Reviews

Evangelical versus Liturgical?: Defying a Dichotomy. By Melanie Ross. Grand Rapids: Eerdmans, 2014. ISBN: 978-0-8028-6991-3. 149pp. £11.99.

In this book Melanie Ross introduces the historical dichotomy between evangelical and liturgical churches and worship through careful research, as well as field work in the form of two presented case studies. Ross provides a much-needed voice to a growing and vibrant discussion between evangelical and liturgical scholars. Attempting to provide some theological and ecclesiastical reconciliation between evangelical and liturgical churches, Ross challenges both to seek common ground and defy a dichotomy.

Ross in her brief work, reveals what she defines as a clash between two *ordos*, or two ways of thinking about and constructing a worship service (i.e. liturgical versus evangelical models). These models have historically and traditionally consisted of the core worship service elements: Word, table (communion), water (baptism), and worship/music, etc. Ross's analysis is historically rooted, introducing the author to some of the historical conversation and developments between evangelical and liturgical worship.

Challenging preconceived notions and premature judgments, Ross fairly treats the criticisms of both sides, and artfully argues for a reciprocal compromise and amalgamation of evangelical pragmatism and liturgical function. Ross highlights the criticism that some twentieth-century liturgical/ecumenical scholars have made in arguing that the historical departure of 'evangelical' churches from the traditional *ordo*, beginning in the eighteenth century, can be seen as a downgrade from the sacramental and embodied manner of liturgical worship. Contrastingly, Ross examines the evangelical approach to pragmatism and simplicity, with evangelical scholars arguing for its strength as well. However, she makes the case that there can be middle ground between the dichotomous liturgical and evangelical churches and worship models.

Ross argues that the term 'dichotomy', which has defined the difference between evangelical and liturgical, does not simply distinguish between two forms of worship, but extends this distinction into opposition. Dichotomies 'divide a spectrum into one term and its opposite, with no possibility of a term that is neither one nor the other, or that is both' (p. 125). Historically, the American religious experience has been one filled with dichotomies and opposition: Catholic and Protestant, lib-

eral and conservative, and urban and rural; so it is with evangelical and liturgical worship.

Ross however, contends that common ground can be found by returning to the scriptural roots of *leitourgia* and *euangelion*, and claims that all churches in one sense are simultaneously both evangelical and liturgical. Ross gives the reader individual case studies of the worship life of two vibrant congregations, in order to prove that churches can be both distinctly evangelical and liturgical. These case studies display the hard work of research, personal interviews, and ethnographic analysis.

This book challenges the dichotomy between evangelical and liturgical worship in both a highly academic manner, and a very personal and applicable style. Well researched, the book is written quite conversationally, allowing the reader to be introduced to the work of many evangelical and liturgical scholars, both present and historical. Ross has written a highly readable, succinct and exceptionally pioneering book that offers much-needed examination and analysis of both the similarities and dissimilarities between evangelical and liturgical worship, offering the reader great anticipation and hope for the amalgamation of the two forms of worship by defying a dichotomy. Ross's contribution is an excellent addition to the library of any worship leader, pastor or theologian.

Blake I. Campbell, Cascade CRC, Marysville, WA, USA

The Brill Dictionary of Ancient Greek. Edited by Franco Montanari. Leiden: Brill, 2015. ISBN: 978-90-04-19318-5. lx + 2431pp. £73.00.

This volume is a translation and revision of the third edition (2013) of a work originally published in Italian in 1995.

Locating the book in the history of lexicography, the editor makes specific reference to the earlier huge dictionary of Liddell, Scott and Jones (commonly known as *LSJ*) in his preface. It would probably be fair to see this dictionary as standing in the tradition of *LSJ* and as an attempt to update its work, with respect to the manuscript evidence on which the dictionary is based and to the English glosses that are provided. While the value of this dictionary for students of ancient Greek literature in general is obvious, students of early Christianity might wonder whether it is of particular value to them. Montanari evidently intends it to be so, explicitly emphasising the attention paid to Christian literature (p. vi).

Perhaps the simplest way to review this new work is to draw some comparisons with the standard Greek-English lexicon for Koine Greek, known as *BDAG* (for Bauer-Danker-Arndt-Gingrich, the names of the editors of its various editions). *BDAG* was published in its most recent form in 2001. It is ironic that the abbreviation of the title of this new dic-

tionary might have been *BDAG* (note that it is described as a 'dictionary' rather than a 'lexicon') but I will refer to it as *GE* (the abbreviation used by the editor in his preface).

In terms of physical size, the two books are very similar in dimensions. *GE* is marginally taller (by just a few millimetres) and a little thicker than *BDAG*. Yet *BDAG* has less than half the number of pages of dictionary proper (1108 pages) compared to *GE*. What is more, the entries in *GE* are presented in three columns on each page, whereas *BDAG* uses two, and the font size in *GE* is smaller than in *BDAG*, though it is of such clarity that it is still perfectly readable. All this illustrates the remarkable feat of compression achieved in the production of *GE*. The pages in *GE* are noticeably thinner than those in *BDAG*, yet not more so than those of a typical Study Bible.

To highlight some distinctive features, I will briefly consider two specific entries:

Agape: In *BDAG*, the entry for this noun extends over more than two columns. Following an initial paragraph that mentions usage in several inscriptions and non-canonical documents, the entry is divided into two unequal parts: a lengthy part dealing with 'love' as 'a quality of warm regard for and interest in another', and a short part on 'a common meal eaten by early Christians in connection with their worship, for the purpose of fostering and expressing mutual affection and concern'. All NT references are printed in bold. Other references to the LXX, Apostolic Fathers, etc., are in regular font. There are numerous references to secondary literature relating to the word. In *GE*, the corresponding entry is very short (seven lines in one of the narrow columns), but the two main meanings found in *BDAG* are also clearly identified. Although the entry is brief, it is clear, and supporting references are provided (although only one or two representative examples). Interestingly, a third use is offered on the basis of usage by Gregory of Nyssa: the honorific title, 'your Love'. There is no reference to secondary literature.

Doxa: In *BDAG*, the entry for this noun extends to almost three columns. The opening paragraph of the entry notes that the common Greek usage of this term to denote 'notion, opinion' is not found in the NT and then goes on to lay out several nuances of 'glory'. Although most references are to the NT, uses in the LXX and other Jewish writings are mentioned, as is use by Origen. In *GE*, the corresponding entry takes up most of one column, but most of the references support precisely the common Greek usage that *BDAG* identifies as absent from the NT. Only the third definition offered (some fourteen lines) relates to the usage in Jewish and Christian writings (and is clearly marked as such). This structure highlights a distinct difference in usage much more clearly than *BDAG*.

This latter section of the *GE* entry includes the common biblical sense of 'glory' (again, with just a few example texts mentioned), but also uses in later Christian literature for the 'Gloria' (prayer), a doxology, and celestial beings. Elsewhere, Eusebius's use of the term for a creed is also identified. Once again, there is no reference to secondary literature in *GE*, compared to numerous references in *BDAG*.

Inevitably, given the significant cost of both of these dictionaries, readers may wonder whether they should choose to purchase one volume rather than the other. (It is perhaps worth noting that *GE* can be purchased new for approximately two-thirds of the price of *BDAG*.) For those who intend to focus particularly on the NT, it seems to me that *BDAG* offers a greater level of detail and differentiation in its entries, and so remains the standard lexical resource for NT exegesis and interpretation. If, however, readers wish to read widely in the LXX, the Apostolic Fathers and other early Christian literature, *GE* offers a far greater range of head words and identifies examples of usage over a far greater span of time and range of literature. Readers of *GE* may be able to recognise changes of meaning at different times and in different bodies of literature more easily than those who rely solely on *BDAG*. Both works are exceptional contributions to scholarship and both provide readers of Koine Greek with a remarkable tool. Probably the ideal situation would be to have access to both works, though that privilege would come at a cost!

Alistair I. Wilson, Highland Theological College UHI

Christian Dogmatics: Reformed Theology for the Church Catholic. Edited by Michael Allen and Scott R. Swain. Grand Rapids: Baker Academic, 2016. ISBN: 978-0-80104-894-4. vii + 408pp. £24.99.

If Allen and Swain's *Reformed Catholicity: The Promise of Retrieval for Theology and Biblical Interpretation* (Baker, 2015) was the authors' 'manifesto' for pursuing 'catholicity on Protestant principles' as a means towards 'theological and spiritual renewal' (*Reformed Catholicity*, pp. 12-13), then their *Christian Dogmatics* is a convincing set of worked examples demonstrating – at the very least – that their project has great potential.

