Reviews

The Great Ejectment of 1662: Its Antecedents, Aftermath and Ecumenical Significance. By Alan P.F. Sell. Eugene, OR: Pickwick Publications, 2012. ISBN: 9781610973885. 296pp. £22.

The removal of approximately 2,000 ministers from the ranks of the clergy of the Church of England in August, 1662 was an upheaval of such moment that it has passed into the ongoing 'lore' of Protestantism to nearly the same degree as another event which took place on the same Sunday (St. Bartholomew's Day) of the year 1572: the massacre at Paris of upwards of 5,000 Huguenots. At half-century intervals since 1862, the ongoing significance of that English Ejectment (or, Ejection) has been freshly examined. Thus the present symposium, so ably edited by Alan P.F. Sell, the current 'doyen' of studies in English Nonconformity, marks a new half-century's reflection. It supplements and extends the reflection provided in the 1962 volume, From *Uniformity to Unity: 1662-1962* edited by Geoffrey Nuttall and Owen Chadwick.

Three substantial chapters focus on the historical antecedents ('Puritanism c. 1559-1662' by John Gwynfor Jones) and national repercussions ('England 1662-89' by David J. Appleby and 'Wales 1662-89' by Eryn M. White) of the upheaval of 1662. John Gwynfor Jones provides an excellent survey of Puritan life and activity in both Elizabethan and Stuart England. The reader comes away with the sense that the Ejectment had been anticipated earlier by many 'tremors' and smaller-scale withdrawals from the national Church. Nonconformity was therefore not a novel conception in England; it was the sheer scale of the Ejectment which set it apart. David J. Appleby and Eryn M. White show the complexity of the situation faced by those who withdrew; they could not properly discern who, in fact, was their great 'nemesis'. Was it the monarch, the episcopate, or the Cavalier-dominated House of Commons? We read on the one hand of the circulation, within England, of up to 30,000 copies of the collected sermons preached by nonconforming ministers on that fateful 1662 Sunday. On the other, we learn that Wales which to that point had largely lacked a print-culture, steadily began to acquire one as nonconforming ministers laboured to put into print, in Welsh, sound instructional materials and the Bible itself for the benefit of congregations that they could now serve only furtively and outside the walls of parish churches.

The reader benefits by understanding something of the complexity of the choices faced by those who ultimately refused to conform. It was not simply a matter of pledging to use the *Book of Common Prayer* unswerv-

ingly (a sizeable obstacle for very many); there was also a requirement of re-ordination for all who were not episcopally ordained (an insistence judged inherently sectarian). Ministers were also required to abjure the 'Solemn League and Covenant' made with Scotland in 1643; yet this was legislation which both had been endorsed by the Long Parliament of that era and which had held out the prospect of closer religious conformity with Scotland. And to add insult to injury, ministers (many of whom had not been anti-royalist and who had welcomed the return of the Stuart monarchy) faced the requirement that they abjure the lawfulness of taking arms against the king or his representatives. Given the active involvement in securing the return from Europe of Charles II by many (especially Presbyterians) who would later refuse to conform, this Act of Conformity was a very bitter pill indeed. Further abrasive legislation was to follow.

The important fourth chapter, contributed by editor Alan Sell, stands back from these historical details and asks what the great Ejectment has been taken to mean at the half-century intervals commencing in 1862 (when it began to be marked with some fanfare) and what it all means in the present. This is richly rewarding material. Sell finds that the commemorators of 1862 and since have not always found the same principles illustrated in or drawn the same lessons from those events. Standing at a point in European history characterised by rampant secularisation and de-Christianisation, he finds it hard to advise readers as to how 1662 teaches us to navigate at this time. Both national churches and nonconformist bodies find themselves in positions of relative weakness; ecumenical discussions—in full swing in 1962—now take place in what he aptly describes as 'winter' conditions.

Yet Sell is emphatic that there are distinctive Nonconformist convictions such as the rootedness of God's church in the work of the Spirit who calls the unbelieving to faith and to holiness (rather than its being primarily rooted in a hierarchy or an institutional structure) that provide crucial compass points as formal and informal discussions take place today among the various churches. This essay is provocative in the best sense of that word.

The Great Ejectment is devoid of the hagiographic element one finds in much literature which exists to commemorate the sacrifices of those who refused conformity. Its strength lies in the fact that it both reflects up-to-date historical analysis of the events of 1662 and their repercussions and provides superlative chapter-end bibliographies which will enable the curious to press on with their own researches. Sell's own chapter is characterised by much accumulated wisdom. One great irony regarding the volume is that it is published in Eugene, Oregon, USA. This must be taken

as some kind of indicator that UK readership for such a critical investigation was not sufficient to make the volume's publication viable there. Wonderfully, in this age of on-line book-buying, this fine volume will be available to inquisitive readers wherever they are situated.

Kenneth J. Stewart, Covenant College, USA

Evangelical Faith and the Challenge of Historical Criticism. Edited by Christopher M. Hays and Christopher B. Ansberry. Grand Rapids, MI: Baker Academic, 2013. ISBN: 978-0-8010-4938-5. 241pp. £19.99.

Evangelical Faith and the Challenge of Historical Criticism edited by Christopher M. Hays and Christopher B. Ansberry consists of nine essays from a group of scholars from the USA and UK. This book aims to challenge evangelicals to critically engage the historical-critical method through proving that both sides of the inerrancy debate are not mutually exclusive, thereby allowing for historical criticism to be profitable for evangelical scholarship while simultaneously upholding inerrancy. The book therefore consists of seven major and controversial historical-critical topics in order to offer an evaluation of the theological impact of historical criticism.

Hays in chapter one introduces the debate between historical criticism and inerrancy. He argues the scholarly and historical development of historical criticism is due in part to the retreat of evangelical and conservative scholars from the realm of academia in the wake of historical criticism. This left a vacuum for historical-critical scholars influenced by the prior work of deist and theologians such as Wellhausen, Hegel and Schleiermacher, who sought to locate the meaning of the biblical narratives somewhere outside of the text.

Chapter two is written by Hays and Stephen Lane Herring and assesses the historicity of Genesis 2-3. It is asked how hamartiology would be affected if critical scholars were right. The authors demonstrate that despite the claims of historical criticism, the essential Christian doctrine will remain on sure footing while some may contend to refine certain points of doctrine.

Chapters three and four offer a critical evaluation of both the minimalist and maximalist approaches to the Egyptian exodus and Deuteronomic covenant. Ansberry identifies the scholarly shortcomings in both minimalist and maximalist approaches, building upon the work of many previous evangelical and historical-critical scholars before him. Ansberry and Jerry Hwang address perhaps the greatest of the historical critic's challenges to the Pentateuch: Mosaic authorship. Addressing the most convincing arguments from historical critics, Ansberry and Hwang dem-

onstrate how an informed evangelical faith can affirm Mosaic authorship with confidence.

