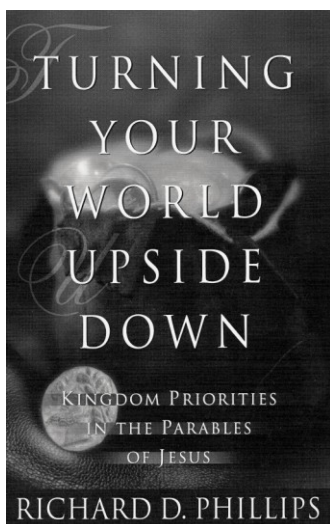


Book Reviews

***Turning Your World Upside Down: Kingdom Priorities in the Parables of Jesus.* Richard D. Phillips. Phillipsburg: P and R Publishing, 2003, 229 pp., paper \$12.99 (US). ISBN 0-87552-579-2**



The parables of our Lord should hold a deep abiding interest for believers, and so it is always good to find another book published which reverently endeavours to expound them. Richard D. Phillips is a Presbyterian Church in America pastor in Margate, Florida, who delivered the contents of this book first at the Sunday evening services at Tenth Presbyterian Church, Philadelphia, following Dr. Boice's death. Readers may be interested to know that Phillips was also a contributor to the newly released volume on worship in honour of James Montgomery Boice, *Give Praise to God*. In that volume Phillips wrote, "The Lord's Supper: An Overview."

This book is Phillips' third to be published by Presbyterian and Reformed on his studies in Luke, with "the first two centered on Jesus' miracles and his encounters with people." (*Mighty to Save: Discovering God's Grace in the Miracles of Jesus* and *Encounters with Jesus: When Ordinary People Met the Saviour*). The miracles and parables of Jesus have been standard fare for sermon books now for generations, with R.C. Trench being a standard study. It is good for each generation to own them as their own and meditate upon them often. These sermons are evidence that biblical preaching continues to be found. The central concern of this volume is to expound the parables in Luke as seen in the context of the Lord turning our world upside down in a call to demanding discipleship. There is a clear challenge to our crass materialistic age and a probing confrontation to our worldliness.

Phillips has concentrated only on the form of dramatic story parable in Luke and is not sidetracked into the finer points of the definition of parable. In his opening chapter he properly bridges the parabolic world of Old and New Testaments and answers simply, yet well, the question of "the why of parables". He concludes this with "our response to them reveals the state of our hearts before God."

One would expect a good sprinkling of application in material that originated as sermons. The reader will not be disappointed in this regard; for example, page eight deals with the call for priorities in ministry. In good sermons there should also be some helpful illustrations and incorporation of other scriptures to consult or illustrate and further illuminate. All of this is there. In looking for application, it is not only found in the passage expounded but also in the full study questions at the back of the book for each of the thirteen chapters. I found that some of the real application is to be found here. With the inclusion of a separate study guide, one sees a niche for study: an adult class for thirteen weeks or a home study group. I think this helps us define whom the book has been published for, and as such, we should not expect to see a highly technical exegetical treatise or monograph on the parables. Rarely does the author engage with translation issues except when needed (p. 37), and even then he

does not lose sight of his audience. It is not a word study, sermonic text. Rather, he attempts to outline clearly each parable under study (the Sower, Good Samaritan, Rich Fool, Banquet, etc.) and mingle this with application.

There are endnotes at the back of the book with chapter reference materials listed. One senses that these “notes” have only the bare bones. I was surprised not to see any reference to Craig Blomberg’s *Interpreting the Parables*. Either it was not used or was deemed too technical for this work, yet it is now standard in the field. There are two references to Arland Hutgren’s new commentary on the parables. Several of the older writers are mentioned: Taylor, Ryle, Arnot, and Dodds, as well as more recent ones like Bailey, Wenham, and Hendriksen. In terms of recent books of a similar vein, I think of Gordon Keddie’s *He Spoke in Parables* and Simon Kistemaker’s *Parables of Jesus*.

Keddie’s work is more inclusive, beyond Luke, yet has no study guide. Phillips’ is sound, helpful, evangelical and biblical – a good model of sermon work, always good for ministers to read to refresh their souls and strivings. It will also be helpful for groups and as devotional literature for individuals. A minister should take time once a year to read well-crafted sermons, just as seminary students should. This is not just a good homiletical exercise, but this work will feed your souls. It is healthy for all believers, not just students for the ministry and pastors, to read well-crafted sermons. Here is a feast for the soul.

Reviewed by Jack C. Whytock

***The Promise of the Future.* Cornelius P. Venema.
Edinburgh: Banner of Truth, 2000, 538pp., \$39.99 (US).
ISBN 0-85151-793-5**

Dr. Venema, Dean of the Faculty at Mid-America Reformed Seminary in Dyer, Indiana, USA, has written a book on eschatology that is a welcome addition to a field of theological study notoriously lacking in solid, biblical scholarship. As to be expected from so able a writer, the book covers the entire range of the study of Christian eschatology, and does so from a distinctively Reformed perspective. Dr. Venema used the New American Standard Bible as his translation of choice for this work. (This reviewer finds more than a few premillennial biases in that translation. See for example, Matthew 24: 30). The book is divided into six major parts ranging from Part One, "The Future is Now," to Part Six, "The Future of All Things."

Venema sets out to accomplish several things in this work: first, to give the church a standard theological text in the area of eschatology that is based primarily on biblical exposition; second, to produce an engaging, easily read text that is aimed primarily at a biblically and theologically informed laity; and third, in light of the predominance of the premillennial view, to articulate a thorough apology for the amillennial perspective. The last point is immediately obvious when the reader sees that over three-fourths of the text is devoted to issues relating to the second coming of Christ, with less than a quarter being devoted to the area of personal eschatology and such matters as the intermediate state after death. He is especially concerned, therefore, to deal with the issues in eschatology that are most likely to be of central importance to the lay person. Given the climate of eschatological speculation, the lay person is most likely to be concerned with such matters as the Rapture, the Antichrist, and Dispensationalism's peculiar views of the future. Venema's book does a superb job of both showing the biblical errors of the popular view and of setting forth a more faithfully biblical eschatology. To that end, a large portion of the book is