Christian Dogmatics is a volume of collected essays on most of the major topics (*loci*) of dogmatic theology. There are some significant *lacunae*, including pneumatology and missiology, although these are discussed to a certain extent in other chapters.

The content is rich and – for a book that would well suit textbook or introductory use – remarkably comprehensive. Allen and Swain have assembled an impressive line-up of Reformed scholars with a range of

approaches, methodologies, and conclusions. This gives *Christian Dogmatics* the feel of possessing unity without uniformity.

Contributors are generally irenic in their presentation of alternative (including non-Reformed) views when these are relevant, but are not afraid to argue for a particular position, even when the debate is mostly *intra*-Reformed. For example, Todd Billings defends Calvin against Zwingli on the nature of the Lord's Supper, but follows Musculus in laying out 'the basic doctrinal logic of a Reformed case for welcoming children to the table' (p. 360) without embracing paedocommunion wholesale. Michael Horton handles the thorny issues of eschatology ('Kingdom of God'), cautioning that whichever millennial view we espouse, we must avoid the twin dangers of overrealised and underrealised eschatologies (pp. 375-381).

At times, there are areas of clear disagreement between contributors. For example, Richard Gaffin offers a defence of original guilt (p. 273) in his consideration of 'The Work of Christ Applied', whereas Oliver Crisp, in an essay 'quite distinct from the majority report' (p. 195) on 'Sin', seeks to defend a traditional account of original sin *without* original guilt, following Zwingli (pp. 194-215). Michael Allen defends divine impassibility in his discussion of the 'Divine Attributes' (pp. 72-73) while Donald Macleod is more cautious in his chapter on 'The Work of Christ Accomplished' (p. 248), strikingly suggesting that at that cross the Father and Son were 'walking together toward the pain' (p. 261). Such diversity, within (broadly confessional) bounds, fosters prayerful reflection and further study.

There is a warmly devotional aspect to many of the contributions, illustrating the principle that robust academic theology is far from being inimical to spiritual life. The two chapters by the late John Webster are a case in point, ending in one case with doxology ('Creation Out of Nothing', p. 147) and in the other with a section on the 'proper uses' of the doctrine under consideration ('Providence', p. 164) to give God's people true 'gospel consolation'.

In a review of this length, I can hardly summarise every chapter, but of those contributions not yet mentioned, other highlights were the essays on 'Holy Scripture' by Kevin Vanhoozer, 'Incarnation' by Daniel Treier, and 'The Law of God and Christian Ethics', by Paul Nimmo. Vanhoozer's chapter is a fine example of the breadth of approach taken by the book as a whole, seeking as it does to draw together the 'three-stranded cord' of the insights of Nicholas Wolterstorff on divine discourse, Karl Barth on the situation of the Word of God in the triune economy revolving around Jesus Christ, and the Reformed orthodox, with their typical emphasis on God as the *Author* of Scripture (p. 43). This is indeed Reformed theology

in all its breadth: not all readers will be convinced at every step and turn, but the contributions here will certainly stimulate thought and response.

Christian Dogmatics is not without its weaknesses. The one I will focus on here (because it is the flip-side of the book's greatest strength) is methodological. As noted above, the reader benefits from a range of perspectives, but the different approaches to different topics can be confusing. So, Allen himself leads the way with a *thesis-analysis* approach (an initial doctrinal statement is 'unpacked' over the course of the essay) in his chapters on 'Knowledge of God' and 'Divine Attributes'. Swain does something similar in his chapters on 'Divine Trinity' (p. 81) and 'Covenant of Redemption' (p. 109). But the only other contributors to follow this methodology are Kelly Kapic, in his chapter on 'Anthropology' (p. 166) and Todd Billings, in his chapter on 'Sacraments' (p. 340). Other chapters reveal a wide variety of approaches, some beginning with the historical, others with an area of present-day debate. For the sake of clarity, one could have wished for a more standardised approach at this point.

The essays also vary in the relative weight given to confessional statements when marshalling arguments: Kapic's chapter, for example, cites a particularly wide variety of creeds. This is intended to 'show connections with Christian orthodoxy' (p. 166) but when citations include the little-known *Credo* of The Mass of the Marginalized People (p. 188), and the Confession of the Church of Toraja, Indonesia (p. 189), the reader can end up confused as to the place of creedal statement in Kapic's theological reasoning. Given the editors' initial restatement of Holy Scripture's call to embrace 'tradition', with the church's creeds and confessions a 'precious touchstone' to this faithful tradition (p. 5), one can certainly see why creeds would and should be useful for dogmatics: it would be good to hear more from both editors and some contributors alike as to exactly what it means to 'entrust ourselves to the guidance of the church' (p. 5) in this regard.

It would seem on the evidence of this volume that Reformed catholicity has a bright future, and *Christian Dogmatics* goes a long way to establishing its intellectual and spiritual potential as what might almost be described as a 'movement'. This book should have a wide readership among students, seminarians, and pastors.

Richard F. Brash, St Ebbe's Church, Oxford

You Are What You Love: The Spiritual Power of Habit. By James K. A. Smith. Grand Rapids: Brazos Press, 2016. ISBN: 978-1-58743-380-1. 224pp. £12.99.

In *You Are What You Love*, James K.A. Smith prefaces, 'You need to curate your heart. You need to worship well. Because you are what you love. And you worship what you love. And you might not love what you think. Which raises an important question. Let's dare to ask it' (p. xii). Smith argues that traditional modes of education and formation in the church often assume that human beings are rational creatures rather than 'liturgical animals'. In other words, human beings are driven and formed less by what they *think* and more by what they *love*. In a follow-up to his acclaimed works *Desiring the Kingdom* and *Imagining the Kingdom*, Smith continues this track of argumentation in exploring implications for worship, discipleship, children's and youth ministry, Christian education (at all levels), and our vocations.

Augustine argued, according to Smith, that 'the heart is the existential chamber of our *loves*, and it is our loves that orient us toward some ultimate end or *telos*' (p. 9). We can mentally ascend to this *telos*, but we ultimately *long* for it. These longings shape how we think and what we do. The *telos* provides the ultimate story by which we choose to live our lives. Culture plays a vital role in shaping our understanding of 'the good life', consciously and subconsciously forming us to embrace certain ideas and longings that run contrary to the gospel. Liturgies, which Smith defines as 'those rituals that are loaded with an ultimate Story about who we are and what we're for', orient us to embrace certain conceptions of the good life (p. 46). While we can learn about the good life through cognitive means, it is ultimately our habits that lead us to embrace a vision of the good life. Thus, we are lovers and practitioners before we are experts and thinkers. Smith calls for us to undertake a 'liturgical audit' of our lives, examining how the structures and stories of culture subconsciously form our habits and shape our affections.

Smith critiques the modern evangelical fascination with providing worship spaces that maintain Christian theological emphases while crafting 'relevant' structures (the form/content distinction). The problem is, for Smith, that 'forms [of worship] are pedagogies of desire that teach us to construe and relate to the world in a loaded way' (p. 76). Therefore, forms, while claiming neutrality, offer a story within themselves that inevitably shape our affections. Smith does not advocate a return to medieval worship forms, but rather a renewed focus on the agency of God in worship, the Lord's Supper, and the proclamation of the Word. These practices, informed by the biblical narrative, serve as counter-formative measures

against the secular liturgies of society. Smith advocates a similar renewal of focus in children's and youth ministry.

Handling the topic of vocation in depth, Smith contends that the biblical story, expressed through the Lord's Supper, catechesis, baptism, and confession, should place 'boundaries' around our vocational work. These 'boundaries' breed creativity, Smith asserts, by enabling the church to serve as an 'imagination station' that recalibrates our affections (p. 180).

You Are What You Love provides a helpful critique on modern evangelical thought. Evangelicalism has tended to rely on its inherent proclivity toward baptising modern forms in Christian language and seeking to further Christian truth through cognitive-based pedagogies that neglect the liturgical nature of human beings. While not a new idea *per se*, Smith's alternative theological anthropology that conceives of humans as primarily lovers rather than thinkers cuts into contemporary evangelical practices while offering constructive measures in their place.

One could argue that while humans are generally driven more by their affections than their sense of reason, as Smith argues, the impact of modernistic thought continues to linger in society at large. Rationality and intellectual conviction still drive the actions of many individuals in the church and in society, and many continue to make decisions based on logic and reason. Smith's hypothesis, while necessary for Christian formation and discipleship, inadequately accounts for those whose mind governs their behaviours. However, this critique may fall outside the bounds of Smith's argument, as one could argue that logic and reason do not govern human behaviours themselves, but rather the *love* of logic and reason.

