When Harry Became Sally: Responding to the Transgender Moment. By Ryan T. Anderson. New York: Encounter Books, 2018. ISBN: 9781594039614. 251pp. £19.99.

In *When Harry Became Sally*, Ryan Anderson discusses gender dysphoria (where someone feels their gender identity is opposite that of their biological sex) and its relation to the transgender movement. He argues that society must reconsider and reshape its response to the transgender movement, building on the thesis, 'The best biology, psychology, and philosophy all support an understanding of sex as a bodily reality, and of gender as a social manifestation of bodily sex.' (p. 2). While expressing compassion for those with gender dysphoria, he believes the mainstream approach of affirming and transitioning prevents patients from considering alternatives and is especially age-inappropriate for children. The book is a measured, research-based introduction to a conservative view on the topic, well footnoted but pitched for the capable lay reader.

In chapter one, Anderson asserts that politicians and culture shapers seek to stifle debate regarding gender dysphoria and enforce their progressive orthodoxy. One example is the Canadian government's decision to defund Toronto doctor Kenneth Zucker's gender identity clinic in response to activist pressure. Though he is a leading gender dysphoria expert and open to helping individuals transition, he was considered not affirming enough. Chapter two outlines Anderson's understanding of transgender ideology. On the one hand, trans ontology, which makes gender identity determinant of sex, leads to medical remedies and social policies which affirm gender identity. On the other hand, Anderson sees contradictions in activists' narrative. For example, he notes that they assert that science backs their claims while also denying that biology determines gender; he argues that it must be either-or. De-transitioners share their stories in chapter three. Common themes which emerge include feeling pressured to transition, regretting bodily damage done, and realizing unexplored underlying psychological issues had shaped their gender dysphoria.

Chapter four discusses the science of gender. Whereas scientific literature indicates sex is determined by biology, reflected in the composition of each cell, and affects individuals' health needs, Anderson find that social policy literature in particular takes a different view on sex. He argues that the rarely occurring disorders of sexual development (which are distinct from gender dysphoria) are not a third sex or a neutral difference but are akin to other developmental issues, a 'pathology in the development…

of the male or female body,' (p. 88). Chapter five focuses on the science of gender dysphoria. Anderson states that by defining this condition as a variant of normal human functioning rather than a psychological disorder such as anorexia, treatment focuses on the body rather than the mind. However, he sees psychology as a more reliable explanation and treatment for gender dysphoria. Chapter six requests caution in treating children, observing that gender dysphoric children will desist if left alone, whereas affirming therapies appear to become self-fulfilling. He notes that: giving children authority to determine their gender is unusual since we don't ordinarily consider them medical experts; many gender dysphoric children have co-occurring psychopathologies, especially autism; and puberty blocking therapy has not been shown to be safe or reversable. In Chapter seven, Anderson proposes a 'mature and nuanced view of gender' where 'we don't all have to conform to a stereotype,' (p. 145). He argues that culturally conditioned gender roles are optional (e.g. women staying at home), while it is still good to order society in light of demonstrated sex differences (e.g. mothers and fathers tend naturally to complementary approaches to parenting). Chapter eight considers public policy. Anderson asserts that what trans activists want from society goes beyond asking for fair treatment to demanding full agreement with and adaptation to their ideological position. He believes this creates its own disparities (for example, for biological women in sport) and stifles free speech and choice (where dissent brings social consequences).

Anderson has brought together a wide range of research on a hot cultural topic in a single readable volume to support his thesis. The book is helpful for anyone, regardless of their ideological position, interested in an articulate big picture perspective on this issue. While clearly arguing for a conservative position, *When Harry Became Sally* is not shrill, dramatic or unkind. The work is descriptive and prescriptive, outlining the history and thinking of the transgender movement, and offering a balanced approach to public policy and a positive vision for human flourishing. While occasionally examining situations in the UK and elsewhere, most of the details are USA-specific. It is beyond my expertise to comment on Anderson's academic and medical sources. However, I believe the merits of his case would stand stronger and gain a better hearing if he had sought to identify not only the weaknesses but the strengths of activists' arguments, and if he had placed greater emphasis on the common goals he and trans activists can agree on. Pastors, theological trainers and engaged church members will find this a helpful resource in thinking through their approach to this very current topic.

David Mitchell, Connect Church, Kirkcaldy

Reading Revelation in Context: John's Apocalypse and Second Temple Judaism. Ben C. Blackwell, John K. Goodrich and Jason Maston eds. Grand Rapids: Zondervan Academic, 2019. ISBN 978-0-310-56623-6. 204pp. £14.99.

Understanding the context of any biblical book is crucial in making sense of the narrative and teaching points it seeks to communicate. Perhaps more than any other book it is essential to set firm contextual foundations for the book of Revelation to prevent abstraction or distraction from the message it contains. This is the express aim of the volume edited by Blackwell, Goodrich and Maston. *Reading Revelation in Context* has been designed to help the reader of John's apocalypse notice the important influence of second temple literature on the content and composition of the book.

The editors were well aware of their task noting that 'there exists virtually no nontechnical resources for beginning and intermediate students to assist them in seeing first-hand how Revelation is similar to and yet different from early Jewish apocalypses and related literature' (p.28). Their efforts are to be commended as this volume of essays paves an accessible path of study for those who are not so well versed in second temple Jewish literature.

A number of details about this book are worth highlighting. First of all, there is a brief and helpful introduction to the topic of both apocalyptic and second temple Jewish literature. As part of this, there is a survey of key historical moments from the period which aids the accessibility of the book for those who have not studied the period in great detail.

The main body contains 20 short chapters which following the message of John's apocalypse sequentially. Each essay can be accessed as a stand-alone, and this is perhaps how many readers will access the work. The contributions are drawn from leading scholars in second temple literature and the book of Revelation and, on the whole, they hold the fine balance of academic rigour with an engaging style. One of the best features of the work is the interchange in each chapter between a specific piece of second temple literature and the biblical text, showing how the coming of the messiah has both altered and advanced the second temple Jewish context.

For example, Ian Paul's discussion of 2 Maccabees 7 and Revelation 6:1–17 was very helpful in connecting cultural conceptions of martyrdom and how they are reframed in light of Christ. Issues surrounding persecution and retaliation in challenging circumstances are not distant but close to hand for many believers throughout the world. Therefore, recognising

how Christ reframes the discussion from imminent vengeance to anticipated victory is highly pertinent.