given over to a reasonably objective analysis of each of the four major views of Revelation 20, followed by a critical analysis of each. The author tells the reader from the outset that he is committed to the amillennial perspective. That information is most helpful to the reader as he interacts with Dr. Venema's evaluation of the views other than his own. As one committed to postmillennialism, this reviewer found Dr. Venema's work in this area generally well done. In his analysis of the postmillennial perspective, Venema makes the observation that most, if not all, of today's postmillennial advocates have embraced a modified form of that position that combines elements of the amillennial perspective with their own. Many earlier postmillennialists (such as Jonathan Edwards, among others), held that the millennial period was to be a literal one thousand year span of godly righteousness prevailing throughout the earth prior to Christ's return. Since most modern advocates of postmillennialism do not hold to the literalness of the one thousand year period, Venema sees this as a change from the original postmillennialism. This is a point where many postmillennialists would not agree with Venema, and his own discussion of the history of postmillennialism and amillennialism in the church shows the difficulties of tracing the origins of the two views. Advocates of each of the two views claim early origins in church history, and it is not unusual to find many of the same names of "famous advocates in church history" on their respective lists! On a more critical note, Dr. Venema castigates postmillennialists for what he styles "triumphalism" (see page 352 and 355) and for, in effect, claiming to be greater than Christ! He claims that postmillennialism de-emphasizes the suffering aspect of the Christian life and thus places a biblically unwarranted emphasis on victory. This is a common amillennial argument against postmillennialism, and one that has been taken to task by, among others, Dr. Kenneth Gentry in his *He Shall Have Dominion*. (Appendix B in that work is entirely devoted to this subject).

Prior to Venema's book, the standard Reformed text on eschatology was the fine work of the late Anthony Hoekema, *The Bible and the Future*. That work remains a useful text and differs from Venema's work in several ways. In terms of style and

layout, Venema's book is almost two hundred pages longer than Hoekema's. One reason for that is the larger, easier to read typeface used in *The Promise of the Future*. Hoekema divided his study into two major parts, whereas Venema has divided his into six. Venema's book includes a helpful twelve page "Glossary of Terms" – a section lacking in Hoekema's work. Both books contain "selected bibliographies," but there are some notable differences between them. Such notable names as Bultmann, Barrett, Dodd, Schweitzer, Moltmann, and Barth are missing from Venema's bibliography but they are all found in Hoekema's. Hoekema, however, nowhere lists more familiar names (in certain conservative circles) such as DeMar, Rushdoony, and Gentry. For some readers, this may be a factor in which of the two books proves to be more useful. Hoekema is clearly interacting with academic, twentieth-century Protestant theology, whereas Venema, while not ignoring "mainline" Protestant theology, is more focused on orthodox Reformed and evangelical theology.

In the final analysis *The Promise of the Future* is to be confidently commended to both laity and clergy as an excellent text on the important and too often misunderstood subject of Eschatology. The seminary student, depending on his needs, may wish to supplement Dr. Venema's book with the equally valuable, though somewhat dated, text by Anthony Hoekema.

Reviewed by Charles H. Roberts, who is the pastor of Ballston Spa A.R. Presbyterian Church in New York, where he has served since 1996. He also serves as a tutor for Haddington House and is the author of Race Over Grace: The Racialist Religion of the Christian Identity Movement.

A Review Article on Puritan Studies

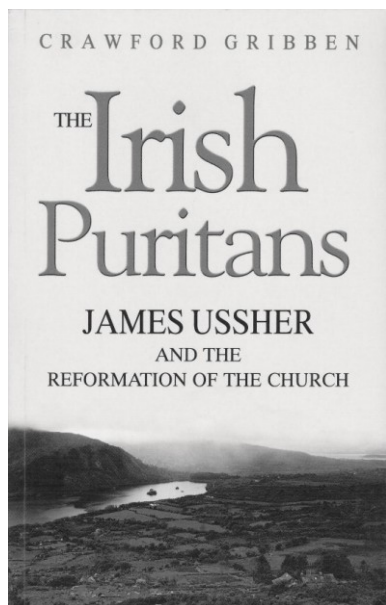
***The Irish Puritans, James Ussher, and the Reformation of the Church.* Crawford Gribben. Darlington, England: Evangelical Press, 2003, 160 pp., paper. ISBN 0-85234-536-4**

***John Owen the Man and His Theology.* Cd. Robert W. Oliver. Darlington, England and Phillipsburg, New Jersey: Evangelical Press and Presbyterian and Reformed, 2002, 190 pp., paper. ISBN 0-87552-674-8**

***The Holy Spirit in Puritan Faith and Experience.* Geoffrey F. Nuttal. Introduction by Peter Lake. Reprint. [Original 1946] Chicago: University of Chicago Press, 1992, 192 pp., paper. ISBN 0-226-60941-3**

The reprinting of Puritan texts or books is certainly a valuable enterprise, and in the last forty years we have seen several published. The three books brought together here constitute a wonderful body of literature, going beyond reprints to survey themes, men, and theologies of the Puritan period, revealing that many have been returning to the sources and are offering their assessments. I believe that is good, as it allows us to grow more astute in our assessments and to develop a deeper maturity of thought on Puritanism. We find ourselves at a new stage of Puritan studies from forty, or even twenty years ago.

The first work, *The Irish Puritans, James Ussher, and the Reformation of the Church* by Crawford Gribben, at last gives us a book in print on this most neglected Puritan, James Ussher. The great advantage here, though, is that Gribben actually places Ussher in his context within the Irish reformed church and the political backdrop. I had first encountered Ussher in the mid-1980's and was amazed to see how formidable an influence he was upon the Westminster Assembly of Divines, yet



he never attended it. Twenty years later there is at last a book to truly introduce us to Ussher and the Irish Puritans.

It is evident that Gribben, a Research Fellow in the Centre for Irish-Scottish Studies, Trinity College, Dublin, has been imbibing his subject for a long time. I was disappointed, however, that he chose to limit his “notes” and bibliography in an effort to be more popular. It made me feel that now I will have to wait for the expanded version. This does not mean the work is inferior – it is not – but it will push for more research

and writing. It is not the definitive text. The work is well illustrated – Presbyterian and Reformed and Evangelical Press has been taking advantage of recent changes in the publishing trade, which is a delight to see.

The content of Gribben’s book revolves around six chapters, beginning with “Ireland Awakening” to “Why Study James Ussher and the Irish Puritans?” He has also included the valuable “Irish Articles”, a rare document to locate. The writing style is easy to follow, frequently sprinkled with words of application. He is not afraid to speak out in the first chapter about the early Reformed attempts at evangelization by preachers and the reality that they “seemed more intent upon colluding with the official policy of the Anglicization than with witnessing to the trans-cultural reality of the gospel” (p. 21). I could draw contemporary parallels also on the “Old English” and “New English” colonists and the tensions which arose.

