's redemption history, God has been forming a people to succeed where Adam failed, and to extend the sanctuary in which he dwells. God's promise to be with his people was associated at each stage from patriarchs to Solomon with the building of an altar, tabernacle or tent and with the responsibility to expand the boundaries of God's acknowledged rule. The Temple is thus intricately linked with God's expanding purpose. These themes come to their climax in Christ, the last Adam and the true priest-king, who inaugurates the new Temple that will cover the whole earth and where God will dwell with his people.

Because sin tainted the earthly dwelling, God's presence in Israel's holy of holies can only be incompletely expressed in a manmade structure. A new heaven and new earth are needed in order that God's presence may fill the whole cosmos. The old order begins to end in the death and resurrection of Jesus. The temple curtain that is torn as Jesus died apparently symbolises the starry heavens. The destruction of the veil signals the destruction of the old creation. So also the wonders and signs of Joel 2 in Acts 2 indicate that in Pentecost the destruction of the old world is beginning. Jesus himself is the new temple because his resurrection as firstborn from the dead inaugurates the new cosmos in which God will dwell; this is the Temple 'not made with hands' to which several Bible writers refer. The Temple visions of Revelation and Ezekiel are understood to relate to the new creation in which God will dwell and not to any physical structure yet to be built.

Beale argues at some length that Ezekiel's vision is not to be taken 'literally' but that the 'extended meaning' of the prophecy is fulfilled in the new creation. The book of Revelation takes the city and temple in Ezekiel and collapses them into one concept, the New Jerusalem. The last two chapters of the Bible 'symbolically represent the entire new cosmos because that was the goal of God's Temple building process throughout sacred history' (p. 369). He concludes therefore that 'to have a physical temple built towards the end of the church age, as partial fulfilment of the same Old Testament prophecies that Christ and the church had begun to fulfil, would be hermeneutically and theologically strange. It would be a redemptive-historical hiccup' (p. 384).

This is an impressive thesis, not least because of the breadth of evidence required to make the case. Beale admits that his argument is cumulative;

perhaps that is inevitable with a theme so deeply woven in the weft of biblical history. Overall the case is persuasive about the expanding purpose of the Temple, and the identification of the new creation with the eschatological Temple. The biblical arguments for cosmic symbolism are less convincing, but this theme does not appear to be essential to the central point. The connections Beale makes between the Temple theme and various phrases ('mountain', 'keeping and guarding', 'not made with human hands' to name a few) are quite illuminating. However several questions remain to be addressed: very little is said in the main section about the Temple as a place of sacrifice and atonement; more could be said about the way Christians should look to the Temple in their worship and prayer, and more still about the use of ideas from Temple-based worship in corporate Christian worship. Good work can be done in these areas if Beale's important foundations are confirmed and condensed to form the basis for a proper biblical-theological approach to pressing questions related to cult and worship in the Christian church. If Beale is right, then a better view of the Temple should drive us on to Mission.

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GOD: AN OPEN QUESTION

Anton Houtepen

London and New York: Continuum, 2001 £14.95/\$29.95pb

ISBN: 0-8264-5951-X

Professor Houtepen teaches ecumenical theology at the University of Utrecht, and this book was originally published in Dutch in 1997. It has been translated by the gifted and indefatigable John Bowden, who has managed to Anglicise the references in the text, as well as the language, so that we find ourselves listening to the omnibus series of the Archers on Sunday mornings, rather than its Dutch equivalent! More significantly, the religious scene in the Netherlands is close enough (sociologically speaking) to what we observe in the United Kingdom to make this a volume of more than passing interest.

Professor Houtepen begins with the much touted (and overworked) theme of secularisation, which he analyses and finds wanting in some important respects. The precipitous decline in church attendance since 1965 has many causes, but loss of interest in the supernatural is certainly not one of them.

Indeed, in some respects, the ‘numinous’ is doing better than ever, with vast crowds attending public religious events (like a papal visit) and a seemingly inexhaustible desire to get in touch with the ‘spiritual’ side of life. This is usually a far cry from orthodox Christianity, but it is not secular, and presents the church with a new challenge. How can the Gospel be presented to a generation which continues to look for the substance, but rejects the traditional forms, of Christian belief?

In pursuit of this quest, the author takes us through such subjects as the pursuit of the holy, the importance of human emotions as pointers to God, and the significance of history—especially the history of Jesus of Nazareth. His aim is to show that the question of God is still very much open, and that both atheism and agnosticism cause as many philosophical problems as they solve.