Another contribution worth highlighting is Westfall's use of the epistle of Enoch in correspondence with Revelation 18:1–24. Injustice, wealth and power all come under scrutiny in this second temple work, as they do in Revelation, and time spent engaging with these themes is never wasted. As Westfall notes these are crucial issues for the church of the twenty-first century. Neither revolt against or complicity with a globalised world are in view, but patient obedience to Jesus Christ.

One final detail which is worth pointing out are the helpful resources listed at the end of each chapter. They fall into three categories: additional ancient texts, English translations and critical additions and secondary literature. If the reader desires to engage more thoroughly with the text under discussion these are a helpful starting point.

Reading *Revelation in Context* hits the mark the editors were aiming for. It is an accessible resource which will benefit students in biblical studies and would be helpful for pastors looking to understand the influences of John's cultural context which help to shape his apocalyptic message.

Martin Paterson, OMF International, Glasgow

Conversations with Calvin: Daily Devotions. By Donald K. McKim. Eugene: Cascade Books, 2019. ISBN: 978-1-5326-5097-0. xvi + 170pp. £20.00.

Conversations with Calvin is a collection of eighty-four devotional readings based on the writings of John Calvin. This new volume accompanies the author's *Coffee with Calvin* and other previous devotional books complied by Dr McKim on the works of Martin Luther, Karl Barth and Dietrich Bonhoeffer. The book provides readers with an accessible avenue into the riches of the theology of John Calvin combined with a simple and flexible resource for daily devotional reading.

At the beginning of the book there is a brief but informative introduction guiding the reader as to how to use the book. There follows the devotional readings, each of which is divided into three sections. First, there is a reference to a passage of Scripture, the full text of which is not included in the book. These follow the canonical order of the English Bible: two from Genesis, eighteen from the Psalms, eleven from the Prophets, twenty four from the gospels, two from Acts, and twenty seven from the Epistles. Secondly, there is a brief quotation from Calvin's commentaries which relates to the Bible passage (the previously published *Coffee with Calvin* took its quotations from the *Institutes*). Thirdly, there is a short devo-

tional written by McKim engaging with both the Bible passage and the quotations form Calvin.

A wide range of topics are covered: humility, silence, baptism, patience, hope, death, heaven, and many more. This breadth of subject takes the reader through a stimulating journey that touches on many aspects of Christian discipleship. The devotional passages are very effective in both drawing out theological doctrine while at the same time encouraging practical application in the life of the reader. So the reader is taught precious truths concerning the person and work of Jesus, while also being challenged to think about the importance of forgiving others and helping those in need.

One of the great strengths of the book is that is a timely reminder that the works of theologians like John Calvin should never be considered irrelevant to the daily life of a Christian disciple. No doubt many have thought that a writer like Calvin is for a seminary classroom, not a personal quiet time. But such a dichotomy between theological doctrine and personal piety is never drawn in Scripture, nor in the history of the Church. As a tool for bringing Calvin's teaching into the daily walk of a believer, this book is to be greatly commended.

The layout of the book is clear and helpful. Each devotion takes only a few minutes to read, so the book is not a burdensome commitment. The total of eighty-four devotions is an advantage for those who will enjoy the flexibility that this brings. But for readers who prefer a more rigid devotional aid structured around a weekly or annual pattern, this may be a less attractive feature of the book.

A devotional resource focussed on Calvin is an excellent starting point for someone who has never read his writings. And for those who may be looking for something a little different as a devotional aid, again this book is recommended. However, it is to be acknowledged that a focus on Calvin, or indeed any other writer, in a devotional resource may not be an approach that every reader feels comfortable with.

Overall, *Conversations with Calvin* is a very helpful resource which is both edifying and enjoyable to read. It will help the reader become more familiar with Calvin, who in turn will help the reader become more acquainted with Jesus.

Thomas Davis, St Columba's Free Church, Edinburgh.

The New Testament in Antiquity: A Survey of the New Testament within its Cultural Contexts. By Gary M. Burge and Gene L. Green. Grand Rapids, MI: Zondervan Academic, 2020. ISBN: 978-0-310-53132-6. 623pp. £40.00.

This handsome (and heavy!) hardback volume is a revised edition of a book published under the same title in 2009. The initial volume had a third co-author, Lynn Cohick, but due to other commitments Cohick was unable to be involved in the revision.

The book belongs to the genre of 'New Testament Introduction'. It is intended to provide necessary orientation to the New Testament in its historical, cultural, geographical, literary, and intellectual contexts for theological students and other interested readers. As with many such introductions written within the last two decades or so, it does this with an attractive combination of photographs, illustrations, maps, and sidebars on various topics as well as the main text. Thus, while the book is more than 600 pages long, the main text comprises less than half of the total page area on many of these pages. Thus, while some teachers (and students!) may look at the page count and consider it daunting, the actual volume of text is not unmanageable for students. The visual aspects of the book are of a very high quality as is the paper used and the book feels generally well-constructed. Readers will enjoy the attractive presentation. As usual these days, the book is available in digital form for users who might prefer to integrate it into a digital library.

The authors explain some of the distinctives of their book in the introduction. One of these is a commitment to include images which contribute to the learning process of readers and not to include images simply because they are visually appealing. In particular, they include numerous images of coins (including the one on the front cover) which relate to the periods and figures being discussed.

The main text is clearly written and guides the reader through new material with frequent reference to relevant biblical texts and also relevant non-canonical texts. Although the authors are clearly drawing on excellent scholarship (as seen from the solid bibliographies), there is generally little engagement with specific scholarly discussions. There are typically only a handful of notes provided at the end of each chapter. On highly contested issues of authorship (for example, relating to Ephesians and the Pastoral Epistles), the authors lay out the issues helpfully and, while they do not make a firm argument for one position or another, they do emphasise that there remain good reasons for accepting the traditional ascriptions even if many reject them. The chapter bibliographies do not

reflect much diversity, although a few books are written by women and I was pleased to see a couple of references to African scholarship.

There is, perhaps, a greater emphasis on the social world of the first century in this book than in some others, with helpful discussion of the relationships between patrons and clients, the family, the experience of women, and more. The sidebars include frequent citations from ancient documents which provide context and highlight the importance of primary sources.

The authors and publisher have collaborated effectively to produce a very attractive volume that provides helpful initiation to the contents and context of the New Testament for students, preachers, or other interested readers. Preachers who finished their formal theological education some time ago may well find this a useful and quite accessible volume to read in order to catch up on some recent discussion of the New Testament and its context. In academic settings in the UK, lecturers may have to give serious thought to how they might use such a book as a textbook. In a crammed curriculum, it is hard to find space for a course that provides an overview of the whole New Testament, but teachers of more focussed courses on the Gospels or Paul, or Hebrews would probably require the students to read works that engage in more detail with recent scholarship. A volume like this, then, becomes attractive but rather expensive supplementary reading. But as a library resource, this volume will help to draw readers into the world of the New Testament in an enjoyable and reliable manner.