Smith's work challenges evangelical conceptions of worship, education, discipleship, and vocation, providing ample argumentation and insight at every turn. No doubt Smith will heartily challenge scholars, pastors, and laypeople with his message. *You Are What You Love* provides a fresh vision for Christian discipleship and church life that counters the secular liturgies of society that steer us away from the gospel. While countering the empty narratives perpetuated by society is no easy task, Smith's vision will assist the church in rethinking its mission, purpose, and practice in light of cultural realities.

Benjamin D. Espinoza, Michigan State University, USA

Galatians. By A. Andrew Das. Concordia Commentary. Saint Louis, MO: Concordia Publishing House, 2014. ISBN: 978-0-7586-1552-7. lxix + 738pp. £42.83.

Andrew Das, holder of the Donald W. and Betty J. Buik Chair at Elmhurst College, is a distinguished Pauline scholar in the Lutheran Church tradition. He begins the preface to his major commentary by noting, 'In modern Pauline scholarship these days, the ultimate invective is to label an approach "Lutheran"!' '[T]he time is ripe,' he continues, 'for a Lutheran commentary on Galatians that takes into account the full range of modern scholarship on the letter' (p. xiv). While the Concordia Commentary series may not be as widely used outside the Lutheran Church as some other series, we can expect that Das's important contribution on Galatians will help to change that.

The layout of the commentary is pleasing for the user. It is a large format book with clear text. A series of icons (explained on pp. xxxii and xxxiii) are used throughout the commentary to draw the reader's attention to significant theological themes.

The scale of this commentary is both its strength and its weakness. As a very long commentary on a relatively short letter, Das is able to address issues in considerable detail. The discussions in both the introduction and the commentary proper are generally very thorough, with frequent reference to primary texts and secondary literature. Yet Das writes with clarity. Evidence for various views is presented in a well-structured manner. This level of detail makes Das's commentary an ideal reference work. On the other hand, however, a busy preacher seeking help with sermon preparation might struggle with the length of the discussion if time is limited.

Unlike, for example, E. P. Sanders' negative assessment of the historical value of Acts for understanding Paul in his recent book, *Paul, the Apostle's Life, Letters and Thought*, Das accepts Acts as a credible source. He comments, 'Modern critical chronologies that depend on the Acts 15/Gal 2:1-10 equation should be abandoned, thus removing a major stumbling block to the historical value of Luke's narrative' (p. 43).

Das devotes a substantial section of his introduction (pp. 48-68) to the contested issue of Paul's use of rhetoric. The information is presented with an admirable combination of detail and clarity. There is considerable discussion of different perspectives found in scholarly literature. He claims that '[a] convincing case that Paul was formally trained in rhetoric has yet to be made' (p. 61). Rather, Das suggests, 'Paul's vocabulary patterns are typical of an intelligent individual of the day with perhaps an informal acquaintance with rhetorical terminology and practice' (p. 61).

The bibliography is substantial (some 36 pages), representative of scholarship (including works in English and German, plus one or two in French) and reasonably up-to-date (plenty of publications from the decade prior to the publication of Das's commentary, with the most recent date being 2012).

The main body of the commentary follows a clear, regular structure: the author's translation is followed by a section of linguistic and text-critical notes; then follows the commentary, which normally begins with some brief discussion of the context and structure of the passage in question before moving on to discussion of important words and phrases. Comments are based on the Greek text, and Greek script is used frequently, but those who do not know Greek should still be able to use the commentary without difficulty.

To illustrate the approach of the commentary, we can consider some of Das's comments on Galatians 2:15-21. The commentary on these seven verses runs from page 233 to page 275. Following the translation, Das provides just less than five pages of notes on the textual and linguistic issues arising from the passage. The commentary begins with some general orientation to the passage, including reference to distinctive vocabulary and structure. Then the verses are discussed in units. For example, the two verses in 2:15-16 are considered under the heading 'Shared Ground and Diverging Perspectives'. Within this section, there are focussed sections on 'works of the law', 'forensic justification' and 'faith in/of Christ' that make frequent reference to primary texts and also take full account of recent scholarly discussions. In each case, Das lays out the evidence and weighs it helpfully. Broadly speaking, Das comes down on a variety of issues against (so-called) 'New Perspective' interpretations, though his responses are carefully nuanced. This makes Das's commentary a useful conversation partner along with the commentaries by Longenecker or Dunn.

Interspersed throughout the comment sections are occasional brief comments of pastoral application. While these comments are not extensive, they are thoughtful and add a pastoral tone to the commentary.

In addition to the regular commentary, Das provides twelve excurses in which he addresses particular issues in more depth. These cover topics such as 'Paul's Apocalyptic Worldview', 'Call or Conversion?', and 'The Elements of the Cosmos'.

This is an excellent addition to the array of commentaries that have been written on Galatians in recent years. I recommend Das's work warmly to those who are looking for a detailed analysis of the Greek text of Galatians that takes account of recent scholarly discussions.

Alistair I. Wilson, Highland Theological College UHI

The Death of the Messiah and the Birth of the Covenant: A (Not-So) New Model of the Atonement. By Michael J. Gorman. Cambridge: James Clarke, 2014. ISBN: 978-0-227-17491-3. xii + 277pp. £20.00.

Michael Gorman has put us in his debt with a trilogy which opened in 2001 with *Cruciformity: Paul's Narrative Spirituality of the Cross* and concluded in 2015 with *Becoming the Gospel: Paul, Participation and Mission*. His sober scholarship and balanced approach, deployed in the service of fostering cruciform Christian theology, discipleship, community and mission, entitles him to a serious hearing when he proposes that we adopt a new and yet not-so-new model of atonement. This is precisely what he does in the present volume. He tells us that it is surprising that the model is a new one at all because it is quite simply a new-covenant model which emerges naturally when we limn the contours of biblical theology and not some new-fangled theory devised by the author in pursuit of a novel adventure in systematic theology.

Gorman contends that the New Testament is less interested in the mechanism of atonement – how it effects our salvation – than in the purpose of atonement. The purpose is far-reaching. It is the creation of a cruciform community of witness and mission. Atonement is not the isolated achievement of Calvary but the comprehensive achievement of a new ecclesial order, the creation of a new covenant community. After a relatively brief examination of cross and covenant in the New Testament, the author orders his exposition by discussing baptism into the Messiah's death, which engenders patterns of cruciform love, faith and hope, this last being particularly expressed in terms of peace. In a conclusion which starts out by recapitulating the argument of the book – thus tempting the troupe of frail, harried or indolent reviewers to take a short-cut – Gorman underlines the claim that a new covenant model of the atonement is not designed to displace others by expelling them from the biblical and theological scene. Rather, they will be useful only insomuch as their insights are integrated into a new covenant perspective. Those insights are typically insights into the mechanism of atonement and Gorman does not want to invalidate talk of mechanisms, only to make it subservient to new covenantal substance. New covenant is the biblical template within which diverse theological particulars find their proper home. Gorman makes much of the fact that it is a weakness of many theories of the atonement that they pick out certain metaphors or themes, majoring on them selectively and disregarding the range of perspectives, pictures and propositions which constitute the rich tapestry of biblical atonement.

Those features which characterize Gorman's wider authorship also indwell this volume. If we rush to identify Gorman's perspective as that of

an Anabaptist Wesleyan, we may be guilty of doing so in the spirit of partisanship (whether for or against), intent on judging the volume according to its brand label. 'Anabaptist Wesleyan' is Gorman's preferred self-designation (p. 21) but the heavy hand of affinity has not squeezed the conscientious exegete *a priori* into its mould. Amongst the book's qualities is the absence of the appearance of anything that looks forced or implausible in its argument. On this score, it is surely to be commended. Community, cruciformity and peace, an exegetical account of which occupies the bulk of the book, are all important both for the reasons and, it seems to me, much in the way that Michael Gorman proposes. We must be grateful for his exposition.

Nevertheless, the overarching argument, as it stands, does not work. The principal reason is that it is not clearly adumbrated. 'Atonement' is not always an easy word to handle theologically because, in some form, it appears in English Bible translations as an alternative to such diverse terminological possibilities as 'reconciliation' or 'propitiation'. In these cases (Romans 5:11 and 1 John 2:2), atonement is something received or it is the act of the person of Christ, and this already flags up a soft warning about the potential risk of over-extending the use of the word. At all events, Gorman does not handle the concept of atonement consistently. 'Atonement' is apparently understood on page 39 along Lukan lines as 'something that effects the forgiveness of sins', but what is said about ethics (p. 55) and community (p. 212) conforms to the overall argument of the volume which is that such an understanding is unduly restrictive. One and the same phenomenon is described as something 'more than' atonement on page 39 and 'constitutive' of it on page 55.