The fifth and sixth chapters confront challenges from both the Old and the New Testaments—'Problems with Prophecy' and 'Pseudepigraphy and the Canon'—respectively. Both chapters deal with problems of authorship, claims of textual inconsistencies within prophecies as well as authorship in the New Testament. The authors reveal the discrepancy between ancient and modern suppositions of authorship and textual authority, thereby somewhat alleviating the need to 'prove' Mosaic authorship of the Pentateuch.

Chapters seven and eight introduce 'The Historical Jesus' and essentially the 'historical Paul,' and brings to the forefront four of the most debated theological topics of Jesus scholarship: Jesus' self-representation, miracles, the virgin birth and the resurrection. There is also discussion of the historicity and authenticity of the Pauline writings. Michael Daling and Hays purport that the faithful scholar can engage in critical scholarship of the Bible and the life of Christ and simultaneously strengthen evangelical academic positions.

This work contributes to the already well-developed academic debate between evangelical fundamentalism and historical criticism. *Evangelical Faith and the Challenge of Historical Criticism* offers a fresh and deeply committed evangelical perspective on the field of historical criticism and its implication for biblical studies. Ansberry and Hays in the ninth and final chapter challenge evangelical Christian scholars to effectively engage with historical criticism for both the defence and enrichment of the church. Ansberry and Hays offer an evangelical perspective on engaging with historical criticism whereas some contemporary scholars such as James L. Kugel, Bart Ehrman and others use historical-critical methods to supposedly disprove the Bible, or at the very least propose a theological conundrum for evangelical scholars. Ansberry and Hays along with the other contributors to this book provide an enlightening and academically faithful approach to the historical-critical method that is an academic aid for the evangelical to faithfully approach historical criticism.

Blake I. Campbell, Chicago, IL, USA

Evangelization in China: Challenges and Prospects. By Kin Sheung Chiaretto Yan. Orbis: Maryknoll, NY, 2014. ISBN: 978-1-62698-080-8. 178pp. £19.99.

As a long serving member of OMF International, formerly the China Inland Mission, over the past 45 years I have read innumerable books and articles relating to China. Concern for the church in China is embedded

into my life. As I opened this slim volume, I wondered what the author might have to say that would be fresh and engaging. Would I be tempted to skim through it?

From the first page to the last, there was in the event no temptation to skim. Here is not only an up-to-date volume, but also one written in winsome and readable fashion by a scholar who does not hide behind academic jargon. While there are important differences between an evangelical understanding of the term 'evangelization' and a Roman Catholic one, there is also in this book a great deal of value that transcends our doctrinal differences.

Based in Shanghai, Yan trained in Rome and Manila, and is a Roman Catholic scholar who knows how to communicate beyond his own community, despite the subject being firmly the history and current experience of the Roman Catholic Church in China rather than the wider church in that vast country. As with Protestantism, there are officially registered Catholic churches, and the so-called 'underground' system. In the case of the Catholics in China, you can either be a member of the registered churches, with no links with Rome, and a certain level of supervision by state machinery, or if you believe that ongoing connection to Rome and the Pope is the only way of being authentically Catholic, then you have to run all the risks of being unofficial and at the mercy of periodic clampdowns. Well, that's the way the story has usually been told. But is there more to the story?

Yan faces fearlessly the ways in which the Catholic Church often created its own problems in China, and made Christianity unnecessarily alien, and a political threat through its allegiance to Rome. He explores the ways in which those problems could be resolved while still being faithful to Christian truth and values, unpacking some key cultural and philosophical elements of Chinese worldview, both past and present. The overview of the history of Catholicism in China is very helpful, as is the statistical and pastoral survey of its present state. Yan's analysis of some contextualization issues reflects what many Asian Protestant leaders are equally concerned about, and what cross-cultural missionaries in Asia today grapple with all the time. He surveys the historic and current trends in religious policy of the Chinese government, through its often convoluted story.

He then analyses and discusses a number of key recent documents from the Catholic magisterium in Rome relating to the evangelization of China. He looks at negotiables and non-negotiables, and in particular addresses the role of Rome and the papacy, and the issue of how bishops should be appointed (and to whom such bishops should be accountable). He suggests some practical ways in which some of the points of conflict

could be bridged, and how the Catholic Church could be less adversarial than it has sometimes been. He understands and explains the mindset of the Chinese government, and of the specific authorities tasked with oversight of religious activities. Along with many real challenges, he explores the many opportunities for improving relationships and for furthering the growth of the church in China.

While this is all set within the context of the Roman Catholic Church, there is much that is applicable to the wider church in China as well. For Protestants in general, and evangelicals in particular, as well as for Catholics, the question of relationships with bodies and denominations outside China is equally pressing. Those who do not understand this, and do not live and act sensitively (including in the Christian media) can create massive problems for our Chinese brothers and sisters. Likewise, the question of what an authentically contextualized Chinese church should look like, where the Lord Jesus Christ is not made alien and foreign but in the best sense is clothed in Chinese-ness—touches us all, wherever we are in the world, as we seek to mirror the principle of the incarnation: God coming in human form so that we might behold him, and worship.

Rose Dowsett, Glasgow

Sanctified by Grace: A Theology of the Christian Life. Edited by Kent Eilers and Kyle C. Strobel. London: Bloomsbury Press, 2014. ISBN: 978-0567383433. 256pp. £22.99.

Sanctified by Grace is both practical and doctrinal, yet these are often portrayed as contrastive disciplines in contemporary literature. The editors and authors are explicitly concerned with systematic or doctrinal theology directed at practice. This is by design. As such, the editors see the task of theology as tied to the practice of godliness. In this way, *Sanctified by Grace* is a unique contribution to both theology and spiritual formation studies.

In order to achieve this unique contribution, the editors arrange the dogmatic loci around the concept of 'grace'. By doing this they are able to fuse both dogmatic issues traditionally discussed by systematic and constructive theologians with practical, devotional, and ecclesial concerns. In this way, the reader will be pleased to know that all of the authors share a united voice in addressing divine activity within theology proper (part 1), redemption (part 2), ecclesiology (part 3), and practice/application (part 4). Part 1 concerns such topics as Trinity, election, creation, salvation, and transformation. The authors of part 2 discuss specific aspects of God's redemptive activity in the work of Christ. In part 3 the authors address Scripture and sacraments theologically, and, finally, part 4 is concerned

explicitly with the practice of discipleship, prayer, theology, preaching, and forgiveness. In what remains, I speak to the unity of the whole, which makes for an impressive and edifying work of theology.

Tom Greggs in the chapter on 'Church and Sacraments' lays out differing ecclesial models, yet he is interested in developing what he calls an actualist model, which he ties to a pneumatological model. What he intends to convey is that the Church is the activity of the Spirit. As the church is in the process of being sanctified and made holy (i.e., set apart), Greggs views this as primarily wrapped up in the Spirit's activity of grace. The reader will notice that this is not simply a distinctive of this chapter, but a persisting theme throughout. As the editors note in the introduction, all of the authors expound upon divine gracious activity (p. 7). Additionally, the editors highlight this as completed by the power of the Holy Spirit. Developing an actualist account of doctrine is a natural lead into the practical content of spiritual formation because all of God's activity directed toward humans demands a human response (e.g., awe, worship, repentance, listening and trust).

