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REVIEWS

The Courage to be Protestant: Truth-lovers, Marketers and Emergents in the Postmodern World

David F. Wells

Inter-Varsity Press: Leicester, 2008, 253pp, £14.99 ISBN 9781844742783

If I were a rich man I would buy this book for every church leader in Scotland. If I were a despot, a benevolent one of course, I would arrange for every evangelical church member in Scotland to read and discuss this book. It is a book for the hour.

Scottish evangelicalism has caught the disease; we are losing our minds and if we are not careful our souls. A revival in Florida with exploding tumours and gut-kicking evangelists is seen as having some value. A key Scottish evangelical organisation is sponsoring a preacher who advocates a most ungenerous heterodoxy, and the sharpness of the inerrancy of Scripture is being blunted. There is a herd of elephants within our evangelical sub-culture and David Wells is pointing them out.

David Wells is the author of several books which analyses and critiques the contemporary church scene. His other books are *No Place for Truth* (1993), *God in the Wasteland* (1994), *Losing our Virtue* (1998) and *Above All Earthly Pow'rs* (2005). These books are challenging and are well worth a read.

The Courage to be Protestant is a distillation and recasting of the arguments of the other books. Wells looks at evangelicalism in its present form and detects three main streams: classical evangelicalism, marketers and emergent. It is his opinion that the term 'evangelical' is 'a synonym for what is trite, superficial, and money grabbing, a byword for what has gone wrong with Protestantism'. The solution is to re-discover the dynamic and radical roots of historic Protestantism. In the Scottish context the term 'Protestantism' has been sullied by the men with beards who give away cheap newspapers outside Ibrox, but Wells observes, 'It takes no courage to sign up as a Protestant. After all, millions have done so throughout the West. They are not in any peril. To live by the truth of historic Protestantism, however, is an entirely different matter. That takes courage in today's context.'

It could be argued that the book is too Western-orientated and even limited to North America. The truth is that just as the golden arches are known all over the world, so also is the ubiquitous Perspex lectern of the American mega-church.

It could also be argued that it is a little too much of a jeremiad. Wells himself recognises that he is open to this type of accusation: that he is heavy on critique but light on cure. The truth is that the cure for the current crisis in the church is on every page of the book; the true church declares that God's holiness being what it is, and sin being what it is, the only possible mediator between God and sinners is the God-man, Jesus Christ. To his work we can add nothing, and from it nothing can be taken.

I only have one problem with the book. It does not concern the book itself but in how people may use the argument. Wells rightly observes, 'if the church is to be truly successful, it must be unlike anything else we find in life'. My concern is that our calling to be counter-cultural is seen as permission to be weird. *The Courage to be Protestant* is itself a model of contemporary reformed teaching where the teaching of Augustine, Calvin, Luther and Edwards is found side by side with references to i-Pods, Pepsi and Manny Ramirez.

If this book is taken seriously it will change your life and the life of your church.

*David C Meredith, Smithton-Culloden Free Church of Scotland,
Inverness.*

Imitating Jesus: An Inclusive Approach to New Testament Ethics

Richard A. Burridge

Eerdmans, Grand Rapids, 2007; 490pp., £20; ISBN 978 0 8028 4458 3

The central claim of this volume is that something crucial is missing from Richard Hays' influential work concerning *The Moral Vision of the New Testament*. Richard Burridge (dean and director of NT studies at King's College London) contends that Hays' rule, principle, paradigm and symbolic world approaches to NT ethical appropriation are insufficient in themselves. Burridge argues that this insufficiency is evident in the apparent failure of these hermeneutical approaches to stem apartheid in South Africa. Only the meta-hermeneutical precondition of an open and inclusive interpretive community can prevent 'abusive or morally repugnant readings' of Scripture (p. 390).

Burridge asserts that such a meta-hermeneutical requirement is derivable from the examples of the historical Jesus, the evangelists' Jesus and Paul. This assertion is founded on an understanding of the gospels as bibliographic genre which, in turn, entails imitation via the Jewish custom of precedent or *ma'aseh* and the Graeco-Roman mimetic purpose in mimesis. In the Pauline epistles, calls to imitate Christ, and his follower

Paul, are similarly understood to advocate the open and inclusive community envisioned in the gospels.

Burridge begins to make his case by providing a brief overview of approaches to Christian ethics within British, German, American, Scandinavian, French and South African scholarship. Attention is also allotted to Roman Catholic, Orthodox, Evangelical and broadly sociological trajectories as well as to some of the very recent material in the field. The following chapter works through the source material on the historical Jesus and finds that He taught a rigorous ethic but maintained an "open pastoral acceptance of sinners" (p. 79). In chapter three Burridge turns his attention to Paul and detects a parallel desire for a mixed community in the Pauline churches and in Paul's overriding mandate to imitate Christ.

