How We Got the New Testament: Text, Transmission, Translation. By Stanley E. Porter. Grand Rapids, MI: Baker Academic, 2013. ISBN: 978-0-8010-4871-5. xviii + 222 pp. £14.49.

This volume includes Stanley Porter's Hayward Lectures delivered at Acadia Divinity College in Wolfville, Nova Scotia in October 2008. In the Introduction he notes that he has 'been interested in the origins of the New Testament for a considerable length of time,' (p. 1) and so the reader benefits in this volume from mature reflection upon the important questions under consideration.

In each of the three chapters Porter makes a significant contribution, not only in accurately summarising the current position of scholarship but more helpfully in offering thought-provoking proposals. Against the trend of publishing eclectic texts of the Greek New Testament, e.g. Nestle-Aland 27, Porter suggests, 'that we recognize what tacitly is the case and move away from an idealized eclectic text that never existed in any Christian community back to the codexes that still form the basis of our modern textual tradition' (p. 74). Porter's proposal is not that we return to some kind of received text which is privileged over all others, but that we have good manuscripts representing the Alexandrian text type which is the earliest text type and should be more confidently used.

The chapter on the transmission of the New Testament is of great interest in that Porter seeks to use the transmission evidence of the manuscripts of the New Testament to establish the text back to an early date. Especially helpful is his use of non-complete texts of the New Testament, such as liturgical texts. Rather than excluding these texts he shows there is great gain for the study of the transmission of the New Testament when they are included.

The final chapter is on the translation of the New Testament. Porter introduces the reader to a whole range of tools which should be used in translation: discourse analysis, relevance theory and cultural/postcolonial theory, all of which add to our understanding of language and thus our understanding of translation. He demonstrates the weaknesses of word for word attempts at translation noting perceptively that the meaning of a text is not carried in an individual word but in the arrangement of words into sentences into paragraphs and thus into texts.

Stanley Porter's long engagement with the text of the New Testament ensures this is a volume which cannot be ignored by anyone interested in the text, transmission and translation of the New Testament. His propos-

als will not be welcomed by all but in considering them we grow in our understanding of the story of the text of the New Testament.

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Antinomianism: Reformed Theology's Unwelcome Guest? By Mark Jones. Phillipsburg: P&R Publishing, 2013. ISBN: 978-1596388154. xix + 145 pp. £12.99.

Antinomianism: Reformed Theology's Unwelcome Guest? is a revival of the seventeenth century struggle over antinomianism among puritans. While antinomianism is usually defined as the rejection of God's law, Jones defines it differently as 'fundamentally a Christological problem,' (pp. 17–18, 43) which is more about a neglect or subordination of Christ's person to Christ's work than it is about the more narrow issue of divine law.

Chapter one introduces the historical debates. Luther's conflict with John Agricola is cited as the earliest instantiation of antinomianism of the Reformation era, and Luther is absolved of antinomianism because he was not against God's law (p. 5). For some reason, though Jones insists that 'being against God's law' is too narrow a definition of antinomianism, Luther is excused along these narrow grounds.

Chapter two focuses on imitating Christ's person. Unique here is Jones' application of Hebrews 10:38-39's exhortation to live by faith, to Christ himself. But unparalleled is the assertion that believers are to increase in wisdom and stature and in favour with God and man—just as Christ did in Luke 2:52. Thus, just as Jesus was dependent upon the Holy Spirit to sanctify him, so believers are dependent upon the Spirit as they work toward holiness.

Chapter three deals with the role of God's law in the Christian life. Jones acknowledges that many orthodox Reformed have variously understood the law as it is embedded in the Mosaic covenant. Jones appeals to puritans, antinomians and a handful of Scripture passages to argue that the law is a means of sanctification.

Chapter four contends that there is a distinctly reformed doctrine of law and gospel. Jones says the Reformed, Lutherans and antinomians were all agreed that our works and God's grace were opposed in the matter of justification. Some puritans said the gospel should be understood both 'largely' (i.e., all apostolic doctrine), and 'strictly' (i.e., good news). On this basis, Jones makes the case that the gospel contains and makes threats. Fascinatingly, he cites one of The Canons of Dort in the original Latin, Dutch and French as saying that the gospel threatens.

The fifth chapter is about believers' good works being 'the way to life.' Jones emphasizes the reformed distinction between the work of Christ in history (impetration) and the Spirit's application of Christ's work in the lives of believers, noting that antinomians have historically focused on the former. Jones refutes the antinomian application of Isaiah 64:6 to believer's good works; then the rest of the chapter argues that rewards are a good and proper motivation for good works because Jesus was rewarded for his good works (pp. 76–8).

In chapter six, Jones argues that God does not love his elect equally. Instead, he draws upon Samuel Rutherford's three-fold distinction between God's love of *benevolence* in election, love of *beneficence* in redemption, and love of *complacency* in rewarding the elect according to their holiness. Jones argues that the Father complacently loved the Son from a lesser to a greater degree; likewise, Jesus loves the elect complacently. The antinomian error is allegedly to emphasize God's benevolence over against his complacency.

The seventh chapter covers the conflict over the matter of assurance of salvation and whether sanctification was an evidence of justification. Jones contends that there is an analogous relationship between Christ's assurance, that he is God's Son and that God is pleased with him, and our assurance of our salvation. Thus, antinomians focused too much on justification, whereas puritans tended to give proper attention to sanctification.

Chapter eight addresses the rhetoric and violations of the ninth commandment in the historical debates. Here Jones names Tullian Tchividjian as a contemporary antinomian because Tchividjian argues that our obedience (or lack thereof) does not affect our relationship with God, and that sanctification is the daily hard work of going back to the reality of our justification (pp. 90–1, 116, 128). Chapter nine reiterates Jones' thesis that antinomianism is a Christological problem in that antinomians speak much of Christ's work, but neglect his person. The solution, says Jones, is for reformed preachers to call Christians to imitate Jesus.

Jones does reformed churches a real service by revealing doctrines held by many puritans—such as the threatenings of the gospel, and God's complacent love for the elect—which may come as a surprise to many contemporary reformed theologians. However, *Antinomianism* conceals at least as much as it reveals. For example, the debates concerning antinomianism were almost exclusively an English phenomenon. Yet this book does not address why that is the case. If antinomianism is such an acute problem, should we not expect to find it in every place and time? Why does a book on the errors of antinomianism need to focus on the seventeenth century English?

One of Jones' main secondary sources, T. D. Bozeman's *The Precisianist Strain: Disciplinary Religion & Antinomian Backlash in Puritanism to 1638* (University of North Carolina Press, 2004), answers these questions by observing that unlike the continental Reformation, puritans could never persuade their reigning monarch to completely endorse and enforce Calvinism. Thus, frustrated that they could not reform the Church, English Calvinists turned inward and intensified their efforts—this time, focusing on reforming individuals (Bozeman, pp. 64–8). Thus Bozeman identifies puritanism as the true genesis of pietism, drawing striking parallels between puritan piety and medieval Roman Catholic devotion (Bozeman, pp. 74–83, 130–1, 154). He also reports that some puritans even despaired in the face of such pietism, and committed suicide (Bozeman, pp. 176–80, esp. note 12).

Though Jones asserts that antinomianism means more than a rejection of the third use of the law, consulting reformed confessions seems a safer way to define antinomianism than by quoting reformed exponents. Thus it is notable that while a few early modern reformed confessions allude to antinomianism (Theodore Beza's Confession, 7.9; The Second Helvetic Confession, 12; Sandomir Consensus, XII; Confession of the Evangelical Church in Germany, 13.XXVII-XXVIII), the term 'antinomian' or 'against the law,' (depending on the English translation of the original languages) tends to occur under the locus of the law of God. Given the etymology of the term 'antinomian,' perhaps it would be more honest and helpful to come up with a new, more accurate and descriptive name for those about whom Jones is so concerned.

Since Jones is focused on ways of being an antinomian, it is significant that he omits certain criteria. Though he treats theological and ethical antinomianism, he omits political antinomianism (p. xiv). Yet for most puritans (save, perhaps Roger Williams), and per the unanimous testimony of the reformed confessions, the civil magistrate was believed to have cultic duties. Thus, those who denied this were antinomians. There was also the criterion of guilt by association. John Bunyan was considered an antinomian because he willingly and knowingly preached a Christmas sermon for the antinomian William Dell in 1659. Furthermore, Jones neglects the historical fact that Baptists were antinomians simply for being Baptists. The writings of Samuel Rutherford, Anthony Burgess, Robert Baillie and Thomas Edwards demonstrate this. Thus, it is at least ironic, if not also problematic that Jones uses Baptists like Ernest Kevan and Andrew Fuller to argue against antinomianism.

These oversights in Jones's scholarship mean he does not address charges of antinomianism made against some of his reformed puritans. For example, Richard Baxter accused John Owen of theological antino-

mianism. Baxter was also sure that Owen's support of the English Parliament over against King Charles I meant that Owen was a political antinomian. In fact, when agents of the civil magistrate raided Owen's residence, they found and seized a cache of guns which were suspected of being there for use in attacking and overthrowing the monarchy. Finally, Owen's status as an Independent was a sure sign of antinomianism to Rutherford, Baillie and Edwards.

Lastly, Jones admits it is possible that the anti-antinomians misread and misunderstood the alleged antinomians. But Anthony Burgess positively violated the ninth commandment when he castigated Tobias Crisp for Crisp's sermon on John 8:36. Crisp said that Christians have no more to do with the *curses* of the law than Englishmen have to do with the laws of Spain or Turkey (emphasis added to *Christ Alone Exalted* [1643], pp. 244–5). However, Burgess (in *Vindiciae legis* [1647], 15) put unreformed words in Crisp's mouth: 'Therefore, it is a very wilde comparison of [margin: Dr Crisp] one, that a man under grace hath no more to do with the Law, then an English-man hath with the lawes of Spain or Turkie.' Samuel Rutherford soon repeated a variation on Burgess's error (in *Survey of spirituall antichrist* [1648], p. 121): 'but wee are no more under the Law, say *Saltmarsh, Crisp, Towne,* and *Denne,* than an Englishman can fail against the Lawes of Spaine.' Since Crisp's sermons had been in print since 1643, the reader will have to decide why Burgess and Rutherford wrote what they did.

Jones' book will likely cause some controversy among reformed churches. It is the sincere hope of this reviewer that readers will search the Scriptures diligently to see if what Jones says is true.

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Reading Backwards: Figural Christology and the Fourfold Gospel Witness. By Richard B. Hays. Waco, TX: Baylor University Press, 2014. ISBN: 978-1-4813-0232-6. xxii + 155 pp. £29.50.

In this small collection of lectures, first delivered at Cambridge in 2013-14, Hays draws attention to the way the Gospel writers read the Old Testament, and demonstrates helpfully how this in turn illuminates their respective Christologies. He argues that the Gospel writers regarded the OT fundamentally as a network or narrative of images and persons that *prefigure* Jesus. Unlike mere proof-texts or predictive prophecies, these prefigurements are seen only retrospectively. Not only does the OT teach us how to read the Gospels, the Gospels teach us how to read the OT—backwards. And in doing so, a 'figural Christology' emerges: The Gospel

writers univocally affirm that Jesus is the presence of the God of Israel's Scriptures.