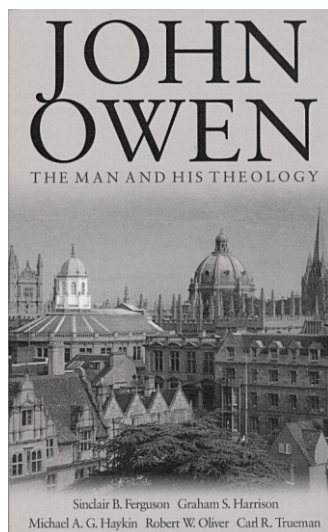
It is stirring to read of the revival in Ulster and the parallel revival in Scotland in the 1630’s. Gribben discusses well the collapse of Ussher’s Puritan church, its consensus, and the emergence of Irish Presbyterianism. His concluding chapter is

meant for contemporary Irish evangelicals, yet should not be bypassed by outsiders. It is thoughtful analysis, no doubt not relished by all, as he takes a hard hit at nationalism in all its stripes (p. 127) and admits that faithful witnesses in Ireland have still not made significant impact.

The next work, *John Owen, the Man and His Theology*, originated from the papers delivered at a symposium held on the life and teaching of John Owen at the John Owen Centre for Theological Study, (London Theological Seminary), London, England, in September, 2000. The opening paper/chapter is by the editor, Robert W. Oliver, “John Owen – His Life and Times”. This is a superb paper, one of the wonders of this book, and an excellent essay to incorporate in our course on Owen here at Haddington House.

Other chapters/papers include Carl Trueman’s “John Owen as a Theologian”, written in that even and well-reasoned manner that we have come to appreciate with this scholar. Trueman himself is the author of the book, *The Claims of Truth: John Owen’s Trinitarian Theology*, and one sees a continuation of those themes here. Owen was a scholar, a thinker, and a polemicist.

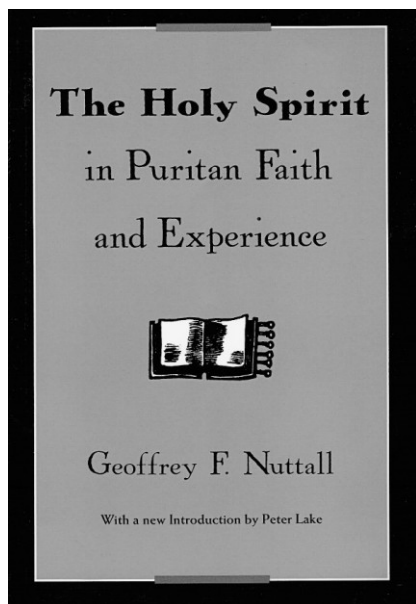
At the heart of the book are two papers by Sinclair Ferguson, who has been writing on Owen ever since his Ph.D. and his volume on Owen published with Banner of Truth. These two papers cover majestic themes in systematic theology: “John Owen and the Doctrine of the Person of Christ” and “John Owen and the Doctrine of the Holy Spirit.” This last paper was splendid and robust for the soul – clearly reflective of a matured life engaged with the subject.



The final two papers, one by Michael Haykin, “John Owen and the Challenge of the Quakers” and the other by Graham Harrison, “John Owen’s Doctrine of the Church”, called to mind several questions which remained unanswered. Haykin’s paper raises our awareness of the Quakers at a time when I suspect we have largely forgotten them. It is interesting and orderly, yet left me with questions unanswered on the Word and Spirit, and this not the fault of the paper, but reflective of our state of scholarship on the subject. Graham believes that Owen was not a Presbyterian ‘wolf’ masquerading in Independent sheep’s clothing (p. 186). This, of course, is a popular idea, and I will leave it with the reader as to whether Graham convinces you. I did feel there was a shallowness in giving all the nuances of Owen’s polity. It is a big subject and hard to adequately cover in one paper.

This second volume holds together well, and although a collection, it maintains unity, something not always achieved in such works. Between *John Owen, the Man and His Theology* and Ferguson’s *John Owen on the Christian Life*, we have two excellent textbooks to open the door to Owen’s *Collected Works*.

This new work is in general not overly technical but accessible to student, reading layman, and specialist. Well done.



Now we come to the third book, Geoffrey Nuttall’s *The Holy Spirit in Puritan Faith and Experience*. A reprint of this seminal work, which first appeared in 1946, it now has a new introduction by Peter Lake in which he attempts “to set Professor Nuttall’s book in the context of the slew of literature on Puritans and Puritanism published since the volume’s first appearance in

1946” (p. ix). Lake’s seventeen-page essay is a slow go and very humbling. Why? Nuttall has been one of the intellectual giants who roamed widely in the Puritan’s annals and manuscripts, and one feels like a pygmy when reading his works. This work originated at Oxford for the Doctor of Divinity degree by thesis in the war years. He is perhaps the world’s most erudite scholar on Baxter, Doddridge, and the Congregational Puritans. Unfortunately, his works have not been as well known in North America. James Packer was able to popularize much better, and his living in Britain and Canada allowed the North American audience to learn more about his works.

Lake summarizes well the themes of this work:

The book represents an attempt to recreate, to imaginatively inhabit, and to analyze the thought world, the spiritual climate or atmosphere of radical Puritan piety and to relate that piety backward to trends and tendencies in prewar and contemporary moderate Puritanism and forward to the emergence of the Quakers. It is a model exercise in the study of change and continuity, organized around a central doctrine, that of the Holy Spirit, but using that single topos as an entry point into a much wider subject (p. xix).

Lake is correct. Nuttall has not produced a dogmatic text, but a book on experimental theology in Puritanism through collating, comparing, and interacting with Puritan writers. This can be daunting, however, because Puritanism as a movement was not static and there are tangents. Nuttall argues that there was a development from the Word and the Spirit to the Spirit and the Word and, amongst the radical, to the Spirit alone, culminating in Quakerism. Yet, he posits a centre for Puritanism – faith and experience, hence this is their unity, this is Puritan.

For any reader not familiar with the name Geoffrey Nuttall, this work will serve as a corrective. I suspect that we are never quite sure how to label Nuttall’s theology at the end of the day. Perhaps a mingling of Barthianism with extreme Puritan

mysticism is about as close as we can come. Yet, the book stands as one of those classical works on a subject that all must try to get their heads around – namely the doctrine of the Holy Spirit for the Puritans, hence the magisterial chapters: “The Spirit and the Word”, “The Discerning of Spirits”, “The Witness of the Spirit”, “The Spirit and Prayer”, “The Spirit and the Prophecy”, “The Spirit and the Ordinances”, “The Liberty of the Spirit”, “The Government of the Spirit”, “The Life and Fellowship of the Spirit”, and “The Spirit in Every Man” (which ends with Quakerism). Some will be disappointed that the Quakers are mentioned because they suppose they were unimportant in the seventeenth century piety. Yet, they were there, and history has a way of saying that the entire story must be told. Nuttall tried to do this. The book remains one of the stones to touch and stop at if we really want to dig deep into the Puritan theology of the Holy Spirit.