Alistair I. Wilson, Edinburgh Theological Seminary

The God Who Acts in History: The Significance of Sinai. By Craig G. Bartholomew. Grand Rapids, MI: Eerdmans, 2020. ISBN: 978-0-8028-7467-2. xxii + 265pp. £24.99.

This book is about the possibility of God acting in history and this theme is explored in the light of a particular puzzle. Bartholomew has observed that Jewish and Christian scholars of the Old Testament often comment on the significance of the Sinai event, Exodus 19–24, for the history and faith of Israel, while at the same time doubting the historicity of the event. For readers of biblical studies this book is a valuable investigation of the relationship between contemporary biblical studies and unexpressed philosophical presuppositions of scholars.

In chapter 1 Bartholomew describes the puzzle as he has observed it. He gives examples of both Jewish and Christian scholars for whom the Sinai event is of fundamental importance, while the historicity of the event is not. For these scholars the historicity is either not affirmed, or described as unknowable. Chapter 2 is a close engagement with the work

of Benjamin Sommer, particularly his *Revelation and Authority* (2015). For Bartholomew, Sommer's dichotomy between a stenographic or participatory view of revelation is not widely representative in contemporary scholarship and largely depends upon an understanding of God not speaking.

In chapters 3–6 Bartholomew reviews the philosophical presuppositions of Sommer's rejection of God speaking, or acting, in human history. This review takes the reader from the 12th Century and Moses Maimonides to the 18th Century and Immanuel Kant. Bartholomew seeks to show that non-biblical philosophical ideas of God and humanity informed presuppositions about the speaking and acting of God in history. Bartholomew helpfully demonstrates that alongside a doubting of the acting of God in history scholars at all stages through this period held different positions which accepted the possibility of biblical accounts of God speaking and acting having historical foundations. Bartholomew's main observation in these chapters is that such philosophical presuppositions need to be clearly identified and regularly investigated.

Chapters 7–8 present an account of the possibility of God speaking and acting in history. Bartholomew reviews the work of Colin Gunton very positively and argues that a strand of contemporary philosophical writing finds a place for divine action and speaking within an understanding of God's providence.

Bartholomew's study finally comes to a direct reading of the Sinai narrative in chapter 9. In this key chapter Bartholomew employs three reading strategies: literary, theological and historical to investigate Exodus 19–24. In a thorough reading of the text Bartholomew demonstrates that the text does offer a plausible account of God's speaking and acting at Sinai.

In his summary (pages 230–232) Bartholomew appears to identify two key findings from his study. He argues that scholars who want to read the Hebrew Bible through the lens of philosophical views of God should, or perhaps must, make a case for reading the bible in this way. It is not clear that this point would be widely contested, I expect that some scholars may believe their foundational assumptions have been so thoroughly explored in scholarship that repetition is not necessary. Bartholomew also concludes that the issue of God, 'is the one subject that is often taboo in scholarship and academic biblical interpretation' and that this taboo needs to be broken. This is a point which is well made throughout this book. The main body of Bartholomew's book is almost a review of the history of philosophy from Maimonides to Kant. Unless the reader is well versed in the works of these scholars it will be difficult to evaluate Bartholomew's reading of these works. Some biblical studies students will find

the philosophical review covers material which is new for them but which will be helpful for them in writing and researching in biblical studies. Theology and philosophy students may already know the material covered in Bartholomew's review. However, Bartholomew's demonstration of its presuppositional role in biblical studies is a valuable contribution. This book would be of most use to students or academics. It is a book which valuably reminds us of the dangers of an unreflective reliance upon presuppositions in scholarship and the necessity to address the question of God in biblical and theological studies.

Gordon Kennedy, Craiglockhart Parish Church, Edinburgh

Some Pastors and Teachers: Reflecting a Biblical Vision of What Every Minister is Called to Be. By Sinclair B. Ferguson. Edinburgh, UK: The Banner of Truth Trust, 2017. ISBN: 978-1-84871-789 3. xvi + 802pp. £14.99.

If you are looking to add breadth and depth to your preaching and pastoral ministry then let over fifty years of pastoral wisdom and insight from Sinclair Ferguson help you. This lengthy work by Dr Ferguson comes from a lifetime of previously published articles arranged to 'reflect particularly on being a pastor and teacher, and on doctrines and themes especially relevant to the preaching of the gospel' (p. xi). Ferguson arranges the material thematically and it supplies an assortment of treasures from church history, as well as systematic, biblical and pastoral theology that will help pastors fulfil their ministry calling. In *Some Pastors and Teachers*, Ferguson is no ivory tower theologian but typifies the absolute best of what it means to be a pastor-theologian. He navigates across hundreds of years of history, theology and biography and still ably makes his pastoral theology relevant. For Ferguson, true pastoral theology always ends in God's glory 'for true theology always leads to doxology' (p. 767).

Some Pastors and Teachers (Eph. 4:11) serves as a compendium of themes and tasks for pastoral ministry. There are five major sections (*Pastors and Teachers: Three Johns, John Calvin: Pastor-Teacher, Puritans: Pastors and Teachers, The Pastor and Teaching,* and *The Pastor and Preaching*) consisting of a total of thirty-nine chapters. While Ferguson presents these essays as a unified whole, each ably stands on its own as no chapter is dependent on any other chapter. One will have to invest mental and spiritual equity in this book for it is engaging on many levels. The first eighteen chapters are an accounting of three of Ferguson's heroes: John Calvin, John Owen, and John Murray. Ferguson explores and explains each of these pastor/theologian's theology and passion for preaching and pastoral ministry. In the next thirteen chapters (19–31) Ferguson investigates the

depths of theology. He clearly, ably and fairly places all the issues before us, although the readers may not affirm each of his conclusions. The final eight chapters (32–39) are a mishmash of pastoral theology topics such as *Exegetical Preaching, Preaching Christ from the Old Testament Scriptures, The Preacher as Theologian, Preaching the Atonement, Preaching to the Heart, Preaching and the Reformed Theological Tradition*, and *A Preacher's Decalogue*. The *Epilogue* serves as a doxology for Reformed theology; its *Biblical teaching, Calvinistic singing* and *Christian experience*.