The next four chapters investigate the ethics of Mark, Matthew, Luke-Acts and John respectively. Here Burridge isolates the ethical emphases of the gospels and finds echoes of the historical Jesus' concern for inclusive communities. In the final chapter Burridge contends that all of Hays' modes of ethical appropriation were utilized by South African Christians during apartheid but without significant agreement or profit. He proposes that an inclusive reading community is a necessary precondition for approximating the content of biblical ethics. Burridge's style is very readable and systematic throughout. The book incorporates an extensive bibliography and a helpful array of indexes.

Burridge enunciates a significant challenge to biblical ethics, namely, how to thwart oppressive readings. He is certainly right in affirming that we must ask of each proposed hermeneutical methodology whether it would 'work' in segregated South Africa, Nazi Germany and imperialist Europe. His emphasis on the imitation of Jesus' words and actions is commendable, as is his concern for listening to the untrained 'ordinary reader'. Because he does not distinguish between the invitational openness of proclamation and service to unbelievers and believer community openness (deprecating 1 Cor 5:10-11), Burridge assumes that the inclusiveness of the one warrants the inclusivity of the other. His Christian community is borderless — ultimately, there is no 'outside' (p. 393).

The tendency, to know more than the text does, also remains insufficiently defended. Burridge claims that Paul would have re-thought his undesirable moral mandates, being the 'creative theologian' that he was, had he enjoyed broader pastoral experience (p. 130). Burridge has astutely sensed that Hays' approach is not sufficiently determinate, it is nevertheless uncertain whether Burridge's solution of wedding historical-critical studies with an inclusive community would generate a stronger moral voice. By setting rules and principles aside (p. 396), he proposes a process rather than a destination — a process without stable moral guidance

on much, save borderless inclusion. Nonetheless, Burrige's work goes far to excite his readership unto the hermeneutical challenge of hearing Scripture's moral voice — a quest worthy of further pursuit.

*Ondrej Hron, Protestant Theological Faculty of Universitas
Carolina Pragensis*

The Forgotten Christ

Stephen Clark (ed)

IVP: Leicester, 2007, 256pp, £14.99 ISBN 9781844742103

I began reading this book on a flight to Chicago and its contents enabled my mind and heart to soar higher than my body. This volume contains six papers prepared for the second Affinity Theological Conference which was held in 2007, plus an introduction by Stephen Clark.

The first chapter is by Andrew McGowan and in it he details the background to the Creed of Chalcedon and shows the validity of its definitions in helping to assess denials of the divine and human natures of Christ. Chapter two, by Philip Eveson, looks at the inner or psychological life of Christ, discussing several important issues connected to the church's understanding of the human nature of Christ. Paul Wells, in the third chapter, considers the significance of the cry of dereliction from the cross, indicating that the Saviour was undergoing the wrath of God.

Chapter four, by Matthew Sleeman, focuses on the ascension and heavenly ministry of Jesus, opening up several doors of thought regarding what it means for the church on earth. Richard Gaffin, in the fifth chapter, deals with Jesus as the last Adam, the life-giving Spirit. Chapter six, by G. K. Beale, leads readers to reflect on the divine identity of Jesus in the Book of Revelation.

As its subtitle states, this book is concerned with the majesty and mystery of God incarnate. The title indicates that truths of the person and work of Christ have been forgotten today, even in evangelical sections of the Christian church. While many reasons can be given for this state of affairs, it is important that the situation be addressed before it gets worse. The papers in this book open up essential aspects of who Jesus is, what he has already done as Saviour and Lord, and what he will yet do. Read carefully and thoughtfully, they will increase a sense of wonder as well as providing guidelines to keep us within orthodox thinking. My basis response, as I read the volume, was to thank God for the help given to those who gave us the definitions of Chalcedon.

As with all multi-authored books, there are differences between the style of each chapter and the depth of their contents. Nevertheless this is a very stimulating collection of essays and is worth a place in the library of

pastors and others wishing to understand truths about Christ. In case you are wondering, I did not finish reading the book during the flight. Thankfully, the descent back to earth did not mean that appreciation for what is going on in heaven was diminished. Instead, further reading of the volume only elevated my mind and heart and hopefully enabled me to set my mind on things above. I am sure that the book will do the same for you.