Independently considered, this might amount to no more than infelicity or carelessness of expression. However, related terminological and conceptual problems set in early. Two distinct contrasts are collapsed into one: the contrast between regarding atonement (a) in terms of mechanism and in terms of purpose and (b) according to its penultimate and according to its ultimate purpose. Gorman treats these as identical contrasts, but they are not. Someone might claim that forgiveness is the central purpose of atonement, against Gorman, who regards it as a penultimate purpose, but also argue, as Gorman does, that we must not major on mechanism at the expense of purpose. When Gorman further identifies 'purpose' with 'results' (p. 210) and speaks of 'penultimate *models*' (p. 4, my italics), the waters of argument become muddied. Granted, we must ask to what extent the issues here are semantic, a question which may more generally arise with no reference at all to Gorman in the course of enquiring whether something constitutes atonement or its effects. Further, it remains possible that the difficulties which I have noted little trouble the

author's identification of the theological substance of Scripture and that his description of the Christian life survives. Nonetheless, given the task to which the author is formally committed in this volume, the conceptual problems in its execution adversely affect the case.

What shall we make of the putatively puzzling fact that a manifestly biblical (i.e., new covenant) model has been theologically neglected? News of its theological neglect has been greatly exaggerated. Gorman acknowledges the existence of a covenant theology in the Reformed tradition, but describes it as a 'fairly narrow' strand (p. 13). However, it is actually a conspicuous strand and worth a glance in connection with Gorman's averment. Almost as soon as he gets into his discussion of the mediatorial office of Christ, Turretin, in his *Institutes of Elenctic Theology*, refers back to his earlier contextualizing treatment of the covenant of grace. Hodge, who states why the word 'atonement' is ambiguous, discusses it in his *Systematic Theology* on the basis of the stipulation that 'the plan of salvation is a covenant'. In his *Reformed Dogmatics*, Bavinck interprets the sacrifice of Christ as a covenant sacrifice, having already set forth the new covenant as an underlying principle of his discussion. Moreover, perhaps no conservative evangelical New Testament scholar of his generation was more persuasive in shaping the thought of his constituency on atonement than Leon Morris. The very first chapter of his work, *The Atonement: its Meaning and Significance* is on 'Covenant' and only after that does Morris pursue such notions as sacrifice and propitiation. Perhaps what has obscured the lively significance of the 'covenantal' tradition and led to Gorman's surprised supposition that a covenantal model of the atonement has been neglected, is that concepts of sacrifice, satisfaction, penalty or substitution inform theologies of the atonement that do not share the framework of covenant theology. Concepts have commanded theological attention independently of the different frameworks in which they are embedded. It should be said that Gorman is not saying the same things about covenant as do the Reformed.

For myself, I believe – and am foolhardy enough to say – that, today, Western systematic theologians have much more to learn from biblical scholars than the other way around. Bearing this in mind, it seems to be in order to say that biblical scholars must be careful not to skate too casually over the theological surface just as systematic theologians must not glide too casually over the biblical surface. Further, we should do well to integrate an exercise in historical retrieval into an enterprise which brings biblical scholars and systematic theologians together. Gorman endorses Kevin Vanhoozer's thesis that 'the saving significance of Jesus' death consists in making possible God's gift of the Holy Spirit… *Jesus gives his body and blood for us, and in return we receive the Spirit, the operative princi-*

ple of the new covenant and the new age' (p. 212). The relevant historical retrieval is this: if we follow Richard Weingart's instructive account of Abelard (*The Logic of Divine Love: A Critical Analysis of the Soteriology of Peter Abailard*), we shall find a new covenant and new age here too, giving the lie to the familiar 'exemplarist' reading of Abelard, while not assimilating him to everything in either Gorman or Vanhoozer.

Michael Gorman certainly encourages us to tread the path of a healthy, biblically-based theological ecumenism in relation to the atonement and this is welcome. And let no misgivings about the overarching argument of this volume distract us from the challenge to cruciform discipleship, which is the heartbeat of the book.

Stephen N. Williams, Union Theological College, Belfast

Encountering Reality: T. F. Torrance on Truth and Human Understanding. By Travis M. Stevick. Minneapolis: Fortress Press, 2016. ISBN: 978-1-5064-1291-7. x + 225pp. £52.99.

In this volume, the mathematician, theologian and churchman, Travis Stevick has provided a fresh and stimulating analysis of the realist epistemology of Thomas F. Torrance. One of the major contributions of this volume is to bring Torrance into dialogue with leading works in the secular philosophy of science, through which Stevick is able to explore from a new perspective the central tenant of Torrance's mode of rationality, 'the conviction that we know something authentically only when we know it according to its own nature' (p. viii). From this basis, Stevick provides a compelling account of the ontological status of truth in Torrance's thought, and the derivative status of the truth of our statements. This book is a valuable resource in facilitating further understanding of the interface between theology and the natural sciences – a theme so resonant of Torrance's own work – which will prove of significant value in challenging erroneous convictions regarding their incompatibility.

The first chapter addresses the character of authentic knowledge in Torrance's thought. Stevick rightly isolates Torrance's basic premise as the view that to know is to submit to the truth of reality, such that we know something in accordance with its own truth. This is complemented by Stevick's insightful analysis of the conditions on which such a conviction can be established, in which he prioritises the categories of the actual existence of reality independent from correlation to the knowing subject, and the demonstration of our epistemic access to that reality. These broad conditions leave unsaid (although could arguably imply) important elements of nuance regarding the actual intelligible order of reality aside from the cognitive operations of the knowing subject, which is a short-

coming relevant to weaknesses that emerge later in Stevick's argumentation. This chapter includes a significant discussion, correlating Torrance to other realist thinkers, and differentiating Torrance from significant alternatives in the philosophy of science and in epistemology more generally. By so doing, Stevick situates Torrance within a far broader field than has so far been attempted in scholarship on Torrance, which has important results both for gaining a better understanding of Torrance through establishing his thought within a wider frame of reference, but will also prove a valuable resource for those striving to articulate a distinctively Christian epistemology against alternative worldviews.

This discussion raises a question: is it legitimate to establish an epistemological conviction regarding the nature of authentic knowledge upon certain conditions, or is such an epistemological conviction inherently subjective? This is the question pursued in the second chapter, in which Stevick demonstrates that for Torrance all knowledge is established on ultimate beliefs regarding reality, but that – far from invalidating knowledge – these ultimate beliefs are the very foundation of knowledge. Crucially, Stevick dispels a myth that Torrance's ultimate beliefs are arbitrary demonstrating that they are 'beliefs that are objectively forced upon us by the fact that reality is what it is and not something else' (p. 45). For example, the Christian doctrine of creation gives the ultimate belief in the created order of the universe, which undergirds the conviction that it is a distinct reality and is knowable, which are principles that are foundational to the natural sciences. Moreover, Stevick identifies some valuable parallels in the secular philosophy of science, particularly the critical realism of Roy Bhaskar. This goes a long way to substantiate a central contention of Torrance's that the natural sciences and theology are alike in that both must account for the powerful element of *belief*. Readers with a critical interest in Torrance will find much of value in Stevick's illuminating response to Ronald Thiemann's important critique of Torrance's supposed foundationalism. In my view, this discussion is the most profound contribution of this entire volume.

The third chapter explores the intersection between Torrance's idea of objectivity and the notions of objectivity that are said to have developed in the natural sciences from the middle of the twentieth century. Stevick helpfully differentiates between Torrance's version of objectivity and formulations of objectivity characteristic of a Cartesian and Kantian frame of mind that function via the exclusion of the subject from the knowing relationship by the application of an antecedent and inertial rational schema (for example, Euclidean geometry) through which transsubjective and uniform 'knowledge' is attained. In opposition to this, Torrance's objectivity is presented as a recovery of the personal element of

knowledge, where the subject differentiates between herself and the object but is in personal commitment to the independent truth of the object, and by knowing within a community, individualistic subjectivities are kept in check. Stevick's analysis rightly points out the challenge of Torrance's objectivity to the misleading notion of the detached 'objective' observer. Moreover, Stevick's helpful discussion of the necessity of the community of knowledge as integral to the subjective element of knowledge has implications for the integral place of the church to true Christian knowledge, drawing out Torrance's emphasis that the community of the body of Christ is the context of our knowledge of God.

