Men and Women in Christ: Fresh Light from the Biblical Texts. By Andrew Bartlett. London: IVP, 2019. ISBN: 9781783599172 (9781783599189 eBook). 464pp. £24.99 (£19.99 eBook).

In the contemporary evangelical world, one's view on the role of women in marriage and church has become something of a shibboleth, dividing those who confess the Lordship of Jesus Christ into seemingly irreconcilable camps of 'complementarians' on the one hand and 'egalitarians' on the other. Andrew Bartlett's work has the stated intention of moving beyond these polarising categories by re-engaging with the biblical material and critically examining the arguments from both sides. Importantly, he does not identify himself with either camp and is critical of both where he believes their views do not fit with Scripture.

Bartlett's background as a lawyer and international arbitrator (with a theology degree) makes him uniquely placed both to evaluate complex arguments that depend upon interpretation of ancient texts and to seek the reconciliation and mutual understanding of warring parties. This he does with an irenic spirit and a level of rigour that makes this a slow read. It is not a book that should be skimmed quickly, though many will no doubt rush to his extremely helpful summary conclusions at the end of each chapter. These summaries are designed to drive readers into the detail even (and especially) if they instinctively disagree with any of his conclusions.

After an initial chapter framing the debates and outlining his own approach, Bartlett then deals with the major biblical texts on this issue. He moves first of all through passages addressing male and female roles in marriage before turning to the most controversial texts on women's roles in the church. Accordingly, he starts with 1 Corinthians 7—a text he says complementarians have neglected—and which, he argues, demonstrates the equal authority of husband and wife in marriage and the Christian call of mutual submission. This leads him to Colossians 3 and Ephesians 5, and a thorough discussion of submission and headship. He rejects the claim that 'head' means authority, arguing instead for 'source', but also defends Paul's vision of the beauty of differentiation within marriage and 'men going first' in a sacrificial love that demonstrates saviourhood. This leads him to an examination of Genesis 1–3 and the claim that authoritative male headship can be read from it only if it is read into it. One of the themes argued in these opening chapters is that unilateral male authority is a culturally derived idea and that Scripture treats women with a dignity and respect that is counter-cultural—then and now.

He then addresses 1 Peter 3 and Peter's theme of humility and mutual submission in all relationships before proceeding to the challenge of 1 Corinthians 11 and how to understand Paul's statements about veils, hair and gender. Bartlett is exhaustive in his examination of every argument and counter-argument generated by this text. What he does not do, however, is enter the more recent controversy surrounding the alleged grounding of gender roles within subordination in the Trinity. Recognising that this is an argument about which there is much disagreement even among complementarians, and arguing that in any case the text is not about the doctrine of the Trinity, he moves on quickly. This is the one area of the book I would have liked to have seen him address more thoroughly.

From there he moves on to the issue of 'silent women' in 1 Corinthians 14 and devotes a whole chapter to detailed text-critical analysis of the disputed verses 34–35, arguing that they are not original—a conclusion he accepts will not be palatable to all and which he acknowledges he himself did not find palatable. However, he argues that this is where the evidence leads, and otherwise we are left with an unresolved contradiction between 1 Corinthians 14:34–35 and what Paul affirms elsewhere in 1 Corinthians about women speaking in public. From here, he arrives at what is possibly the most difficult text of all; the apparent prohibition on female teaching in 1 Timothy 2. He gives 3 full chapters to an exhaustive unpacking of this text and the interpretive issues surrounding it and provides a model of careful, contextually-sensitive exegesis that resolves the inconsistencies of both complementarian and egalitarian understandings of this text. After one chapter on female leaders in the bible generally and another on the question of female elders in 1 Timothy 3, he concludes with a final chapter that aims to summarise his findings then draw both sides closer together by reframing the debate away from polarised camps.

Each argument and the texts he examines should be engaged with meticulously, open Bible (preferably open Greek New Testament) at hand. Such engagement pays rich dividends. I learned much from Bartlett's careful, painstaking exegesis and relentless forensic dissection of both egalitarian and complementarian arguments. His work is a masterclass in patient, humble engagement with authoritative texts together with a willingness to ask difficult questions and never settle for anything other than rigorously worked out answers. I was inspired by Bartlett's approach to Scripture as well as challenged in some of my own assumptions and came away much better informed about the background to these contemporary debates.

Any reader coming to this book from either 'camp' with humility and a willingness to engage Scripture afresh and have their (perhaps cherished) presuppositions challenged, will be rewarded richly. That, of

course, requires setting aside the sorts of prejudices that would characterise egalitarians on the one hand as liberals who don't take the Bible seriously and complementarians on the other as misogynistic proof-texters. Bartlett argues that these mis-characterisations must be abandoned.

However, I feel that this book ought to come with a warning—it *will* challenge cherished presuppositions. I have carefully evaluated Bartlett's exegesis and argumentation and I find it broadly to be rigorous and convincing. If my evaluation is correct, there are important practical implications for marriage and church life. Some readers may disagree with these implications, but the challenge is to engage with Bartlett's exegesis and argumentation, evaluating fairly each point of analysis. This book is such a serious and weighty work, that it cannot be dismissed out of hand. This is not the work of ideologically motivated partisan scholarship.