After an introductory chapter, Hays devotes one chapter (lecture) to each of the four gospels to illustrate how this hermeneutic functions in each. For Mark, both the OT and Jesus' identity are a mystery, hidden in order to be disclosed. Through intertexts, such as Isaiah 40:3 in the prologue, or Daniel 7 in chapter 13, Mark alludes subtly to Jesus' identification with the Father. Matthew makes Jesus' relationship to the OT more explicit through his 'fulfilment' citations. But he also presents the narrative of Jesus in terms of figural readings of Scripture, as in the echo of Exodus in Herod's slaughter of the innocents. Moreover, Matthew places Jesus in the role occupied by God in the OT as one who promises his 'presence' to Jacob (p. 50). Jesus is 'God with us,' and thus is 'worshiped' by his followers. Luke 24:25-27 pushes readers to see in the rest of Luke a retrospective reading of the OT, featuring 'previously hidden figural correspondences' between Jesus and OT texts and figures (p. 57). Many of these correspondences are implied by Luke's narrative, which invites readers to make an analogy between the story of Jesus and 'God's saving acts for Israel in the past' (p. 59). For John, Scripture is a 'huge web of signifiers' which can prefigure Jesus because he is the preexistent Logos (p. 92). John's strategy of reading Scripture 'backwards' in light of the resurrection is made explicit in 2:22, and encourages readers to see Jesus identity as deeply embedded in the texts and traditions of Israel—particularly the Temple and feasts (p. 82).

In a final chapter, Hays concludes that, with their unique voices, each of the Gospel writers affirm, in retrospect, the OT speaks of Jesus (John 5:45), and that Jesus embodies the presence of Israel's God. He suggests we too, may begin to read Scripture as they did, by allowing the narrative of Scripture to indwell us and shape our imagination.

Hays has provided Christians and scholars alike with a study, rich in insight, and broad in scope. His work is significant for at least three reasons: First, Hays emphasizes the importance of the OT for understanding the Christologies of the Gospels. It is often only by attending to OT intertexts that we gain a grasp of how 'high' a Christology the evangelists held. Second, Hays helps to nuance our understanding of how the Gospel writers approached the OT. Their aim was not merely apologetic, and their hermeneutic not fundamentally a simple 'prediction-fulfilment,' but rather *figural*. They did not simply 'use' the OT, but inhabited it. For them, Scripture was to be regarded as an integrated whole which spoke with a coherent voice, ultimately about Jesus. Third, many readers may find intriguing Hays' suggestion that the hermeneutic of the evangelists may be adopted by readers who share their (high) Christological convic-

tions. He rightly acknowledges that such a hermeneutic only works from within the assumption that God is living and active, and the author of Scripture (p. 109). Consequently, his book is a model of biblical scholarship on the one hand, whilst on the other it is an invitation to read Scripture unapologetically as Christians.

Criticism of the book may be qualified, in part, by the fact that Hays presents it as the harbinger of a fuller study, still in process. Nevertheless, it would have been helpful in following the discussion at points if Hays could have been clearer how he understands and uses key terms such as 'intertext,' 'echo,' 'allusion,' 'citation,' and 'type' and 'antitype.' This would be helpful, both to those uninitiated who have not heard of, for example, an 'intertext,' as well as for specialists in the field of 'intertextuality,' where much can hang on how these features are defined. Also, there were a few instances where the allusions and echoes which he found to OT passages in the gospels may have been better supported by more developed argumentation. For instance, Hays suggests the comment that God alone forgives sin in Mark 2:7 may allude to a specific passage such as Exodus 34:6–7 or Isaiah 43:25 (pp. 21–2); but could it not equally indicate that Mark shared a general conviction which is reflected similarly in various OT passages? Similarly, the language of 'visitation' in Luke 1:78 need not necessarily evoke the divine subject of the same verb in certain Psalms (pp. 67–8). However, these minor points may simply be the consequence of the constraints imposed by the lecture format in which these chapters first appeared. Overall, Hays is to be commended for a lucid and rich study which does a great service to both the Church and the academy.

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The Pastor Theologian: Resurrecting an Ancient Vision. By Gerald Hiestand and Todd Wilson. Grand Rapids, MI: Zondervan, 2015. ISBN: 978-0310516828. 192 pp. £11.99.

In *The Pastor Theologian*, authors Gerald Hiestand and Todd Wilson contend that the church suffers from 'theological anemia,' while academic theology tends to be 'ecclesially weak.' In order to remedy this epidemic plaguing the church and the academy, the authors propose a return to the days when pastors were the primary theologians of the church and composed works that were 'richly theological, deeply biblical, historically informed, culturally aware, explicitly pastoral, and prophetic,' in the vein of Augustine, Luther, and Calvin (p. 86). They refer to this paradigm as the 'pastor theologian,' a paradigm for which they argue well.

To begin their work, the authors trace the history of the pastor theologian paradigm, arguing that 'what was once normative—theologians

as pastors—is now novel' (p. 23). For the first eighteen centuries of the church's existence, the majority of theologians served in a pastoral vocation (including Irenaeus, Augustine, and Athanasius in the early church, and Zwingli, Luther, and Calvin before and during the Reformation). However, as the Enlightenment began to influence the intellectual culture of the west, the locus of theological discourse shifted from the church to the academy. This inevitably led to the sharp division between pastors and theologians we see today; we often expect pastors to tend only for the needs of his or her local congregation with little reflection on theological matters, while academic theologians often remain disconnected from the pressing theological needs of the local church.

To bridge this gap between the pastorate and theological scholarship, the authors propose a return to the paradigm of the pastor theologian. They provide a helpful taxonomy, conceiving of the pastor theologian in three ways: as *local theologian*, (who allows theological scholarship to influence their preaching and teaching), as *popular theologian* (taking academic theology and making it accessible to the average layperson), and finally as *ecclesial theologian* (who tends to the needs of his/her congregation, while contributing to theological scholarship which benefits the church at large).

Hiestand and Wilson argue primary for the pastor theologian as ecclesial theologian, and explore this paradigm in depth. Ecclesial theologians inhabit and embrace their place in the local church, allow their context to shape their theological work and method, aim for clarity of language and concepts in their writing, and work across a spectrum of theological disciplines. The authors describe practical ways in which pastors called to a life of both ministry and theological scholarship can best live into the identity of an ecclesial theologian. Many of these suggestions are helpful, such as the need for further graduate education, casting the vision to church leadership, and setting aside ample time for theological reading and writing.

Hiestand and Wilson succeed in casting a vision for the pastor theologian in modern evangelicalism. They describe the situation of the modern church with clarity and argue logically and coherently for their vision. The breadth of their work spans from sky-high analyses of church history and theology to hammering out the pastor theologian vision in contemporary local church contexts. For academics, the book serves as a call to engage in the life of the local church through writing theology *for* the church, and encouraging gifted students to pursue the vocation of an ecclesial theologian. It challenges pastors to take seriously their role as leaders in the theological formation of God's people. For students in seminaries and graduate schools wondering if they need to choose between a

life of ministry and the life of the mind, the authors provide the vision and strategy for blending the two together. I fully expect the work of Hiestand and Wilson to resonate with people in both the academy and the local church, and recommend this work to all pastors and seminarians who desire a life of ministry that includes robust theological scholarship.

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Homiletical Theology: Preaching as Doing Theology. Edited by David Schnasa Jacobsen. The Promise of Homiletical Theology, Volume 1; Eugene, OR: Cascade, 2015. ISBN: 978-1-62564-565-4. xiii + 186 pp. £15.00.

Like squabbling siblings, preaching and theology often struggle to get on. Many preachers confess they'd rather not look up from their pulpits to see the theologian's disapproving spectacles lining the back pew. Theologians, too, often confess to finding sermon-listening one of the most frustrating elements of church life. Unfortunately, homiletics—the subdiscipline intended to bridge this impasse—often tends more towards communication theory than theology proper, and most theologians happily leave the homileticians to their data games. Jacobsen's *Homiletic Theology* project has been in the pipeline for some time now, and aims to reverse this problem. This initial volume is intended 'to start conversations across theology and among theological disciplines' as 'a different way of *doing* theology' in light of preaching, and vice-versa. Contributions include three introductory pieces by Jacobsen himself, alongside an array of diverse chapters from other leading homileticians, on preaching and the Spirit (Powery), preaching as wisdom (McKenzie), preaching, liturgy and congregational response (McClure), Bonhoeffer as homiletical theological exemplar (Pasquarello III), and preaching and theological method (Allen; Eisenlohr).

Although such thematic mixture is vibrant, unfortunately it obstructs the project's definition and distinctiveness, whereby it remains unclear what homiletical theology actually *is*. Jacobsen is fully aware of this, and admits this volume is no more than 'a conversation', and that 'homiletical theology' may have many possible avenues. As such, each contributor tries to grapple with homiletical theology's classification before applying their own themes *to* it. But this definitional pluralism risks diluting the project to little more than a rebranded rehearsal of broadly postmodern listener-oriented homiletical trends from the last two decades. McClure's chapter, for example, draws upon sociological analyses of sermon-listening to argue that the *way* a listener listens should impact the way a preacher preaches. What makes this 'homiletical theology'

in a way which differs from his other 'homiletical' work? Indeed, what renders it distinctly 'theological' at all? This is a problem throughout the volume, though it is alleviated at times by more promising engagements. Allen's essay illumines the process of dramatic theological redirection, highlighting Barth's and Niebuhr's rejections of liberalism, and Whitehead's rejection of Newtonian order, as examples of what 'homiletical theology' might describe. Eisenlohr offers a helpful narratival example of what responsible homiletical theology might look like in a real pastoral community, including the issues and idiosyncrasies which affect the shaping of a sermon. Throughout, as expected from a project which hails from David Buttrick's homiletical legacy, Barth appears sporadically, like a half-departed ghost—occasionally referenced but rarely dealt with on *theological* terms or with theological depth. They don't quite know what to do with him. But it seems that whatever a homiletical theologian is supposed to be, Barth *was* one, and *par excellence*.

Any attempt to make connections between theology and preaching are important and to be encouraged. It just seems that at the very heart of this project is an over-commitment to the *concept* of the 'open conversation' itself, which proves substantially obfuscating. Although much here will be homiletically helpful for the practicing preacher—especially given the manifest ear-to-practice—in its current guise the project may struggle to bridge the theology-homiletics divide. Future volumes might do well to not only unify the overall vision, but to deepen the meta-level assumptions which undergird what preaching is about. For this, perhaps more *theologians* may be required. Otherwise, *Homiletical Theology* risks becoming nothing more than an 'in-house' homiletics debate, allowing theologians to continue ignoring it (which would be a shame).

Aaron Edwards, Aberdeen

Universal Salvation: Eschatology in the Thought of Gregory of Nyssa and Karl Rahner. By Morwenna Ludlow. Oxford Theological Monographs. 2000; repr. Oxford: Oxford University Press, 2007. ISBN: 978-0-19-827022-5. xiv + 304 pp. £142.50.