Chapters four and five address the relation of language to reality. Stevick demonstrates that Torrance gave priority to the truth of a thing, and that the truth of our statements is secondary to and derivative from the truth of reality. In this, Stevick differentiates Torrance from an ultra-realist correspondence theory of truth (i.e. exact isomorphic correspondence between individual statements and reality) and a coherence theory of truth (i.e. the truth of our statements is in the validity of the inferential relations between them). However, Stevick downplays the function of inferential reasoning in Torrance's thought, which is to expose the actual structure of reality. This oversight is related to earlier limitations within his discussion on Torrance's notion of reality. Despite this, Stevick places emphasis on the function of theories to disclose reality, which Stevick argues provides the orientation in which historic issues in the philosophy of science might be resolved by re-orientating the locus of our engagement with reality, placing the emphasis on contact with reality itself rather than on any particular conceptual formulation of reality.

This volume represents an eminently worthwhile inquiry into Torrance's epistemological foundations. This book is certain to be standard reading for subsequent studies on Torrance and the interface between theology and the philosophy of science more broadly, which will be of utility to pastors, teachers and students.

Alexander J. D. Irving, The University of Oxford

The Trinity and the Covenant of Redemption. By J.V. Fesko. Fearn: Christian Focus Publications, 2016. ISBN: 9781781917657. 436pp. £19.99.

Covenant is an increasingly popular topic in theology and biblical studies. Yet Reformed theology has a long tradition of using covenant as a framework for organising other doctrines. The covenant of redemption teaches that there is a pact among the persons of the Godhead wherein they agreed in eternity past regarding their precise roles in the economy of salvation, and the accomplishment of those roles is now assured because

of this covenant. It is a doctrine that began to be used explicitly in the seventeenth century by Reformed thinkers, but it has fallen out of favour in the last century. J.V. Fesko has done extensive work to rehabilitate and revitalise the covenant of redemption, so that it can be restored to prominent use in theology.

Part one is a brief historical survey of the doctrine. The first explicit use was in David Dickson's 1638 speech to the Scottish General Assembly, but it was quickly an accepted view in Britain, Ireland, and Europe. There are several lines of historical exegesis that contributed to the mature doctrine, and Fesko surveys those lines, but also saves defence and establishment of that exegesis for part two. There are also many doctrinal issues that are connected by the covenant of redemption, such as our understanding of revelation, predestination, justification, the order of salvation, and love. Part one introduces these issues and the background is explained for how these doctrines were related in the covenant of redemption by past theologians.

Part two gives extensive exegesis of several key passages that have been historically significant to the doctrine of the covenant of redemption: Zechariah 6:13; Psalm 2:7; Psalm 110; Ephesians 1-2; and 2 Timothy 1:9-10. Modern biblical studies often rejects the idea that these passages teach an intra-trinitarian covenant. For Fesko, however, none of these passages were used to be anything like a proof text ripped from its surrounding context. Past theologians did not assume each of these passages taught the full doctrine of the covenant of redemption. Rather, each of these passages support a certain piece of the doctrine. Fesko's exegesis goes a long way to demonstrate the value of theologically oriented exegesis. His conclusions are sound and his sensitivity to contexts is incredibly helpful. He provides a mountain of evidence in favour of recognizing that multiple lines of exegesis can be helpfully gathered into doctrinal categories, and shows how there are several threads of separate exegetical themes tied most clearly together by the idea of the covenant of redemption. The central point is: exegesis of these passages supports the view that the appointment of the Son as Mediator has covenantal overtones.

Part three addresses dogmatic construction, and it is the most substantive part. Fesko draws on his exegetical foundations laid in part two to state the doctrine and connect the dots for us between the covenant of redemption and the doctrines of the Trinity, predestination, imputation, and the *ordo salutis*. Each topic receives its own chapter. The statement of the doctrine helpfully outlines the roles and requirements of each trinitarian person. It also draws the connections of the covenant of redemption to the covenant of works between God and Adam on the condition of perfect obedience, as well as the covenant of grace, which God established

after the Fall to provide salvation for all the elect throughout history on the condition of faith.

The chapter on the Trinity engages a host of modern sources, and deals with the issues of the ontological and economic Trinity. Philosophical issues are addressed by treating the modern conceptions of the Trinity of Schleiermacher, Hegel, Kant, and Feuerbach. Karl Barth reinvigorated trinitarian thought, but rejected the covenant of redemption. Much of this deals with problems of epistemology and how the covenant of redemption connects to how God reveals himself. The covenant of redemption provides a framework for making a real distinction between the ontological and economic Trinity without leaving us with no true knowledge of the ontological. Possibly the most difficult issue regards the covenant of redemption made between three persons who share a unified divine will. Although the church has long struggled for clarity on this issue, the covenant of redemption 'offers a thicker explanation of the intra-trinitarian interactions' (p. 176). Fesko upholds the unified divine will, as well as inseparable operations of the persons. He also argues that the covenant secures the success of the persons in their various roles because, even though they share one will, they do not all possess that will in the same way, i.e. the Son has the will from the Father, and the Spirit has the will from the Father and Son. The covenantal missions, therefore, of each person are grounded in their ontological processions. This is an excellent and in-depth discussion. The only complaint I would register is that more discussion of the nature of 'agreement' and 'consent' between persons that share a single will would have been helpful (or at least further discussion of how to understand those terms analogously).

The remaining chapters all deal with some aspect of soteriology. Fesko steers a clear path among modern revisions of the Reformed doctrine of predestination, and explains how the covenant of redemption helps us understand 'the election of Christ as the covenant surety and His particular bride' (p. 243). The imputation of Christ's active obedience is the ground of justification, according the Reformed doctrine of justification. The covenant of redemption gives us a fuller explanation of the source and reason for Christ's active obedience, as well as the mechanism for imputing it. The *ordo salutis* (order of salvation) is the logical arrangement and interconnection of the various benefits of salvation. The covenant of redemption, Fesko argues, is also useful here in giving us a platform for understanding how to distinguish differing types of salvific aspect (forensic and renovative). These differing aspects of salvation can be sequenced in a particular order, as well, because the 'ordo derives its sequence from the trinitarian processions and missions' (p. 352). The covenant of redemption has explanatory power here because it is the meeting

place of these various doctrines. Overall, Fesko has done an extraordinary job at recovering a very important doctrine that sheds lights and brings clarity to a whole host of theological topics.

Harrison Perkins, Queen's University Belfast

A Commentary on the Manuscripts and Text of the New Testament. By Philip Wesley Comfort. Grand Rapids: Kregel Academic, 2014. ISBN: 978-0-8254-4340-4. 416pp. £24.99.

Following the dimensions and cover format of Bruce Metzger's *A Textual Commentary on the Greek New Testament*, this commentary appears to be implicitly marketed as a companion or replacement volume. However, the methodologies incorporated are largely incompatible with Metzger's work, and the textual commentary is too sparsely populated with variant readings to be considered of comparable scope.

The commentary begins in Chapter One with an introduction to Greek manuscripts of the New Testament, a brief explanation of the methodology employed to evaluate variant readings, and an overview of the feature of *nomina sacra*. Chapter Two 'provides an annotated list of all the most significant manuscripts', where significance appears to be attributed to the earliest (second to fourth century) witnesses (p. 43). The remaining chapters provide 287 pages of commentary on variant readings found in the New Testament. Finally, a 23-page appendix further discusses the theological significance of *nomina sacra*.

Unlike other commentaries, Comfort deems his unique because it follows early manuscripts (as opposed to an English text), necessitating his four-page list of 'the earliest manuscript(s) for each chapter of the New Testament' (p. 11); no comment is made on what base text should be followed between these variants. When Comfort asserts that the 'most significant' papyri of the second and third centuries 'provide the earliest direct witness to the autographs' (p. 20), note that he dates sixteen New Testament papyri to the second century (cf. four in NA^{27}) and fourteen more manuscripts to *circa* AD 200 (p. 43). Also unique to this commentary is preservation of the *nomina sacra* and the interpretive weight assigned to them; Comfort asserts, for example, that by using the *nomen sacrum* for *kyrios* (Lord) 'the New Testament *writers* and scribes were signalling that Jesus was the divine Lord' (p. 420; italics mine).

The annotated manuscript list is a nice concept, formatted in bullet lists containing: the manuscript identifier (e.g. 'P1 (P.Oxy 2)'); the bibliographic information of the *editio princeps* (erroneously *editio principes* throughout); the housing institution; the manuscript date (with 'the date

for each manuscript prior to AD 300' discussed further); and any comments on the manuscript's textual character. Much of the textual commentary is somewhat less helpful. Typical comments range from a single sentence (e.g. '"Cross" is written as a *nomen sacrum* (sacred word) in one early MS (P^{66vid}), as well as L.' at John 19:17, 19) to a small paragraph, scaling up to longer discussions for more complex text-critical problems. Though his evaluation of readings incorporates 'knowledge of documents' and reader-reception tendencies of scribes, Comfort unsurprisingly affords external evidence (manuscript antiquity) priority of place. No rationale is provided why some variant readings were listed and not others, and many of the comments refer to the use or non-use of a *nomen sacrum*, which is of limited value. Very little Greek is used in this section and is referenced in transliteration.