Trinitarian and retrieval theology shapes the whole discussion of *Sanctified by Grace*. Driving all of the authors is not simply divine activity but Trinitarian activity rooted in Nicene Christianity. It is not unintentional that the 'Triune God' sets the stage. In chapter 1, Fred Sanders helpfully tackles the foundation and core of the Christian life by situating it in God's life. Sanders argues that the heavenly life meets us in Christ on the earth by coming from the Father above by the Spirit. Sanders traces the basic contours of Trinitarian activity in salvation, thus advancing the conceptual core for the remaining chapters.

One minor concern deserves highlighting. The reader will find that the authors are not interested in either natural theology or rational theology. It appears that the general tone of the authors is decidedly against the role of natural theology as a distinct discipline that serves to ground and account for systematic theology. Furthermore, the authors do not seem to have a place for the distinct activities of rational and practical theology. Thus, it is not surprising that such a critique is reserved for the chapter on theological method. Ellen T. Charry, in chapter 13, explicitly represents this approach to theology. In it she is critical of the theological method that seeks the truth through establishing empirical evidence or coherence. I say this not so much as a critique or to suggest that the quality of the work is somehow denigrated, but to provide the reader with a fuller sense of its content.

Sanctified by Grace is a beautifully inviting work of Trinitarian, traditional, systematic and practical theology. The reader will be challenged, engaged, and edified. With any collection of essays it is difficult to com-

ment on all of its benefits, which is evident here. In the end, I heartily recommend *Sanctified by Grace*. Upon reading, the reader will taste and see that the Trinitarian God is good.

Joshua R. Farris, Houston Baptist University, USA

Adam, The Fall, and Original Sin. Edited by Hans Madueme and Michael Reeves. Baker Academic: Grand Rapids, Michigan. 2014. ISBN: 978-0-8010-3992-8. 352pp. £17.99.

The scarcity of contemporary literature on Adam suggests a radical shift in how one approaches the Old Testament story of humans and God's redemption therein. Whilst it is now unpopular to speak of a literal Adam, this has not always been the case. *Adam, The Fall, and Original Sin* is a collection of essays where the authors intend to address the complex cluster of issues surrounding a literal Adam and his relationship to the doctrine of original sin. Interestingly the authors are not interested in revising the traditional doctrine of Adam, but defending and clarifying what they construe as the traditional position on Adam's relationship to original sin consistent with the general tenor of Christian orthodoxy.

Adam, fact or fiction? All of the authors answer this question in the affirmative that Adam was a real historical figure attested to in the Scriptures. Furthermore, they affirm a unique metaphysical connection between Adam and the rest of humanity as part of the overarching story of the Bible. Without this link between Adam and humanity, a crucial feature of the core of God's redemptive story is lost. Contrary to some stereotypical assumptions, the thrust of the argument is not the truthfulness of young-earth creationism, old-earth creationism, or, even, theistic evolution for all of these positions may be reconcilable with a literal and historical Adam in relationship to all of humanity (however one might construe that relationship) (p. ix). Instead it is the attempt to defend the necessity of a literal Adam and Eve, a Fall, and the relationship these have to the doctrine of original sin for all humanity, despite the challenges of modern science. In contrast to those challenges, the authors mount a strong case to the contrary that Adam, as the leader of the human race, really did exist.

The reader will find thoughtful reasons for affirming the doctrine of Adam. Chapter 1 offers the reader a persuasive case that Adam is a crucial figure in the whole Old Testament narrative. Arguably, Adam serves as the transition from God's creation narrative to God's intent to restore the world to himself through covenant, but Adam and Eve enact a climactic point in the narrative whereby they invert the design of creation and commit the first and primal sin, which simultaneously brings about

the Fall—the historical transition in Adam from his originally created state to a corrupted state that simultaneously affects all of humanity. The author argues that the Fall is supported by the extensive genealogy used for historical and theological purposes to show this connection between Adam and humanity (also see chapters 9, 10, and 14). The reader will also find extensive New Testament support for the doctrine of a literal Adam as a part of the core for the doctrine of original sin (see chapters 2, 9, and 13). The authors demonstrate that the gospels construe Adam as part of the Christ-history (chapter 2) and central to Paul's understanding of redemption (chapter 9 and 13). In connection to this, the framers (i.e., Reeves and Madueme) see history as an important lens through which to address the doctrine. Lest the reader think that the authors are proposing purely exegetical arguments in favour of Adam and original sin, there is significant engagement with its historical development—which comprises part II (i.e., chapters 4-8). In it, the authors defend the notion that such a traditional view is the dominant view within orthodox Christianity until we reach modern developments of theology (see chapter 8). Finally, the reader will be pleased with the comprehensive interaction between science and traditional orthodox Christian theology.

Whilst it is impossible to evaluate the whole collection of essays, I will limit my comments to some of its contributions to systematic theology and science and theology as they relate to the defence of Adam. First, Madueme and Reeves provide a useful and interesting systematic theological defence of Adam and the traditional notion of original sin (chapter 10). Madueme and Reeves develop a useful distinction of 'originating' sin and 'originated' sin. In the first, 'originating' sin means that the first sin was committed 'at a particular point in time' (p. 210). Otherwise, we must say that sin and evil already existed and is part of human structure. They argue that God's creation was originally good not somehow corrupt as some modern interpreters have suggested (e.g., John Hick), thus requiring an originating sin to account for sin and evil in the world (i.e., theodicy; also see chapter 15). With some persuasiveness, the authors show that a historical Adam makes sense of the 'originated' cause in that not only did sin enter the world at a particular time (i.e., 'originating'), but it came by the agency of a person that bears a heredity and metaphysical relation to the rest of humanity. The authors proceed to discuss how the inherited relationship between Adam and humanity has implications for other systematic categories. Adam provides a continuity and hereditary relationship shared by all human beings (i.e., anthropology), a ground for the depth of sin (i.e., hamartiology), a ground for soteriology and Christology. In the end, the reader may find some of the conclusions too strong; yet, even still, Madueme and Reeves facilitate a helpful discus-

sion of systematic issues involved when rejecting a historical Adam as an originated cause. For sake of space, I refer the reader to the details of the argument and other gems found in Madueme and Reeves's intriguing chapter. Second, Madueme advances the discussion on the methodology of science and theology (chapter 11). Madueme does not shy away from the challenges from the contemporary scientific picture of the world (biological evolution, genetics etc.); instead he affirms that there is, in fact, a *conflict* between the biblical story of Adam (i.e., originated sin) and science or modern interpretations of the scientific data. Creatively and constructively, he offers a way forward (pp. 234-49). In brief, one should begin with revealed dogma as privileged data, thus recognising an initial conflict but with the intent of allowing further dialogue between science and theology.