From the title, readers may dive into this volume expecting a fully orbed pastoral theology, only to find its material as much homiletic, and historical and systematic theology, as it is pastoral. Ferguson declares that 'each chapter is an entity of its own' (p. xiv) while simultaneously 'these essays seemed to self-select and rearrange themselves in my mind into a coherent whole' (p. xi), still it reads more like a *Festschrift*, albeit by one author. Editing would have aided the book's movement simply because some of the material is repetitive at times. Still, this minor limitation to reading the book as a whole would make it easier to read individual chapters on their own and it does not affect the book's rich content in any way. Reading it is an exercise, but well worth the pastoral harvest one will reap.

The contributions of this work are too many to list. The scarlet thread of vibrant Christology permeates Sinclair's work and he illustrates this from the ministries of Calvin, Owen, Murray as well as his own doxological Calvinism while God's sovereign grace and glory open the door to 'transformation into the likeness of Christ, and anticipation of being with Christ where he is in order to see him in his glory (John 17:24)' (p. 774). This type of Christology is the key to the minister's growth, 'In Christ's incarnate, crucified, risen, and glorified humanity lies the sanctification I lack myself' (p. 526), as well as the ground and centre of our preaching, 'Know and therefore preach 'Jesus Christ and him crucified' (1 Cor. 2:2)' (p. 755).

The reclamation of pastor as theologian may be the most urgent word that ministers hear from Sinclair. He rightly concludes the notion that 'theology is for the academy and ministry is for the church' stands patently false — 'You cannot be pastor without simultaneously being a theologian' (p. 686). While he does argue for sound homiletics (pp. 651–658), preaching is more about the life of Christ overflowing in the minister in an instinctual way, 'Preaching biblically has become their native language' (p. 672). Sinclair's call to repentance for ministerial professionalism, flash and flair should get the attention of every man of God, 'Time was when four words brought out goose-bumps on the necks of the congregation — "Let Us Worship God"' (p. 612). To be sure, the experience and sagacity expressed in *A Preacher's Decalogue* (pp. 753–764) is alone, worth the

minister's investment. Ferguson will stretch you, call you out, thoroughly inform and equip you and do it all for the glory of God.

Tony A. Rogers, Southside Baptist Church, Bowie, TX, USA

The Earliest Commentary on the Prophecy of Habakkuk. By Timothy H. Lim. (The Oxford Commentary on the Dead Sea Scrolls). Oxford: OUP, 2020. ISBN: 978-0-19-871411-8. xii + 182pp. £65.

The Oxford Commentary on the Dead Sea Scrolls is a new commentary series, and Timothy Lim's volume is the first published within it. The series will provide a set of commentaries on the most intact scrolls, aiming to provide scholarship of the highest level which is accessible to 'non-specialists'. This book will surely be considered a reference work for anyone working on the Pesher Habakkuk from Qumran (1QpHab). In addition to people with specialist interest in the Dead Sea Scrolls, this work will be of value to readers with some working knowledge of Hebrew, who want to know more about the interpretive methods employed in the Sectarian community of Qumran around the time of Jesus.

The book is laid out in the manner we would expect from a commentary series. It begins with an introduction covering various details about Pesher Habakkuk before moving on to the translation and commentary. The introduction includes some technical sections on the physicality of the scroll (e.g. 'Physical Dimensions and Skin Preparation' and 'Script and Palaeography'), as well as sections discussing the historical setting of the work and various themes running through it (e.g. 'Grammatical Forms and Historical Contexts' and 'A Wicked Priest of the Temple').

The translation and commentary is set out in structural sections. In each section, the Hebrew text is presented, followed by Lim's translation. After this are extensive textual notes followed by a 'comment' section. In the notes, Lim comments on a wide variety of relevant topics such as word variation from the Masoretic Text to comments on the substance of the commentary and the method of interpretation employed. The comment section is generally quite short and contains comments on features including the substance of the Pesher Habakkuk, the author's interpretive methods, and historical referents for the comments made.

One feature that will be of particular interest to NT backgrounds are Lim's comments on the methods of interpretation employed. He notes that the community that produced the Pesher Habakkuk appears to treat Scripture as containing a multiplicity of meanings: 'Scripture, for them, is… polysemic, as the triple interpretation of the one verse of Hab. 1:5 illustrates clearly' (p. 53). He also demonstrates that the community appeared to accept textual variants on an equal level. For example, at Col. 11, line 9

of Pesher Habakkuk, he highlights evidence that the author would sometimes quote one reading of the biblical text, while commenting on a variant reading, thus validating that reading (the variant concerns the position of two letters, with the biblical quote being a Hebrew original of what is found in the Old Greek, while the interpretation follows the Masoretic Text; see p. 150).

This is an excellent work. However, although it aims to be accessible to 'non-specialists', a fair knowledge of Hebrew is of great value in reading this volume. In addition, Hebrew in the work is unpointed (i.e. without vowel marks) which may put some people off, but more faithfully replicates the source material. Taking into account these considerations, and looking beyond a specialist audience, this work may be of most value as a reference work in a library. For theological colleges, it may be of great interest when discussing NT backgrounds and methods of interpreting Scripture contemporary to the NT.

(Note that while every effort has been made to be impartial in evaluation, Timothy Lim was my doctoral supervisor.)

Philip D. Foster, Edinburgh

Beginning Biblical Hebrew: A Grammar and Illustrated Reader. By John A. Cook and Robert D. Holmstedt. Grand Rapids, MI: Baker Academic, 2013. ISBN: 978-0-8010-4886-9. 139 + a-93 + r-90pp. £35.99.

Intermediate Biblical Hebrew: An Illustrated Grammar. By John A. Cook and Robert D. Holmstedt. Grand Rapids, MI: Baker Academic, 2020. ISBN: 978-0-8010-9762-1. 208pp. £28.00.

A number of years ago, Cook and Holmstedt, two high profile Ancient Hebrew linguists, had their introductory Biblical Hebrew course published as *Beginning Biblical Hebrew*. This was followed up this year with their intermediate grammar, *Intermediate Biblical Hebrew*. These books are reviewed together and primarily evaluated on that basis because they are intended to form a set. These works form a departure from the usual method of presenting Hebrew to students. The authors employ second-language acquisition techniques in their work and teach from a very welcome and long-missing modern linguistic perspective. These texts are an excellent development on the scene of Biblical Hebrew grammars.