Overall, the concept behind this volume is at times intriguing, but the execution is often lacking. The methodologies used throughout are briefly (or not) explained, without acknowledging to the reader awareness of possible weaknesses. And while every book will have typographical errors (more so in massively data-driven works), this volume desperately requires copyediting. The inconsistent formatting (e.g. missing full stops), careless disregard for diacritical marks or spelling of foreign words, and imprecision in summarising data (e.g. 'There are nearly 6,000 [Greek!] manuscripts of the New Testament' [p. 7]) give the impression of hastily assembled but unedited notes on manuscripts. Those accuracy-driven souls interested in textual criticism will find these frequent issues irritating. Unfortunately, a discerning and knowledgeable reader is required to navigate the book's missteps to mine the information of interest.

W. Andrew Smith, Shepherds Theological Seminary, USA

Union with Christ: Adolf Schlatter's Relational Christology. By Michael Bräutigam. Cambridge: James Clarke & Co. Ltd, 2016. ISBN: 978-0-22717-573-6. xv + 239pp. £18.50.

Adolf Schlatter (1852-1938) was an important and influential twentieth-century Protestant theologian. However, his work has suffered neglect. His name has often gone barely mentioned and '[w]orse still, the 2003 edition of the *Biographical Dictionary of Evangelicals* omits Schlatter altogether' (p. 2). Bräutigam seeks to illuminate Schlatter's relational Christology in this book.

The book is separated into two parts. Part one examines 'the Genesis and Context of Schlatter's Christology', and part two examines 'the Shape of Schlatter's Christology.' Although one may wonder why part one is included, it is in fact necessary for a correct understanding of Schlat-

ter's theology. Schlatter 'clearly points out that his theological outlook and particular method were given to him through his history' (p. 15). Part one sets the scene for the description of Schlatter's theology in part two. Bräutigam first gives an outline of Schlatter's life. He then thoroughly examines where Schlatter stood in relation to those around him. This gives a comprehensive picture of the influences on and emphases of Schlatter. Schlatter is pictured as one that stood 'between idealism and the revival movement, between the Ritschl school and orthodox confessionalism' (p. 30). Thus Bräutigam highlights Schlatter's position as an irenic and christologically centred theologian.

Bräutigam then examines Schlatter's Christology. Part two is divided according to Schlatter's theological approach. It begins with the *Sehakt* (seeing-act), followed by the *Denkakt* (thinking-act), and finishes with the *Lebensakt* (life-act). Schlatter's *Sehakt* is concerned with theological method, the *Denkakt* with dogmatics, and the *Lebensakt* with ethics. Bräutigam examines these as they relate to Schlatter's relational Christology. Throughout these chapters, Bräutigam shows time and again how Schlatter emphasises unity in his theology. 'Schlatter's pursuit of a coherent theological framework with an impetus towards the whole might well be termed one of his major methodological priorities' (p. 107).

In his examination of Schlatter's *Sehakt*, Bräutigam shows that Schlatter's method is to take the text on its own terms, treating it as theologically unified. The *Sehakt* is best approached from a faith perspective as that brings the researcher's bias in line with the text. The goal of the *Sehakt* is to determine as best as possible what actually happened while rejecting any historicising of the text. Bräutigam shows that, for Schlatter, this must involve gaining a thorough knowledge of the socio-linguistic context of the text as well as 'evaluat[ing] carefully and faithfully the convictions of the New Testament people' (p. 122).

Bräutigam examines the *Denkakt* in two parts. The first addresses Jesus' relation to God, and the second, his relation to both God and humanity. Bräutigam shows how Schlatter steers a careful path around trinitarian fallacies to come to an internally consistent relational Christology. Schlatter is shown to emphasise the volitional union of Jesus with God. This does not mean a loss of personhood for Jesus as he actively unites his will with the Father's. The basis for the volitional union is love. Bräutigam quotes Schlatter '[t]o love's essence belongs that it knows and wants simultaneously both: differentiation and fellowship' (p. 142). In Schlatter, Jesus' service to God is shown to be the basis for Jesus' service to humanity. The key of Jesus' service to humanity is in the establishment of the new community. This is inaugurated at the cross.

Finally, Bräutigam examines Schlatter's *Lebensakt*. Bräutigam shows that this was exceptionally important to Schlatter.

> The christological task is thus not finished when one merely 'sees' Christ in history and 'thinks' him in dogmatic elaboration. Rather, the theologian's goal, as that of any individual, is to experience fundamental experiential and ethical change through the encounter with Jesus Christ (p. 176).

This change is through a volitional transformation. Bräutigam shows that Schlatter emphasised an inner enabling through which the person is changed to be able to unite their will with God's. Not only this, but '[t]he main thrust of Schlatter's argument, it seems, is that God's grace moves us into *action*' (p. 194). Schlatter is shown to call for Christians to live an active life, being united with God's will.

In his final chapter, Bräutigam argues for the importance of Schlatter's Christology to our theological conversations today. Schlatter, it appears, is faithful to the New Testament narrative while bringing in some novel ways to talk about God.

Bräutigam's work should be viewed as an important insight into Schlatter's theology. Schlatter's relational Christology may hold promise in current theological discourse and should be treated seriously. In particular, Schlatter's organic movement from seeing, to thinking, to doing is impressive. This threefold structure is conveyed well by Bräutigam and shows promise for maintaining the organic unity of these topics as conveyed by Scripture itself. This work may be of great worth for anyone considering what it means to be in union with Christ. It is well researched and carefully written. One criticism may be that it could have done more to relate Schlatter's theological history to his theological work, providing more links to demonstrate the close ties that become apparent when one pauses to consider the issue. However, this criticism is minor and the book should be regarded as an invaluable resource.

Philip D. Foster, University of Edinburgh

Scotland's Long Reformation: New Perspectives on Scottish Religion, c. 1500 – c. 1650. Edited by John McCallum. Leiden: Brill, 2016. xii + 230pp. ISBN: 978-90-04-32393-3. €110.

It is widely recognized that the milestone dates utilised to mark the embrace of the Protestant Reformation across Europe in the sixteenth century are but inception years rather than indicators of completeness. Protestantism may have been settled for Elizabethan England by the legislation of 1559 (now known as the Reformation Settlement), but the actual

displacing of the older expression of Christianity by the new would – to the chagrin of the Puritans of the time – be still incomplete as the Tudor era ended in 1603. And, truth be told, the Settlement of 1559 consolidated reforming initiatives operative in that nation as much as 40 years earlier.

The story of Scotland's embrace of the Protestant reform, though most closely associated with the Parliamentary legislation of summer 1560, was equally a story of only gradual penetration of the nation with a Reformation programme. The process was slowed both by a dire shortage of Protestant ministers and a crippling shortage of revenue. Yet the Reform in the north, like its southern counterpart, had a pre-history extending back decades.

It is the strength of *Scotland's Long Reformation* that it painstakingly investigates this very extended process. The extended duration of the process of grafting a Reformation movement on to a pre-existing church has never been denied in the past; yet we may say that such investigations have never been so effectively gathered between two covers as in the present volume.

The editor of the collection of essays, John McCallum, has already demonstrated that he is at home in this field with his earlier study of the extended percolation of the Reformation throughout Fife: *Reforming the Scottish Parish* (2010). He opens the present volume with an admirable overview of recent writing on Scotland's Reformation era. Referencing literature through 2010 (the year in which this volume's papers were presented in conference), he provides the most current such survey available. It is admirable for its compactness.

Not surprisingly, the volume highlights continuities which emerge between the life of Scotland's church pre- and post-1560. Among the themes explored are generosity (chap. I), pre-and post-1560, as exhibited within Holy Trinity Church at St Andrews. Elizabeth Rhodes demonstrates that numerous individuals were notable for their donations to both old and new church regimes. Here there is evidence of an almost seamless transition. The burgh government of Stirling is analyzed (II) in the period 1530-1565 by Timothy Slonosky; he found that the local Reformation, imposed initially by the army of the Congregation, took root and endured because burghers supportive of the religious change reinforced that religious revolution by commencing their involvement in the local council. Poor relief is explored by the editor, McCallum (III); the evidence he marshals suggests that the church post-1560 expanded and systematized an already-existing parish-based relief of the needy – yet with the administration now tended to by local elders of the Reformed church.