One interesting matter deserving further attention is the assumption that Adam is naturally (i.e., biologically) related to the rest of humanity through some sort of generative relation, as explicitly pointed out by Donald Macleod (p. 144). I wonder if it is possible to tell a *slightly* different story that still sustains the literal Adam in continuity with the rest of humanity (i.e., a 'common humanity'; see p. 215), thus accounting for the desirables found within the traditional understanding and the physical sciences. Macleod's understanding of natural relation seems to be one of biological generation that is *diachronic* (i.e., the continuous development between discrete individual humans through linear time) in nature beginning with Adam and extending to the rest of humanity. Why not tell a story that begins to approach something like Augustinian realism wherein all humans not only share in a solidarity and are related biologically through an aboriginal humanity (with Adam as a representative), but also where Adam bears a species relation to all of humanity synchronically (i.e., where humanity exists at one point in time, in some sense)—even if he does not biologically generate all individual human bodies through a direct biological line. If a story of this sort were successful, and it seems possible, then one could provide an alternative accounting for Adam's relation, representing an aboriginal humanity that sins, to humanity as the ground for 'originating' sin and the 'originated' sin. This would mean that the world really was not created corrupt by God but is rooted in the choice of or connected to Adam. I realise such a story deserves additional reflection and research, but the question of precisely how Adam and humans are related seems porous enough to allow for other possibilities that are not inconsistent with the story of science or the story of the Bible.

There is much more that could be highlighted in *Adam, the Fall and Original Sin*. I have chosen to highlight just a few reasons why I believe

Madueme and Reeves have done an excellent job clearly setting forth and defending a traditional view of Adam and original sin. In the end, this collection of essays deserves a thoughtful engagement from within evangelicalism and from without.

Joshua R. Farris, Houston Baptist University, USA

The Holy Trinity in the Life of the Church. Edited by Khaled Anatolios. (Holy Cross Studies in Patristic Theology and History). Grand Rapids, MI: Baker, 2014. ISBN: 978-0-80104-897-5. xvii + 253pp. £20.

Khaled Anatolios has gathered this compilation of essays from a 2008 conference hosted by the Pappas Patristic Institute of the Holy Cross Greek Orthodox School of Theology. The aim of the volume is to provide theological resources that equip Christians to discern the presence of the Trinity in the actual life of the church—in Christian faith and practice. Contributors draw principally from the patristic period to clarify the role of the doctrine of the Trinity in the development of early Christianity. Twelve essays are divided into three sections, followed by a concluding essay from highly acclaimed patrologist, Brian Daley. The essays in this book provide an excellent resource for readers able and willing to traverse the contours of Trinity doctrine amid ecclesial life in the Patristic period.

The function of worship in the trinitarian faith of the church is the object of the first part of the volume—'the Trinity in Christian Worship'. Joseph Lienhard commences this collection with an articulation of the role of the baptismal rite in the historical development of a trinitarian rule of faith, which is suggestive of the requisite unity between Scripture, liturgy, doctrine, and theology. Robert Daly contributes an insightful essay on the extensive development that took place before eucharistic prayers were, properly speaking, trinitarian. Paul Hartog contextualizes the putative prayer of Polycarp in *Martyrdom of Polycarp* 14 within the spectrum of trinitarian development from Paul's letter to the Ephesians to the creedal statements of the fourth century. Nonna Harrison fills out the first part of the book by proffering an incisive treatment of Gregory of Nyssa on the triunity of all divine activity.

The second section of the book, entitled 'Jesus Christ, the Trinity, and Christian Salvation', gives expression to the revelation of the triune God in the person and work of Christ. In a book focused on the Trinity and the Christian life, John McGuckin's repositioning of the patristic statements on the Trinity as 'liturgical doxologies' is a welcome contribution (p. 75). Following this, Daley presents a dynamic argument about the reciprocity that exists between the trinitarian mystery and the person and work of Christ, such that in his discussion of John of Damascus and Maximus the

Confessor, Daley contends that conformity to Christ leads to trinitarian communion. Matthew Drever avers that Augustine was the proponent of a deification that is trinitarian in structure, a model of participation in the divine, which is not merely contained by its Platonist concepts, but is, to the contrary, apt for dialogue with Orthodox notions of deification. In the only reprinted essay of the volume, Bruce Marshall contributes a 'magisterial' treatment of the reception of deification in the thought of Martin Luther. It is by virtue of a trinitarian account of salvation, Marshall argues, that both the forensic and transformative aspects of Luther's doctrine of justification obtain.

In 'the Trinity and Ecclesial Being,' the third part of the book, contributors approach the participation of the church in the triune life of God. Khaled Anatolios begins this section by arguing, against the overextended assertions of contemporary scholars to the contrary, that there is continuity between notions of personhood in patristic and modern theology, such as the conception of persons as 'intentional, active, speaking agents.' Contemplation of the capacity of these persons to enter into relationship with one another is suggested as a motivation for the church to participate in the divine life. John Behr follows this with a careful commentary on the nature of the church as an extension of the trinitarian relations, yet as still in pilgrimage toward the eschatological fulfilment of its own perfection, such that complacency remains inexcusable for true members of the Christian faith. Thomas Cattoi then submits a controversial claim that qualifies the 'Ravenna Document' forged by a consortium between the Roman Catholic and Orthodox Church. Cattoi recognises this document funds a relationship of 'unity without inequality' between local churches, but he then suggests Gregory of Nyssa's conception of the Father's monarchy as a means to maintain the primacy of the Roman Church within the previously agreed upon equality. In the final essay of part three, Kathleen McVey tenders Ephrem the Syrian as a patristic pioneer for using female imagery in speaking of God while remaining cognisant of the limits of applying human language to a transcendent God.

Finally, Daley offers a conclusion to the book in which he illustrates the reticence of contemporary Christians, ministerial and lay persons alike, to approach God in his triunity by highlighting the avoidance of preachers to speak of the Trinity on Trinity Sunday in the liturgical calendar. Daley attempts to combat this present state of affairs by suggesting that, instead of trying to contemplate God by virtue of an analytic rendering of the persons and essence of God, contemporary believers contemplate the triune God by means of their participation in him. When the trinitarian structure of Christian life is rightly understood as an exten-

sion of the mission of Christ, believers are empowered to experience the transforming power of the Spirit in themselves and the world.

The essays in this volume together form a historically meticulous and ecumenically promising contribution to recent scholarship on the role of 'The Holy Trinity in the Life of the Church.' Although this book works at clarifying the trinitarian shape of Christian faith and practice, it is not simply one among the many standard accounts of the Christian life. It will be a demanding but informative read for the lay believer, and, for the Christian well-versed in patristic theology, a most enriching read. The call of the editor for 'the renewal of trinitarian theology' to 'provide the resources to enable ordinary Christians to see how the inner contents of Christian faith and its outward vision of all reality are entirely permeated by the self-manifestation of the trinitarian God' (p. x) remains an important task for future theological consideration.

Alexander H. Pierce, Trinity Evangelical Divinity School, USA

Evangelicals and Culture. By Doreen M. Rosman. Cambridge: James Clarke & Co, 2012. ISBN: 978-0-227-68034-6. vii + 196pp. £20.00.