Although published about fifteen years ago, Morwenna Ludlow's comparison of the eschatologies of a fourth-century and a twentieth-century theologian—Gregory of Nyssa and Karl Rahner—remains an important introduction not only to the thought of these two theologians but also to the questions surrounding universal salvation. Ludlow's book, initially written as a D.Phil. thesis at Oxford, lucidly describes the approaches of Gregory and Rahner, subjecting both authors to careful analysis, constantly asking of each author to what extent their argumentation is inter-

nally consistent. One of the wholesome elements of Ludlow's approach is that she does not restrict herself to historical or textual analysis but asks the question of what, if anything, remains of value in the eschatology of both authors. While she is sympathetic to Gregory's motivation for positively asserting a restoration (*apokatastasis*) involving universal salvation, she does not find it prudent to move beyond Rahner's general approach that we have warrant for *hoping* that all will be saved—while maintaining the genuine threat of the eternal punishment of hell.

The book is divided into two parts, one on each theologian (chapters 1–3 and 4–7), and it concludes with a chapter that provides a comparative analysis of the two authors (chapter 8). Both parts begin with a general introduction to the author's context and overall theological approach (with Gregory only getting one chapter and Rahner two, which allows Ludlow to give a careful discussion of the transcendental Thomism that undergirds Rahner's theology). She then discusses Gregory's understanding of humanity's return to paradise in the eschaton (chapter 2) along with his rationale for asserting universal salvation (chapter 3); as well as Rahner's view of the consummation of the individual life, resulting from a life lived in freedom (chapter 6) and his understanding of the eschaton as the consummation of our communal world history (chapter 7). Ludlow explains that Gregory bases his universalism both on his understanding of the nature of evil (whose finite character implies for Gregory that it cannot last forever) and on the unity of humanity (which cannot be sustained along with a dual final outcome). She argues that for Rahner, hope for universal salvation stems from the conviction that God communicates himself to every human being, since all have some apprehension (albeit perhaps merely un-thematic) of God. Rahner's controversial notion of 'anonymous Christianity' is thus closely intertwined with his belief that we may hope for universal salvation.

Ludlow concludes that the eschatologies of Gregory and Rahner are remarkably similar: (1) Gregory's notion of restoration (*apokatastasis*) and Rahner's idea of consummation (*Vollendung*) both imply a teleological understanding of the creation of human beings, for whom the image of God is only perfected in the eschaton; (2) both understand this fulfilment as the perfection of the salvation as it is experienced in this life—whether that fulfilment is described in terms of love and knowledge (Gregory) or as beatific vision (Rahner), so that for both, eternal salvation implies infinite movement within the mystery of God himself; (3) both take seriously the materiality of creation within the eschaton; and (4) both ultimately ground their expectation (Gregory) or hope (Rahner) of universal salvation in the overwhelming love of God (pp. 258–62). Ludlow is by no means blithe with respect either to the differences between the

two authors or to the problems inhering in their respective theologies. She rigorously interrogates both authors and highlights the problems she sees in both, as well as the possible ways of overcoming the difficulties she encounters. Although she highlights more of Rahner's than of Gregory's problems and inconsistencies, in the end she favours Rahner's more modest approach with regard to universalism (pp. 248, 277).

Ludlow's salutary study is not convincing on every point. Her assertion that Gregory's understanding of post-mortem purgation implies temporality in the eschaton (p. 261) requires at least more substantiation. While she may be quite right to try and resolve Gregory's dilemma between *apokatastasis* and free will by suggesting that in the afterlife people become most truly free since to be drawn into the life of God constitutes true freedom (pp. 110–11, 264), it is not clear to me that Gregory actually attempted such an Augustinian resolution. I am also not convinced that Rahner is inconsistent in holding both to election to salvation and to the possibility of hell and genuine free will (p. 186). Most importantly, it seems to me that Ludlow too quickly dismisses the Platonic tradition (and thus much at least of the form of Gregory's exegesis and theology) as out-of-date (pp. 238–40, 270–1). Consistently, she acknowledges that also Rahner's reliance on existentialism and transcendental Thomism may be dated (p. 271), and her understanding of doctrinal development demands a continual re-expression of Christian doctrine. Although she is clearly concerned not to lapse into relativism (p. 269), Ludlow's charting of a path for the future (pp. 270–7) remains rather tentative. While at one level this is entirely legitimate (prophetic insight hardly being a requirement for good theology), it would have been good to see a theological discussion as to why either Platonism or transcendental Thomism needs revision or dismissal. These comments notwithstanding, Ludlow's book will undoubtedly continue to be consulted both by students of Gregory and Rahner and by those interested in questions surrounding universal salvation. Both the careful analysis of the sources and the precision of the analysis give this study its abiding value.

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Ruth. By James McKeown. The Two Horizons Old Testament Commentary; Grand Rapids: Eerdmans, 2015. ISBN: 978-0-8028-6385-0. x + 152pp. £14.99.

This publication dealing with one of the most loved books of the Old Testament contains four main sections. The Introduction deals with authorship, date, and purpose, as well as genre, story line and synopsis, and outline. The Commentary proper breaks the narrative into twenty

short segments. The Introduction and Commentary are followed by two further sections addressing the theology of the book. The first of these is entitled 'Theological Horizons', the second 'Theological Issues, Themes, and Approaches.'

McKeown assumes Ruth was written in the late pre-exilic or early post-exilic period. Its depiction of Bethlehem as a peaceful community contrasts markedly with the violence and lawlessness depicted by the Book of Judges as prevailing in the wider physical environment of the time. Another contrast is the presence of two women as the central characters in an ancient patriarchal society. The commentary highlights the narrator's ability to make readers feel part of the story and to communicate the emotions of the characters. McKeown is somewhat ambivalent about the purpose of Ruth. Was it written during the kingship period to support David and his dynasty? Or does it set out to present a sympathetic view of foreign women in an ethnocentric post-exilic Israel? For the author both possibilities are live options. He recognises that the genealogy at the close of the book exhibits an important Davidic motif. At the same time, McKeown freely acknowledges the new insights into the text highlighted by feminist writers. However, he is wary of attempts to interpret Ruth as a protest against Ezra and Nehemiah's treatment of foreign wives.

The verse-by-verse comments are non-technical and rich in content, as can be seen if we explore a four verse sample in chapter 1. The expositions there offered—of the Hebrew verb *paqad* in the phrase 'the Lord has visited his people' (1:6); of the important term *hesed* in 'May the Lord show kindness to you' (1:8); and of *menuhah* in 'find rest' (1:9) are all grist for the preacher's mill. This is no ivory tower commentary, for it repeatedly points to practical applications for today. One example is the comment relating to the triple tragedy that struck Naomi while in Moab: *viz*., — 'The absence of any explanation in the book of Ruth about why this family should suffer so much is one of the strengths of the story because it relates well to life as we know it; we do not always have answers when things go wrong' (p. 18).

The section 'Theological Horizons' highlights the linguistic relationship of Ruth to its canonical context particularly to Genesis, Leviticus, Deuteronomy, Judges and the Books of Samuel. Ruth also plays an import role theologically. It is 'far from being an independent story,' and is 'a piece in the jigsaw puzzle of the overall message of the Bible' (p. 71). This section of the commentary contains insightful character studies of Elimelech, Orpah, Ruth, Naomi, Boaz and Boaz's foreman.

The concluding section of the commentary covers 'Theological Issues, Themes and Approaches'. Here McKeown sees *Ruth* as providing a framework for the following themes: the hiddenness of God, the topic of Land,

the land of Moab, redemption, universalism (as distinct from nationalism), feminist studies, and the book's missiological significance. On this final point, we are told that 'the concept of Israel's role as a witness to YHWH was an important issue in the book of Ruth, providing a contrast with the general picture given in the book of Judges' (p. 138). More specifically, against a background in which Moabites and Israelites killed each other, 'in the book of Ruth the Moabites provided food and shelter for an Israelite family, and the Israelites provided a secure home for a Moabite woman who embraced not only her Israelite mother-in-law but also her God' (p. 139).

For James McKeown Ruth is a story of faith, particularly the faith of Naomi and Ruth. Naomi's faith, despite being overwhelmed by tragedy (1:20–1), is rekindled when she asks Yahweh to bless Boaz for his great generosity to Ruth (2:20). For McKeown, this is 'a turning point in the book when the old woman's faith is rekindled and the bitterness against her God is beginning to dissipate' (p. 8). Ruth's faith journey was perhaps equally traumatic. Like Abraham, but in contrast to her sister-in-law, she turns her back on her family and the only world she knew. She chooses Yahweh instead of Chemosh (1:15). 'The book of Ruth is more than just a charming story' (p. 140) is one of McKeown's final comments. Read this excellent commentary and you will rediscover just how true that statement is.

Fergus Macdonald, Edinburgh

Equal to Rule: Leading the Jesus Way. Why Men and Women are Equal to Serve in Leadership in the Christian Church. By Trevor Morrow. Dublin: Columba Press, 2014. ISBN: 978-1-78218-149-1. 118 pp. £8.50.

This little book from the pen of a former Moderator of the Presbyterian Church in Ireland is written for those wrestling with the issue of gender equality in the church. Although it alludes to contemporary biblical scholarship, it is written for a popular church audience, and is a good example of writing theology at street level. The author takes a position that is at the same time both egalitarian and complementarian, or, as he puts it, women and men are 'equal, but not equivalent.'

Morrow argues that Adam and Eve were created to rule over creation individually, together and equally. Male headship, far from being a creation ordinance, is a consequence of the Fall (Gen. 2:16b). Examples of the postlapsarian subordination of women in the Old Covenant period are cited from the Hebrew Bible, the Deutero-canon and rabbinical Judaism. These indicate that 'a woman could be part of Israel only through her father or husband, or a brother, or son' (p. 33).

This situation changes dramatically in the Gospels which tell of Jesus according a new status to women enabling them to play an active role in his ministry. Helpful reference is made to Kenneth Bailey's identification of twenty-seven couplets in Luke of men and women being discipled together. However, the claim that when Mary of Bethany 'sat at the Lord's feet' (Luke 10:38–42) she was being trained to become a rabbi is surely less than robust. The relevance of this incident is rather that that in all likelihood Mary was being taught along with the disciples in a religious culture where rabbis were supposed never to speak to a woman in public and where teaching women was regarded as almost blasphemous.

The longest section in the book deals with four pastoral issues in the early church created by Jesus' affirmation of women. The author transitions into this section with the following paragraph: 'We need to understand that each of these situations emerged out of the apostolic Church seeking to live out the implications of the "new mankind" over against the Jewish, Greek and Roman world. These were real issues for the early Church only because they were doing things differently from the prevailing culture' (p. 43). The four issues identified are: marriage, worship, discipling, and electing to serve. The relevant Pauline passages are reviewed. There is a convincing argument that the headship of husbands (Eph. 5:22–24) does not give them authority over their wives. The submission of wives implies deference, not obedience, to husbands, for the passage is prefaced by an exhortation to 'submit to one another' (Eph. 5:21). Paul's other references to 'head' (1 Cor. 11:3; Eph. 1:22–3; 4:15–16; Col. 1:18; 2:19) are most naturally understood as meaning source or origin rather than hierarchy of authority.

The texts highlighting the role of women in worship (1 Cor. 14 and 1 Tim. 2:8–15) are more complex. Morrow, like many others, understands them as situational rather than principial. In Corinth worship services had got out of control, so for order and mutual benefit Paul urges three groups of people to be quiet: tongue-speakers without an interpreter, prophets to speak one at a time, and women to stop chattering during worship. The Timothy passage is seen against the local dominance of the temple of Artemis where women ruled supreme.