Beginning Biblical Hebrew

This book is set out in three major sections: Grammar Lessons (pp. 19–139); Appendices and Glossaries (pp. a-1–a-93, centre of book); and Readings (pp. r-1–r-90, rear of book, pages in Hebrew order, right to left). There

are 50 grammar lessons and 13 readings. Grammar lessons are brief and minimal with a number of exercises. New word lists tend to be quite short for grammar lessons, less than 10 a lesson. Grammar lessons cover all the basic features of grammar and the standard verbal stems. They also include topics that often go missing. For example, the last lesson is on Lexical Semantics and comments on how we can be sure we have the right meaning for words that are polysemous or have homonyms. It's worth saying that this description is at a very basic level and more draws these concepts to the students attention than anything else.

Readings are intended to fall at appropriate points in the use of the grammar, as can be seen from looking at the contents page. The first reading falls after lesson 9. Readings tend to be longer with more exercises and illustrated readings. The first 'reading' is an illustration of a prototypical home with various animals and people tagged. However, subsequent readings are in the form of comic strips of a biblical text. Many of these come in multiple parts with the story continuing across readings. Initially, readings report the biblical story in a very simplified form with modern punctuation marks added. By the last reading students are encountering the exact biblical text complete including cantillation marks. Readings include longer word lists than grammar lessons. These new words are directly from the illustrated readings and come with their own illustrations up until reading 11.

The centre of the book contains the appendices and glossaries. The appendices contain much information left out of the main part of the book including descriptions of phonology (Appendix A), nominal morphology (Appendix B), and verbal morphology (Appendix C). There are also two additional appendices on Using a Lexicon (D) and Terminology (E). Finally, Hebrew–English and English–Hebrew glossaries are included.

Intermediate Biblical Hebrew

Cook and Holmstedt's intermediate illustrated grammar takes the student through the entire Elijah story from 1 Kings 16:29 through to 2 Kings 2:14 in 24 lessons. Each reading contains much more grammar together with examples than the introductory text (around 6 pages of grammar per reading). The exercises take up less space and require the student to answer questions based on the points of grammar being learnt and the reading just read.

At the rear of the book (from p. 151) there are a number of appendices and glossaries. Appendix A displays images of the Aleppo Codex covering the Elijah story. The student is encouraged to try their hand at reading the manuscript at various times throughout the grammar. Appendix B

contains weak verb paradigms and Appendix C briefly comments on the accentual system. This is followed by a Linguistics Glossary covering the linguistic terms used in the grammar, and a Hebrew–English Glossary.

Evaluation

There is much to like in these two volumes. Although it may run the risk of putting some people off, Cook and Holmstedt have used Hebrew in their titles and explanations on a regular basis. For example, in *Beginning Biblical Hebrew* exercises are numbered using the Hebrew alphabet with the title of each exercise also written in Hebrew. Translations are given for these the first time they appear (it perhaps would have been helpful to give translations the first few times). In addition, Hebrew terms for grammatical features are used extensively. For example, what are called stems in traditional grammars are called בִּנְיָנִים (*binyanim*, i.e. constructions). This use of Hebrew in learning Hebrew is to be commended and brings the texts more in line with good second language acquisition methods.

It is important to draw attention to the fact that these grammars aim to achieve a more humble amount of Hebrew grammatical knowledge at each level than is often expected. Initial emphasis is all on the ability to read. It's possible that this approach may produce students who are more confident with a more modest grasp of the grammar which may, in turn, produce students who commit more errors in early exegetical uses of the language. However, the real test of these works will be in whether or not they produce students who continue to read and continue to improve in their Hebrew knowledge. It has long been apparent that Hebrew study in seminary is inadequate for conveying the Hebrew ability required to easily read the Old Testament. It is after the Hebrew course ends that the real work begins where there are no exams to motivate learning. These texts may inspire more students on to continued learning more frequently than any other textbook I have read or seen to this point. If they achieve this, they are worth any apparent short-term lack.

Although I may quibble with various minor linguistic points, the main negative to these texts is the difficulty with quickly locating their descriptions of certain grammatical points. It was not the purpose of these texts to provide reference grammar ease in locating discussions of grammatical points. However, these books would have benefitted greatly from indexes to help the student and instructor locate where certain issues are discussed.

I would heartily recommend Hebrew instructors consider using both these textbooks in the classroom. Although *Beginning Biblical Hebrew* may not amount to an academic year length text, this could be worked around. Teachers may find that *Beginning Biblical Hebrew* can be com-

pleted in less than an academic year. If so, a start might be made to the intermediate grammar in the same year. If an instructor decides not to use these texts, they would do well to employ some of the principles used in these texts to teach their students. There is a burden of responsibility on instructors to inspire students in the love of Hebrew that will carry them along the long road that begins when they leave the classroom. Otherwise we restrict the knowledge to the few who none can deter.

Philip D. Foster, Edinburgh

Advances in the Study of Biblical Hebrew and Aramaic: New Insights for Reading the Old Testament. By Benjamin J. Noonan. Grand Rapids, MI: Zondervan Academic, 2020. ISBN: 978-0-310-59601-1. 336pp. £22.99.

In this volume, Noonan describes currents in linguistics and advances in understanding the Semitic languages to illustrate how these apply to the field of Biblical Hebrew and Biblical Aramaic. This book is comparable in many respects to *Linguistics & Biblical Exegesis* (Lexham Press, 2017), but it is more thorough. Each chapter is structured similarly. It begins with a general discussion of a linguistic theory and then explains how it has been applied to various aspects of Biblical Hebrew and Biblical Aramaic. Finally, he offers a way for research to move forward in this particular area regarding Hebrew and Aramaic. In this respect, this volume is an ideal source for the intermediate student looking for research avenues. He also discusses a few books or series that incorporate a particular linguistic approach (e.g., the various discourse analysis approaches present in *Baylor Handbook on the Hebrew Bible and Zondervan Exegetical Commentary on the Old Testament*).