The rather complicated story of Evangelicals and their interactions with surrounding culture has produced a number of deeply-rooted presuppositions. For example, Matthew Arnold's adage that Evangelicals 'developed one side of their humanity at the expense of all the others' has, according to Doreen Rosman, led many scholars to conclude that Evangelicals were, to one extent or another, cultural Philistines (p. 1). Rosman's aim in this volume is to explore whether the perspective of Arnold and his sympathisers is truly representative of the breadth of Evangelical Christianity in Great Britain at the turn of the nineteenth century. Evangelicalism, she writes, 'has suffered from the failure of historians to give due attention to its special literature' (p. 6). Supported by a vast array of primary source documents, *Evangelicals and Culture* portrays a wide-angle view of Evangelical engagement with British culture.

The book begins with an overview of British Evangelicalism from 1790-1833. This timeframe encompasses the founding of many of the major societies and periodicals that would go on to influence Evangelicalism for the rest of the nineteenth century. From there, readers are introduced to a set of theological characteristics that are helpful toward classifying Evangelicalism. This chapter introduces a recurring theme, namely that 'evangelicals shared in the tastes and interests of the more cultured of their contemporaries… but were unable to justify their enjoyment within the terms of their world-denying theology' (p. 31). With this theme firmly established, the subsequent chapters elaborate upon the relationship of

faith to a variety of recreational pursuits. A chapter on 'Faith and Fashion', for example, explores the varying degrees to which Christians from different backgrounds approached the topic of dress. Another provides a thorough investigation of Evangelicals and music. In these chapters, readers are introduced to a wide range of Evangelical perspectives, across a denominational and socioeconomic spectrum. These perspectives span from positions that resemble Matthew Arnold's aforementioned critiques to others who offered far more relaxed attitudes toward modes of entertainment. One rather informative section surveys Evangelical reactions to the emergence of the novel. Some criticised the medium, while others attempted to convey Christian theology through literature, much to the dismay of others.

These examples illustrate the breadth of Evangelicalism's engagement with culture. The greatest treasure here is a robust interaction with a variety of primary sources. Evangelical periodicals are well represented, as are a number of personal letters, diary entries, and other archival materials. Readers will find several well-known Evangelicals making appearances within the text, and the nature of this project casts light not only on their professional work but on their home lives as well. As such, readers are introduced to William Wilberforce as both a champion of human rights and a loving father who spent a great deal of time with his children. Further examples of Evangelical participating in recreation include anecdotes on cricket matches, hunting, and the occasional oratorio. In addition to Wilberforce, several other noteworthy Evangelicals including Hannah More, Jabez Bunting, and Charles Simeon make frequent appearances throughout the various chapters. While there are many positive elements to this study, there are a few drawbacks. First and foremost, the thematic organisation of the chapters occasionally constrains the reader from establishing a timeline by which Evangelical positions on the various topics shifted. Furthermore, some of the chapters are noticeably shorter than others. This is particularly apparent in the discussion on Evangelicals and music, which scarcely covers ten pages. These drawbacks, however, are rather minor in comparison to the overall contribution of the volume to the field of Evangelical history. While one imagines this book is largely aimed toward an academic audience, the vivid portrayal of early nineteenth century Evangelicalism provides an enlightening perspective to anyone interested in Christian history.

Thomas Breimaier, New College, University of Edinburgh

Evangelical Theology: A Biblical and Systematic Introduction. By Michael F. Bird. Grand Rapids: Zondervan, 2013. ISBN: 978-0-310-49441-6. 912pp. Available from <http://www.thinkivp.com/9780310494416>. £28.99.

Having appointed Michael Bird to his first job, as a New Testament lecturer in Highland Theological College, I was somewhat surprised to find him moving into the territory of systematic theology. That surprise was tempered, however, by the knowledge that Mike churns out books at an extraordinary rate and has a huge capacity for hard work. It was perhaps inevitable that one day he would try to give the 'big picture' of how he sees evangelical theology. That he should do it at this early stage in his career demonstrates courage.

The book begins with a dramatic claim: 'This book was written for one reason. There are a lot of good theology textbooks written by evangelicals, but I do not believe that there is yet a genuinely evangelical theology textbook—a theology textbook that has its content, structure, and substance singularly determined by the evangel.' (p. 11) Throughout the volume there is a consistent and fairly successful attempt to achieve this objective.

If there is a downside to a biblical scholar writing a systematic theology, and doing so at a popular level, it is that we tend to get numbered lists of important points, each supported by Scripture, rather than an explorative dogmatic theology in which the material flows from one theme to another, with development and analysis, as in the more traditional systematic theologies. The section on the Trinity is a good example of this.

The book is divided into eight parts. Part one is concerned with prolegomena, where he lays out his case for a systematic theology which is driven and controlled by the nature of the gospel itself. Part two is concerned with the doctrine of God, dealing with the Trinity, the nature and attributes of God and God's work in creation, revelation and redemption. Part three (surprisingly) is where eschatology makes an entrance, looking at the return of Christ, judgement, the intermediate state and so on. Part four is concerned with Christology, with the life, death, resurrection and ascension of Jesus. Part five is concerned with salvation, focussing on how the gospel reaches and transforms lost sinners. Part six deals with the person and work of the Holy Spirit. Part seven is concerned with anthropology, the image of God, sin and the human condition. Part eight lays out a doctrine of the church which is gospel-created and gospel-centred.

This layout of the book is somewhat puzzling. To deal with eschatology and the return of Christ in part three, before dealing with the birth, life, death, resurrection and ascension of Christ in part four, is difficult to

understand. Also, to leave anthropology and the definition of the human condition until part seven, when we have already discussed salvation in part five, seems illogical.

On the positive side, this is a book which men and women in the church who have no theological training will find helpful and refreshing. One of the purposes of the book was to reach a wider audience than is normally reached by a 900 page systematic theology and this objective will almost certainly be realised. Mike has a light touch and writes in an engaging and homely way, avoiding complex language where possible and presenting the material in a popular and accessible manner. This reviewer would have preferred if the jokes had been left out but anyone who knows Mike's zany sense of humour will not be surprised to see them!

Mike's personal ecclesiastical pilgrimage enables him to write with a certain understanding of various traditions within evangelical theology. Mike was a Baptist while in Scotland and then worshipped in a Presbyterian Church in Brisbane, before becoming an ordained Anglican minister after moving to Ridley College in Melbourne. Having now self-identified as an Anglican in the Reformed tradition, he is nevertheless quite willing to challenge the tradition where he feels it has made mistakes. This means that there are some areas where Mike has taken a somewhat controversial line, not least in his understanding of covenant theology, a particular interest of this reviewer. This is almost certain to bring down upon him the wrath of those who are more traditional in their Reformed theology and who prefer to stay securely in the 'old ways'.