Ultimately, Professor Houtepen’s book is set in the traditional framework of Trinitarian theology, though it can hardly be said to take a traditional approach to the subject. This will be most obviously apparent in the chapters dealing with the person and work of Jesus of Nazareth. Professor Houtepen is very unwilling to say that Jesus is the Son of God become man, and bends over backwards to accommodate the view that he was a man filled with the presence of God, etc. This approach is clearly designed to be apologetic, but it inevitably compromises what we say about Jesus, who becomes a figure who satisfied human desires and longings, rather than an uncompromising revelation of the One God.

The scandal of Christianity in the modern world is that it claims that Jesus is the way, the truth and the life, and that no-one can come to the Father apart from him. This exclusivist view sits badly in a pluralist democracy, though we should never forget that our most dangerous (and successful) rival is Islam, which is just as exclusivist in its claims as Christianity is. Few of its devotees seem to be put off by this; on the contrary, it appears to be their main incentive for doing some of the things they do. Christians would not wish to emulate Muslim fanatics, but we do have something to learn from them, which is that conversions are not produced by compromise.

Nobody will take our faith seriously unless and until we do. It is that which will start filling the churches again, not a well-meaning but insipid attempt to

accommodate the spirit of our age. Professor Houtepen has raised interesting and important questions, but in the end orthodox Christians will want to give somewhat different answers from the ones he proposes.

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THE CONCEPT OF NATURE

John Habgood

London: Darton, Longman and Todd, 2002 188pp £10.95pb
ISBN 0-232-52439-4

This small volume was first delivered in outline by the onetime Archbishop of York as the Gifford Lectures at the University of Aberdeen in 2000. The book consists of an extended treatise on the definition and the development of meaning for the word 'nature' and concepts allied to it.

The book is fascinating and erudite in its treatment of the concept of 'nature', although it has been somewhat superceded by the more in-depth work of Alister McGrath (especially his volume, *A Scientific Theology: Nature*, published in 2001). In this regard, it is surprising that McGrath's work is never referenced by Habgood in the text.

Habgood shows that the concept of 'nature' is fraught with all sorts of difficulties as its meaning is very elastic (one scholar has indicated over one hundred different meanings), indeed almost to the point of breaking. Habgood does us a great service by tracing the meaning of the word 'nature' from its classical beginnings through Aristotle and into the present day. The most primitive meaning of 'nature' was more concrete, as 'the character and quality of something'. The concept soon took on a more abstract definition including natural philosophy and then began to be used for 'the entire physical world.' Aristotle, in his *Metaphysics*, defined nature as 'the essence of things which have a source of movement in themselves' so as to include plants and animals. Aristotle thus showed that different entities in nature had goals and each a force of its own. This led to the more modern definition of nature as unified whole, composed of many entities, and with this unified whole having its own goals and force with which to be reckoned. Habgood also discusses the place of God in this developing concept. Habgood concludes that the present

meaning(s) of the word 'nature' is strongly socially conditioned and often used to assert some political, moral, or economic control: 'Nature is invoked to support a claim that there is some kind of givenness or constraint operating in the moral or political sphere in which the user of the word wants to exercise control' (p. 18). All the more reason, he claims, to seek a clearer definition of the term.

Expanding the area covered by the concept of 'nature' into methods used for its study, Habgood discusses the development of the definition of 'science' and the struggle to delimit those areas of inquiry encapsulated within it. He shows that science has become increasingly less humane with its necessary reliance on greater and greater mathematical sophistication and personal detachment. 'A caravan of equations plodding across an arid desert has no need to display a human face.' In this way, Habgood decries the aridity of presentation in most natural sciences and encourages the elucidation of the more human aspects of scientific investigation afforded by sociologists. Although it could leave many an evangelical dry, Habgood concludes: 'It may have to be conceded that a God-like perspective on the natural world is not available to us, precisely because we are not gods. Indeed it may be that theology's main contribution to the discussion is to go on offering reminders of that fundamental truth' (p. 51).

The definition of 'nature' is crucial to its study and to determine whether or not mankind has made changes in it, and whether these changes need to be halted or reversed. It is also crucial to understand mankind's standing in relation to nature. Are we part of 'nature' or above it in some hierarchical way? Is God detached from 'nature' or an integral part of it? Our answers to these questions, says Habgood are crucial to our study of nature. In this way, Habgood introduces the theme of environmentalism and the issue of the transcendence versus immanence of God into the mix. It is in this section of the book that we see most clearly Archbishop Habgood the preacher, admonishing us for over-consumption and imperialism. Unfortunately, Habgood spends only a few pages on 'nature' as 'creation' (p. 75-79). One must read McGrath's treatise on the subject to get a more complete picture of the Christian response to 'nature.'