Dr Malcolm Maclean, Scalpay

Trinitarian Spirituality: John Owen and the Doctrine of God in Western Devotion

Brian Kay

Paternoster: Milton Keynes, 2007, 199pp, £19.99 ISBN 9781842274088

Puritan theologians have been described as using a combination of writing style which is rigorous, scholastic, and tedious. Brian Kay writes to overcome some of that criticism. In this study he attempts to integrate doctrine and spirituality which underlies the theological thought of John Owen.

In order to understand theological spirituality one needs to understand, in particular, the doctrine of the Trinity. This, according to Brian Kay, was John Owen's unique contribution to Puritan thought. For those who believe that doctrine and spirituality have an integral relationship, this book will become an important read. Brian Kay's intention is to present Puritan spirituality, under the leadership of John Owen, as heart-warming rather than rigorously scholastic to the point of being dull. Kay's study presents Owen as avoiding the scholastic splitting of theology into unrelated parts.

The book is designed to explain Western spirituality at a deliberately personal level. Social implications beyond a type of individualism do not pertain to Kay's intention. He is very clear on this. The work begins with a discussion of twentieth century trinitarian thought in relation to spirituality, then moves to trinitarian thought and spirituality in the medieval era, and finally re-connects with John Owen's contribution. After laying this foundation, chapter five arrives at the heart of the investigation and develops the particularity of Owen's work on the Trinity and spirituality.

The book reveals important insights into John Owen's manner of developing spirituality. While being highly personal, Owen did not lose the way to vital living by creating his own personal experience as a model. It was Owen's intention to develop a redemptive- historical agenda through the trinitarian revelation which could then lead to an organic, vital spirituality. In other words, spirituality becomes centred in the trinitarian God rather than through anthropology. There is no doubt that an impor-

tant point is made. Owen's particular Puritan theology works to avoid the pitfalls of rigid scholasticism and, instead, enters into the more dynamic activity of spirituality required for current theological devotional life. Kay is setting up a theological model that is not out of step with present concerns regarding spirituality.

Chapter three is an invaluable piece of work in which Kay traces the medieval writers on Christian devotion and places them in relation to John Owen. The evaluative criteria is, according to the book's purpose, the interaction of devotional life and the trinitarian salvation history process. Chapter four continues the theme by demonstrating Owen's particular agenda and, then, chapter five is developed with a more concentrated emphasis. Time is taken, again, to investigate the theological place of the devotional life in light of the trinitarian concept of Father, Son, and Holy Spirit, not only in particularity but in essential union. Of particular interest is the explanation of prayer offered to each Person of the Trinity.

A few criticisms can be offered concerning this interesting study. There are some spelling and grammatical errors in the text, but fortunately these do not detract from the quality of the writing. Secondly, it appears that there is an ease of dependence upon the criticism of Cappadocian trinitarian thought through Alan Spence (pp. 106-109). Also, the implications of the ontological love between the Father, Son, and Holy Spirit given to humanity is in tension with limited atonement and this was passed over too quickly and handled in the traditional scholastic manner (pp. 135, 141-142).

Fortunately, none of these criticisms detract from the importance of this study as a highly recommended read for trinitarian theologians looking for a model of the integration of doctrinal work and devotional practice.

David Rainey, Nazarene theological College, Didsbury

The Suffering Body: Responding to the Persecution of Christians

Harold D. Hunter and Cecil M. Robeck, Jr. (eds)

Paternoster Press: Milton Keynes, 2006; 228pp., £14.99 ISBN 184227378 7

The Suffering Body is a collection of essays written by a variety of scholars from differing theological and ecclesiastical backgrounds. The majority of the papers were delivered in lecture form during the triennial meeting of the International Charismatic Consultation which took place in Salina, Malta on January 20-24, 2004, around the theme of 'The Suffering Church'.

While the blurb claims that the book has a special focus on Pentecostal/Charismatic Christianity this was not always obvious from the content. This being said, the very questionable attitude towards Christian suffering and persecution espoused by exponents of what has become known as the 'Prosperity Gospel', was dealt with very early on by the editors. They noted that the acknowledgment of suffering as being 'a normal part of the Christian life' was 'a well-timed corrective' (p. xvii).

Ironically the most helpful, and in my opinion, relevant chapters were those written by Patrick Sookhdeo and Bob (Xiqiu) Fu, scholars who had no part in the 2004 Consultation meetings. Their writing unquestionably rose above that of the others, demonstrating far greater depth of knowledge on this subject.