It is almost inevitable, when trying to write a book covering the whole gamut of theology, that there will be sections of the book where Mike's statement of a doctrine, analysis of the views of a particular writer, or summary of an historical debate, could use some editing or correction. For example, on page 191 he gives the impression that Barth is orthodox and reformed in his doctrine of the atonement, yet many theologians would question whether Barth's ontological and incarnational approach to understanding the atonement can really be classified in this way. These flaws, however, do not take away from the grandeur of the overall project.

If you want to read a systematic theology that is centred on the gospel and on the life of the church, then you will find this a fascinating and enjoyable read.

A.T.B. McGowan, University of the Highlands and Islands

The Person and Work of Christ: Understanding Jesus. By A.T.B. McGowan. (Christian Doctrine in Historical Perspective). Milton Keynes: Paternoster, 2012. ISBN: 978-1-84227-749-2. xiv + 183pp. £15.99.

Christ and his work of redemption are the centre and focus of the Christian faith, so we can always welcome a book which offers a careful, biblical account of the Saviour and his salvation. The welcome should be even warmer if the volume is clear and accessible. Andrew McGowan has written just such a volume. He explains that the book is written for both theological students and thoughtful Christians. It would serve well for a church study group or as an introduction for beginning students. It offers clear summaries of biblical material and historical debates and some suggestive applications to Christian living.

Each chapter focuses on a discreet topic and most present a survey of the relevant biblical material and a review of some of the relevant historical and contemporary debates.

After a general introduction to Jesus as the Christ, the Son of God and revealer of God who came to save sinners (chapter 1), McGowan presents Christ as divine (chapter 2), noting pre-Nicene adoptionist views and later liberal rejections of orthodoxy. The next chapter (chapter 3) treats the true humanity of Christ. McGowan argues that Christ's humanity should be regarded as 'unfallen' (against the view of T.F. Torrance) and that this is a consequence of a federal theology in which 'Christ took exactly the same pre-fall humanity as Adam' (p. 31). He notes that the humanity of Christ has not been as controversial as his divinity (p. 34), and gives a very brief account of docetism and moralistic monarchianism. Apollinarianism and monophysitism effectively deny Christ's true humanity and could have been considered in this chapter.

Chapter 4 offers a consideration of the Son as the second person of the Trinity, looking at his relationship to the Father as expressed in the gospels. The chapter also has a discussion of the place of the Holy Spirit in the person and work of Christ and concludes with a discussion of Nicea. The inclusion of the discussion of the Spirit, which is an important topic, makes this chapter less integrated than others. Students would also be helped with analysis of how eternal sonship relates to Jesus' incarnate sonship.

The next chapter (chapter 5) considers the hypostatic union, focussing primarily on the Chalcedonian definition while noting some post-Chalcedonian discussion. The account of Chalcedonian Christology seems to rely on dated scholarship. It would be useful to include an account of Douglas Fairbairn's *Grace and Christology in the Early Church* (Oxford

University Press, 2006) which shows that the debate has to be understood in terms of its soteriological implications.

Chapter 6 is something of a surprise, since it deals with Christ's exaltation. The surprise is two-fold. First, McGowan has not presented a discussion of the humiliation of Christ, which usually pairs with exaltation in a Reformed Christology; though it is implicit in his treatment of the incarnation (p. 64). The second surprise is that the ascension and return of Christ are (rightly) presented as the completion of his work, yet the earlier aspects of his work are yet to be discussed. This chapter would probably be better placed later in the book. The chapter has the only significant account of historical-critical approaches. After summarising these views, McGowan argues that the dividing lines between those who accept Christ as divine and those who do not are, first, naturalistic or Christian theistic presuppositions and, second, differing views of Scripture.

The next four chapters treat the work of Christ, primarily understood in terms of penal substitution. The chapter which covers the work of Christ in general (chapter 7) deals with him as the last Adam who redeems his people through his active and passive obedience. This is complemented by a discussion of Christ as the only Mediator with an extended account of Jesus as the sacrificial Lamb of God. The chapter is rounded out with the doctrine of Jesus as the great High Priest. So we are given four complementary perspectives on the work of Christ.

The following chapter (chapter 8) deals specifically with the nature of the atonement, arguing that 'penal substitution… encapsulates most fully the breadth and depth of biblical teaching' (p. 108). The argument is first that Christ's death is consistently associated with a penalty for sin and that Christ is presented as a substitute. Isaiah 53 and Romans 3 are presented as two key passages which support penal substitution. In this chapter McGowan refers to penal substitution as a 'metaphor' for the atonement. I suspect it is better to describe it as a 'theory' or 'model' of the atonement, since there are few if any biblical passages which present it as an explicit metaphor. The key biblical passages, as McGowan notes, relevant to penal substitution use sacrificial imagery.

Chapter 9 presents a theological argument for penal substitution. McGowan notes that any view of the atonement presumes an anthropology and that federal theology guided the development of penal substitution as a full blown account of the atonement. After giving this context he summarises Packer's justly famous article "What Did the Cross Achieve? The Logic of Penal Substitution", *TynBul* 25 (1974): pp. 3-45 to present the case that penal substitution is the 'the heart of the matter' (p. 128). Most of the rest of the chapter is a summary of recent challenges to penal substitution, particularly those from 'neo-orthodoxy' (prompted by Barth) and

revisionist evangelicals. The discussion of the neo-orthodox view will be helpful for theological students. In a few pages it lays out a range of related challenges, which McGowan reports sympathetically and then considers McCormack's proposal for a view of penal substitution which would using Barth's ontology. McGowan does not give an explicit assessment of this proposal but clearly has questions about it. While the brief discussion will frustrate readers who want to see the case developed and critiqued in depth, a full consideration would take more room than the book allows. The review of revisionist evangelical critiques is more piecemeal and the argument against them is primarily that they fail to offer a clear account of what the cross does achieve. The chapter finishes with a summary of Packer's essay, 'The Atonement in the Life of the Christian' in *The Glory of the Atonement* , ed. by Charles E. Hill and Frank A. James III (IVP, 2004), pp. 409-25. Here Packer reaffirms his view of penal substitution but warns of 'undue narrowness' (quoted by McGowan, p. 141). McGowan agrees with Packer that the atonement should not be isolated from God's larger work of redemption, that penal substitution is key to understanding the atonement but should not be the only way in which it is described and that its importance should be maintained in association with the view that 'the taproot of our entire salvation… is our union with Christ himself by the Holy Spirit' (p. 141).

The final chapter on the work of Christ (chapter 10) engages the ongoing debate about the extent of the atonement. Here McGowan offers a robust defence of the classic Reformed view that 'Christ died for a specific and definite group of people, the elect, who will certainly and unavoidably be saved' (p. 148). He reviews the Arminian alternative, which he dismisses briefly, pointing out that it operates with different views of sin and grace than the Reformed view. He gives a more detailed and sympathetic review of Amyraldianism, and I expect the readers of this work will be more interested in the intra-Reformed discussion. McGowan is clear that he considers Amyraldianism to be problematic, yet he takes it seriously and does not call it a heresy or place it outside the Reformed pale. He notes the texts which support a universal atonement and points to this issue as one on which Reformed theology should do more work. Presumably, McGowan would consider David Gibson and Jonathan Gibson (eds), *From Heaven He Came and Sought Her* (Crossway, 2013) a significant attempt to do this.