Two further essays explore liturgical questions against the backdrop of the long Reformation era. Chris Langley (IV) demonstrates that the

Reformed Scottish church dug in its heels – adhering to original 1560 Reformation practices – when confronted by Stuart intrusions into the northern church's liturgical affairs after 1637. Stephen Mark Holmes (V) shows just how conversant were the Reformed Fathers of 1560 and thereafter with Roman Catholic liturgical handbooks from the pre-1560 era. They used them not simply as exemplars to demonstrate misguided traditional liturgical practices, but could just as frequently rely on them as reliable sources of information about ancient liturgical history. One is entitled to ask, however, whether this double-usage validates these manuals as being of value beyond this critical transitional period.

Additional essays, not easily classified with those already named, take directions of their own. A sparkling essay by Daniel Macleod (VII) explores the motivations of the Catholic martyr of 1615, John Ogilvie (c.1579-1615). Though Ogilvie was condemned for treason against a Protestant monarch and state, MacLeod champions the view that the man's motivations were chiefly religious (though not without political implications) and contained recognizable elements of morbidity. This essay, from one deeply sympathetic to Ogilvie's memory, is refreshing in its candour. Steven Reid's analysis of the 'Aberdeen doctors' of the late Jacobean and early Caroline period (VIII) portrays the Aberdeen professors not as wistful men, longing for an era now past, but as forward-looking orthodox Protestant thinkers who were quite fully abreast of intellectual trends in the German Protestant universities. A lengthy chapter by Roger Mason (IX) completes the volume; he explores the extent to which the union of crowns at 1603 advanced and/or hindered the pursuit of the elusive dream of a common Protestantism for the neighbouring kingdoms.

The standard of scholarship in *Scotland's Long Reformation* is very high. The materials included are new and fresh. It will make a valuable addition to both theological and historical library collections. Happily, Brill is making the volume available in both cloth and paper covers so that those who will not wear the volume out may have it in the less expensive edition.

Kenneth J. Stewart, Covenant College, USA

The Emergence of Evangelical Spirituality: The Age of Edwards, Newton and Whitefield. Edited by Tom Schwanda. Mahwah, NJ: Paulist Press, 2016. ISBN: 978-0-8091-0621-9. xxi + 306pp. £26.99.

The release of Tom Schwanda's *Emergence of Evangelical Spirituality* breaks new ground, for to say the least, the study of eighteenth century evangelical spirituality has hardly been a crowded field. To date, there have been treatments of the spirituality of the preceding century by writ-

ers such as Irvonwy Morgan (*Puritan Spirituality Illustrated from the Life and Times of John Preston*, Epworth, 1973), Stephen Yuille (*Puritan Spirituality: The Fear of God in the Affective Theology of George Swinnock*, Paternoster, 2007) and Tom Schwanda's own work (*Soul Recreation: the contemplative-mystical piety of Puritanism*, Wipf and Stock, 2012). But if one has wanted a guide to the spiritual ideals and practices of evangelicalism in the eighteenth century, there have been only single issue-focused treatments such as that of Bruce Hindmarsh (*The Evangelical Conversion Narrative*, OUP 2005) or broad period studies covering evangelical developments of all kinds, such as the excellent, recently-released anthology of documents of Jonathan Yeager (*Early Evangelicalism: A Reader*, OUP 2013).

A question does arise, however, as to whether there is an intrinsic reason for subdividing the history of Christian spirituality by units of one hundred. Can it first be demonstrated that what might be called 'chapters' in the history of spirituality closely correspond to the end of one century and the commencement of another? This being difficult to establish, a legitimate question may be asked as to whether the 'age of Edwards, Newton, and Whitefield' – the subtitle of this work (a period extending from 1703 to 1807) *does* form a distinct epoch of Christian experience and piety.

On this question, editor Schwanda has been extensively influenced by the argumentation of the well-known David Bebbington, who in his seminal work of 1989, *Evangelicalism in Modern Britain: 1730s-1980s* proposed that the spiritual resurgence of the eighteenth century after 1730 was marked by four traits. These: conversionism, crucicentrism, biblicism, and activism, may well have existed independent of one another earlier, but coalesced in that period to form the hallmarks of a trans-denominational and trans-Atlantic movement we call evangelicalism. Evangelical *faith* and *experience* are things at least as old as Protestantism. What was new after 1730 was the promotion and advancement of these ideals *across* national boundaries and *across* the state church/free church divide. 'Evangelical*ism*' as a movement was indeed new, though evangelical faith and experience was not. All this to say that eighteenth century evangelical spirituality is not something self-evidently distinct from what preceded it.

Therefore, Schwanda's anthology – instead of beginning so often with the verses of Isaac Watts (1674-1748) [note pp. 32, 72, 241] – *might* have featured frequent excerpts from John Flavel (1627-1691), Richard Baxter (1615-1691) or Thomas Boston (1676-1732); all their writings continued to exert great influence through the century under consideration. Whitefield's favourite late Puritan guide was Matthew Henry (1672-1714), while

his contemporary, Jonathan Edwards, read extensively from the Anglican Puritan, John Edwards (1637-1716).

Yet Schwanda has still shown considerable sensitivity in this matter. He acknowledges (pp. 20-22) that the devotional practices associated with Scottish outdoor communion seasons – as old as the Scottish Reformation – were by their long continuance a vital instrument of religious awakening in early eighteenth century Scotland and America. He acknowledges also that Continental Pietism had been a 'force' among European Lutheran and Reformed communities for at least a half-century before Britain and America experienced large-scale religious awakening after 1730. This is all for the good.

The author's *modus operandi* is to group excerpts of hymn texts, journals, sermon manuscripts and what might be called spiritual correspondence under six broad categories: New Life in Christ, The Holy Spirit, Holy Scripture, Spiritual Practices, Love for God and Love for Neighbour. His selections are most apt: under these categories we meet familiar voices (Watts, Cennick and Hart) and those not so familiar (John Fletcher of Madeley, Ann Dutton, Ann Griffiths). There are voices from both sides of the Atlantic. We hear European Pietists such as Spangenberg, as well as British voices from the period of the Evangelical Revival. From the North American side, we hear the voices of those from British Nova Scotia (Henry Alline), the Middle Colonies (John Witherspoon) and the South (Samuel Davies). Olaudah Equiano, the Nigerian-born liberated slave who eventually agitated for emancipation from within England is also featured.

The value of such an anthology must be obvious. Have we the desire to know the patterns of holy walking, conversation and praying of believers in this so formative period? We can do no better than turn to Schwanda's anthology.

Kenneth J. Stewart, Covenant College, USA

Using and Enjoying Biblical Greek. By Rodney A. Whitacre. Grand Rapids: Baker Academic, 2015. ISBN: 978-0-8010-4994-1. xiii + 258pp. £14.99.

Rodney Whitacre, Professor Emeritus of Biblical Studies at Trinity School for Ministry, has already produced an important book for students of Greek, namely *A Patristic Greek Reader* (Grand Rapids, MI: Baker Academic, 2007). Now he has produced a kind of 'toolbox' for those who 'have taken Greek and fallen by the wayside, as well as those who have kept up their Greek and want to go deeper' (preface, p. vii).

Whitacre begins his first chapter with these words: 'A knowledge of the basics of Greek opens to you the greatest mental and spiritual adven-

ture, the most edifying study' (p. 1). This is typical of the combination of challenge and encouragement that runs through the book.

There are six further chapters, mostly dealing with an aspect of learning Greek, followed by five appendices.

Chapter 2 deals with building vocabulary. Whitacre emphasises the value of building up knowledge of vocabulary to enable more fluent reading, pointing out a variety of standard suffixes that can help the student understand the particular form of a word. He also suggests several strategies for getting vocabulary embedded in one's memory.

Chapter 3, the longest chapter in the book, deals with parsing. Whitacre provides a number of helpful charts, but largely he offers helpful suggestions and points to useful literature. Much of the material in this chapter will be familiar to anyone who has used an elementary grammar. The main benefit is that the various items are gathered together in a single chapter.

In chapter 4, Whitacre addresses the structure of sentences. This type of approach to the biblical text can be rather puzzling at first, but I have found the principle to be very helpful. This chapter is quite complex because Whitacre introduces several different approaches. His intention is to allow as much flexibility to students as possible, and it is worth persevering with the material.

Chapter 5 offers guidance for gaining 'familiarity and fluency', including a simple reading process and some useful materials. There is nothing ground-breaking here (although the emphasis on 'rapid reading' as an aid to fluency is quite distinctive), but the advice is sound and the bibliographical information is useful.

In chapter 6, Whitacre discusses use of Greek in meditation, approaching the topic from several angles and drawing on texts from both the New Testament and the Apostolic Fathers.