The remainder of the book expands the concept of 'nature' to include human behavior, natural law, sexuality, and the so-called 'improvement' of nature through genetic manipulation. These are the least satisfying sections of the

book and unfortunately include logical inconsistencies. For instance, Habgood seems intrigued by a provocative book explaining rape as ‘not so much a crime of violence, [but] as a natural and widespread sexual strategy for passing on genes’ (p. 82), but then later explains, ‘It is of the essence of abuse that it is destructive of relationships, and that it is degrading rather than life-enhancing’ (p. 111). He then further muddles the field of sexual studies by debating the naturalness of homosexuality through a discussion of the expression ‘aesthetic distaste’ and the ‘disgustingness’ of certain acts; an interesting and original approach to be sure. He concludes, somewhat facilely, that ‘what seems unnatural to one person may seem natural to another’ (p. 107) and that ‘when disgustingness is not intended...morally responsible people see aesthetic value where others do not’ (p. 108).

The Archbishop does openly explain his approach to scriptural interpretation, which helps to clarify his stance conditioned, as it is, by recent revisionist scholarship.

I have already hinted at the difficulties in interpreting the comparatively small number of biblical passages which refer to homosexuality. Not only is it hard to know precisely what was originally meant, but there are problems too in judging how far this was conditioned by special circumstances of a particular culture... (p. 110).

His cursory treatment of ‘nature’ as creation, leads naturally to such conclusions. If I may be so bold: When one’s understanding of Scripture is based on proof-texting (here it is interesting that evangelicals are usually accused of this) and not on broader, unified, biblical themes, such as the complementarity of the sexes in God’s plan of creation (beginning with Genesis 1-2), then such misunderstandings will be rampant.

The book concludes with the Archbishop at his best—expanding nature to include the ‘indissoluble residue of givenness’ (p. 145) of God. Here he advocates a return of the natural sciences to a belief in God which leads to ‘the breaking of boundaries, to the unleashing of energy, to outbursts of creativity’ (p. 142). This is a God whose grace is not only for humanity, but for the whole of the created order. Habgood advocates a very Eastern approach to God’s creation as ‘evolutionary...unfinished, but dynamic and full of potential’ (p.

166). 'In Christian theology it is the world's createdness which is the guarantee of its dependability and regularity, and there are good reasons for thinking that it was this belief which provided the necessary context for the birth of modern science' (p. 168).

There are many helpful insights throughout this book. One is also struck by the unique point of view afforded the reader through Habgood's background not only as a cleric (and one versed in ecclesiastical politics and his presence on various social commissions), but also as a trained scientist. This is an important book which should be read by all interested in the interaction of science, theology, and social theory. But, one must be clear that the conclusions drawn are not necessarily conditioned by a high view of the divinity of Scripture. For such a treatment, I recommend instead the first volume of Alister McGrath's magisterial work, entitled *A Scientific Theology: Nature*.

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THE ATONEMENT CONTROVERSY IN WELSH THEOLOGICAL LITERATURE AND DEBATE 1707-1841

Owen Thomas, translated by John Aaron

Edinburgh: Banner of Truth, 2002 391pp £18.95hb

ISBN: 0-85151-816-8

Most people are vaguely aware that Wales has a long and honourable tradition of evangelical theology, stretching back to the very beginnings of the eighteenth century revival, but few have any real understanding of what transpired during and immediately after that formative period in the principality's history. It is not that relevant material is lacking—it is abundant, even to the point of being exhaustive. The snag is that it is almost all in Welsh! In an attempt to make some of this material more accessible, John Aaron, a schoolteacher in Swansea, has translated a classic of nineteenth-century Welsh scholarship, Owen Thomas' remarkable study of the atonement controversy, which did so much to shape Calvinistic Methodism in Wales.