The book finishes with two chapters which would not be part of a traditional Reformed presentation of the person and work of Christ, but which certainly belong in the book. Chapter 11 summarises the doctrine of union with Christ, emphasising the 'ontological' dimensions of redemption alongside the forensic. We are reminded of the connec-

tion between what is achieved by Christ and how that is enjoyed by his people. The final chapter notes the philosophical, political and religious reasons which lead people to reject the claim that Christ is the only saviour. (McGowan refers to 'arguments' but it is not clear that the reasons are arguments in anything but the most general sense.) His response is to summarise the evidence from Acts 4 and 17 that the apostles presented Christ as the only saviour (pp. 178-82), appealing to Van Til's argument that a true account of Christ must be built on a Christian philosophy. The implication is that the 'arguments' against the uniqueness of Christ are only convincing on non-Christian assumptions.

Throughout the book McGowan's convictions about the authority of Scripture and his commitment to classic Reformed evangelical theology are evident. The discussion of the significance of the title 'Lord' for Jesus (pp. 18-20) and his presentation as the Lamb of God (pp. 87-98) are points where McGowan moves beyond summaries of biblical material to more constructive interpretations. In several of the other exegetical discussions students could be at least alerted to alternative views. The discussion of the biblical presentation of the divinity of Christ could be bolstered with a discussion of the work of Hurtado and Bauckham.

The Person and Work of Christ is a survey work and so, inevitably, it raises issues which it cannot deal with in detail. McGowan appeals to federal theology several times and offers some brief defences of this, promising a fuller defence in a future book. McGowan is a presuppositionalist (and includes a personal anecdote about the influence of Cornelius van Til). This approach in a small book covering a wide scope of theology means that some major debates are dealt with quite briefly—with an appeal to presuppositions. Students will need wider reading to grasp the strength and importance of some alternative views. Some fuller references, suggested further reading especially in recent works and indices would also make the book more useful for students.

The most likely frustration for most readers of this book will be that it falls somewhat between being a popular work and serving the needs of students. Students would benefit from fuller treatment at some points; those with more pastoral and personal interests may want more illustration and application. Nevertheless, both groups can benefit from it. It is not written to advance new or idiosyncratic views, but to show that the classic Reformed account is true to Scripture and the orthodox faith of the church, spiritually nourishing and relevant in the modern world.

John McClean, Christ College, Australia

The Good God: Enjoying Father, Son and Spirit. By Michael Reeves. Milton Keynes: Paternoster Press, 2012. ISBN: 978-1-84227-744-7. xvi + 112pp. £9.99.

The emphasis in Michael Reeves' helpful short primer on the Trinity is on the verb in the title. The aim of his book is to move believers from ignorance about the glorious depths of the triune being not simply to knowledge, but to delight and to discovering Father, Son and Spirit as the wellspring of Christian devotion and joy. It is, by turns, a triumph of accessibility and a master-class in effective education as Reeves seeks to move our hearts as well as stretch our minds.

After an Introduction, the book consists of five short chapters followed by a Conclusion. The flow of the five main chapters is instructive about Reeves' chosen way of teaching the doctrine. Chapter 1 asks, 'What was God doing before Creation?' and chapter 5 draws together the theological implications of each of the preceding chapters to ask, 'Who among the gods is like you, O Lord?'. In between chapters 1 and 5, Reeves gives us a chapter on each person of the Trinity and these form the heart of the book: the Father's love and creation; the Son and salvation; the Spirit and the Christian life. But chapters 1 and 5 mean that Reeves prefaces his study with a commitment to the Trinity as the most foundational truth there is to say about God and concludes with a commitment to the Trinity as the most distinctive truth there is to say about God. In other words, if we don't begin our thinking about God with the Trinity we will go astray; and if we don't grasp the glory of the Trinity we will be close to completely ineffective in our witness and stunted in our understanding of three pivotal areas (God's holiness, wrath and glory). The Trinity begins our speaking about God, and at every point the Trinity drives the content of all that we may say about God.

The benefits of this book are clear. It would be an excellent first introduction to the Trinity for students or laity. Reeves manages to introduce, explain, illustrate and apply tricky concepts with both historical awareness and theological finesses. His writing style is chatty and humorous, and it will be up to each reader's tastes as to whether this is attractive or irritating. Regardless, this becomes less noticeable as the book progresses and what dominates is a passionate presentation of the goodness of God as Trinity. The book achieves its aim; I was drawn to Father, Son and Spirit as I read and moved to worship. In many ways it is a more popular and accessible version of something like Donald Fairbairn's wonderful treatise on the Patristic doctrine of God, *Life in the Trinity* (IVP Academic, 2009). Both volumes read the shape of Christian theology and the

doctrine of salvation off the doctrine of God and the shape of the triune relations.

It is worth noting that Reeves' method could be open to significant challenge. For while he is entirely right in chapter 1 not to locate God's identity in his work as creator, Reeves' clear intention is to implicitly critique *any* talk about God which seeks to study him apart from beginning explicitly with his triune relations. (An example of this alternative approach is Richard Muller's massive treatment of the divine essence and attributes in his *Post-Reformation Reformed Dogmatics*, volume 3, *before* treating the triunity of God in volume 4).

Reeves stresses that before 'he ever created, before anything else, this God was a Father loving his Son' (p. 3). The point is well taken, of course, and yet Reeves himself acknowledges, for instance, that the heart of the Athanasian rebuttal of Arius was the contention that the Son is the *eternal* Son. This means that within the tradition—and within Scripture itself (Hebrews 1:3)—there are significant and valid precedents for reflections on the divine essence and attributes which inform, and are informed by, the divine relations. Reeves begins with 'What was God doing before Creation?', but note how the question already accents the answer towards the works of God. It could be just as appropriate to ask 'Who was God before he was Creator?', which might accent the answer more towards the being of God as well as towards the works of God. Not all talk of God which does not take the Trinity as its explicit starting point is automatically unchristian, or even non-Trinitarian. None of this, of course, takes away from Reeves' worthy achievement. It would be a shame, however, if one *ordo docendi* ever came to be absolutised as the only right way to teach the beauty and wonder of God the holy Trinity.

David Gibson, Trinity Church (IPC), Aberdeen

One Year to Better Preaching: Fifty-Two Exercises to Hone your Skills. By Daniel Overdorf. Grand Rapids: Kregel, 2013. ISBN: 978-0-8254-3910-0. 319pp. £11.99.

One Year to Better Preaching is an excellent and innovative resource that would help any preacher bring God's word more faithfully and creatively to their congregation. Overdorf encourages the reader to think of it like homiletical cross-training. The fifty-two exercises cover eight different categories of homiletical skills, sharpening a variety of preaching tools throughout the year. There is no shortage of books on better preaching, but Overdorf's offering is a manageable piecemeal training course that even the busiest pastor would find invigorating rather than onerous.