In short, this is a book that, if it is read honestly and humbly, must produce change—in both 'camps'. Bartlett's conclusions may prove unpalatable for many on both sides who may not like the challenge to change either their views on marriage or the roles of women in the church. It remains to be seen whether we evangelicals will have the courage to change our practices in line with sound biblical argument, especially when those practices have become defining sociological boundary markers and social capital measures. My fear is that, in the contemporary British evangelical world, tribal belonging (membership of the Inner Ring, if you will) is so bound up with perceived orthodoxy on this issue, that for many it will simply be too sociologically costly to re-examine their commitments in light of Scripture. However, that is precisely what we must do. For those who describe themselves as evangelical, our commitment to the authority and infallibility of Scripture must be evidenced in our willingness to allow Scripture rather than membership of any particular group to shape our thinking. A book such as this, on such a controversial topic, written with such rigour and thoroughness invites us to humble engagement in order to listen afresh to what the Bible says.

My hope in writing this review is that it will encourage deep interaction with Bartlett's work for the sake of the unity and witness of the body of Christ. It is brilliant piece of work and deserves to be read widely.

Mark Stirling, Chalmers Institute, St Andrews

Narrative Discipleship: Portraits of Women in the Gospel of Mark. By Jeffery W. Aernie. Eugene, OR: Pickwick publications, 2018. ISBN 978-1-5326-4421-4. xii + 141pp. £17.00.

As the title suggests, the bedrock point in this helpful and readable work is that the good news presented in Mark's Gospel is intended to bring

about discipleship. By way of interaction with other recent work on New Testament narrative and his own engagement with text, Aernie shows that accounts featuring women are not incidental but are aptly selected to that end. It is as a consequence of his basic thesis that he defends the assertion that an essential characteristic of the community of disciples growing from Jesus ministry is that it is constituted of both women and men who model to one another insights about what it means to be His followers.

There have been shifting attitudes to narrative in Scripture informing biblical studies since the 80s, if not a little earlier. Prior to this, under the strong influence of historical critical schools (concerned with such things as sources and the redaction process), or in expository preaching contexts (due to focus on narrowly defined Christological concerns), narrative tended to be treated as decorative material. Today, partly through insights emerging in the study of the Hebrew Bible / Old Testament around plot developments (e.g. R. Alter, *The Art of Biblical Narrative*, London: Allen & Unwin, 1981), '*Leitwort*' (Buber, 1936 German original, 'Leitwort Style in Pentateuchal Narrative', (in M. Buber & E. Rosenznweig, *Scripture and Translation*, Bloomington: Indiana University Press, 1994), repetition and correspondence (Muilenburg, 'Form Criticism and Beyond' *JBL* 88, 1969, pp. 1-18 influencing Brueggemann, Trible, etc.), interpreters of New Testament are expanding and re-evaluating assumptions about the nature and reach of the message brought by Jesus of Nazareth. Aernie's little book is a very accessible way to explore implications. His work is lithe: it moves easily, without wasteful words, setting up core issues succinctly even as it introduces us to the key thinkers that have informed his reflection. I did, nevertheless, have to go to the web to find out how to pronounce aretegenic ('virtue-forming'), the key word around which his argument is built.

The book is divided into two parts. The first two chapters set out the relationship between biblical narrative and discipleship. They provide a helpful overview of contemporary insights on narrative exegesis. Chapters three to six then look at particular events within Mark's gospel, exploring how they contribute to the gospel's intent to stimulate embodied virtue.

Referencing Tannehill, and especially drawing strongly on Elizabeth Struthers Malbon, Aernie sets out observations to tease away traditional assumptions which have masked the relationship between Christology and discipleship. Taking the eight women he identifies as exemplars he draws attention to the way they contribute to the theological progression of the Gospel:

- Simon's mother-in-law (Mark 1:29-31) and the woman suffering from chronic bleeding (Mark 5:25-34)—restored discipleship
- The Syrophoenician woman (Mark 7:24-30)—spoken discipleship
- The poor widow (Mark 12:41-44) and the woman who anoints Jesus (Mark 14:3-9)—active discipleship
- The named women of the passion narrative (Mark 15-16)—cruciform discipleship

To reflect Aernie's language, his exegetical strategy is to pay attention to not only the 'dialogical trees' which make up each scene, but also to 'the narrative forest' as well, as he takes up France's insight that 'the import of narrative is dependent not only on the sum of its parts but also on its place within the larger context of the Gospel' (R. T. France, *The Gospel of Mark*, NIGTC, Grand Rapids: Eerdmans, 2002, p. 296). Aernie's own conclusion is that the discourses featuring women emphasise particular characteristics of Markan discipleship: restored life, kingdom speech, sacrificial action, and cruciformity. He makes a strong case for his assertion that they are not the sum total of Mark's portrait of discipleship but are essential to it.