The passages highlighting church office-bearers as men (1 Tim. 3:1–12 and Titus 1:7–9) are interpreted as reflecting the masculine language of all legal documents of the time which do not necessarily exclude reference to women. A comparison is made with OT divorce legislation which also has a male orientation, yet is interpreted by Jesus to cover women initiating divorce (Mark 10:12).

Although Trevor Morrow says he did not write this book to persuade those who hold a different view, it is nevertheless a persuasive piece of

work. It is written in an irenic spirit and with a firm commitment to Scriptural authority. While hopefully complementarians will respect the author's integrity and, like Agrippa on another issue, may even be 'almost persuaded' by the cogency of his case, no doubt some will think his argument is over-dependent on hypothetical features of first century social and cultural reality which lack specific reference in the text. Two further observations. First, a stronger emphasis on the nature of the epistles *per se* as documents naturally adapted to the special circumstances and particular needs of the first readers might have reinforced the exegesis offered. Second, the overall argument would have been strengthened by more elaboration of 'equal, but not equivalent' through, for example, exploring ways where the distinctive gifts of men and those of women are being (or might be) harmonised complementarily rather than disparately in local church ministry.

Fergus Macdonald, Edinburgh

God with Us: Divine Condescension and the Attributes of God. By K. Scott Oliphint. Wheaton, IL: Crossway, 2012. ISBN: 978-1-4335-0902-5. 302 pp. £13.99.

In *God with Us*, Scott Oliphint offers a modified approach to one of theology's oldest questions—if God is *a se* (from himself; in need of nothing outside of himself to be who he is), how do we understand his interaction with a finite, dependant creation? In articulating his reply to this question, Oliphint hopes to respond to the challenges offered by everyone from Peter Enns to Karl Barth to Clark Pinnock.

Critical to Oliphint's response is his distinction between God's 'essential properties' and his 'covenantal properties' (Oliphint uses 'properties' and 'attributes' synonymously; p. 13). First, Oliphint identifies aseity as God's core property and then describes other properties 'entailed by' (p. 17) that aseity (e.g. eternity, immutability). These attributes, since they pertain to God as God, Oliphint terms 'essential properties'. God's 'covenantal properties', conversely, pertain to God as he interacts with his creation. In Oliphint's argumentation, when the self-existent God created anything outside of himself, the resulting need for *ad extra* interactions and relations meant that God 'freely determined to take on attributes, characteristics, and properties that he did not have, and would not have, without creation' (p. 110) Since these properties are connected with God's condescending to create; and in keeping with the *Westminster Confession of Faith* 7.1 that God always has condescended by way of covenant; Oliphint categorises these properties as 'covenantal properties'. In any discussion of God and his interaction with creation, this distinction between

God's essential properties and his covenantal properties must be remembered.

To understand the interplay between essential and covenantal properties, Oliphint focuses on the quintessential instance of God's condescension—the incarnation. Oliphint argues that from the very first of creation, God has condescended to, and revealed himself to, the creation only in and through the Second Person of the Trinity. In the incarnation, this eternal Son of God took to himself permanently the sort of condescending, covenantal properties that he previously had adopted only partially and temporarily (p. 198). In Jesus Christ, then, we see how God is able to possess both essential and covenantal properties; remaining unchanged in his essence and yet interacting with, and even reacting to, his dependant creation (e.g. pp. 220–1).

Christ is Oliphint's paradigm for how the God who is *a se* interacts with his dependant creation. Oliphint concludes his work by demonstrating that paradigm's ability to address the two issues of the divine decree and God's providence.

In Oliphint's work, there is much that is helpful. Oliphint's presentation of aseity as God's central attribute is persuasive (chapter 1); his exegesis of Exodus 3 is compelling (pp. 52–62); his overall discussion of the divine attributes in chapter 1 is very strong; and his attention to several Christological issues in chapter 3 is well-handled at many points. In these areas, *God with Us* promises fruit to those who consider it.

Ultimately, however, several areas of Oliphint's work demand caution. For brevity, we will consider just two of them. First, Oliphint's notion of 'covenantal properties' contains the peculiar assumption that God's interaction with his creation 'entails that he take on properties that he otherwise would not have had' (p. 188; cf. p. 182). However, the problematic assumption that interaction, even if it is with a dependant creation, demands new properties seems, at the very least, to minimise the Triunity of God. God eternally has been all of his attributes in fellowship and communion with himself. Interacting with his creation therefore involves not the necessary adoption of additional properties, but rather the display *ad extra* of those properties which he always has displayed *ad intra*. For example, Oliphint classifies the wrath of God as a covenantal property (p. 187); something that God lacked prior to creation and added thereafter to relate to his (fallen) creation. This, however, seems a wrong understanding. God eternally has been righteous and just; and he eternally has been righteous and just in all of his 'interactions'. Each of the Persons of the Trinity eternally has treated the other Persons in accordance with their 'moral character'. Given the holiness of God, this righteousness and justice has meant an eternity of unbroken and blissful communion. When

that same, eternal righteousness and justice comes into contact with a fallen creation, the 'result' is divine wrath. However, that wrath is not a covenantal property that God has added; rather, it is the dependant creation coming into contact with the unchangeably righteous and just God (cf. Oliphint's discussion of 'vindictive justice' on pp. 216–17). God does not need to add properties; he is *a se*. What Oliphint classes as 'covenantal properties' seem often to be the character of God applied not among the Persons of the Trinity, but to a dependent and then fallen creation.

Secondly, Oliphint argues that all of God's revelation always has come through the Son (chapter 3). The Son has revealed all three Persons, but that revelation has always come via the Son. While this suggestion itself seems a bit precarious (for example, how does it account for instances such as Matthew 3:16–17; Acts 2:1–4?), the way in which Oliphint expounds it becomes problematic. As Oliphint argues, God always has condescended to interact with his creation through the Son's assumption of covenantal properties. This voluntary and limiting assumption of covenantal properties then reached its climax in the incarnation. While Oliphint repeatedly stipulates that the incarnation is *sui generis*, his notion of covenantal properties and his insistence that the Son has adopted them throughout history unavoidably diminishes the uniqueness of the incarnation (e.g. pp. 208–9). As Oliphint himself argues in his exegesis of Philippians 2, Scripture sees the *kenosis* of the Son as Christ 'becoming something that he was not previously' (p. 119) and it locates that *kenosis* uniquely in the incarnation. However, Oliphint's suggestion that the Son has adopted covenantal properties (thereby '[taking] on properties that he otherwise would not have had' [p. 188]) throughout the Old Testament unavoidably pushes this *kenosis* prior to the incarnation (e.g. p. 222). At the very least, Oliphint seems to be expanding the 'temporal' commencement of the Son's humiliation as defined in the Westminster Standards (WCF 8.2; WLC 46–50; WSC 27); something that those from confessional communions need to consider carefully.

God with Us is a stimulating and, at times, compelling work. However, it proves problematic due to its peculiar notion of covenantal properties and the manifold implications of those properties. The issues Oliphint considers are serious, but his solution is unsatisfying.

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Finding and Seeking: Ethics as Theology, Volume 2. By Oliver O'Donovan. Grand Rapids: Eerdmans, 2014. ISBN: 978-0-8028-7187-9. 259 pp. £18.99.

This is the second volume of Oliver O'Donovan's *Ethics as Theology* project—see *SBET* 33.1 for articles on the first volume, *Self, World and Time* (Grand Rapids: Eerdmans, 2013)—and the third is yet to come. O'Donovan ranges widely over Scripture and mainstream Christian tradition, as well as art and literature more generally. He provides here an account of moral agency and purpose but also of the possibility of Christian ethics or moral theology itself. For all of these reasons, this is a demanding book to read and even the learned reader will need to have time to understand and to reflect on the arguments in the book but also its general direction.

O'Donovan describes ethics or moral theology as distinct from moral thought, on the one hand, and from moral teaching, on the other. It offers, rather, systematic reflection on the concerns of each. In this volume his special concerns are to follow moral thought from self-awareness to decision and, secondly, to examine how we pursue moral ends.

There is sustained reflection on human agency and the freedom which it presupposes. This latter is not just emancipation from external constraint but it is living and acting in accordance with our true nature and that of the world we inhabit. Faith is seen here as the moral centre of personhood around which the other virtues cohere. An awareness of the moral law is not just making heteronomous law our own by a process of internalisation it is, rather, believing that a moral universe is seen uniquely in God's story of salvation, coming to a climax in Christ, and continuing in the Church. It is to accept as gift Christ's interpretation of the moral law, fulfilled in himself, and to live it with the help of the Spirit. God is faithful to the good he has made and that is why the divine command is to be obeyed. Christian ethics is 'realist' in that it believes we can make sense of the Universe but also in its acknowledgement of inherent goodness in creation, as well as its goodness for us. Such a recognition of the goodness of creation and the demands it makes on us is universalizable and is, thus, a vindication of monotheism.

O'Donovan is aware, of course, of the 'canker' in creation, that is the fact of evil. In line with much Christian thought, he sees this negatively as a privation of being. It is true that sin is often failing to 'hit the mark' and even sins of commission are often an attack on a good creation. In the light of world events, however, we must ask again about radical evil, about persons and wills, which really exist, which are completely contrary to the good purpose of the Creator. Sin cannot be confused with mere guilt,

which can be dealt with therapeutically, but with real wrongness which demands repentance and turning away from a course of action or style of life. Nor can this be only a 'one time' event at the beginning of the Christian life but a continual attitude which recognises our sinful nature and its consequences—even in the justified person.

There is considerable polemic against Anders Nygren's polarisation of *agape* and *eros*. O'Donovan does not believe that first century usage justifies such polarisation. He does agree, however, that distinctions among types of love are 'inevitable', as long as they are used flexibly. O'Donovan agrees also that whatever needs to be said about ethics can be said in terms of love. But he points out that there are different kinds of love; our love of God, which flows out from him and returns to him, the natural love of a child for his or her mother, 'erotic' love which desires the good as seen in a person or object and what he calls, after St. Augustine, 'corrupt love', love which has gone wrong and seeks to love persons and things in ways not intended by God and contrary to how creation is meant to be.

Rejecting various reductive ideologies as a basis for knowledge, he takes the resurrection of Jesus Christ as a touchstone or vantage point which illumines the goods of the universe and their meaning. A fallen world, at odds with its own logic, is reconciled in the paradigm of the resurrection. In Christ, we find the representative moment that makes the whole course of the world intelligible and salvific; to know would not be enough. We need also to see its value for us. We find testimony to this event by the Father and the Spirit at the baptism of Jesus. Jesus testifies to it at his trials, both Jewish and Roman. There is then the special testimony of Scripture which must be read reverently and 'with the grain' rather than with suspicion. It is true that all reading is interpretation but interpretation from the pulpit and the commentary are necessary for any adequate reading of Scripture, even if the text already contains within it what these bring out. One question, which is mentioned, but which could have been tackled at greater length because of its contemporary relevance, is that of authoritatively declaring the faith of the Church in this or that circumstance. How is it to be done? Who will do it? Are the faithful bound to receive it?