Outsiders may be inclined to think that 'Calvinistic Methodism' is a contradiction in terms, and so in some respects it is. The starting point of this

study is the early eighteenth century, when the remnants of Puritan dissent were gradually disappearing from view, thanks in large measure to a hyper-Calvinism which made it averse to preaching for conversions. John Wesley went to Wales on several occasions, and preached in a way which had all but ceased in many parts of the country. Before long his message, delivered in English, was being relayed in the native tongue by intermediaries who had been converted in the revival. Owen Thomas is particularly good in the way in which he documents this process; Welshmen who had gone to England in their youth and forgotten much of their mother tongue, were converted and returned to spread the Word through a medium which they no longer mastered adequately!

Inevitably, the stirrings of Methodism brought theological controversy with them, and in Wales this took the form of debate about the nature and extent of Christ's atonement. How was it possible to reconcile the scriptural teaching that Christ had died for all with the equally biblical emphasis that only some were actually saved? As this debate progressed, it became increasingly clear that to say that Christ died for all but that only some are saved puts the responsibility for redemption on the shoulders of individual human beings, making it no longer a work of God in the true sense. Such a conclusion was naturally resisted, even by many of those who rejected hyper-Calvinism, and it was this tension which fuelled the theological disputes of the late eighteenth century, almost all of which were conducted through the medium of the Welsh language alone.

Owen Thomas ends his story in 1841, when a compromise had been reached which allowed different views of the atonement to be held side by side. In his view this was the best of all possible worlds, because each extreme had its rough edges worn off by entering into fellowship with the other. He points out that, just as the hyper-Calvinists lost ground, so too did the liberals, who were forced to acknowledge that there was more to Calvinism than they wished to admit. In 1874, when the book first appeared, it could be said with some justification that this compromise policy had paid off, for Calvinistic Methodism was in its heyday in Wales and had grown enormously once theological peace had been restored.

The standpoint of someone translating in 2002 however, is bound to be rather different. The intervening years have seen the devastation of Welsh non-conformity, fuelled by many factors, among which theological liberalism must

be regarded as one of the more significant. What Thomas saw as a fruitful compromise, faithful to Scripture, the modern reader can see as the beginning of the eventual collapse. By departing from strict Calvinism (which had certainly gone too far in its theological emphases), the Welsh opened the door to a diversity which passed into indifference and ended in hostility to the authentic gospel. Revival became revivalism, and in the early twentieth century enjoyed a remarkable success in South Wales. However, this did not last, and within a few years the spiritual condition of the country was worse than it had been at any time since the seventeenth century. This book makes absorbing reading, not least for the cautionary tale it records. We must hope that Mr. Aaron has further translation projects in mind, which will enlighten the English-speaking world still further on this neglected corner of our history.

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**EVANGELICAL ANGLICANS IN A REVOLUTIONARY AGE—
1789-1901**
Nigel A. D. Scotland
Carlisle: Paternoster Press, 2004 457pp £16.99pb ISBN 1-84227-231-4

For Anglican Evangelicals concerned to learn from their history, Nigel Scotland's latest book should be obligatory reading. Here is a fast-paced summary of the highs and lows of the Anglican Evangelical movement from the French Revolution to the death of Queen Victoria. It was a century of dramatic change during which Evangelicalism influenced every level of British society, as never before or since. We are introduced to the great gospel causes of that 'revolutionary age' and also to the great personalities who led the movement—men and women such as Charles Simeon, William Wilberforce, Hannah More, William Goode, Hugh McNeile, Lord Shaftesbury, J. C. Ryle, Handley Moule, the Sumner brothers, the Bickersteth clan and many besides.

With such a wide survey, Scotland's approach is necessarily 'broad brush', though with some well chosen examples to illustrate his points. Each chapter stands alone, addressing a particular theme—such as politics, social reform, leisure, education, ritualism, revivalism, the Keswick Convention, overseas missions and parish life. A recurring motif is that Anglican Evangelicalism (then as now) was not a homogeneous movement. The 'Clapham Sect' and the

'Recordites' did not always see eye to eye, and there were diverse attitudes to issues such as scriptural authority and Sabbath observance. Scotland is a scholar who is happy to wear his evangelical faith on his sleeve, as a badge of honour. He is not a hagiographer and freely admits the weaknesses, mistakes and short-sightedness of our Anglican Evangelical forebears, but he is also unashamedly positive about their achievements. Statements like 'CMS did splendid work in carrying the gospel to the heathen' (p. 12) are not usual in works of this nature. This is a tale of bold vision, earnest piety and unbounded energy dedicated to the cause of Christ.

Scotland has produced a fascinating and inspiring book, but from the point of view of accurate scholarship it is not a great book. There are two particular disappointments.