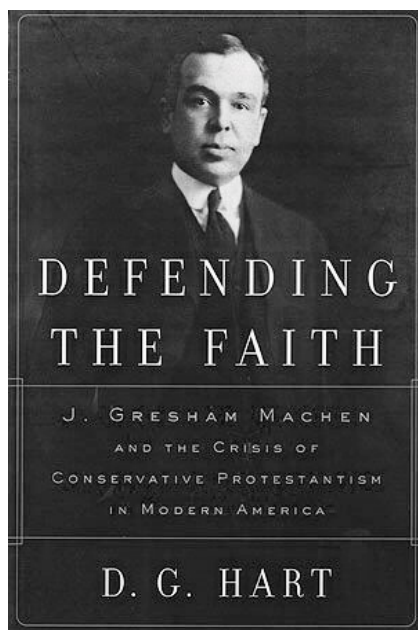
Born in North Wales, Nuttall’s writing and lecturing represent a phenomenal contribution to the study of Puritanism. As his research came out first in the World War II era, the reader should attempt to discern his theological presuppositions, just as with the other reprints coming out now with origins in the 1940’s, for example, Horton Davies or Lewis Bevens Schenck. We can learn from Nuttall, Davies, and Schenk, but need to understand the mindsets from which they operate. The reader will find Nuttall’s newly released *Visible Saints: the Congregational Way 1640-1660* by Quinta Press an absolute gold mine of Puritan Material.¹ His other recent release, *Studies in English Dissent*, is a must read for the study of non-conformity. Readers, practice discernment with your authors. As Robert Oliver recently wrote on Nuttall, “[he] knows the difference between Calvinism and Arminianism...he shows sympathy for evangelicals and men of the revivals, he stands back from them and endorses an ecumenism that sits lightly to the demands of subscription to firm doctrinal statements.”

¹ Geoffrey F. Nuttall, *Visible Saints: The congregational Way 1640-1660*, second edition (Weston Rhyn, Shropshire: Quinta Press 2001), 190 pp. ISBN 1-897856-12-1

Ranking our three books, Gribben's *The Irish Puritans* is the most accessible for the non-specialist; next Oliver's edited collection *John Owen*; and last, Nuttall's *The Holy Spirit in Puritan Faith and Experience*, which is clearly the most demanding of these three books on Puritanism. What a rich field for Puritan studies has opened up since 1945. Here are two contemporary and one seminal work.

Reviewed by Jack C. Whytock

***Defending the Faith: J. Gresham Machen and the Crisis of Conservative Protestantism in Modern America.* D.G. Hart
Original by Baker, 1995. Republished Phillipsburg, NJ: P & R Publishing, 2003,
240pp., paper \$14.99 (US). ISBN 0-87552-563-6**



For decades the standard biographical resource for students wishing to learn more of the life of J. Gresham Machen was the comprehensive biography by Machen's protégé and colleague, Ned B. Stonehouse (third edition, Banner of Truth, 1987). Stonehouse's work has certainly not been eclipsed by Hart, and for any serious study of Machen's life, it remains the foundational text.

What Hart has sought to do is not duplicate the work of Stonehouse in producing a detailed biography outlining the life and accomplishments of Machen. Rather, he seeks to place those details in an historical context that serves to give a reference

point for the analysis of the Machen legacy in contemporary Presbyterianism.

What is striking about Machen (1881-1937), who was the darling of Fundamentalism and its most intellectually able spokesman during the Fundamentalist Modernist controversy, was that he was so atypical of Fundamentalism. In fact, as Hart shows, often there was a love-hate relationship, as Machen was very suspicious of a religion that was shaped more by 'Victorian sentimentality' than biblical scholarship. In his ordination sermon, that discomfort with a faith separated from scholarship was clearly stated (p. 32). Indeed, what distinguished Machen from so many fundamentalists was that rather than despising the liberals, Machen actually admired many aspects of their learning and had been impressed by the piety to which he was exposed during his graduate studies in Europe. He profoundly disagreed with their conclusions, and indeed many of their presuppositions, but he was loath to question their motives. Unlike so many 'angry conservatives' who demonize those who espouse heterodox opinion, Machen opposed them with respect and recognised that they presented many legitimate challenges to traditional Presbyterian and Reformed churches in the areas of spirituality, ethics and ecclesiology.

Hart's thesis is that it is the unique social and educational background of Machen that positioned him for this task. Machen was the younger son of a prominent Baltimore family that moved in the highest circles of society. Pious and learned he was weaned on the classics of art and literature, he moved with social grace among the elite, while at the same time being grounded in, and devoted to, the Scriptures and the Presbyterian confessional heritage of Westminster. Never seen to be at odds in his home, they came to be the fertile soil in which his very able mind was nurtured. Like the rest of his family, Machen was intellectually able, but for a long time he seemed to be vocationally adrift. After graduating Phi Beta Kappa with a degree in Classics from the Johns Hopkins University, he went on to earn degrees at Princeton University and Princeton Seminary. His dislike of the aforementioned sentimentality of so much of Presbyterianism and his reluctance to accept the responsibilities of ordination pushed

him to pursue further graduate work at Marburg and Göttingen Universities.

Here, Hart convincingly argues, while at Marburg studying under Wilhelm Herrmann, Machen was impressed by Herrmann's personal piety while at the same time being deeply suspicious of his Ritschlian theology. It seems that the abiding interest Machen developed in defending the scholarly integrity of historic Christianity arose from his interaction with these scholars whose desire for the unity of the church and cultivation of piety was not pretended and whose ethics often put fundamentalist Christianity to shame. At the same time Machen saw that their view of scripture undermined true historic Christianity. Machen would argue that "the ideas of first century Christians were still relevant for twentieth century audiences, in the same way that classicists thought the teachings of classical authors were applicable to modern life" (p.55).

Rather than despising the methods and findings of higher criticism and the character of those who held to them, Machen interacted with them and used the real challenges and findings of some aspects of their learning to defend historic Christianity and to challenge the liberal 'leap of faith.' What was unique about Machen was, that at the same time, he challenged the anti-intellectualism and social views of fundamentalism. Machen argued that Victorian sentimentality in religion was not theological conservatism but that it "shared the sentimentality and idealism of theological liberalism" (p.81). Both fundamentalism and liberalism placed an "undue and unbiblical emphasis on the individual's subjective encounter with God, revelation, or the church and thus theology and historical fact were sacrificed to individualism" (p.95).