The final volume in this series will be about the eschatological dimension of ethics. It is fitting, therefore, that this volume should point us in that direction with its discussion on hope. The theological virtue of hope is not just about political or social programmes, though it may impact upon them. It is not about progress, as such, but about *promise*. It is, as Peter Berger has pointed out, about the vindication of goodness and of the good. It *is* a basis for acting but always directing our action towards the

Kingdom of Heaven. It looks towards the decisive completion of faith and hope in love, the basis of creation and the story of our redemption.

This is not an easy book to read but it repays careful study and, if not providing all the answers to contemporary moral issues, it shows us how to ask the right questions and where to look for the right answers.

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Faith, Freedom, and the Spirit: The Economic Trinity in Barth, Torrance and Contemporary Theology. By Paul D. Molnar. Downers Grove, IL: IVP Academic, 2015. ISBN: 978-0-8308-3905-6. 448 pp. £26.30.

The debate over Karl Barth's actualistic ontology continues. One side of the debate maintains that, in Barth's theology, God is act-in-being and being-in-act, such that his economic acts of reconciliation toward creatures are a true revelation of who he eternally is in his immanent life. The second side argues that Barth's theology is primed for a more radical development: an understanding of God's electing act as logically prior to and constitutive of his eternal Triune being. At the heart of the debate is disagreement over how far Barth was (or should have been) willing to go in his destabilization and deconstruction of traditional Western Christian substance metaphysics.

Paul Molnar belongs to the former side of the debate. His contention in this volume is that the post-Barthian developments of the second side undermine God's freedom. For readers new to the debate that claim might seem counter-intuitive, as the second side of the debate posits a logically anterior free act of election. Divine free activity is so emphatic in this view that classic dogmatic terms may be verbalized, e.g. God 'triunes' himself (p. 175), and there is a divine act of 'essence-ing' (p. 248). However, Molnar observes that, if God's being is constituted by his election to be in covenant with creatures, then he is not truly sovereign and free. Rather, creation is necessary for divine existence and self-fulfilment. God subsists in 'a mutually constitutive relationship with us,' which collapses the creator-creature distinction (p. 285).

Perhaps Molnar's most illuminating claim is that the aforementioned collapse undermines a proper view of the role that faith plays in our knowledge of the Trinity. In the first chapter, Molnar emphasizes that 'faith does indeed involve our experience of God, but in that experience we know that it is God and not our experience of God who is the object of faith and of knowledge' (p. 22). The second chapter then relates epistemology and pneumatology, arguing on the basis of the creator-creature

distinction that faith is a miracle wrought by the Holy Spirit rather than a self-originated human act.

Molnar revisits this argument when he charges that Bruce McCormack, the leading proponent of the second side of the debate, 'allows events in history to determine who God is in eternity' (p. 284), thus forcing the church's theology to be founded 'on its experiences or ideas' of a God who 'ultimately becomes indistinguishable from history and so is no longer recognizable as the basis of our human freedom' (pp. 295–6). In attempting 'to eradicate the type of metaphysical thinking he believes led Barth to assert that the Word would still be the Word without the incarnation, McCormack ends up substituting an abstract metaphysics for the revelation of God in Jesus Christ' (p. 282). That critique will no doubt be controversial among those sympathetic to McCormack's view who hold that actualistic ontology is not a metaphysical system, but rather an attempt to pursue a theological methodology which carries in its soul the power of the Gospel to interrupt all our attempts to box God within metaphysical categories. In other words, post-Barthian actualism is not the establishment of a new ontology but the undermining of ontological speculation. Yet the question that Molnar poses—as to whether such attempts have not in fact formed a historicized metaphysic that imprisons God's being in his economic activity towards us—is not to be easily dispensed with. Molnar rightly observes that 'this is the heart of the matter' (p. 282), and the argument that builds to this point throughout the book is comprehensive and persuasive.

In the third chapter, Molnar responds to the various proposals of Benjamin Myers, Kevin Hector, Paul Dafydd Jones, and Paul Nimmo, arguing that each ultimately reduces God to a deity dependent upon his creation. The relation between time and eternity is discussed in chapter four, and Molnar argues for Thomas F. Torrance's understanding of a 'before and after' in the divine life which secures the newness of God's acts of creation and incarnation. This leads into the fifth chapter's comparison of Torrance's dynamic Christology with the historicized Christology of Robert Jenson and McCormack. In chapter six, Molnar defends Barth against McCormack's claims that there are inconsistencies between his doctrine of election and Christology. Molnar then in the seventh chapter follows Torrance in taking Barth to task for a different inconsistency, i.e. the introduction of an element of subordinationism in the Trinity via his understanding of the obedience of the Son. Lastly, in chapter eight, Molnar explores what true human freedom in relation to the being and activity of God looks like. Such freedom, Molnar concludes, 'is the freedom to live by the grace of God,' and 'to live by grace means literally to surrender ourselves to God in Christ' (pp. 428-29).

Molnar's argumentation is clear, perspicacious, and spirited. However, the material is dense and the chapters are each ambitious in scope. Readers who have little prior familiarity with the nuances of this debate may be overwhelmed by the material. Nonetheless, for any scholar interested in the thought of Karl Barth or the theology of the Trinity, Molnar's work deserves careful consideration.

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Revelation as Testimony: A Philosophical-Theological Study. By Mats Wahlberg. Grand Rapids: Eerdmans, 2014. ISBN: 978-0-8028-6988-3. x + 256 pp. £12.99.

In *Revelation as Testimony*, Swedish Catholic theologian Mats Wahlberg offers a compelling and erudite retrieval of the premodern contention that revelation is best understood as God's testimony about himself to his creatures. At issue for Wahlberg is whether Christians can *know* that God exists, or at least be rationally justified in their belief that he exists. His central claim is that, contrary to the sensibility of many contemporary theologians, propositional revelation and a 'potent' natural theology are the only avenues to knowledge of God's existence. He contends negatively that understanding revelation as manifestational only is insufficient to provide rational justified belief in the existence of God. In service of contemporary theological discourse, Wahlberg attempts to revamp testimony as an epistemological category capable itself of being a viable source of knowledge. Combining philosophical precision and theological alertness, he lucidly grounds, develops, and applies the idea of revelation as testimony.

Wahlberg devotes his first substantive chapter (chapter two) to discussing the role of propositions in manifestational and propositional accounts of revelation. Despite the common assumption, the difference between these two kinds of models does not consist in the presence or absence of propositions, but rather in the *means* of revelation. Manifestational revelation discloses knowledge about something by means of a 'natural sign of the actuality revealed' (p. 29). Wahlberg provides the example of a man whose identity is revealed from behind a curtain. The man himself is the reality and his visual appearance is the natural sign. Propositional revelation discloses information through linguistic entities (e.g., words and sentences).

While Wahlberg affirms the intuition of modern theology that revelation encompasses more than information, he refutes the common claim that it can be less than information-giving. Subsequently, he addresses the Kantian challenge facing modern theology, which was more recently

picked up by Gordon Kaufman: a human subject cannot obtain knowledge of God because she cannot justifiably pick out an object within her experience *as* the infinite God of theism—'a necessary and all-sufficient original being' (p. 43)—through perception, memory, or inference. The consequence of this problem is, according to Wahlberg, that these standard sources of knowledge cannot deliver knowledge of God as God.

In chapter three, Wahlberg aims to dismantle accounts of revelation are manifestational to the exclusion of linguistic entities. He examines merely manifestational accounts including four models previously outlined by Avery Dulles in his *Models of Revelation* (1983)—namely, 'Revelation as History', 'Revelation as Inner Experience', 'Revelation as Dialectical Presence', and 'Revelation as New Awareness'—and two prominent postliberal accounts. With the principal aim of convincing his reader that these theories are insufficiently flat and are in every case dependent upon the use of linguistic entities, Wahlberg disproves their capacity to provide knowledge without any use of linguistic entities. In other words, Wahlberg substantiates the need for divine linguistic testimony—'the idea that God transmits knowledge of himself by speaking' (p. 102).

Wahlberg, in chapter four, draws from Nicholas Wolterstorff's *Divine Discourse* (1995) to explain one possibility for what it might *mean* to say that God speaks. God could speak through double-agency discourse by authorizing or appropriating human speech, such that he is the divine author of the biblical canon: God performs illocutionary acts through the locutions of the human authors, yet without suspending the will and mind of the human authors. For God to make use of double agency Wahlberg suggests that God must at some point have performed a locutionary act by which he deputized or appropriated the divine discourse found in the Bible, yet he provides multiple potential avenues by which God could perform the illocutionary act. Having proposed an account of God speaking, Wahlberg moves on in chapters five and six to address the question of how one might verify the veridicality of an instance of God speaking.

Chapter five outlines and defends John McDowell's 'anti-reductionist view of testimonial knowledge' according to which testimony is a viable source of knowledge, not reducible to smaller parts such as memory, perception, and inference. In following McDowell's scheme, Wahlberg adopts an externalism that accords a meaningful role to the external world in the justification of beliefs. Testimonial knowledge is dependent on external factors, much the same way as knowledge formed on the basis of memory or perception. Perceptions must be accurate to justify true belief; testimony works similarly. To believe a falsehood on the basis of testimony may appear the same as believing a truthful report. However, despite appearances, the truthful report gives the believing subject more

justification than the false report. The reliability of testimony must be determined by 'an exercise of rationality,' which requires that a person evaluate testimony in light of relevant background knowledge (p. 139). This epistemic requirement is the practice of 'doxastic responsibility'. Practicing doxastic responsibility is a negative but necessary condition for justifiably believing testimony. It involves applying rational sensitivity by considering whether the testifying subject is untrustworthy or the testimony itself is doubtful. However, doxastic responsibility is a necessary, but not sufficient condition, for the informant's testimony must actually supply knowledge for belief in the testimony to be justified.

Chapter six addresses how a human person could identify divine speech mediated through human lips. Doxastic responsibility is a precondition for the acquisition of justified testimonial belief, but the justification itself lies in the knowledge and truthfulness of the informant. There is, contends Wahlberg, a scenario in which a prophet such as Jesus could testify to speaking in the name of God—representing God who knows such things and relaying a divine assertion—and thereby express knowledge. Provided one has background knowledge about Jesus which suggests that he is not fraudulent, as one might expect of a person making such a claim, but a truthful, reliable person, then it seems one could responsibly believe his testimony. In the case of Jesus, the disciples witnessed the miracles he performed and the post-resurrection appearances he made. This background information allowed them to be doxastically responsible in their belief about Jesus' testimony that he spoke in the name of God. Wahlberg's claim concerning the function of miracles is not that they can themselves make belief in Jesus' claim about speaking in God's name doxastically responsible, but that within the context of Jesus' life and teaching in addition to Old Testament prophecy they can provide the requisite defeater for equitable suspicions about a person who claims to speak for God.