In the first chapter, Noonan summarises linguistics. Next, he overviews previous approaches to the study of Biblical Hebrew and Biblical Aramaic. He discusses lexicology and lexical semantics in chapter 3 and how these approaches inform the various lexica of Biblical Hebrew and Aramaic. Beginning with chapter 4, Noonan deals with opposing viewpoints related to various topics. He begins with the verb focusing on the verbal stems in chapter 4 (e.g., Is the *Nifal* in Hebrew passive-reflexive or medio-passive?) and the verbal system in chapter 5 (i.e., Does the Hebrew verbal system primarily denote tense [F. Matheus], aspect [J. Cook], mood [J. Joosten], or is it a mixture of each [R. Hendel]). He covers approaches to discourse analysis in chapter 6 (e.g., Should analysis focus on the clause, sentence, paragraph, or a larger discourse level?). This discussion leads to the debate regarding word order in Biblical Hebrew (i.e., Is the basic word order subject-verb-object (S-V-O) though various factors trigger a change

to V-S-O [R. Holmstedt] or is the basic order V-S-O [A. Hornkohl]?) and Biblical Aramaic in chapter 7 (i.e., Is there a free word order in Biblical Aramaic [S. Kwon] or is the basic word order V-S-O [R. Buth]?). Other linguistic aspects such as register (i.e., Is *na'* a polite particle [S. Kaufman] or an emphatic one?), diglossia (i.e., Is there a literary register and a colloquial register in the Hebrew Bible [G. Rendsburg] or not?), and dialects in the Hebrew Bible (e.g., Is there evidence for a northern dialect of "Israelian" Hebrew in some texts such as Judges and Kings [G. Rendsburg] or not [N. Pat-El]) appear in chapter 8. He discusses in chapter 9 whether the texts in the Hebrew Bible can be dated linguistically according to its lexical (A. Hurvitz and A. Hornkohl) or grammatical features (R. Polzin and A. Hill) or not (I. Young and R. Rezetko). Regarding the dating of Biblical Aramaic texts such as Daniel, he mentions that K. A. Kitchen and E. Y. Kutscher think the Aramaic of Daniel is closer to Imperial Aramaic (600-200 BCE) while S. R. Driver and H. H. Rowley think it is closer to Middle Aramaic (200 BCE-250 CE).

The strength of chapters four to nine is that Noonan presents the opposing view-points in a concise and accessible manner while not choosing sides. This allows the student to think through each explanation in order to find the most convincing argument based on the evidence. This also leaves room for the student to disagree with all previous approaches. If this is the case, the "evaluation" at the end of each section can be particularly useful as it notes several places where the student could forge an answer to the debate.

Chapter 10 suggests that advances in the study of second language acquisition illustrate that the Grammar-Translation model, which has previously been used to teach Biblical languages, should be replaced by a Communicative-Language Teaching model (see the Hebrew textbooks by J. Cook and R. Holmstedt, R. Buth, and H. Dallaire). In his conclusion, Noonan emphasises that a proper understanding of linguistics and Semitic languages is significant for faithful exegesis. Thus, Noonan's goal in presenting these advances in linguistic analysis is pastoral. A better understanding of linguistics produces a better grasp of Hebrew and Aramaic leading to a better understanding of the Hebrew Bible.

This volume is an amazing resource as it compiles a vast array of information in an easily accessible format. Noonan has created a resource to which students will frequently return. This volume would be an ideal supplementary text in an introductory or second year Biblical Hebrew or Biblical Aramaic course or an exegetical course. It will broaden the student's perspective so they do not simply experience one approach to the

grammar of Biblical Hebrew and Biblical Aramaic. Also, it will awaken the student of Biblical languages to the larger field of linguistics.

Josiah D. Peeler, University of Edinburgh

God's Being Towards Fellowship: Schleiermacher, Barth, and the Meaning of 'God is love'. By Justin Stratis. T&T Clark Studies in Systematic Theology. London: T&T Clark, 2019. ISBN: 978-0-5676-8557-5. x + 195pp. £76.50.

Books juxtaposing the views of two theologians sometimes degenerate into a running commentary followed by a half-hearted attempt at constructive criticism. This is not such a book. Stratis begins, outlining the tendency of modern theologians to uncritically embrace a social, 'object-directed' account of divine love which assumes that because human love requires an external object, so too does God. Yet, as Stratis recounts, a broad tradition inaugurated by Augustine offers a different approach. Sometimes, Augustinians see love as dispositional. Love then speaks to God's innate tendency to act benevolently. Yet this Augustinian trajectory is also capacious enough to allow for moderate, chastened accounts of object-oriented love. In this case, divine love first of all refers to an *intrinsic* movement within the singular, simple divine being. By contrast to this Augustinian approach, the modern, object-directed accounts of love which Stratis criticises, tend to think love requires an external object and therefore accent the distinction between the triune persons in a 'social' direction, such that each triune person is a sort of 'external object' of love to the others. Stratis's project is an attempt to critically retrieve the Augustinian perspective over against the prevalence of social accounts of divine love. For this retrieval, Stratis selects two modern dialogue partners: Karl Barth and Frederich Schleiermacher. Neither begins with a human, creaturely definition of love which dictates how things must stand with God *if* he is to be loving. Instead, each seeks to discern through dogmatic analysis what it might be that makes God's love uniquely divine.

To summarise some key conclusions of Stratis's patient exposition: for Schleiermacher, love is a complete description of God's causality towards creatures, describing God's communication of himself to creatures through his presence to their religious consciousness. For Barth, love is a description of the fully self-moved and complete triune life, which is specified in God's decision to have fellowship with human creatures by electing to live, suffer and die as the man Jesus Christ. These two approaches are very different, but Stratis is far more interested—and here he is following a trend in contemporary scholarship—in noting the similarities between Barth and Schleiermacher. One key insight Stratis gleans from

them, is that a fully Augustinian account of divine love must nonetheless be more than *merely* dispositional—as he provocatively argues *contra* Katherine Sonderegger. If, with 1 John, 'God *is* love,' then God is not merely prone to love, but God's singular being is eternally characterised by loving movement. He is a 'being-toward-fellowship'.

Stratis's work is remarkably perspicuous, particularly for a text dealing with such technical matters. The exposition of Barth and Schleiermacher is both detailed and broad (his analysis of Schleiermacher's *Dialektik* and Barth's early writings on divine personality are particularly helpful), and the argument is highly relevant to contemporary debates, making an important contribution which should be taken seriously, particularly by those who assume love requires an external object.

One of the most striking aspects of the book is Stratis's general avoidance of Barth's voluminous criticisms of Schleiermacher. The benefit of this approach, is that each theologian is heard on their own terms. The cost, is that the reader is offered little direction in discerning why they reach such radically divergent material conclusions with respect to divine love, nor is there much consideration of what is at stake in their disagreements. Stratis also narrates Schleiermacher's and Barth's respective criticisms of the classical theological tradition somewhat uncritically. This neglect of critical analysis or even extended defence of Barth and Schleiermacher's critiques of traditional ways of construing the divine being—to take one example—makes their respective critiques of 'substantialist' ways of speaking of God appear less convincing than they might have been. Furthermore, Stratis seeks to defuse some well known objections to the consistency of Barth's project in the *Church Dogmatics* by, in particular, making recourse to Barth's repudiation of substantialist approaches to the being. The result, is that this lack of sustained attention to the nature of Barth's disagreements with prior dogmatic approaches strains even the exposition of Barth himself at a few moments.