In the remainder of the book, Hart goes on to develop this thesis in the light of Machen's high profile position as the leading intellectual spokesman for the 'fundamentalism' with which he was so often reluctantly allied. Machen's work in the areas of the relationship of Christianity to science, ethics and public policy, and finally ecclesiology are convincingly developed, and we see how his unique stance often made him a 'duck out of water.' Machen "tried to construct a mediating position that subordinated

the naturalism of liberal Protestantism to the supernaturalism of fundamentalism but still kept the two ideas together” (p. 104). In the end Machen hoped to preserve the historic Christian witness that did not seek to change society by environmental control, as both liberal and fundamentalist did, but that stressed Christian cultural involvement that had a concern for social responsibility. Not mere philanthropy, but a Church that “should seek to bring all people without exception, high and low, rich and poor, learned and ignorant, compatriot and alien, into the full warmth and joy of the Church” (p. 145). However, as Hart notes, “that hope made Machen too Christian for most intellectuals and too marginal for most Protestants” (p. 159).

Interestingly it is the Epilogue, in which Hart brings his thesis to conclusion, which is the least convincing portion of the book. His thesis comes to its full expression when he states, “the Orthodox Presbyterian Church [OPC] became the institutional manifestation of the faith Machen had laboured to defend” (p. 161). In its early history it is true that the tensions that were apparent in American Protestantism and Machen’s mediating positions were reflected in the split between the OPC and the Bible Presbyterians. The OPC remained true to Machen’s views on social involvement rather than social control in issues such as temperance and in a scholarly and intellectual approach to biblical study. And without a doubt, we continue to see a cleavage in American Protestantism between the new evangelicalism, which is a full blown expression of all the concerns which Machen voiced over the flaws of sentimental, man-centred expressions of faith, and the Reformed and Presbyterian camp as a whole. The question is, however: has the OPC, or any other Reformed or Presbyterian body for that matter, fully embraced Machen’s interactive scholarship, libertarian social views, and concern for the unity of the Church of Christ, or have we slipped into another brand of isolationist, theologically Reformed fundamentalism of our own making? Hart’s work begs the question but leaves it unanswered.

We may find Hart’s conclusion less than ironclad; however, his thesis is clearly one that needs further exploration,

and this book is a wonderfully thought provoking jumping off point for that discussion and so we highly recommend it.

Reviewed by Jeff J. Kingswood, who is the pastor of Grace Presbyterian Church, Associate Reformed, Woodstock, Ontario.

[Editor's note: Machen's book, The New Testament: an Introduction to its Literature and History is used as a textbook in the Haddington House course, New Testament Introduction – NT10.]



*J. Gresham Machen in Y.M.C.A. uniform
France, 1918*

The Complete Works of Hans R. Rookmaaker

ed. Marleen Hengelaar-Rookmaaker, Carlisle, England:

Piquant, 2002, hc. ISBN for 6 volume set 1-903689-04-X

Volume 1: Art, Artists and Gauguin, 441 pp. ISBN 1-903689-06-6

Volume 2: New Orleans Jazz, Mahalia Jackson and the Philosophy of Art, 404 pp. ISBN 1-903689-04-2

Volume 3: The Creative Gift, Durer, Dada and Desolation Row, 516 pp. ISBN 1-903689-08-2

Volume 4: Western Art and the Meanderings of a Culture, 515 pp. ISBN 1-903689-09-0

Volume 5: Modern Art and the Death of a Culture, 405 pp. ISBN 1-903689-10-4

Volume 6: Our Calling and God's hand in History, 531 pp. ISBN 1-903689-11-2



I first met Hans Rookmaaker around 1971 when he spoke at Edinburgh University. His book, *Modern Art and the Death of a Culture*, had just become a bestseller, nominated by Malcolm Muggeridge as ‘a book of the year’. I was a student at the Free Church College, still struggling with seeing how the Christian faith related to contemporary life in the early Seventies. *Modern*

Art was an eye-opener (and still remains so today—both my copies have been appropriated by my children, so I'm very glad to have it included in this beautiful six volume set). But Rookmaaker's first illustrated talk was not about art. It was about music. Here was a man who not only was a highly regarded academic in his own field—he was Professor of the History of Art at the Free University of Amsterdam—he was also an authority on modern popular music, particularly jazz, but also increasingly rock. To a hippy, he looked anything but the part. Unlike his friend Francis Schaeffer, who was positively eccentric in his appearance, Hans Rookmaaker was very conventional in a three piece suit (but very unconventional to evangelicals of the time in that he smoked a pipe and took a drink). However, it was his razor sharp mind, his impish sense of humour and his compassionate understanding of the contemporary world that endeared him to those who heard him. Rookmaaker (which curiously enough is Dutch for "Smoke-maker") became a Christian in a Nazi internment camp in the Second World War and died in 1977 at the peak of his powers aged just 55. His impact on the Evangelical world in general and on Christians in the arts and entertainment worlds has been immense. The publication of his *Complete Works* should renew that impact for new generations. The production of this set has been an immense labour of love on the part of Rookmaaker's daughter, Marleen. Everything is here, from the academic *Gauguin and Nineteenth-Century Art Theories* and the popular *Modern Art and the Death of a Culture* to articles on a variety of philosophical, theological and cultural topics and a new biography by Laurel Gasque. There is a great deal published for the first time, including a book entitled *God's Hand in History*. There are full endnotes, and Volume 6 has a very full bibliography, a contents index, a Scripture index and a name index. Space does not permit to do justice to this monumental piece of work. But it will be a treasure trove of thought-provocation for a long time to come. You will find this little gem, for instance. Rookmaaker mentions the four inexplicable things Schaeffer said we must accept for everything to make sense: that zero equals one (creation), that one equals two (Christ—two natures but one person), that one

equals three (the Trinity) and that 100% plus 100% equals 100% (Divine sovereignty and human freedom). It may seem churlish to mention, but there are disappointments. I was disappointed by the absence of the original illustrations from *Modern Art* because of copyright restrictions. Similarly Rookmaaker's simple but helpful diagrams are missing from his lectures on the history of culture. In some places, also, the translation from Dutch seems stilted and not at all like Rookmaaker's dynamic English prose. I found the new biography disappointing. It concentrates too much on Rookmaaker's *influence*, and doesn't give us enough of the *man*. At that level I found the previous biography by Linette Martin much better. However, a definitive biography still waits to be written. That having been said, there is no doubt that this is a fitting literary monument to the memory of one of the most stimulating Christian teachers of the twentieth century. The six hardback volumes are beautifully produced and will withstand the hard usage of constant reference which they will receive, at least in my study. (What a pity the reissue of the works of Francis Schaeffer some years back were in paperback.) If £190 is too much for you, cajole your local library, or your college or university library to obtain a set at all costs!