Chapter seven assesses whether the Gospels can provide modern persons with knowledge of Jesus. He argues that there is a plausible position within New Testament Studies that supports a reading of the Gospels as testimony to the life and teaching of Jesus such that it is doxastically responsible to read them as such, for there is no positive reason according to which the Gospel's '*general* portrait' about Jesus should not be trusted (p. 177). Contra Hume, Wahlberg argues that some miracle reports could be responsibly believed. The Gospels' testimony about the resurrection of Jesus is Wahlberg's paragon of such a miracle report. He argues for doxastic responsibility in belief about the Gospels' testimony to Jesus' resurrection on the basis of historical studies, the growth of the Church, and the beauty of the Christian message, contending that the actual historical

occurrence of the resurrection is the best possible explanation for these phenomena.

In chapter eight, Wahlberg claims that the kind of knowledge he has argued Christians can have on the basis of testimony is in keeping with the way that faith has been conceived in the Christian tradition. The central thrust of this claim is that as in the Christian tradition, this testimonial account of knowledge is reliant upon trust, such that cognitive assent and trust are inseparable components of a person's knowledge of God. Finally, Wahlberg concludes that his testimonial account of knowledge avoids both fideism and the modern pitfall of holding God's revelation to a prior independent criterion of rational justification. To these two modern shareholders, Wahlberg asserts that the 'ground' or justification of testimonial knowledge is reliable testimony *per se*.

Wahlberg's fine manuscript has two weaknesses worth mentioning. The first is that Wahlberg pays only fleeting attention to the doctors of the Church who putatively support his account. The second drawback is the lack of attention to how the inner testimony of the Holy Spirit functions in the process of forming knowledge of God.

Wahlberg's cogent account of revelation has brought philosophy and theology together in exemplary fashion, drawing on some of contemporary philosophy's keenest insights to answer some of theology's most penetrating questions. This is evident in the way he combines classic statements from various figures within the Christian tradition (e.g., Aquinas, Calvin, *et al*) together with twentieth-century analytic philosophy, both to combat the recent denial of propositional revelation by Barthian and postliberal theologians and to construct a fresh account of revelation as testimony. Some of Wahlberg's foremost contributions include his bold *apologia* for propositional revelation, his argument for testimony as its own viable source of knowledge, and his engagement with miracles and testimony. *Revelation as Testimony* reminds theologians and philosophers alike that revelation requires no external justification, for it bears the sufficient conditions to justify belief in the God of Christian faith.

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The Real God for the Real World. By John McClean. Summer Hill, Australia: Gospel Groundwork, 2014. ISBN: 978-1-922110-10-7. 236 pp. $20 AUD, £4.99 eBook.

Most readers of *SBET* will agree that there is a crying need today for good resources to train Christians to think biblically and theologically. In an age when there are so many pressures in an unhelpful direction, not least diary pressures curtailing for many the time available for in-depth read-

ing, this short and well-written book meets a clear need very successfully. It is designed for use either as a course for small groups or for individual study. It could also form the basis of a preaching series on basic doctrines for new or young Christians given its wealth of pointers for illustration and application.

A short overview with helpful Notes for Leaders is followed by nine chapters covering the major doctrines. The book is mainly based on Colossians, with plentiful other biblical references as appropriate. Rather than the traditional approach of beginning with either God or the Bible, McClean starts with a chapter helpfully anchoring all subsequent discussion in the Gospel of redemption: 'The real God saves the real world.' While the subject matter of subsequent chapters is traditional (God, Jesus, Holy Spirit, Bible, Creation, Church, Last Things and Christian Living), the imaginative and appealing titles for each chapter will get past the radar of those who are unfamiliar with doctrine and its terminology, particularly those with little or no Christian background. Thus the Holy Spirit chapter is 'God in us: life in the Spirit', Creation is 'The good world of the good God' and the Last Things is 'Sure hope for God's future.'

Selected further reading is provided at the end of each chapter: relevant sections of Bruce Milne's *Know the Truth* (3rd edn; IVP, 2009) and Michael Horton's *Pilgrim Theology* (Zondervan, 2011) are supplemented by two topic-specific works—for example Christopher Ash's *Marriage: Sex in the Service of God* (IVP, 2003) in the chapter on Creation, and Kevin DeYoung's *Taking God at his Word* (Crossway, 2014) in the chapter on Scripture ('God's Trustworthy Word'). Other recommendations include works by Don Carson, Tim Chester, Edmund Clowney, Graham Cole, Sinclair Ferguson, Timothy Ward, David Wilkinson, N. T. Wright and John Stott. Matters on which there is disagreement among Christians, such as the different views on origins (p. 133) and the millennium (p. 199), are rehearsed briefly but fairly in highlighted panels. Concerning the former topic, dogmatism is avoided both on timescales and on the relation of science to the Bible, and a helpful distinction is made between science and scientism (p. 134). A literal Adam is argued for because of the implications for salvation of the relation of Adam to Christ in Romans 5. Similar panel treatment is provided for matters on which orthodox belief is under attack and on which believers need to be increasingly well-briefed, for example 'Is Jesus' death the suffering of an innocent third party?' (p. 58) and questions of the canon of Scripture (p. 118), sovereign grace (p. 80) and hell (p. 184).

Theology in this volume is happily characterised by being an activity for doers and not merely hearers of the word. A relevant item of praise is given at the end of each chapter. All but one of these is drawn from

classic traditional hymns, the one exception being Graham Kendrick's christologically-robust *Meekness and Majesty* in the chapter 'Jesus Christ: fully God and fully man'. The choices of praise are sound, but with good scripture-based modern songs being rather more common today than a decade or two ago perhaps more of a balance between old and new might have been reached.

Perhaps the most surprising inclusion in a book of such modest length is that it provides an excellent beginner's guide to historical theology, using in each chapter excerpts from original writings helpfully placed in context by a brief historical and theological introduction. The various sections are entitled 'From the Treasure Chest' and subtitled by topic. The brief excerpts quoted are worth listing in full to get a flavour of their historical range and theological breadth and depth: the Heidelberg Confession (Question 1 on our only comfort in life and death); Augustine's *Confessions* (four paragraphs on God the Father); Athanasius and the Creed of Nicaea-Constantinople; Calvin on union with Christ (*Institutes* III.i.1); Luther on Scripture (*Theses* nos. 64-68); Irenaeus on the goodness of creation (*Against Heresies* IV.11.2 and V.21.1); Newbigin on the Church (*The Household of God*, Friendship Press, 1954, pp. 162-64); Jonathan Edwards' *Heaven is a World of Love*; and Bonhoeffer's *The Cost of Discipleship* (SCM, 1959). Carefully-chosen questions on each passage feature in the various chapters under boxed and numbered exercises, and at the end of the book there is a five-page bibliography.

Clearly a work of this length has its limitations. But given the constraints of space, it is remarkable that the author has managed to compress such a wealth of theological riches into such brief compass, and to introduce reflection on classical theological sources and appropriate items of praise along with an exposition of the main biblical doctrines—without dumbing down. If you are looking for a practical and accessible resource to get people launched in the right direction while whetting their appetite for more, then this book is well worth considering.

Alistair Donald, Heriot-Watt University

The Son of God Beyond the Flesh: A Historical and Theological Study of the extra Calvinisticum. By Andrew M. McGinnis. London & New York: Bloomsbury T&T Clark, 2014. ISBN: 978-0-5676-5579-0. 240 pp. £65.

Andrew McGinnis contributes a substantial monograph in the area of historical and systematic Christology. He explores a fairly underdeveloped doctrine in contemporary literature called the *extra Calvinisticum*. He makes a significant contribution to Reformed Christology by explic-

itly linking it to ancient Christianity, showing its historical development, and showing the link to contemporary theology.

Extra Calvinisticum is the view that Christ, in his divinity, exists and acts beyond the boundaries of his human nature. McGinnis begins by rooting the discussion in ancient and medieval literature, e.g., Cyril of Alexandria and Thomas Aquinas (chapters 2–3). He thoughtfully traces the doctrine through the Reformation and Lutheran discussions on the *communicatio idiomatum* concerning Christ and the Lord's Supper (chapters 4–5). And, he discusses the decline of interest during the modern/enlightenment period (chapter 6). Finally he shows how it is that recent contemporaries have taken up the discussion once again in fresh ways, and, offers some concluding thoughts on the *extra*. In what follows, I mention some of the highlights and toward the end I address one very minor way in which the book might have been strengthened.

First, McGinnis motivates the discussion by showing that the *extra Calvinisticum* begins not with Calvin (as is commonly assumed) but finds traction in the patristics and the medievals, hence he makes a useful historical contribution. Whilst *extra Calvinisticum* may be linguistically novel in the context of Reformation and Lutheran discussions, it is conceptually present much earlier.

Second, McGinnis thoughtfully situates his study in the seventeenth century discussions on the Lord's Supper. A deeply involved question emerges during this time between Lutherans and Protestants regarding the location of Christ's body. Lutherans affirm the notion that Christ's body shares in divine properties, hence Christ's body is capable of multiple locations. Reformers by way of contrast, since Calvin, have strongly rejected this sharing of divine properties with human properties. Reformers distinguish Christ's properties in his divinity from his humanity—lending itself to the heresy of Nestorianism that affirms the assumption of a human person—at least according to Lutherans. McGinnis shows how this heated discussion, while vibrant in the seventeenth century, is on its way out in the modern era.

The shift from vibrant discussions of the *extra* to little to no discussions occurs in the eighteenth and nineteenth centuries because of the Church's movement toward ecumenism and the avoidance of doctrinal dissension, this is the third highlight (see chapter 6). All hope is not lost says McGinnis, however. There are traces of hope as seen in a variety of contemporary renovations and revivals of the doctrine (chapter 7).

Karl Barth and Helmut Thielicke represent the most significant contributors to the discussion—this is the fourth highlight. McGinnis shows that Barth, while carefully situated in the Reformation, affirms the distinction of both the divine and human natures of Christ, yet Barth sug-

gests (motivated by Lutheran concerns) that Christ's human nature can exist beyond what is normally construed in human ontology. Christ's humanity exhibits distinct properties in virtue of the incarnation, yet all the while maintaining his humanity. Barth explains that Christ's humanity shares in Christ's divine location of sitting at the right hand of God the Father. And, in virtue of our union with Christ's body, we too share in his assumption of the throne. This is a unique constructive development, which opens up new theological *vistas*. Thielicke, too, advances the discussion in unique and interesting ways, yet, arguably, extends the doctrine too far. He applies the *extra* to a variety of doctrinal *loci* (e.g., ecclesiology and epistemology). McGinnis rightly notes that such an expansion is unhelpfully beyond the boundaries of what the Reformers originally conceived as a Christological concern (p. 189). Having said this, I suggest that the critique of Thielicke should not exclude additional reflection on the *extra* as it applies to other doctrines.

Whilst it is difficult to criticise McGinnis's fine work, the reader may note one desirable that is, arguably, lacking in his study. McGinnis stops short of taking an additional step to show in what ways the constructive theologian might develop the doctrine in contemporary thought. What he does is show how the *extra* has been used by the Reformation tradition. He suggests that the Reformation use of the doctrine establishes the boundary markers for additional reflection. In making this point he offers no further reflection beyond the limits of *extra* as developed by the Reformers. Beyond these limits, he suggests nothing constructively novel. However, a constructive theologian might consider the connection between the *extra* as applied to other doctrines such as ecclesiology.

Leaving aside this minor suggestion, McGinnis offers the theological community an excellent monograph in an already respected series on systematic theology. He is clear, careful, measured, rich, and he establishes the foundation for additional research. *The Son of God Beyond the Flesh* deserves a wide readership by historical and systematic theologians.