Yet these are minor quibbles. The patient, charitable readings of Barth and Schleiermacher Stratis offers pay rich dividends. *God's Being Towards Fellowship* makes an important and provocative contribution to contemporary thinking not only about the love of God but about the doctrine of God more broadly.

Jared Michelson, Cornerstone Church, St Andrews

Christianity in the Twentieth Century: A World History. By Brian Stanley. Princeton, NJ: Princeton University Press, 2018. ISBN: 978-0-691-15710-8. xxi + 477pp. Hb. £30.00.

Historians of Christianity are now obliged to take account of the global character of the church. Growing awareness of the massive growth of the church in the 'Majority World' has led to the development of a distinct academic discipline known as 'World Christianity'. Among several important voices who have shaped this field, such as Andrew Walls and Lamin Sanneh, Professor Brian Stanley, Professor of World Christianity at the University of Edinburgh, has distinguished himself as a careful and reliable historian of the global church.

Stanley has now produced a creative and compelling account of Christianity in the twentieth century, put into attractive physical form by Princeton University Press.

Faced with the impossible task of discussing the church's experience and expressions throughout a whole century and in many different contexts, and also of engaging with the vast amount of literature, Stanley has wisely chosen to focus his narrative more narrowly. After an introduction that sets out his approach, Stanley addresses 15 themes in so many chapters by means of careful consideration of appropriate case studies. Each chapter introduces the theme in question. Stanley then considers two different situations, normally from two different continents. For example, chapter one is entitled 'Wars and Rumors of Wars' (yes, the spelling follows American conventions). The first section of the chapter examines, in broad terms, the impact of the First World War on Christianity. Stanley then concentrates on the impact of the First World War on the British churches, on the one hand, and American fundamentalism between the wars, on the other. Finally, Stanley offers a brief reflection on the significance of the material he has surveyed. Similarly, chapter two (on the relationship between Christianity and nationalism), after a brief global survey, focuses on 'Protestant nationalism in Korea' and 'Catholic nationalism in Poland'.

Other topics covered by Stanley include West African prophet movements (chapter three); Orthodox and Protestant churches in the Soviet Union (chapter 4); the church and ethnic conflict in Rwanda (chapter seven); and 'Pentecostal' expressions of Christianity in Ghana and in Brazil (chapter thirteen). In each case, the opening section of the chapter carries the story of the church forward and offer a broad perspective on developments, while the case studies allow much closer attention to be given to specific issues, people and movements. The final section of each

chapter allows for reflection and critical analysis. It is a remarkable and highly effective framework for tackling a vast topic.

This is a scholarly book (pages 367-477 are taken up with numerous endnotes, a substantial bibliography and indices), but it is not a technical book. An interested and competent reader will gain a great deal from this book even if they have not engaged in serious study of the topic previously.

Of course, the book does not tackle every conceivable topic and it is likely that readers will find themselves wishing that certain topics had been included and, perhaps, more interested by some discussions than by others. In my own experience, that was the case to a certain extent, but my overwhelming experience was that Stanley held my attention by explaining the significance of the various case studies, by keeping the extent of the immersion in any topic fairly concise, and by helpfully drawing out fascinating aspects of the various human stories.

Doubtless, some readers will find some of the expressions of Christianity discussed by Stanley perplexing and perhaps even beyond the bounds of what they consider worthy of the name 'Christian'. The discipline of World Christianity does indeed engage with Christianity at the level of self-identification by various individuals and groups. Stanley does not attempt theological evaluation of the various claims and viewpoints of the different groups he studies. But, understood on these terms, his careful scholarship and thoughtful reflections provide a wonderful resource for anyone who wishes to understand the story of how Christianity as a worldwide movement came to be what it is today.

One final comment: In an age of astronomical prices for academic books, Princeton University Press are to be commended for producing a high-quality hardback volume at a reasonable price (regardless of the list price, it is available for around £20). I hope that will lead to a wide readership for this fascinating and important book.

Alistair I. Wilson, Edinburgh Theological Seminary

Hope in a Secular Age: Deconstruction, Negative Theology, and the Future of Faith. By David Newheiser. ISBN: 978-1-108-49866-1. 184pp. Cambridge: Cambridge University Press, 2019. £75.00.

'The typical act of eluding…is hope. Hope of another life one must 'deserve' or trickery of those who live not for life itself but for some great idea that will transcend it, refine it, give it a meaning, and betray it' (p. 64). —Albert Camus

David Newheiser presents his case that in the last century hope has been thought of more as a religious relic than a vital discipline. He pairs the unlikely duo of 19th century French philosopher Jacques Derrida with

the 5th Century Christian mystic Pseudo-Dionysius to create a defence of Christian hope; a hope, Newheiser holds, that is primarily worked out in a political context.

In the first two chapters, Newheiser utilises the Derridean idea of différance and the Dionysiusian perspective on negative theology as reasons that a new affirmation of hope is needed. This affirmation is an attempt to speak of the unspeakable—democracy for Derrida and God for Dionysius. For both of these men, the unspeakableness of the unknowable does not preclude speech, rather, this speech requires a self-critical aspect.

Chapter 3 turns to determining the nature of this hope that attempts speech of the unknowable. Contrary to Camus, Newheiser takes hope out of the realm of fantastical dreams. He ascertains that hope does not indicate a wilful abdication of current circumstances due to a believed salvation. Hope is not even a virtue since it lacks its own content; rather, hope is better thought as a discipline. A discipline that, in the manner of Derrida and Dionysius, 'can incorporate a self-critical vigilance that opens the possibility of unpredictable development' (p. 84).

Newheiser turns to defending his use of Derrida and Dionysius in compatible terms in Chapter 4, reacting to the critiques of Jean Luc Marion and John Caputo who both hold that negative theology (Dionysius) and deconstruction (Derrida) are incompatible. While Newheiser grants that these two thinkers approach self-critical assumption—the term hope is not explicitly used in their works very often—from different allegiances, as it were, it is in part this fact that makes their similarity on this topic so striking and convincing.