Reviewed by Rev. Alex J. MacDonald, the minister of Buccleuch and Greyfriars Free Church of Scotland, Edinburgh, and the Editor of The Monthly Record, in which this review first appeared and is printed here by permission. The Haddington House Reading Library has this set and incorporates its use in the Worldview course.



Hans R. Rookmaaker

Book Notices

In *Book Notices* we inform readers about works which have been recently added to the Haddington House Library. Most entrants here are currently in print but on occasion we will include rare and valuable books we have acquired which students and patrons may want to come and consult. *Book Notices* are made in keeping with our editorial policy to help our readers in the stewardship of their resources and time. Our *Journal* uses the standard abbreviation 'hc' to denote hard cover. The International Standard Book Number (ISBN) has been included with all books.

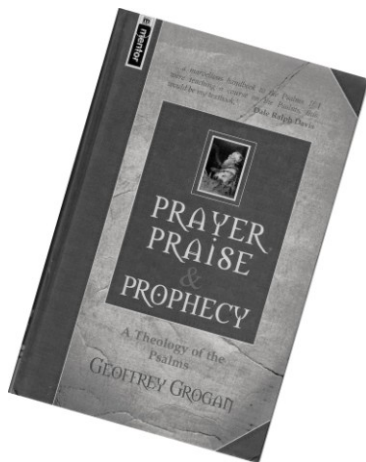
Biblical Theology

Our focus for the 2004 *Journal* for book notices in the Bible Department is upon the Psalms.

Prayer, Praise and Prophecy: A Theology of the Psalms

Geoffrey Grogan. Fearn, Ross-shire: Mentor (Christian Focus), 2001, 330 pp., hc. ISBN 1-85792-642-0

Geoffrey Grogan is one of God's servants whom, when you meet, you listen carefully to their every word. They are just so wise and gracious, a delight to meet. I recall some evening lectures I went with my wife, Nancy, who was doing a course with him on I Samuel at the Glasgow Bible College (now International Christian College),



and how full those lectures were! Thus, it is with excitement we commend his newest book, this time on the Psalms. Two reviewers express all I need to say.

Editor

“Geoffrey Grogan has given us a marvelous handbook to the Psalms. He does not tack on theological themes at the end but places them front and centre, at the heart of the book, forcing us to face the God of the psalms. He has digested a mass of Psalms research and yet releases it in the most palatable and useful doses. I profited immensely from his treatment of the literary design of the Psalter; he helps us see in the Psalms a consciously coherent work (in five books) rather than random bits of poetry. If I were teaching a course on the Psalms, this would be my textbook.”

Ralph Davis

Reformed Theological Seminary, Jackson

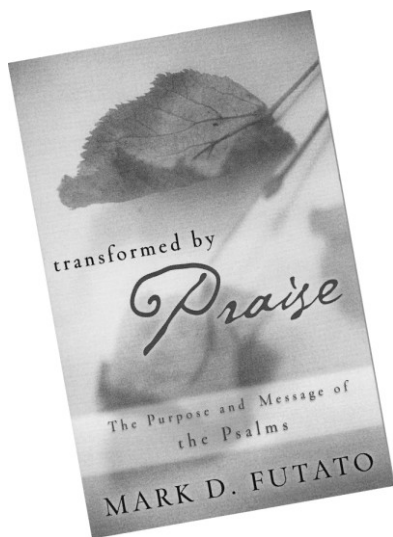
“Throughout the history of the Church, the Book of Psalms has provided an inexhaustible spiritual treasury for praise and prayer. Until recently most commentators and expositors have tended to explore the riches of individual psalms. However, the Book is more than a random collection of poetry, but one that has been skillfully and purposefully compiled. In this volume Dr. Grogan provides a knowledgeable introduction to the Book as a whole, and by adeptly drawing on material from modern studies he brings out the interconnection between the psalms in two main ways. First he examines themes that recur throughout the book and provide it with a unity that derives from the various aspects of God’s relationship with his people. Then he charts the process by which individual psalms were brought together to form the collections that eventually grew into the Book that we now have. Much light is thrown on particular psalms by understanding them in terms of their setting in the Book as a whole. Furthermore Dr. Grogan places the finished book into its total canonical context by examining how the New Testament interprets the psalms and how we may appropriate them today. This is a volume that is written with reverence, care and clarity, and is a significant

addition to evangelical literature on the Psalms. It is to be commended to those who wish to have new vistas on a well-known and well-loved part of Scripture, and also to students who [are] looking for an entry point into modern literature on Psalms.”

John L. Mackay
Free Church of Scotland College, Edinburgh

Transformed by Praise: The Purpose and Message of the Psalms.

Mark D. Futato. Phillipsburg: P & R Publishing, 2002, 165 pp., paper. ISBN 0-87552-190-8



“Introduces major themes of the Book of Psalms as a literary whole, and offers transformed living through an encounter with the God of the Psalms.”

P & R

“I have a lot of books on the Psalms. This one is different. With great insight, and drawing on his own experience, Dr. Mark Futato will lead you to the throne of God in a way that will renew your relationship with Christ and lift your eyes from pain to praise.”

Steve Brown

“An encouraging look into the book of Psalms as a guide not only for our theology but for our practical Christian lives as well.

I commend this book to all who yearn for a closer walk with God.”

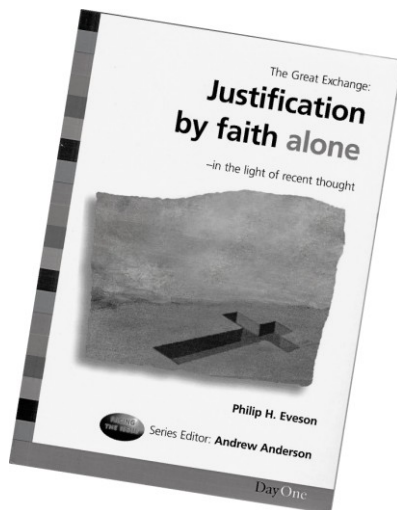
Richard L. Pratt Jr.