Clearly the work is a useful contribution to students of the Gospels, whether academicians or pastors and teachers. It provides a well-informed pause for those who still skim past characters to find material that validates a position or teaching point, without grappling with original authorial intentions behind selection and sequencing of material. It makes a quiet contribution to those wanting to freshly engage the role of women characters within the Bible. As a reader with particular interests in appropriate interpretative approaches for exploring the interface between Bible and the Qur'an, and the functions of women characters within them, the book has proved a most timely resource through which to get updated.

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Learning Biblical Hebrew: Reading for Comprehension —An Introductory Grammar. By Karl V. Kutz and Rebekah L. Josberger. Bellingham, WA: Lexham Press, 2018. ISBN: 978-1-68359-084-2. xxviii + 471pp. £32.99.

Learning Biblical Hebrew Workbook: A Graded Reader with Exercises. By Karl V. Kutz and Rebekah L. Josberger. Bellingham, WA: Lexham Press, 2019. ISBN: 978-1-68359-244-0. x + 365pp. £20.58.

Over the last two decades, Kutz and Josberger have built a Hebrew program at Multnomah University. Their grammar is the product of years of teaching. This is illustrated by its various mnemonic devices, warnings against over-emphasising a grammatical element, and explaining elements encountered in the Hebrew Bible (e.g., remnants of the Qal Passive). The grammar seeks to be an introductory grammar assuming the student is an absolute beginner while at the same time trying to give details that are usually reserved for reference grammars. Thus, it seeks to be easily assessable while also trying to achieve great grammatical detail.

The strengths of the textbook include its attention to the vocalisation of ancient Hebrew and elements that effect vocalisation (e.g., historic vowels and how they lengthen and reduce which was the focus of Kutz's MA thesis). After discussing phonology and the rules governing consonantal and vowel changes, they introduce only four forms of each derived stem (i.e., *qatal* 3ms, infinitive construct, infinitive absolute, and participle) since the student's knowledge allows them to reconstruct the remaining forms. They illustrate that changes in the phonology and morphology of Hebrew can usually be cross-linguistically explained. The footnotes alert the student to exceptions to various rules or supplement the grammatical interpretation.

The workbook re-enforces the student's understanding of Hebrew morphology and phonology. It presents texts from portions of Genesis and the entire text of Ruth, Jonah, and Esther, glossing words that students have not yet learnt. There are no English to Hebrew exercises, which would have helped the student internalise vowel changes in different nominal and verbal forms. The workbook includes vocabulary lists and a glossary for the readings. The readings generally focus on understanding a lexeme or grammatical form in its narrative context. Their contextual reading approach contrasts with reading random sentences from the Hebrew Bible as in Practico and Van Pelt's workbook.

There are a few weaknesses regarding the grammar. It is wordy in contrast to Seow's grammar, for example, which is both detailed and concise. It retains outdated terminology (e.g., *waw* consecutive vs *wayyiqtol* and *weqatal*). Its explanations often lack support (e.g., '*nh* I 'to answer' was

originally '*ny* while '*nh* II 'to be humbled' was originally '*nw* on p. 307, without referring to cognate evidence in Ugaritic ['*ny*] or Arabic ['*nw*], see *HALOT* 851-853). Its characterisation can be confusing. For example, they describe the II-*w/y* verbs as either 'short' and 'long' (p. 346), by which they mean they either have the *w* or *y* present in the form (long) or not (short). Short or long highlights neither the vowel quality, nor the short *yiqtol*/jussive form (which creates confusion when mentioning them on p. 349). Their focus on mnemonic devices can result in phonologically questionable explanations (e.g., the consonant *h* is a vowel letter making the 'a' vowel in Hebrew because the 'h' sound appears at the end of the 'a' vowel in English words such as 'mocha' on pp. 11, 22-23).

The biggest issue is that the grammar seeks to be both an introductory grammar and a reference grammar. It subsequently becomes difficult to distinguish when a grammatical explanation is based on historical Hebrew grammar or when it simply makes the concept easier for the beginning student to understand. For example, the grammar states that the infinitive construct is the form on which the *yiqtol* is based (pp. 217, 233). While this approach makes it easy for the beginning student (i.e., just add the prefix to the infinitive construct to form the *yiqtol*), it is not based upon the historical development of the morphology of the Hebrew verb (i.e., the infinitive construct is not the base form of the *yiqtol*). This problem is indicative of many explanations in this grammar. The grammatical explanations leave the student wondering whether the explanation is a descriptive or accommodative one. The general approach of presenting material without support leaves the student in the dark as to the answer in a specific situation.

These weaknesses do not substantially diminish the effectiveness of this teaching grammar. It may mean, however, that students working independently will need to supplement the grammatical explanations.