Chapter 7 is a selection of passages in Greek with accompanying analysis and notes.

The appendices largely relate to sentence mapping, though there is also one appendix on morphology and one on recent discussions in Greek.

Whitacre's book is a helpful and welcome addition to the range of resources that is available to students and others who wish to strengthen (or revive) their Greek skills. I would probably not identify it as a top priority resource, but for those that need, first of all, some motivation and encouragement to tackle Greek again, it may prove to be invaluable.

Alistair I. Wilson, Highland Theological College UHI

Finding the Will of God: A Pagan Notion? By Bruce K. Waltke. Grand Rapids: Eerdmans, 2016. Second edition. ISBN: 978-0-8028-7267-8. 247pp. £14.99.

Sometimes there seems to be no end to decision-making. According to an American psychologist quoted in this book, all of us face making 317,000 choices every day! The aim of Bruce Waltke's book is to help us make these decisions God-honouring. Waltke writes with provocative passion because he believes that many of the current evangelical models of divine guidance are skewed. He contends that finding the will of God through seeking special revelation, or depending on dreams, vivid impressions, amazing circumstances, or an inner sense of peace, are hazardous when pursued outside the broad framework of God's way of guidance revealed in Scripture. Such methods become fatuous, pious nonsense, and sometimes differ little from pagan divination.

The author argues that the New Testament offers a programme of our Father's guidance that is based, first and foremost, on our having a close relationship with Jesus Christ through the Holy Spirit.

Waltke discerns in Scripture 'a six-point program whereby our Shepherd leads those who have heard him call "Follow me."' (p. 73) (As the book develops, the six points become seven!) The first point is to listen to the Scriptures (Psalm 119:35). 'You cannot divine God's personal plan for you,' says Waltke, 'but God has given you the Holy Spirit and the Scriptures to develop a heart of love that is able to discern what is best.' (p. 80) The importance of prayer, meditation and obedience is stressed as vital when engaging Scripture. The second point in the programme is to develop a heart for God (Philippians 1:9-10). Apart from what Scripture specifically forbids, God wills that we be free to make our own judicious choices on issues calling for prudence. The third programme point is: 'Protect your heart' (Proverbs 4:23). Our hearts will produce good desires only if our motives are 'correlated' with Scripture, with Christ's call to follow him, with presenting our body as a living sacrifice, with faith, prayer and wisdom, as well as with imitating Christ. The fourth point is to seek wise counsel (Proverbs 13:20). 'Listen to your church; God placed you there for a reason.' (p. 160) However, for Waltke this is a third place priority: 'If God clearly tells you something from his holy Scriptures or by a burden he puts on your heart, don't disobey God because someone tells you something different.' (p. 166)

The fifth point in Bruce Waltke's understanding of guidance is to recognise God's providence (Psalm 139:16). Providence, he says, is seen in retrospect, not prospect, and, therefore, ought not to be misunderstood as encouraging a fatalistic approach to the future. The author is emphatic

that prayer changes things: 'God ordained our eating as a means to satisfy our hunger, and he ordained prayer as a means to bring events to pass.' (pp. 193-4) The sixth point is to exercise sound judgment (Psalm 119:66), especially when, after praying, reading God's Word, and seeking counsel, we still do not feel led by God. 'God gave each of us a brain, and he expects us to put that brain to good use.' (p. 197) The seventh and final point in Waltke's prioritised sequence of guidance is to recognise that God may intervene directly to change our perspective on a heartfelt desire, as he did when Paul was redirected from Asia to Europe (Acts 16:7). Or again, the Lord may require us to do something that wise counsellors or sound judgment would warn against, as in Caesarea when Paul refused to heed the pleas the local Christians to abort his planned visit to Jerusalem (Acts 21:8-14). (Surprisingly Waltke ignores this incident, citing instead the less clear example of Paul's farewell to the Ephesian elders in Miletus (Acts 20:16-38).)

In addition to an overview of guidance, Waltke offers readers some noteworthy asides, as when, for example, he tells us that not one of ten books on hermeneutics he read while preparing to teach a course on the subject, mention the importance of praying through Scripture. Again, on meditation: 'You don't simply remember the words of Scripture, you contemplate them; your soul becomes porous and you absorb them.' (p. 96) And on prayer: 'When you stop talking to God you stop understanding what God wants.' (p. 141) On the other hand, one is left wondering about commendation of a Tozer quotation which includes the words: 'The man or woman who is wholly and joyously surrendered to Christ cannot make a wrong choice.' (p. 109)

Each of the book's ten chapters ends with helpful questions for reflection. In summary: *Finding the Will of God* is thought-provoking, practical, and very useful.

Fergus Macdonald, Edinburgh

Homiletical Theology in Action: The Unfinished Theological Task of Preaching. Edited by David Schnasa Jacobsen. (The Promise of Homiletical Theology, Volume 2.) Eugene, OR: Cascade, 2015. ISBN: 978-1-4982-0783-6. 202pp. £18.

I'd love to say I know what 'homiletical theology' actually *is* by now, but I don't. Notably, neither do the authors. Throughout this book the phrase, 'homiletical theology is…' precedes a speckled array of suitors: 'a different way of doing theology' (p. 5); 'a descriptive process done in the between places' (p. 44); 'the task of locating the *public* presence of the Spirit' (p. 50); 'the discipline' to 'create redemptive and emancipatory moments in the

world' (p. 57); 'a term that helps us name homiletics as theology' (p. 61); 'a constructive theological method for preaching' (p. 62); 'the more specific theology done during sermon preparation' (p. 81); 'an interested activity… at the intersection between gospel and culture' (p. 108). Indeed, as one contributor even notes, contemplating homiletical theology feels like 'sinking to the bottom of a vast semiotic sea' (p. 43). This was also the problem with volume 1, and I suspect will continue as long as the project persists with its curiously firm commitment to definitional pluralism.

If nothing else, then, this is another typical homiletics conversation straight off the American mainline, loosely descended from the lineage of Craddock, Buttrick, Farley, et al. As such, despite the usual prefatory tip-of-the-hat to God's role in preaching, the writers are evidently more excited about the dizzying convolutions of contextual hermeneutical and anthropological engagement. West's opening chapter sets the tone with an array of hermeneutical jargon, serving up a linguistic diet of 'theo-cultural contexts' (p. 20), 'underlying narrative dynamics' (p. 23), 'gendered horizons' (p. 25), and 'processes of semantic negotiation' (p. 24). True, homiletical interpretation is complex, but need preachers really be immersed in Heideggerian and Gadamerian technicalities to do it well?

West's chapter does also contain helpful insights on the preacher's weekly negotiation of divergent congregational interpretations. There are other positive moments in the volume too, such as Powery's engaging chapter on the spirituals' performative engagement with Scripture via slavery, Bos's perceptive chapter on the troubling airbrushing of 'judgement' texts from the contemporary pulpit in times of crisis, and Jacobsen's theologically robust reflection on eschatological 'promise' in a post-Christendom world. However, insightful moments throughout are piecemeal and never unproblematic. Overall, the overarching interpretative anxiety calls all to transcend what is 'fixed', traverse 'boundaries', and 'emancipate' structures (including, in one case, the canon). Indeed, Derridean deconstruction looms large, occasionally named as a spectrally distant influence but mostly subsumed as the silent orthodoxy. Here, the meanings of words are swamped by self-referentiality and contingency (except those ventured to describe this reality).

Notably, the Bible is not marginalised but appears at the forefront of the conversation. However, it cannot escape this ironically dominant postmodern hermeneutic, where context entirely determines meaning(s). There are laments about the Church's 'accommodation' to 'the present order' (p. 122) with little self-awareness of the presuppositions which may have become a more pernicious 'present order' precisely by refusing to claim any explicit foundation or determinative presence. At times such moves are billed as having Protestant provenance, but obviously exude

more *différance* than *semper Reformanda*. Subsequently, false binaries abound. We are told that homiletical theology 'begins with the human person, body, and voice, not a Bible passage' (p. 88). This belies the book's reactionary saturation in American Christendom, where high views of explicit Scriptural authority for preaching have sometimes gone hand-in-hand with particular political, socio-economic, and racial commitments. But this new theological 'school' offers little for such contexts where Evangelicals fight tooth-and-nail to recover a whole-hearted pulpit affirmation of Scripture and seek *thereby* to attend more rigorously to contextual homiletical complexity. The issues engaged in this book are real and important, but its methodological commitment to deconstructive categories and semantic games render the project far less helpful than it might have been. Far from providing a theological revolution for preaching, homiletical theology – if it even exists – appears to offer nothing more than a new swing-set for the homiletical playground.

Aaron Edwards, Cliff College