Includes six chapters as follows:

1. Praise the Lord: The Psalms as Praise
2. Open My Eyes: The Psalms as Poetry
3. The Abundant Life: The Psalms as Instruction (Part 1)
4. The Godly Life: The Psalms as Instruction (Part 2)
5. The Lord Reigns: The Psalms of the Kingdom
6. Blessed is He Who Comes: The Psalms and the Future

Systematic Theology

The Great Exchange: Justification by faith alone – in the light of recent thought, Philip H. Eveson, in the series “Facing the Issue.” Second Printing. Epsom, Surrey: Day One/FIEC, 1998, 227 pp., paper.
ISBN 0-902548-86-7



“FACING THE ISSUE is a series of books designed to help Christians to think biblically on a variety of pressing issues that confront evangelicals at the present time. The themes are primarily theological but, as the Bible never teaches doctrine in isolation, all have a keen practical edge to them.

“The series began its life in the cut and thrust of discussion in the Theological Committee of the Fellowship of Independent Evangelical Churches whose brief is to monitor and respond to challenges and changes in the world of evangelical theology. The committee, whose members currently are Brian Edwards (chair), Andrew Anderson, Paul Brown, Andrew Bryant, David Field, Stanley Jebb, Hywel Jones and Jonathan Stephen, commissions the writers, discusses their approach with them, and is available for consultation.”

Andrew Anderson, Series Editor

“...[Justification] it is a subject being hotly debated at the present time in scholarly circles. Many articles and books on this theme have been published in recent years. It is now fashionable

to denounce the Lutheran interpretation of Paul and of the Judaism of his day and to present what many feel to be a refreshingly new and simple approach to the understanding of justification.

“In addition, bold attempts are being made to bring justification back into the everyday thinking and preaching of the church. Concern is expressed that the church is not presenting the truth of justification. In a sincere desire to make the matter relevant to today’s needs, the term is, unfortunately, being given meanings that are at best secondary, so that the essence of the truth is lost and it ceases to be the gospel’s cutting-edge. These are the matters which are addressed in the following pages.

“The book is divided into four parts. Part one uncovers what the Bible teaches on the subject of justification including a chapter on the vocabulary associated with it. In part two attention is drawn to the traditional opposing positions on justification and the attempts that have been made recently to cross the divide. Part three discusses recent scholarly work on the subject. In the final part the crucial importance of getting it right is emphasized both for the future of the church and the eternal well-being of its individual members. An attempt is also made to show the relevance of the subject in today’s world.”

Introduction, pp. 10-11

“This piece of clear, warm theology is a priceless guide and example. Absorb, teach, rejoice in these pages! Very highly recommended.”

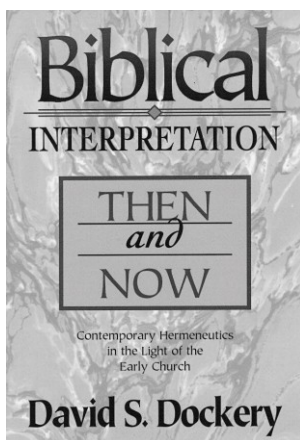
The Banner of Truth Magazine

Philip Eveson has been involved with London Theological Seminary since its founding under Dr. Lloyd-Jones’ inspiration in 1977. He is also Chairman of the Red Sea Mission Team (Britain).

Historical Theology

In recent weeks we have acquired several books for the Haddington House Reading Library. We have selected three that are used in specific courses.

A. Ancient Church



Biblical Interpretation Then and Now: Contemporary Hermeneutics in the Light of the Early Church.

David S. Dockery. Grand Rapids: Baker, 1992. 247 pp., paper. ISBN 0-8010-3010-2

“In the early Christian centuries, as today, ‘biblical interpretation determined theology and theology shaped biblical hermeneutics,’ notes David S. Dockery.

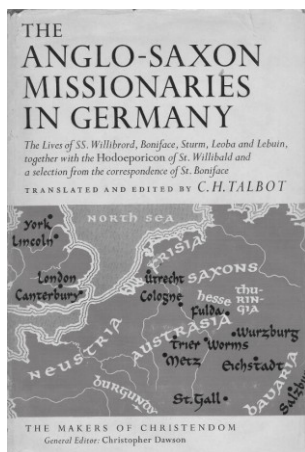
“Dockery tells the story of that interrelationship from Jesus’ use of the Old Testament through the Council of Chalcedon in 451. He identifies key models to show that few twentieth-century issues are new. Each theological movement can be categorized by its approach to Scripture.

“Some fascinating figures contributed to these models, especially Clement, Ignatius, Justin Martyr, Irenaeus, Tertullian, John Chrysostom, Theodore of Mopsuestia, Augustine, Jerome, and Theodoret. Dockery explains the influential Alexandrian and Antiochene schools of biblical exegesis.

“This history becomes a window through which to view late twentieth-century hermeneutics. Some Bible readers still seek allegorical meanings. Teachers still struggle with making the message contemporary. How a movement views Scripture still deeply influences theology.”

Back Cover

B. Medieval Church



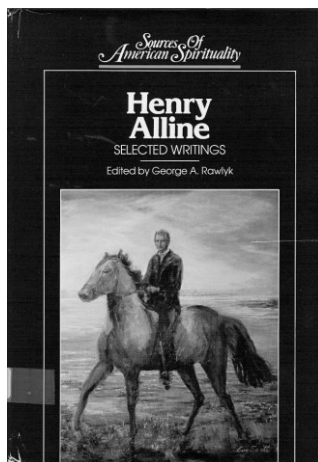
The Anglo-Saxon Missionaries in Germany.

Trans. Ed. C. H. Talbot. New York: Sheed and Ward, 1954, 234 pp., hc. (Out of Print)

This is an invaluable work, not only providing the ‘lives’ of Willibrord, Boniface, Sturm, and Lebuin, but also correspondence and travel records of the missionary movement from Britain to Germany and the Netherlands.

Editor

C. Canadian Church



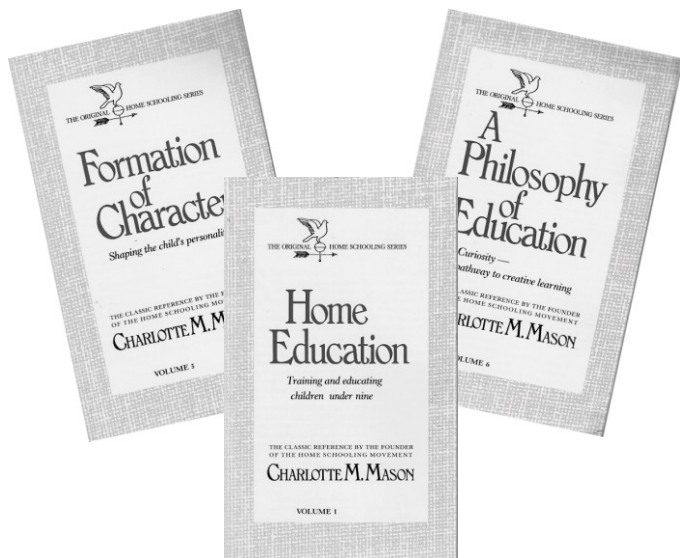
Henry Alline: Selected Writings.