In sum, there are several things to commend this grammar. It focuses on understanding morphological changes which allows the student to adjust to unexpected forms. Its linguistic, phonological, and morphological descriptions will be of benefit to the beginning student. This grammar is similar to Seow's grammar in its emphasis on historical Hebrew and proto-Semitic forms. The workbook allows the student to read the text of the Hebrew Bible instead of hypothetical sentences. The grammar by Kutz and Josberger has already been successful and it will serve more students in this format.

*Note the authors have created a website to supplement their grammar (https://lexhampress.com/learning-biblical-hebrew).

Josiah D. Peeler, University of Edinburgh

How the Bible Is Written. By Gary A. Rendsburg. Peabody, MA: Hendrickson Publishers, 2019. ISBN: 978-1-68307-197-6. xv + 640 pp. £46.99.

In this volume, Gary A. Rendsburg consolidates a life-time of work. Rendsburg's purpose is to alert the readers of the Hebrew Bible to the literary and linguistic brilliance of the ancient Hebrew authors. He argues that the literary ability of the authors is often ignored because people are looking for other things (e.g. theological and moral teachings) or they are reading the texts in translation. Rendsburg does not discount the theological aspects of the Hebrew Bible, but he believes that the literary ability of the authors should be highlighted.

Rendsburg illustrates that the Hebrew authors knew their language well and employed sophisticated techniques in constructing these texts. Instead of emending oddities in the Hebrew text, he assumes that every textual element is significant and demonstrates its eloquence and substance by masterfully navigating the linguistic and literary issues therein. Rendsburg's close readings will be beneficial to all students of the Hebrew Bible.

Rendsburg aspires to make this book accessible to everyone, but a knowledge of Hebrew greatly increases its usefulness. For example, Rendsburg states that 'To truly know the Bible is to know this material' (p. 10). By this material, Rendsburg means ancient Hebrew phonology, the Masoretic vowel and accent system, and comparative Semitics in order to more properly understand cognates and hapax (i.e., a word appearing only once in the Old Testament).

Rendsburg focuses particularly on repetition with variation and alliteration across the texts of the Old Testament. He notes that authors use rare words to create sound plays and alliteration, for example in Psalm 55:9 (pp. 78-81). A repetitive pattern may be broken because of a sound or word play in its context. For example, YHWH tells Moses to speak (*dibber* 'to speak') to Pharaoh in Exodus 9:1. Another verb of speech (*'amar* 'to say') is contextually expected (see Ex. 7:16, 26; 8:16; 9:13). The context, however, mentions a 'plague' (*deber* 'plague, pestilence') in Exodus 9:3 and 15 and a 'thing' (*dabar* 'word, thing, matter') in Exodus 9:4, 5, and 6. In other words, the verb *dibber* 'to speak' may be specifically employed because it phonologically connects with the two nouns, *deber* 'plague' and *dabar* 'thing,' which appear in the same pericope (pp. 106-107).

Other literary devices used by the Hebrew authors include portraying the confusion of their characters. For example, Reuben uses the verb *bo'* (to come, enter) after the interrogative *'anah* (where) in Gen 37:30. Elsewhere in the Hebrew Bible, *'anah* (where) always appears with the verb *hlk* (to go, leave). Reuben's words, 'And I, where [*'anah*] can I come

(*bo'*)?' make little sense. This odd collocation proves Reuben's confusion (pp. 139-140). In addition, biblical texts utilise wordplays of various kinds including a bilingual pun in Exodus 16:15 (pp. 373-374), a 'cipher' which signals reading Proverbs 1:10 with 1:15 (pp. 380-381), and a play on the name Jezebel in 2 Kings 9:37 (pp. 402-404).

Biblical authors characterise the foreignness of a story or an individual by colouring a text with different vocabulary or morphology (e.g. Aramaic features in Gen. 29-31, pp. 505-510). This is called 'style-switching'. The prophets employ 'addressee-switching', where an oracle against a nation uses elements from the addressee's language. For example, the syntax of *zeh ha'am* 'this people' in Isaiah 23:13 is akin to Phoenician and Aramaic. This contrasts Hebrew *ha'am hazeh* 'this people' in Isaiah 6:10 (pp. 520-521). The form of the text follows its content. For example, Elijah, by identically repeating his unwavering devotion to YHWH at Mount Horeb, shows his steadfastness to YHWH in contrast to others in Israel in 1 Kings 19:10 and 14 (pp. 543-544).

The literary observations of Rendsburg lead him to challenge the Documentary Hypothesis and various textual emendations. It is hard to imagine, according to Rendsburg, that the texts in the Pentateuch (e.g. the Jacob story, pp. 479-482) only achieve their present form through much manipulation and scribal manoeuvring. These texts are literarily linked in a way that suggests they circulated as a unit. Similarly, Rendsburg notes that some textual emendations are suspect because they display a lack of literary awareness on the part of the critic. Often the suggestions of a textual critic elucidate an incongruity between his/her understanding and the literary aspects within the text but do not reveal an incongruity on the part of the text (p. 203n24).