Although the exercises would be very useful for the novice, the book is written for experienced preachers who are ten, twenty-five, even forty years out of seminary (p. 9), and have slipped into using the same few approaches and patterns for sermon preparation and delivery. The aim to is dust down each tool from the homiletical toolbox, and sharpen them one by one throughout the year. Each exercise covers just four or five pages, and could be profited from usually in less than an hour, ideally at the start of the week's preparation, and integrated into that Sunday's sermon. Each chapter engagingly and informatively identifies the area for development, describes the week's exercise, often with worked examples, and finishes with a short of list of resources for further study. Many of these resources are available as online articles, and, very helpfully, are accessible all on one page on the publisher's website. There is also an 'I tried it' section which gives testimonials from individuals who have benefited from the particular exercise. This may appear a little contrived at first, but not only is it encouraging to read of real ways in which others have grown, but it also shows that these exercises have been thoroughly road-tested through Overdorf's long career as a preacher and trainer of preachers.

The eight areas the exercises cover are 'Prayer and Preaching', 'Bible Interpretation', 'Understanding Listeners', 'Sermon Construction', 'Illustration and Application', 'Word Crafting', 'The Preaching Event', and 'Sermon Evaluation'. Some of the exercises are fairly predictable, like #2 'Balance Your Biblical Diet', encouraging the preaching of every genre of Scripture—wisdom literature, poetry, prophecy, apocalyptic, as well as narrative and epistles. But the exercise itself is hugely helpful—not pointers for the preaching of each genre, but a review of all sermons preached over the past three to five years, to ensure that congregations truly are receiving the whole counsel of God. Less predictable are the exercises focussed on 'Understanding Listeners', with ideas like 'Speak to Three Learning Styles' (#3), 'People Watch' (#11), 'Preach with Women in Mind' (#21), and 'Go to Work With a Church Member' (#41). Particularly helpful are the exercises on 'Word Crafting'—'Show, Don't Tell' (#6), 'Craft Evocative Words' (#33), 'Write for the Ear' (#49), and 'Write in E-Prime' (#17). The chapter on E-Prime (a grammatical adjustment that can make speech flow with more dynamism) is a good example of the creative challenge Overdorf often brings in these exercises, forcing the preacher to review old habits and think of new and fresh ways to communicate God's word. Other innovative ideas included 'Utilize the Five Senses' (#13), 'Hang the Sermon on an Image' (#28), and 'Encourage Texting During Your Sermon' (#31).

Much of the book focuses on techniques of sermon preparation and delivery, but there is also spiritual depth here, both for the preacher and the congregation. Exercises on 'Pray Through Your Sermon' (#44) and 'Pray for Your Listeners' (#22) are included, as well as an encouragement to 'Commission a Sermon Prayer Group' (#1) complete with daily prayer points which can be emailed to the congregational group, who will then meet to pray before or even during the delivery of the sermon.

Each exercise can be tackled alone, but the bite-sized nature of almost all means that, if a preacher is in the pulpit each Sunday and following a regular weekly preparation pattern, this homiletical cross-training course can be completed in a year and provide energy and impetus to the preacher, and really help engage the hearers in God's word.

Angus Moyes, UCCF/Theology Network, Edinburgh

Honey from the Lion: Christianity and the Ethics of Nationalism. By Doug Gay. London: SCM Press, 2013. ISBN: 978-0-334-04647-9. 219pp. £19.99.

In this timely book, Doug Gay attempts the huge task of normalising political nationalism in order to construct a Christian political theology of nationalism. Gay openly reveals his indebtedness to Jonathan Hearn, the Edinburgh-based anthropologist, in a vision which weaves thinking from the disciplines of political philosophy, anthropology, sociology, history and poetry into a wide-ranging and practical political theology that desires a compatibility with nationalism. It must be said early on that Gay believes this vision extends past that of a 'No' vote at the referendum.

In order for this project to be theologically viable, Gay draws upon three distinct Christian traditions to help rigorously deal with issues of public policy. The Reformed tradition (to which Gay belongs as a Church of Scotland minister) has charisms of stewardship, vocation and discipline to offer Scottish society towards revisiting 'tellers' of vigilance for an unbridled banking sector. In addition, the seventeen Roman Catholic Papal encyclicals provide deep charisms that (i) all men and women have inherent human dignity and (ii) that we are to work as a society towards the common good of all others. And the Radical Reformers offer the charism of self-discipline within the church so as to demonstrate new cooperative economic models of witness. Drawing upon these three differing Christian traditions provides a very clear ecumenical flavour to Gay's project.

In his chapter on assessing the biblical story—which informs what he wants to build—Gay draws unashamedly from the creation narratives which reveal an *imago Dei* in all human beings. This is fundamental to his

project. The creation narratives all help to answer the question 'What are people for?' (p. 42) as he seeks to unpack what kind of society we should be. Gay argues that the biblical vision of creation provides the answer. As the book title suggests, he employs a creative interpretation of the Samson story about honey discovered in the corpse of a lion as a metaphor for the relationship between political theology and political ethics, between power and virtue.

Drawing upon thinkers such as Augustine of Hippo, Oliver O'Donovan, Nicholas Wolterstoff, Luke Bretherton, Duncan Forrester, and Eric Gregory, Gay seeks to provide a political ethics that does everything in light of *imago Dei* to be generous to 'the other'. For example, he describes the scene of the tower of Babel to show the origins of human heterogeneity, from which he points to the New Jerusalem, via the significance of Pentecost, as the fulfilment of celebrating a harmonious heterogeneity. Such biblical narratives are potent, he argues, towards having a political ethics of nationalism that will never fall prey to the trap of fascist regimes.

The final five chapters, then, seek to flesh out his vision. There is a fascinating and brief history of the rise of the Scottish National Party in the chapter 'Evolution to Devolution', which leads on to why Gay believes the party is of great significance to Scotland as a whole. From there he pens the most enjoyable chapter of the book 'Tasting Notes', where he seeks to honestly talk about that which Scottish devolution has done well and that which it has not. This is a surprisingly candid and fair chapter where the real disappointments and lack of political efficacy are called out as much as the good. The following chapter 'Calling Time' seeks to show why it is time Scotland should go independent as result of his theological working, as summed up by the following quote: 'The need to be reflective and self-conscious about the risks of theo-political visions, does not mean that such risks should not be taken' (p. 135). 'Transforming Scotland' discusses some social issues that are in great need of an overhaul. Lastly, 'Constitutional Questions' seeks to tackle the enormous areas of the monarchy and the place of religion in an increasingly secularist Scotland.

In conclusion, what makes this book stand out in its constructive suggestions is its authentically Reformed heritage. Gay draws deeply upon the best of Scottish Reformation history, the best of Presbyterianism, its confessions, its psalter, and its past and present relationship with the Scottish state, to probe towards a legitimate compatibility between the Christian faith and a Scottish nationalism.

Stuart Weir, National Director of CARE for Scotland, Glasgow