Joshua R. Farris, Houston Baptist University, USA

Traces of the Trinity: Signs of God in Creation and Human Experience. By Peter J. Leithart. Grand Rapids, MI: Brazos Press, 2015. ISBN: 978-1-4412-2251-0. 177 pp. £10.99.

I really enjoyed this slim volume from the pen of Peter Leithart. It is an imaginative and thought-provoking piece of work, which stands loosely in the ancient *vestigia trinitatis* tradition. Like other works in this tradition, its basic premise is that God the Creator has left traces of his handiwork within creation and so the book encourages us to look for traces of

the artist in his work of art. However, there the similarity ends. Many exercises in seeking vestiges of God in creation are essentially exercises in natural theology: such vestiges are taken to be evidence for the existence of God. By contrast, Leithart is more interested in looking at the world with the eye of faith.

Specifically, Leithart latches on to perichoresis or coinherence—allegedly the most abstract concept of Trinitarian theology—and looks systematically for traces of such mutual indwelling in creation. The result is an extended meditation on the importance of relationality in the created order.

Beginning with our relationship with the things around us, he calls into question modernity's emphasis on things at the expense of their interconnectedness, for example reminding us that a hammer is only a meaningless lump of metal and wood when abstracted from its appropriate environment in the hand of a craftsman. More generally, creatures only make sense when seen in their appropriate environments, in the network of relationships that gives them meaning.

In Chapter 2 he turns to interpersonal relationships, criticizing in passing the individualism that has been such a feature of Western society for the last couple of centuries. Perhaps he could have lingered slightly longer over friendships (e.g. C. S. Lewis's remarks on the death of Charles Williams could have been expanded helpfully in this context), but it is a short book and so he moves quickly on in Chapter 3 to sexual relationships.

The next three chapters offer a change of direction, moving from the social world to the world of the intellect. First he explores our perception of temporality, which he presents as a mutual indwelling of past and future in the present. In Chapter 5, he turns his attention to the nature of language, emphasizing the interpenetration and interdependence of ideal and sensible. And Chapter 6 brings together time and human expression in an exploration of the perichoretic nature of music.

Having thus traced the outlines of a perichoretic ontology, Leithart asks in Chapter 7 how this way of looking at the world informs ethics. He argues that such an ontology implies an ethics of loving openness to the other rather than a deontological or a situational ethics. Chapter 8 explores the practical implications for human and specifically Christian existence of suggesting that rationality is itself perichoretic. This leads him to re-present several well-known binary oppositions, including liberal versus conservative and divine foreknowledge versus human freedom, in terms of mutual dependence. Given the brevity of the volume, he can do no more than hint at ways forward, but the material is certainly

thought-provoking. The final chapter, 'I in Thee, Thou in Me', is a discussion of perichoresis in light of John 17.

The whole might be seen as an exercise in relational Trinitarianism, which is sometimes misleadingly referred to as social Trinitarianism and dismissed as tritheistic. But Leithart is not about to take such misrepresentation lying down. A concluding appendix offers a brief defence of the kind of Trinitarianism promoted by the likes of Colin Gunton.

The book is easy to read and written in a popular style with a minimum of footnotes, but there is nothing simplistic about it. It amounts to a profound devotional exercise in learning to look at the world through a Trinitarian lens. As such it ought to be compulsory reading for undergraduate theologians about to embark on a study of the Trinity. Equally it could be mined by clergy and Christian educators seeking material to enable congregations to begin to grasp some of the implications of the doctrine of the Trinity.

Lawrence Osborn, Glasgow

Unashamed Workmen: How Expositors Prepare and Preach. Edited by Rhett Dodson. Fearn, Scotland: Christian Focus Publications, 2014. ISBN: 978-1-78191-319-2. 256 pp. £11.99.

The purpose of Rhett Dodson's *Unashamed Workmen* is to provide a number of different methods and styles of sermon preparation. Each of the ten contributors writes two chapters. In the first, the writer outlines and explains how he writes sermons. The detail provided here not only explains the methodology, but also explores how the individual fits this task within the wider work of leading a church or other Christian community. This is followed by an exemplar sermon, the purpose of which is to show how the methodology is 'put into practice'.

In his preface Dodson explains the book is intended for both experienced and inexperienced preachers. For those with little experience, 'my prayer is that these chapters will inspire you to cultivate a systematic way to pursue your studies' (p. 15). To others with experience and an established routine, 'I hope that you will find ways here to improve your preparation process or, at the very least, be inspired to work harder at the task' (p. 15). This book goes some way to achieving all that Dodson hopes it would, but does have some limitations.

The chapters which focus on the methodology employed by individual preachers contain some helpful tips and pointers with regard to preparing a sermon. Each contributor writes from within his own context (all the contributors are male). These contexts range from leading a local church (in a variety of geographical locations), to being involved in international

ministries. This, added to the fact that each writer comes with his own set of preferences and approaches, leads to a wide variety of chapters, each containing some useful ideas as to how one might write a sermon.

Equally helpful is the fact that each of the contributors is currently engaged in some form of full-time pastoral ministry. These authors not only explain their approach to writing and shaping a sermon, but also explain how this task fits within the wider framework of pastoral ministry. This ranges from fitting sermon preparation and writing into a 'normal' week of leading a church, to how one can appropriately use pastoral experience to inform and develop points within the sermon.

There is, however, one main issue with the chapters on methodology, and this stems from the fact that all the contributors share a common commitment as the book's subtitle suggests—an expository style of preaching. Commitment to expository preaching is not the issue. Rather it is that each contributor, obviously writing independently from all the others, goes to some lengths in their chapter to outline why they are committed to expository preaching, the underlying principles of expository preaching, and how to prepare an expository sermon (within the style of their own methodology). Outlining this is not inherently bad, nor is the fact that each contributor states it in his own terms. It does, however, create a sense of repetition which can, at times, become distracting. The reader can sometimes feel it necessary to read through the same material again and again in order to find the unique tips and guidelines regarding how individual preachers prepare their sermon. Ploughing through these similar sections can be worthwhile, as the unique perspective of each preacher is valuable, but feels time consuming.

There is one other danger about which inexperienced preachers need to be aware. While it can be helpful to read about how others prepare sermons, and there are some useful pieces of advice throughout the book, there may be a temptation to 'carbon copy' a method which has particular resonance. While there is no explicit warning against this in the book, there are hints (an example being p.15, quoted above) that the purpose of this work is not to provide outlines as to how sermon preparation should be done. What it does is provide a stimulus or sounding board which can be used to refine our own personal the method of sermon preparation.

The inclusion of an exemplar sermon is helpful. It allows contributors to demonstrate their methods, and allows readers to see how the preacher moves from a particular text to a finished sermon. Unfortunately this is somewhat artificial because this is a sermon script being read, not a sermon being delivered. Delivery of a sermon is an integral part of the process, and this will always be missing when a sermon text is read rather than preached.

Another slight issue here is the fact that it is not always obvious how the contributor used his method to go from text to sermon. It sometimes takes some careful deduction on the part of the reader to see how the steps were employed in putting the sermon together.

Overall, and despite some of the issues identified in this review, this is a useful and helpful book which gives some insight into the variety of methods which can be employed when writing an expository sermon. The gems of advice present in this are well worth mining through the relatively repetitive material. The exemplar sermons often show how these methods work, but even when this is not completely clear; it is still edifying to read another's take on the Word of God.

Stuart Love, Dalziel St. Andrews' Parish Church, Motherwell

Early Evangelicalism: A Reader. Edited by Jonathan M. Yeager. Oxford: Oxford University Press, 2013. ISBN: 978-0-19-991697-9. 404 pp. £23.49.

Persons concerned to gain familiarity with the many 'voices' of the eighteenth-century revival of religion known in the United Kingdom as the 'Evangelical Revival' and in North America as the 'Great Awakening' have not lacked the means to do so. Among the prepared anthologies containing documents and voices, already made available over the past half-century, are those of Perry Miller, who with Alan Heimert prepared *The Great Awakening* (1967). This was a work compiled by literary scholars. Within two years of the appearance of that volume, the historian of American religion, Richard L. Bushman, edited a somewhat more selective collection, *The Great Awakening: Documents on the Revival of Religion 1740-1745* (1969). The strength of these was the assemblage of documents; there was minimal historical commentary added. Both collections can still readily be obtained.

Yet the publishing world deemed that there was still room for further entries into this field. Thus, by 2008 there appeared a new and compact anthology edited by the now widely-respected historian of early American Christianity, Thomas S. Kidd. Having written a standard volume on the era of revival, *The Great Awakening* (2007) as well as its precursor, *The Protestant Interest: New England after Puritanism* (2004), Kidd produced *The Great Awakening: A Brief History with Documents*. The latter volume, while the slenderest of the three anthologies named, proceeded in a new and beneficial direction by its supplying a compact historical account of the era of religious awakening which precedes the document collection, and all in a mere 156 pages. Was there anything left still to be attended to? There was indeed, and Jonathan M. Yeager, Associate Professor of Reli-

gion in the University of Tennessee at Chattanooga has aimed at filling what, over time, has been recognized as a significant lacunae.

The last twenty five years have seen not only unabated interest in the era of eighteenth century religious awakening (with fresh biographies on many of the leading figures of the period) but an unprecedented attention to the international and transatlantic manifestations of what is now recognized to be a widespread movement expressing itself in central Europe, Saxony, the Low Countries, Britain, the then-thirteen American colonies and early Canada. This was demonstrated especially through such writings of the late R. W. Ward (1925–2010) as *The Protestant Evangelical Awakening* (1992) and *Early Evangelicalism: A Global Intellectual History* (2006). Two volumes generated by the former Institute for the Study of American Evangelicals (Wheaton), *Amazing Grace* (1993) and *Evangelicalism: Comparative Studies* (1994) also drew attention to the fact that international currents of Protestant awakening moved across boundaries and oceans through migrant preachers and their flocks, peripatetic evangelists, and a print culture which made possible the bidirectional circulation of news and views between South India and Halle, between London, Boston and New York.

This expansion of research has necessitated a different approach to the study of the period of awakening in the eighteenth century. Every anthology previously available, from Miller-Heimert, through Bushman and Kidd provided documents pertaining solely to the 'new world'. The curious on the other side of the Atlantic were left to fend for themselves in gathering pertinent sources—of which there is no well-known collection in existence.

What does Yeager offer, never before available within a single set of covers? He provides a collection of documents which as to their geographic range and chronological sweep goes far beyond anything previously available to us. And each document is prefaced by sufficient biographical detail about the particular 'voice' from the awakening era to enable the reader to place the document (and the one who generated it) in the larger context of the times. A few examples will buttress this assertion.