This book will accomplish its goal of alerting readers to the many literary aspects of the Old Testament. Additionally, Rendsburg illustrates that attending to the literary elements of the text aids exegesis, theological interpretation (e.g. Pharaoh's heart in Exod. 7-10, pp. 47-53, 540-541), and textual criticism. The close reading of an array of passages in the Old Testament will profit anyone teaching and reading the Old Testament. Rendsburg's concluding comments on Genesis 29 (pp. 568-592), exemplifies the benefit of his approach.

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Paul's Theology in Context: Creation, Incarnation, Covenant and Kingdom. By James P. Ware. Grand Rapids, MI: Eerdmans, 2019. ISBN: 978-0-8028-7678-2. xiv + 270pp. £23.99.

I confess to coming to this book with a mixture of apprehension and scepticism: is there much of Pauline theology that still hasn't been explored after such recent monumental tomes as N.T Wright's *Paul and the Faithfulness of God* (SPCK, 2013)? I came away from reading it pleasantly surprised, stimulated and impressed. James Ware, professor of religion at the University of Evansville, sets out to provide a basic 'map' to Paul's theology for non-specialists, clergy, students and laypeople, laying out both the content of the Gospel to Gentile hearers (the fulfilment of Israel's hopes and Scriptures in Jesus) and how it would have been heard in the ancient Gentile world. Though the themes he develops are familiar, there is a refreshing crispness to the way he summarises issues. There is also an unusual but helpful emphasis on how Paul can be heard in today's religious pluralist setting through his comparing Paul's Gospel with ancient Buddhist and Hindu thought. He argues that Paul's perspective on the Gospel is vital precisely because Paul was unique among the Apostles in encountering *the ascended* and glorified Lord. Ware chooses to map Paul's exposition of the gospel under four 'key pillars': Creation, Incarnation, Covenant and Kingdom, all intertwined and interrelated. (They make an interesting contrast with N.T. Wright's familiar big themes of re-imagining monotheism, election and eschatology through the lens of the Messiah.)

Ware begins by emphasising that foundational to Paul's theology was the concept of one, transcendent creator God; a conviction that took the ancient pagan world by surprise, not least, by bringing with it a 'cosmic optimism' through the emphasis of creation's original goodness. Equally foundational is the concept of a fallen creation, but, with unexpected freshness, he argues that the 'Fall' is good news in the sense that it provided an 'astonishingly different answer' (p. 24) to the meaning of evil, sorrow, sickness and death in a pagan world where evil is seen as an eternal and unchangeable. For Paul's gospel the cosmos is 'a good world spoilt' not a world 'flawed by necessity' (p. 26). This leads him to an excellent summary of the Old Testament 'streams of expectation' of a Messiah (a coming ultimate Davidic king and the mysterious coming of Yahweh himself) and how the incarnation fulfils these two seemingly irreconcilable hopes. His subsequent emphasis on the uniqueness of the Incarnation among world religions is insightful. He sees the incarnation as the 'epicentre of Paul's theology', allowing our participatory union with God in Christ through faith.

Ware's third pillar, the Covenant, allows him to explore such issues as Paul and the law, the 'new perspective', the covenant and the cross, and justification within the covenant. I found his exposition on 'the righteousness of God' particularly clear and nuanced, seeing it as both his nature and gift, 'God's own salvation-creating righteousness that makes human beings righteous' (p. 129) and justification as 'both covenantal and participatory' (p. 136). His final pillar is the Kingdom and here he offers an interesting chapter on 'Easter in the ancient world' stressing that only in Christ is there hope of a *bodily* resurrection. The main part of the book ends with (somewhat slim) expositions of Paul's understanding of the 'new life' and 'new law' of the Gospel.

Two overall observations on the book. First, James Ware is to be commended on the creative way he turns familiar territory into an exciting journey. He really is both a good cartographer and a stimulating explorer – and an excellent wordsmith to boot. Here is a typical summary statement, 'Paul's "good news" did not offer palliatives or coping mechanisms for a world tinged with grey, but offered the promise of a pitch-dark world made shining and luminous once again' (p. 35). Second, though he states in his introduction that his book 'by no means claims to offer a complete treatment of Pauline theology', there are some massive and puzzling gaps. In his description of Paul's understanding of new life in Christ, for example, there is virtually no mention of the Spirit, nor of our eschatological hope. Even more surprising (particularly for a book aimed primarily to serve working pastors) is the worryingly scant references to the ecclesial and missional context in which Paul works through his theology. That said, it is a book I will keep turning to for its incisive appreciation of how good and new was the Gospel of Christ that Paul proclaimed.

Andrew Rollinson, Selkirk

The History of Scottish Theology: vol. 1 Celtic Origins to Reformed Orthodoxy; vol. 2 The Early Enlightenment to the Late Victorian Era; vol. 3 The Long Twentieth Century. Edited by David Fergusson and Mark W. Elliot. Oxford: Oxford University Press, 2019. ISBN: 978-0-19-875933-1 (vol. 1); 978-0-19-875934-8 (vol. 2); 978-0-19-875935-5 (vol. 3). 1208pp total. £285 (£95 each).