First, it promises more than it delivers. We are told that the study is based on 'a wide range of primary and secondary sources' (p. x), but unfortunately the primary sources are few and far between. Scotland's bibliography offers an impressive list of twenty collections of unpublished manuscripts, yet only four appear (fleeting) in the footnotes. This volume is mostly a compilation from the secondary literature and a rehearsal of the conclusions of other scholars.

The second disappointment is that the book bears evident signs of hurried composition. For example, there are numerous typing errors and spelling mistakes which should have been picked up by a proof reader. One footnote still contains a private instruction to the author: '... Add details. This book not previously cited. Not in Bibliog ...' (p. 252)! There is also frequent repetition, not just of themes but of facts and sometimes even of exact phrases. For example, in chapter 1, we are introduced to the great Evangelical leader, Francis Close, minister of Cheltenham from 1826 to 1856 and dean of Carlisle. Then we are introduced to Close again ten pages later as if we have never met him before – and again, for good measure, in chapter 6 in case we have forgotten him by then (pp. 4, 15, 136). In chapter 2 a lengthy quotation from Charles Raven (of Cambridge not Kidderminster fame) appears identically twice over (pp. 33, 47).

These disappointments aside, Scotland's book will be welcomed both by students of the period and by the general reader. There is no other recent

survey of this crucial period in Anglican Evangelical history. Kenneth Hylson-Smith's *Evangelicals in the Church of England 1734-1984* has a much wider focus and G. R. Balleine's *History of the Evangelical Party in the Church of England* (a staple diet for several generations) is almost a century old and past its usefulness. Scotland's book is not definitive, but it does fill a gap and deserves to be widely read.

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THE USE OF THE SEPTUAGINT IN NEW TESTAMENT RESEARCH

R. Timothy McLay

Grand Rapids: Eerdmans, 2003

207pp

\$30/£19.99pb

ISBN 0-8028-6091-5

Ever since the discovery of the Dead Sea scrolls in 1947, the question of the nature and extent of the Old Testament canon has been a major issue in biblical study. Until that time, most Protestant scholars had unquestioningly assumed that the Massoretic Hebrew text was the only authentic one, and Roman Catholics had (equally unquestioningly) accepted the Greek Septuagint, with its many 'additions' to the Hebrew, as their authoritative canon. The Dead Sea scrolls made available Hebrew texts which were more than a thousand years older than anything thitherto known in that language, making it possible for the first time to get some idea of what the Jewish Scriptures looked like in the time of Jesus. To some extent, they confirmed the fidelity of the Massorettes to the ancient scribal tradition, as that version of the Hebrew text could be found at Qumran without any significant change.

But alongside this text, there also appeared a number of other Hebrew recensions, some of which were much closer to the Septuagint. It became clear that in the time of Jesus, the Hebrew canon was not fixed in the way that it later became, and that variant readings—many of which were found in the New Testament—had been acceptable within the world of first-century Judaism.

How far the Septuagint reflects these alternatives is a very complex question, but for the first time in centuries, its evidence now has to be taken seriously as witness to the development of the canon. Amazingly, as Dr. McLay points out,

that has not really happened in practice. Some scholars do pay close attention to the Septuagint, of course, but on the whole its witness, and that of the other ancient Greek versions, is not taken into account by the majority of mainstream biblical scholars even now. It is to correct this that Dr. McLay has written this short but very stimulating book, pointing out to us just how important the Septuagint and the other ancient Greek versions are as witnesses for the New Testament's understanding of the Jewish canon.

In making his case for the recovery of the Septuagint, Dr. McLay occasionally lets his enthusiasm run away with him, as (for example) when he criticises Roger Beckwith and Earl Ellis for reading '1 and 2 Esdras' as referring to Ezra-Nehemiah, rather than to the books we now know under those names. Dr. McLay may be right, but the matter is too uncertain for him to dismiss the conclusion of these other scholars in the way that he does. Elsewhere, he shows a remarkable ignorance of phonology, as when he interprets the Greek word *diamelizo* as a scribal error for the much more common *diamerizo*. He thinks that scribes wrote a *lambda* instead of a *rho*, even though the two letters are quite dissimilar, when anyone acquainted with the Oriental 'flied lice' phenomenon can see immediately what has happened. The sounds of l and r have simply traded places, as liquid consonants frequently do—look at the pronunciation of the English word 'colonel' for confirmation of this!