In the final two chapters of the book Newheiser incorporates the discipline of hope within the secular—read political—sphere. He mounts a defence in Chapter 5 as to why it is appropriate to read Derrida within a religious—even messianic—sense, and in Chapter 6 he interprets Dionysius's theological apophasis in a political context. He first defends his decision to use hope as a religious, specifically Christian, term. Since Dionysius was a Christian mystic, it tracks that his perspective would be theological in nature; the case is not as clear for Derrida. Specifically, Newheiser holds that 'although Derrida is uneasy about religion, he draws upon religious traditions for the purpose of political reflection. Because religious traditions open imagination to a justice that transcends the status quo' and thus are beneficial within the political realm (p. 109). Newheiser also uses Derrida to make the point that it is naïve to attempt to remove religion from the political sphere. Even though religion can lead to dogmatically-fuelled violence, the political system still mirrors a religious system. 'Although modern democracies no longer locate authority in a monarch modelled on the divine, they practice rituals centred on

sites of extraordinary significance – the flag, the founding, the constitution, the nation' (p. 132). And because it acts as a mirror, we must allow the religious to inform the secular. This turns the attention to Dionysius in the final chapter.

The idea of apophasis was fleshed out by Dionysius in a specifically religious context; but it has secular value when paired with the Derridean idea of democracy. Viewing democracy as the unknowable and the unspeakable by means of negative theology encourages one to both attempt speech while at the same time being self-critical of that speech. The importance of this posture is that it shields against political dogmatism and allows for the discipline of hope to take hold. For Newheiser, the introduction of hope within the secular context is essential in the pursuit of democracy. As he says in this introduction: 'On my account, hope constitutes a disciplined resilience that allows us to admit that our cherished assumptions may be misguided and that familiar institutions may be unjust. For this reason, it nurtures the work of attentive reflection and democratic debate—open, undetermined, and honest' (p. 16).

I think Newheiser has an important lesson that deserves to be heard within a political context. As he states toward the end of the work, the current political climate is filled with dogmatism and nationalistic—even tribalistic—leanings. Into a context such as this, his attempt to insert the discipline of hope is a worthwhile endeavour. However, there are some foundational questions that remain unexamined. Specifically, Newheiser builds his idea of hope on the theological unspeakableness and unknowableness of God without commenting on the humility and incarnation of God. Throughout Scripture God is very clearly physically interacting with the world. In Genesis he is walking and talking in the Garden; in Exodus he is leading by a column of fire; in the Gospels he becomes incarnate; in Acts he indwells. I do think that Dionysius, and Newheiser's interpretation, is correct that God is unlike any other object in that He cannot be contained in any sense by language; however, I would have liked to see Newheiser incorporate or comment on how humility of God fits along side of the unspeakableness of God. Overall, I think that *Hope in a Secular Age* has an instructive and well-timed desire to redefine hope as an active and humbly engaging discipline rather than a discipline of elusion.

Andrew Sherrod, University of Glasgow

Christianity: A Historical Atlas. By Alec Ryrie. Cambridge, MA: Harvard University Press, 2020. ISBN: 9780674242357. 224pp. £28.95.

For centuries, students and other interested readers have encountered works of academic church history almost exclusively through the means

of written prose. While the monographs and articles of a whole host of exceptional writers have introduced their readers to their ancestors in the faith, visual—and particularly pictorial—engagement with the Church of the past has been typically relegated to a handful of black and white images interspersed throughout an otherwise text-heavy monograph.

In *Christianity: A Historical Atlas*, Alec Ryrie has curated a rich and elaborate Christian history through the lens of cartography. He admits, early on, that such an endeavour might seem 'a strange project', however he goes on to suggest that 'Christianity is a profoundly geographical religion, and maps have a particular power to tell its story'. (p. 8) The geography of Christianity has commonly been marginalized, not unlike the often-ignored maps in the back of a printed Bible.

Ryrie begins with an examination of the movement of God's people throughout the biblical narrative. These sections and their accompanying maps are contextualised to show movement, growth, and decline throughout the Old and New Testaments. This moves seamlessly into an exploration of the life and times of the early church. Presenting the information in this way, Ryrie is able to present the significant work of early Christian missionary activity from the Near East to North Africa, Europe, and Asia Minor. Equally striking is the imperial expansion that occurs in the wake of the Roman Emperor Constantine's conversion following the Battle of Milvian Bridge. These accounts will be familiar to anyone with a Christian background, however the ability to 'see' the geographical ramifications of theological developments spreading out across continental landscapes offers an immeasurably helpful vantage.

Similarly, the exploration of Christianity in the Middle Ages includes helpful visualisations of the usual suspects. Thus, readers can visualize Charlemagne's conquest and expansion throughout the unfolding of the Carolingian Renaissance. Equally helpful is a visual exploration of medieval developments in Christian architecture, illustrating the transition from smaller church buildings to the massive Gothic cathedrals which, in many cases, still form the basis of urban landscapes throughout Europe. Amid these discussions, however, are even more interesting investigations of figures who will be far less familiar to readers. The missionary efforts of the brothers Cyril and Methodius are impressive not only for the miles they travelled, but even more for Cyril's work as a linguist collecting and categorizing the Slavic language. Ryrie notes that Cyril's 'proficiency in, and respect for, their native language impressed the Slavs and contributed to a highly successful mission, so much so that it attracted the resentment of rival Frankish clergy, who insisted upon the Latin liturgy.' (p. 58)

A further section on the Age of Reform surveys the various Reformation movements provides thorough accounts of the unfolding colli-

sion of theological unrest throughout the European continent. Readers will encounter, for instance, the widespread chaos of the Peasants' War in Germany, spreading like wildfire from Wurttemberg throughout Tyrol and Saxony. What is perhaps more interesting throughout this section is Ryrie's inclusion of a much wider scope, illustrating developments in Christianity outside of the European stage. A particular highlight is the story of King Nzinga of Kongo (modern-day Angola), whose friendship with Portuguese missionaries led to his son being educated in Portugal. Nzinga's grandson, Henrique, would go on to become a bishop in the Catholic church, a position not held by an African for centuries prior.

The final section, focusing on Christianity in the Modern world, surveys the church throughout a time of revolution. As such, it considers developments alongside both the American War of Independence and the French Revolution. It also considers and explores the rise of evangelical Christianity from a series of revivals in Britain and North America to a global expression of faith. Once again, while Ryrie highlights Western figures and events, a significant portion of the section is devoted to the global church.

In summary, *Christianity: A Historical Atlas* is a welcome contribution to the history of Christianity. It is also a one of the most beautiful books I've read in some time. The artwork and design are of the highest standard. In its pages we have vivid visual illustrations of historical people, places, and events. There is, of course, some truth to the old adage that a picture is worth a thousand words, but in this book, Ryrie gives readers both! The images and maps are printed in a high quality, glossy presentation, and when combined with editorial comments from one of Britain's leading historians, the result is an aesthetically pleasing, intellectually stimulating, and spiritually convicting tour through the corridors of Christian history.

Thomas Breimaier, Spurgeon's College