These three volumes on the history of Scottish theology represent a major undertaking and we are very much in the debt of David Fergusson and Mark Elliott for bringing it to completion. It is, without doubt, the most significant compendium on Scottish theology which has ever been produced. It covers a period of around 1500 years, runs to over 1200 pages and includes essays by 75 authors. The project is almost overwhelming

in its scope and detail and will be a valued reference work. It is, however, important to distinguish two differences between this project and a dictionary or theological encyclopaedia. First, rather than focussing on the biographies of individual theologians, the emphasis is on published works and their impact. As the editors say in their introduction, 'We have resisted the temptation to work with a "great men" approach to the subject by concentrating on contexts, themes and texts'. Second, the contributions are much longer than in a typical dictionary of theology. Each essay runs to between 10 and 20 pages, depending on the range of material covered and each one has a couple of pages of bibliography at the end to guide the reader to further study. The essays are written by a wide spectrum of authors, from very experienced and much published scholars to fairly recent doctoral students writing on their specialist subjects. There is also, in the first two volumes at least (we shall return to the third volume later), a good range of theological perspectives represented. Naturally there is a degree of overlap and repetition, unavoidable in a publication of this kind (the Baillie brothers, for example, appear in a number of essays) but overall these volumes represent an intellectual feast for students, scholars, ministers and anyone with a serious interest in Scottish theology.

As well as theology *per* se, all three volumes give space to philosophy and its impact on Scottish theology. For example, in volume one we have an essay by Giovanni Gellera on 'Sixteenth Century Philosophy and Theology after John Mair'. In volume two, we have essays on 'Philosophy and Theology in the Mid-Eighteenth Century' by Thomas Ahnert and on David Hume by David Fergusson. Then in volume three, we have Adam Hood on 'From Idealism to Personalism: Caird, Oman, and Macmurray'.

The first volume: 'Celtic Origins to Reformed Orthodoxy' demonstrates the range of the essays commissioned by the editors. We have essays which deal with individual theologians like Richard of St Victor, Duns Scotus, John Knox and Andrew Melville but we also have essays on 'Liturgical Theology before 1600', on 'Political and Ecclesial Theology in the Sixteenth Century', on 'Spiritual Theology' and on 'The Bible in Sixteenth-Century Scotland'. When we come to seventeenth century theology, we have essays on Federal Theology, on the 'covenant idea', on Reformed Scholasticism and on the theology of the Westminster Confession of Faith. Particularly interesting to this reviewer were essays on the 'Aberdeen Doctors' by Aaron Denlinger and on 'Early Modern French and Dutch Connections' by James Eglinton.

The second volume: 'The Early Enlightenment to the Late Victorian Era' is also a treasure trove of information and comment. In the early part of the volume, we have a thoughtful essay by Donald Macleod on 'The Significance of the Westminster Confession' and an interesting essay by Jon-

athan Yeager looking at the relationship between the revivalist theology of Jonathan Edwards and the theological interpretation of the eighteenth century revivals in Scotland, which were stimulated by the preaching of George Whitfield among others. Stewart Brown provides a typically masterful and enlightening overview of 'Moderate Theology and Preaching c.1750-1800' and Anne MacLeod Hill provides a truly fascinating essay on 'Reformed Theology in Gaelic Women's Poetry and Song'. Earlier published volumes on Scottish theology said little or nothing about Catholic theology but here we have two articles: 'The Influence of the Scots Colleges in Paris, Rome, and Spain' by Tom McInally and 'Catholic Thought in the late Eighteenth Century: George Hay and John Geddes' by Raymond McCluskey. We also have essays on such diverse subjects as 'Theology, Slavery, and Abolition 1756-1848', 'Scottish Literature in a Time of Change' and 'Extra-Terrestrials and the Heavens in Nineteenth-Century Theology'!

The third volume: 'The Long Twentieth Century' again provides a wide range of essays. As well as the expected essays on James Denney and P. T. Forsyth, John and Donald Baillie, T. F. Torrance, Ronald Gregor Smith and on the influence of Karl Barth in Scotland, we have some less anticipated themes. For example, a most interesting essay on the Gifford Lectures, one on the publisher T & T Clark (under the title of 'The Dissemination of Scottish Theology') as well as essays on 'Theology and Art in Scotland', on social theology and on Scottish national identity. There are also chapters on Catholic theology and on Episcopalian theology. It is clear throughout the three volumes that the choice of author for each subject area must have been difficult for the editors and the resultant essays might very well have been different had others been chosen. The best example of this is Ian Bradley's 'The Revival of Celtic Christianity'. Had this been written by his regular sparring partner Donald Meek, it would have been very different, although Bradley does try to present Meek's position.