Ed. George A. Rawlyk. New York: Paulist Press, 1987, 343 pp., hc. (Out of Print)

For students of Canadian church history, Henry Alline must be studied. The acquisition of this Alline reader now makes this possible at Haddington House. There is much on the web, but not the easiest to access, and there is not a critical text currently on the web. This volume contains material from Alline's journal, sermons, and hymns.

Editor

Applied Theology



The Original Home Education Series.

Charlotte M. Mason, 6 volumes, original 1935. Wheaton, Illinois: Tyndale House, 1989.

Volume 1: Home Education: Training and educating children under nine

Volume 2: Parents and Children: The role of the parent in the education of the child

Volume 3: School Education: Developing a curriculum

Volume 4: Ourselves: Improving character and conscience

Volume 5: Formation of Character: Shaping the child's personality

Volume 6: A Philosophy of Education: Curiosity – the pathway to creative learning

We are delighted to now have this foundational series in the Haddington House Reading Library. We hope this series will

be a blessing to our students and to folks coming for sabbatical or research.

Editor

“Sometimes treasures of unique value are unearthed while rummaging in the past. Charlotte Mason was a distinguished British educator at the turn of the century, whose work had a wide and lasting influence. At that time many of the upper-class children were educated at home, and Mason’s insights changed their lives. Her ideas were also brought to life in many schools (mostly private), which gave the children an unusual and rich start in their education and development.

“Nearly a hundred years later, a changing society often leaves us disappointed with its tangled, worn-out, and narrow practices in education. We chart a “falling capital” in the product that matters most: the life education and character of our children. Is it not the moment to look at the roots? To start again?...

“These writings will give important priorities and guidelines to parents, teachers, and schools. I believe that once again we need to think of all of life, our culture and heritage, so that our children may be nurtured with the nutrients of life and not sawdust. Welcome back, my dear valued mentor, Charlotte Mason! Our children need you as never before.”

Susan Schaeffer Macaulay

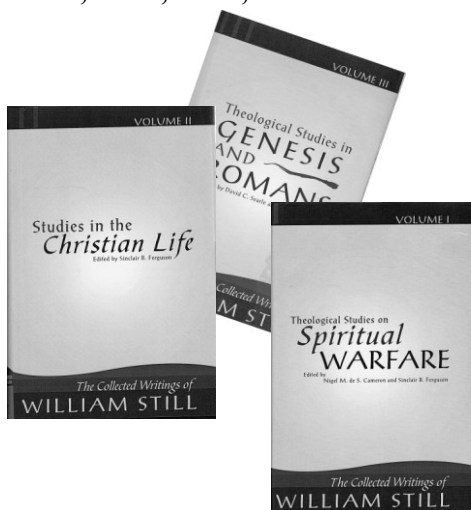
The Collected Writings of William Still.

***Volume I: Theological Studies on Spiritual Warfare*, 340 pp., edited by Nigel M. de S. Cameron and Sinclair B. Ferguson. ISBN 0-946068-38-0**

***Volume II: Studies in the Christian Life*, 327 pp., edited by Sinclair B. Ferguson. ISBN 0-946068-48-8**

***Volume III: Theological Studies in Genesis and Romans*, 341 pp. edited by David C. Searle and Sinclair B. Ferguson. ISBN 1-85792-571-8**

Edinburgh/Geanies House, Fearn: Rutherford House and Christian Focus, 1990, 1994, 2000.



We are delighted that this set of *The Collected Writings of William Still* is now complete and housed in the Haddington House Reading Library for students and guests to consult. It combines well our vision to maintain the marriage of piety and theology. William Still (1911-1997) was born in Aberdeen and pastored for over 50 years at Gilcomston South Church of Scotland, Aberdeen. His ministry was focused upon the Gospel and reached many in Scotland, having worldwide impact as well through his Daily Bible Reading Notes. Many of us first “met” Rev. Still through his *Towards Spiritual Maturity*, which had deep influence upon me in the early '80's. It is contained here in Volume II.

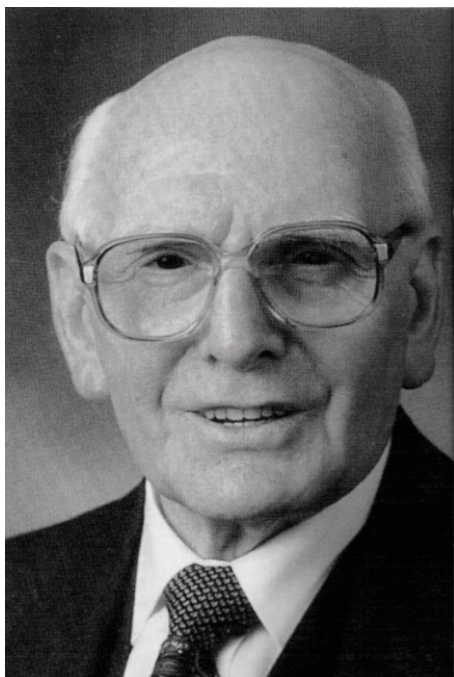
Editor

“**Volume 1** concentrates on the person and work of Christ, the Cross, the ministry of the Holy Spirit, the Devil, the second coming and the relationship between the Law and Grace.

Volume 2 is a series of studies in the Christian life – spiritual maturity, what happens when we become Christians, and practical topics such as prayer, morality, work and leisure.

Volume 3 comprises daily Bible readings on Genesis and Romans: two rich sources of theological truth and profundity.”

Back Cover



“It has been said of the great North American pastor-theologian Jonathan Edwards that he had the ability to take an idea and hold it in his mind, turning it round like a diamond to view it from every possible perspective. William Still would make no claim to rival Edwards, yet one of the obvious passions of his ministry has been to take several fundamental biblical insights and explore how these apply in a variety of areas of Christian thought and life. The result is striking.”

Rev. Sinclair
Ferguson

“To read...William Still’s writings is to come into touch with a mind of rare perception and profound spiritual insight. It is hardly surprising that his ministry has left such an enduring mark on generations of Christian people.”

Rev. James Philip