A collection of this kind would, of course, be expected to offer us excerpts from the writings or sermons of a Jonathan Edwards, a David Brainerd, a George Whitfield and a John Wesley. But the Yeager collection includes the voices of von Zinzendorf, the Saxon leader of the Moravians (or United Brethren), of Howell Harris of Wales, and James Robe of Kilsyth, Scotland. Female voices are well-represented: one encounters Susanna Anthony, Sarah Prince Gill, Sarah Osborn and Hannah More (to name but a few). We have a contemporary account of Protestant religious awakening in the Low Countries, at Cambuslang, Scotland as well

as among African Americans in Virginia. Here too we find other than homiletical documents illustrating the concern in the era of awakening to inculcate virtuous conduct, to develop devotional habits, and to advocate for humanitarian causes such as the abolition of slavery. The selections extend also into the period at the turn of the eighteenth to the nineteenth centuries, so that we hear the voices of John Newton, William Wilberforce and Thomas Clarkson, the pioneer missionary William Carey and Yale president, Timothy Dwight. Four pages of helpful bibliography for further reading round out the collection.

The availability of such a superior anthology will surely require those who teach this material to expand the scope of their instruction, perhaps in tandem with the IVP volume of Mark Noll, *The Rise of Evangelicalism: the Age of Edwards, Whitefield and the Wesleys* (2004). Thanks to editor, Yeager, and the past quarter-centuries profusion of research about religious awakening as an international and transatlantic phenomenon, we must stand back and observe that the patterns of God's working in that time extend much farther than we had ever thought.

Kenneth J. Stewart, Covenant College, USA

Reading Koine Greek: An Introduction and Integrated Workbook. By Rodney J. Decker. Grand Rapids: Baker Academic, 2014. ISBN: 978-0-8010-3928-7. xxxi + 672 pp. £32.95.

Despite all kinds of challenges, the task of learning New Testament Greek it is still a fundamental part of theological education. And rightly so. There is, therefore, still a market for introductory textbooks on Greek grammar. There have been many developments, however, in approaches to teaching Greek since the days when every Greek student knew the name 'Wenham'. There have also been significant developments in the way in which scholars understand the Greek of the New Testament, but Greek textbooks have not always reflected these developments.

Rodney Decker was, until his untimely death in 2014, a significant voice in the discussions about the impact of recent linguistic research on our understanding of New Testament Greek. His own new introductory textbook is, therefore, to be warmly welcomed. There are several notable features of this book:

First, it is attractively produced. The book is a well-produced hardback volume and the two-colour pages are laid out clearly and attractively in readable type. Various other Greek textbooks have also improved their visual appeal greatly over the years. A user-friendly design is always appreciated.

Second, it draws on good teaching practice, such as clear outlines of the material to be covered in a chapter, explanations of technical terms, friendly language encouraging student participation, well-pitched exercises, occasional text boxes with tips and interesting information, sections of real text (including texts from the NT, the LXX and early Christian writings) to read from the earliest stages, and more besides.

Third, it draws on current linguistic research. I might mention three ways in which this is evident. It is reflected in the way tenses are discussed. Decker highlights the significance of 'aspect' (the way in which an author chooses to present an action) in discussion of the various tense forms as opposed to time or *Aktionsart* (the actual nature of the action). Recent research is also incorporated by the complete absence of the word 'deponent'. You will not find that term anywhere in the index or in the book (as far as I could see)! Instead, verbs which would once have been described as 'deponent' are described as 'middle-only verbs', thus taking account of the distinct tone of the middle voice. Finally, when Greek vocabulary is introduced at the end of a chapter, it is given with a substantial definition as well as briefer 'glosses', so as to show something of the richness of the words and to avoid a simplistic identification of the word with a single gloss. These are valuable contributions.

Fourth, as the subtitle indicates, this book contains both teaching material and exercises in a single volume. While this makes for a rather substantial book, it is convenient for students and helps keep the overall cost fairly reasonable.

Fifth, the level of explanation in the book has been designed to go somewhat beyond the most basic elements of the study of Greek so that more advanced students and even experienced readers of the Greek New Testament will find help in the discussions of grammatical points.

Not all readers will agree with every decision that Decker has made with regard to how to teach New Testament Greek. But this textbook has a good claim to provide a well-informed introduction for students who are learning in a class or independently. I hope many will benefit from it and that, through it, many will discover the delight of reading Koine Greek for themselves.

Alistair I. Wilson, Highland Theological College UHI

A Reader's Lexicon of the Apostolic Fathers. Edited by Daniel B.Wallace, Brittany C. Burnette and Terri Darby Moore. Grand Rapids: Kregel, 2013. ISBN: 978-0-8254-3949-0. 256 pp. £23.99.

The stated aim of this book is to 'spur many students of the New Testament, especially evangelicals, to get into the Apostolic Fathers (AF) and

wrestle with their content, theology, praxis, use of the New Testament, and devotion to the risen Lord' (p. 11). However, this makes too limited a claim, and the volume will provide a useful tool for the church historian and theologian alike, provided, that is, that they have a working grasp of NT Greek.

The book anticipates that most of its readers will approach the subject through NT Greek, so it lists only words that occur thirty times or less in the NT canon. Note that it is thirty times, not fifty times as for the *New Reader's Lexicon of the New Testament* (Kregel, 2006), as it is expected that users of this book will be fairly competent in their NT Greek.

The layout and format is very straightforward and clear. The words are laid out in two columns per page. The vocabulary for each text is listed verse by verse. Within the verse, the lexical form is listed alphabetically, with a gloss based on either BDAG (2000[3]); Lampe (1961); Liddell and Scott (1968[9]) or Lightfoot (1981). For each entry, the additional statistics are given: the number of occurrences of the word in that particular text, in the author's other works (in this volume) and in the AF.

The volume covers First and Second Clement, seven of Ignatius' letters, Polycarp to the Philippians, the Martyrdom of Polycarp, Letter to Barnabus, Shepherd of Hermas, Diognetes, Quadratus, Papias and Traditions of the Elders. The lexicon follows the text in Michael Holmes, *Apostolic Fathers* (Grand Rapids: Baker, 2007); though not having access to this, I used the lexicon successfully with the Kirsopp Lake edition freely available on the internet (ccel.org). This work provides an invaluable tool for any who wish to engage with the AF in depth.

Robert Shillaker, Highland Theological College UHI

Did the Reformers Misread Paul: A Historical-Theological Critique of the New Perspective. By Aaron O'Kelley. Studies in Christian History and Thought; Milton Keynes: Paternoster, 2014. ISBN: 978-1-84227-794-2. 170 pp. £24.99.

The New Perspective on Paul, associated with E. P. Sanders, J. D. G. Dunn and N. T. Wright, has provoked a number of responses remarking on its inadequacy as an account of Second Temple Judaism and as an account of the theology of the Apostle to the Gentiles. What has been lacking is a testing of its characterisation of the Protestant Reformation. This slightly modified form of Aaron O'Kelley's doctoral dissertation (Southern Baptist Theological Seminary, under the supervision of Gregg Allison) goes a very long way towards filling that gap. Here is the scholarly work needed to address the question in the title 'Did the Reformers Misread Paul?' Here too is a serious *theological* account rather than simply an exegeti-

cal or historical one, despite the fact that it is shaped by an examination of key historical contributions (from the Medievals, the Reformers, and the Post-Reformation Protestants) and concludes with exegetical observations on Galatians 3:10–14, Romans 9:30–10:13 and Philippians 3:2–11.

The first chapter is an introduction to the New Perspective on Paul, a movement within New Testament studies which takes its origin from E. P. Sanders but has developed his insights in different directions. Nevertheless, common to each of the proponents, O'Kelley suggests, is a 'hermeneutical presupposition': 'Covenantal nomism could not have served as Paul's foil in the promotion of a doctrine of justification that resembles that of the Reformation' (p. 18). Unlike Medieval Catholicism, the Judaism of Paul's time was not legalistic but operated within a framework of grace. As O'Kelley will say in his concluding chapter, those of the New Perspective insist the antithesis between grace and works in Paul's theology ought to be understood in sociological and ecclesiological terms rather than as 'an anthropological and soteriological reality' (p. 117).

The second chapter examines Late Medieval Catholicism and from the start recognises that this was not monolithic. There were differences between Lombard, Aquinas, Bonaventure, the *Via Moderna* and Trent. Once again, however, O'Kelley discerns a common element which would in time provoke the Reformation. This is a monocovenantalism, which blurs the distinction between the Old Covenant and the New, and especially between law and grace. Positively, it acknowledged that God is the initiator of salvation. Problematically, life before God was seen as a combination of grace and works-based merit, until one reaches the beatific vision (p. 118). Pelagianism could be uniformly denied by Catholic theologians, since they agreed upon the necessity of preparatory grace made available through baptism. What Late Medieval Catholicism presented was 'a synthesis between divine provision and human effort', expressed with slightly different emphases in each case (p. 52). The purpose of grace was 'to provide necessary assistance for keeping the law' (p. 96).

O'Kelley moves on in the third chapter to explore what it actually was that distinguished the Reformation doctrine of justification from that Late Medieval Catholicism. Through an examination of Luther, Melanchthon and Calvin, which duly notes the differences between them, he highlights a common recognition that the righteousness we have in justification is an 'alien righteousness' (a righteousness external to us that is given to us) as the decisive difference. Two theological issues are deeply entwined at this point, namely 'the divine demand for perfect obedience' and 'the necessity of a clear distinction between law and gospel, that is, between the principles of divine demand and divine provision' (p. 54). O'Kelley concludes 'the Reformation doctrine is predicated, not on the

antithesis of salvation by grace and salvation by works, but rather on the bicovenantal distinction between law and gospel and the monocovenantal synthesis of the two' (p. 97).

Chapter 4 traces the way three key elements of the doctrine of justification embraced and proclaimed by the Reformers—the divine demand for perfect obedience, the bicovenantal structure of law and grace, and the key idea of an alien righteousness—were developed in the post-Reformation period. Through a representative sample of confessions (Belgic Confession, Formula of Concord, Heidelberg Confession, Synod of Dort, and theologians of the period (Ursinus, Chemnitz, Quendstedt, Owen, Wollebius, Hunnius and Turretin) O'Kelley demonstrates that the developments in post-Reformation theology 'follow the trajectory of the Reformers and, in many cases, give further theological nuance to their formulations' (p. 115).

O'Kelley's conclusion is clear and well-established: 'The hermeneutical presupposition that drives the new perspective's revised readings of Paul does not accurately represent the Reformation doctrine of justification as it developed in history' (p. 116). It was never a simple dichotomy between grace and works, but instead '[t]he Reformation doctrine of justification arose specifically in response to the monocovenantal doctrine of Rome, a doctrine of justification in which law and gospel are not clearly distinguished, and right standing with God is attained by grace-empowered merit' (p. 121).

The final chapter summarises O'Kelley's argument and presents this conclusion. It also provides a brief exegetical examination of three biblical texts with the question of bicovenantalism in mind and an even briefer foray into the debates about judgment according to works and the relationship of Paul's teaching to that of James.

This is a book worth reading. It is not at all polemical in tone and well anchored in the primary sources in each period it examines. It is not the final word on the subject. There is plenty of room for further work. Some further theological reflection upon the unity of God's purposes across the two testaments and Paul's insistence that justification has always been by faith would have been helpful. So too would have been more detail on what constitutes semi-Pelagianism, a construction that does not really come into regular use before the late sixteenth century (in association with both the Formula of Concord and the teaching of Luis de Molina). Nevertheless this book goes a long way towards answering the question that it poses as well as the caricature of Reformation theology that has so often been part of the presentations of the New Perspective on Paul.

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