Having greatly enjoyed these volumes, as well as learning a huge amount, it might seem churlish to finish with criticism but, in comparison to the theological breadth of the first two volumes (both in terms of writers and content), volume three was disappointing. One could easily read volume three and come away with the impression that there was no vibrant conservative evangelical theology in Scotland during the second half of the twentieth century. In volume two, John McIntosh has an excellent article on 'Eighteenth-Century Evangelicalism' but there is nothing similar for the twentieth century. All the way through volume three, I was waiting for an assessment of evangelical theology but it did not come. When I came to the final essay in the volume, 'Reformed Theology in the

Later Twentieth Century', I thought that perhaps at last evangelical theology might get a mention. Instead, we went back over old ground, already covered in several earlier essays, by looking at the conflict between the Barthian theology in Edinburgh (T. F. Torrance) and the existentialist theology in Glasgow (Ronald Gregor Smith *et al*) with John McIntyre portrayed as the middle ground!

In dealing with this lacuna, there are several general comments worth making, before looking particularly at two of the essays.

First, why do the 'diaspora' articles on Canada and Australasia focus almost exclusively on the 'uniting' churches in those countries and their theologians, while ignoring the 'continuing' churches, which remained committed to an evangelical and reformed perspective? Also, why is there no 'diaspora' article on the USA? This would have allowed for some assessment of the Scottish theologian Professor John Murray, who spent his academic career at Princeton and then at Westminster Theological Seminary. It could surely be argued that his teaching and writing influenced as many people (or more) than some of those mentioned in the other diaspora essays, not least many in Scotland.

Second, although there are essays which deal in some detail with Donald Mackinnon and P. T. Forsyth, who spent large parts of their career in England, there is nothing about the Scottish theologians and biblical scholars in both Scotland and England who helped to create institutions like Inter Varsity Press and Tyndale House. Through their teaching, publications, conferences etc., their work enabled evangelical theological students to maintain high academic standards while not letting go of their evangelical position. This list would include J. H. S. Burleigh, G. T. Thomson, Donald MacLean, Francis Davidson, Daniel Lamont, F. F. Bruce, Andrew Walls and J. G. S. S. Thomson. There followed another generation which included J. D. Douglas, Howard Marshall, David Wright, Geoffrey Grogan, Tom Noble and others. The argument is not that these writers made a significant contribution to Scottish theology per se but rather that they existed alongside the Barthians in Aberdeen and Edinburgh, the existentialists in Glasgow and the process theologians like Shaw in St Andrews. That is to say, there was a group of traditional evangelical scholars who continued to follow a more confessional paradigm, who perhaps deserved a mention, lest it be thought that Scotland in its entirety was working out various strands of Swiss and Germanic theology!

Third, it is good to see essays on Episcopalian and Roman Catholic theology in the twentieth century but why is there nothing on the work of Baptists, Methodists and the Charismatic/Pentecostal movement? In volume two, David Bebbington has a good essay on 'Dissenting Theology

from the 1720s to the 1840s' but there is nothing similar for the twentieth century. At the very least, surely Tom Smail should have been mentioned? His writing, especially on the Trinity, his leadership within the charismatic movement (giving it some theological substance), his organisation of the Fountain Trust and his involvement in ecumenical dialogue justifies some mention. I am aware that there was a reluctance to deal with theologians who were still living but William Storrar, John Riches, Stuart Chalmers and others received some coverage.

The lack of any serious attention to evangelical theology is highlighted by two essays in particular. Sandy Forsyth, writing about 'The Theology and Practice of Mission in Mid-Twentieth Century Scotland' deals with Tom Allan, the Tell Scotland movement and the Billy Graham crusades of the 1950s but Allan's vision of parish-based mission led by the laity is deemed to have failed. Also, he slavishly follows Peter Bisset in noting that the decline in membership of the Church of Scotland began after the Billy Graham crusades, with an underlying implication that these two facts were linked in some way. This mantra has long been part of the 'received wisdom' in the Church of Scotland but needs to be re-assessed. Is it not arrogant to suggest that the sole test of the value of the Graham crusades is the declining membership of the Church of Scotland thereafter? Ten years after a World War, were there not many other factors influencing church membership in Scotland? A more positive assessment of the Graham campaigns might involve consideration of the very large number of ministers, missionaries and other Christian workers (from many denominations) who were converted during those campaigns and thereafter gave lifetimes of service. Forsyth, having dealt with the evangelicals, goes on to applaud the work done by the Iona Community, the Gorbals Group and modern ecumenism but says nothing about the evangelical renewal in the Church of Scotland fostered by William Still, James Philip, Eric Alexander and the Crieff Ministers' Fellowship (over 400 ministers in its heyday). Was not this evangelical movement the precise working out of Tom Allan's vision of vibrant evangelical congregations, whose members came together for the ministry of the Word and prayer and who were then expected to reach out to those around them with the Gospel? Nor does Forsyth touch on the mission and evangelism carried out by Scripture Union, Inter Varsity Fellowship (later UCCF) and others. As an assessment of mission and evangelism in twentieth century Scotland, Forsyth's essay is surely found wanting.

The other essay worth mentioning is that of Lesley Orr: 'Late Twentieth-Century Controversies in Sexual Ethics'. This essay provides an entirely one-sided, feminist view of the changing social, sexual and moral views within the Church of Scotland and within society more broadly.