However, these are minor criticisms of what will be a most challenging book for New Testament scholars. The days when a simple opposition between the Septuagint and the Massoretic text could be resolved in the latter's favour more or less without argument are gone for good, and a much more subtle approach to the Old Testament is now required. Dr. McLay has helped us to see this and is to be congratulated for his efforts in this direction.

Two minor editorial points must be noted. Dr. McLay is overfond of initials, not merely LXX and MT, but TT, SE and other unfamiliar abbreviations which pepper his text and disconcert the reader. He has also succumbed to the politically correct 'common era' dating, which Christians should avoid as a matter of principle—the 'common era' is the year of our Lord!

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**GOOD NEWS FOR ALL NATIONS: MISSION AT THE HEART OF
THE NEW TESTAMENT**

Martin Goldsmith

London: Hodder & Stoughton 2002

pp166

£6.99pb

ISBN 0 340 78609 4

Martin Goldsmith is a man with an axe to grind. And rightly so! As a Hebrew Christian he has all the evangelistic zeal of the apostle Paul for Jew and Gentile alike to be brought to Christ. Having spent twenty-four years teaching mission at All Nations Christian College he has a wealth of material and experience from which he has distilled the eight chapters of this book. The first five chapters formed the basis of the Didsbury Lectures which he was invited to deliver at the Nazarene College in Manchester.

The writer's basic concern is that the church should not lose its Biblical emphasis on mission—in fact he would suggest that many Bible-teaching churches do not even have one! In the introduction he comments that 'in our churches the normal biblical sermon and worship contents will have little to say about world-wide mission' (p2) and challenges 'the typical non-missiological perspective of North Atlantic Gentile biblical study and theology' (p5).

To remedy this he undertakes a thumb-nail sketch of the gospels of Matthew, Luke (together with Acts) and John and the Epistle to the Romans, drawing out very clearly what he refers to several times as God's Mission Statement in the New Testament. This he sees as coming from the background of God's wider purposes and Israel's call to be a blessing to the nations found in the Old Testament. He also reminds his readers that the New Testament is written not just 'in order to develop a true theology for the ivory tower. It is a relevant message for new Christians living within a hostile non-Christian society' (p7).

A comment on Matt 28:19 which well sums up the thrust of this book comes on p41: 'the task of making disciples relates to "all nations", so no church or Christian can be considered faithful to Christ if they do not have a concern for all peoples all over the world. International mission is central to the life of any church or Christian who wants to be faithful to Jesus and to the New Testament'.

Those who know Martin Goldsmith will not be surprised to find some provocative statements in his book. So on p54 we find the interesting phrase

‘the Holy Spirit of mission’ and on pp 144-5 he challenges the statement made in many evangelical churches that the day of Pentecost was the birthday of the Christian church. Commenting on Romans 11 (p144) he states that ‘the foundation and roots of the Church lie in Old Testament Israel, the chosen people of God. And the true Israel of faith has now developed into the international Church of Jesus Christ with its Jewish roots, but with Gentiles added too’. This does not absolve us from feeling, as some Christians would argue today, that we should no longer seek to evangelise Jewish people: ‘in our relationships with Israel and the Jewish people we must not be sidetracked from this priority. The Jews’ greatest need is for Jesus—not merely for our friendship, nor for assistance in migrating to Israel’(p143). In these days of political correctness he gives a robust defence of evangelism among Jews and Moslems with the comment that ‘the Jewish apostles in the New Testament ... did not hesitate to affirm that salvation is only by his (Jesus’) name (p77).

In introducing his chapters on the epistle to the Romans he has some interesting points to make about the importance of setting the letter in the context of the Roman Christians to whom it is written. Nowhere, he claims (p117), does Paul or any other New Testament writer give an existentially unrelated theological exposition. All theological expositions in the New Testament are related to the particular situations and needs of the church to which they are speaking. With such insights the reader is left wishing that Goldsmith had gone on to give us the fruits of his thinking on the rest of the New Testament. But that could well have defeated his purpose by resulting in an over-long volume which would not have attracted such a wide readership.

In days when churches are being challenged to move from maintenance to mission mode this is an important book for every church leader. In making such a move it is far too easy to concentrate on the immediate context within the parish, and to overlook the Divine commission to go to all nations. Goldsmith’s book is a valuable antidote to evangelistic thinking which limits itself to the parochial scene, and hopefully a stimulus for every church to think globally and inclusively of the world-wide needs of Jew and Gentile alike.

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