Apart from a quotation from Norman Shanks to the effect that 'there were signs of an orchestrated campaign' carried out by the Crieff Fellowship and Rutherford House, there is no suggestion that there even existed a principled opposition to proposed changes to the Church's moral and theological position, particularly relating to homosexuality, for good biblical and theological reasons. An academic essay in a volume of this kind surely demands a more balanced representation of the different sides in the controversy and a fair exposition of their views. Her bibliography reflects this one-sidedness. For example, having discussed the 'Motherhood of God' debate, one would at least have expected to see mention of the publication by Professor David Wright of New College on the subject.

Perhaps in a future edition of this *History of Scottish Theology*, we might have an essay on 'Evangelicalism in Twentieth Century Scottish Theology' and a more balanced approach from some of the contributors.

Despite these criticisms of volume three, however, this *History of Scottish Theology* is to be commended and will repay careful study. It is a little expensive for the average private buyer at £95 per volume but it will inevitably become a standard work on its subject and therefore available in all good theological libraries.

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Stumbling Towards Zion: Recovering the Biblical Tradition of Lament in the era of World Christianity. By David W. Smith. Carlisle: Langham Global Library, 2020. ISBN: 978-1-78368-777-0. 166pp. £10.99; Kindle £5.39.

However and whenever we emerge from the Covid-19 pandemic, and whatever further outbreaks await us, this book is most powerful and timely. David Smith, a statesman of the Scottish Evangelical Theology Society, takes readers on a poignant and moving journey through both scripture and the experience and insights of the global church to show the key place of 'lament' in spiritual understanding and apologetic. Beginning with his personal journey as he sat with his wife dying in front of him, he reflects on his own loss and life-shaping encounters with global brothers and sisters, engaging with their godly responses to the realities they and we are facing.

After a heartfelt appeal to recover the 'Lost Biblical Tradition' of lament, he takes us through 'The Testimony of biblical Israel' to find the same themes embedded in 'the Testimony of the Jesus Movement' and 'The witness of Paul.' He then considers how to be 'Speaking of God' given that questions asked by key players in Scripture are '*not* arising from unbelief; on the contrary [… they're] asked from within a theistic

faith at the point where the believer's most cherished convictions become the source of an insoluble dilemma' (p. 75). Finally, 'Biblical Lament and the Future for World Christianity' urges us to see justification and the compassion of God as something much more than individual comfort. Appendices on 'Paul's Missionary Theology' and 'A Global chorus Singing New Songs' add extra insights.

As we've been discovering, scripture leaps off the page in crises. Walter Brueggemann observed: 'texts that *linger* when written down and preserved as Scripture… *explode* at a later date when a particular set of life circumstances causes them to come alive with new power and relevance' (p. 3). This short but tightly-packed book will give you pause for reflection on almost every page, footnotes included. The only thing missing is a biblical index.

The book will tear emotions and stretch assumptions. As he wrote, Smith was finding lament a stranger in church, leaving a loyal churchman unchurched at a key time. The cheery appeal to shrug off life's difficulties and lift our spirits in God's presence left him feeling disconnected and forlorn as he plunged into a long wilderness experience. 'I was utterly incapable of songs of praise and knew only a kind of emotional paralysis which drained life of joy and threatened the loss of meaning' (p. 23).

The biblical stream of lament proved his friend, and in his isolation it grew into a forceful river of perspective and spiritual reality. Yet 'the neglect of the traditions of lament by Christians in the Western world is not replicated across the Majority World, where millions of members of the body of Christ live in circumstances which can mean these very traditions *are crucial to spiritual survival in an unjust and cruel world*.' (p. 7, his italics).

The result? Questions arise about what we call 'worship', and we realise our focus has narrowed, our horizons have shrunk, and our witness is skewed by 'our own presuppositions […] the values of our culture […] the norms of our group' (p. 61f), in stark contrast to the realities world Christians cannot miss. Asian theologian Kazoh Kitamori's 'Theology of the Pain of God' echoes Bonhoeffer's 'Only a suffering God can help' (pp. 17, 81). Smith reflects at length on Alan Lewis's 'Between Cross and Resurrection' as a sharp description of where we are. Now 'Christianity has become a *non-Western religion*' (p. 88), with biblical lament a prominent feature of worship and prayer, it's the West's turn to learn to live out 'Easter Sunday' hope in a 'holy Saturday' context.

Once we emerge from fear of the hidden virus, we may go back to where we were, something we consider to be 'normal'. After an international climate jubilee, global lockdown, united efforts to counter and

defeat Corona, and the global focus on doing only the important things, we may just come out different.

And we may come out with a greater appreciation of the balance of scripture, as we mourn the loss of too many loved ones and very likely much of our lifestyles. How our churches will change remains to be seen. This majestic book will be a sure and stimulating guide to lament, our rediscovered global friend, complementing praise to enable our churches to be 'spheres of truth' (p. 110) and offer genuine hope – 'Credible Testimony in a Broken World' (p. 118).

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