Sookhdeo is the Executive Director of UK based Barnabus Fund, a mission serving the Persecuted Church. He is widely acknowledged as an expert in the field of Islam and the persecution of Christians in Islamic countries and has in the past advised the British government on the subject of Islam. He writes frankly on the situation facing Christians across the Middle East and goes even further by highlighting examples of persecution in North and East Africa, Indonesia and Pakistan. This essay is an extremely valuable and commendable assessment of a situation that has only deteriorated in the intervening years since the publication of this volume.

Fu, who currently heads China Aid Association, an American based organisation serving the Persecuted Church, writes on the current situation in China. He is well placed to do so as he himself has tasted persecution and suffering, having been imprisoned while leading a house church on the Chinese mainland. Writing on the eve of the 2008 Beijing Olympics his essay was and is timely and helps to dispel the widely held belief, even in evangelical circles, that China is opening up as far as the relationship between Church and State is concerned.

Being candid I was largely disappointed by the remaining chapters. I found them to be a little mundane and not quite as relevant as one might have hoped or expected. Dr. Helen Rhee, a church historian and Assistant Professor of World Christianity at Westmont College in California, opens the study by providing a fairly comprehensive outline of some milestone events which took place during the first four centuries of Christianity.

Her analysis is followed by an examination of suffering as it relates to pneumatology by Dr. Keith Warrington of Regents Theological College, London. His study is followed by an interesting chapter which charts the suffering of believers within the Anabaptist movement from its inception right up to the events within today's Mennonite churches.

A number of the following chapters are also more historical in scope, particularly those relating to the former Soviet states and Eastern Europe. Though the era of communism is over in these areas, the essays are somewhat beneficial in that they map out the relationship between communism and certain branches of the church following the imposition of communist ideology. They serve to aid our understanding of the difficulties common to believers today in the remaining communist nations such as Laos, Vietnam, North Korea and Cuba.

One disappointment, which may well betray a lack of real engagement with the Persecuted Church around the world, is a suggested prayer point made by Dr. Robeck Jr in the course of his contribution. Topping a list which he compiles suggesting an appropriate response to the 'current situation' is an appeal to 'Pray for the end of all religious persecution' (p.77). I cannot agree with this request as it does not fit with my theology of suffering and persecution or the message that comes from persecuted Christians themselves.

While I am open to correction, I can think of no one instance where Christ or the divinely inspired writers of the New Testament canon suggest or imply that persecution is something that the Church should hope to see ended. On the contrary, we are assured that seeking to follow Christ faithfully only leads to increased and by inference, prolonged persecution which will endure until the Second Advent of Christ (cf. Jn. 15:20; 2 Tim. 3:12).

In conclusion, this is not the best book I have read on the subject but it is nevertheless a welcome addition to the library of titles that deal with the subject of Christian persecution and the theology of suffering. Though written by scholars it is not necessarily aimed at academics. On the whole the book is accessible to all and benefits from detailed endnotes which serve to encourage further study of what is arguably an extremely relevant and crucially important subject to the whole Body of Christ – we are one (Eph. 4:4-6).

Malcolm Macleod, Steadfast Global, Isle of Lewis, UK

Words and the Word: Explorations in Biblical Interpretation and Literary Theory

David G. Firth and Jamie A. Grant (eds)

Apollon: Nottingham, 2008; 317pp., £19.99 ISBN 978781844742882

As the sub-title of the book suggests, this book is an investigation into the realm of literary theory and its relation to biblical interpretation. The book is thus not a final, definitive word on the subject matter; it is a first sounding, the beginnings of an examination, and the opening up of pos-

sibilities. The editors and essayists believe that literary theory has much to offer the interpreter of the Bible. They thus offer a broad sketch of the various methods in the discipline that will provide the reader with the opportunity 'to draw on the possibilities these methods suggest' (p. 15). The book begins with a brief introduction, and then divides into two parts.

The first section addresses general issues in literary theory and contains two essays: the first is by Grant Osborne ('Literary Theory in Biblical Interpretation'); the second is by S. D. Snyman ('A Structural-Historical Approach to Exegesis of the Old Testament'). Both of these essays cover much ground in a short compass. The basic premise of both is that one must engage in the art of biblical interpretation at a more sophisticated level than is evident in wide swaths of evangelicalism. They argue persuasively in their own ways for the necessary move from what Snyman refers to as a naïve interpretation of Scripture to one that is properly considered 'scientific', that is, one that is sensitive to the nature of the text as text. This scientific approach is a move beyond the pre-theoretical into the more nuanced and reflective encounter with the text.

The second section is concerned with specific literary approaches to biblical interpretation. These essays are 'Speech-act theory', by Richard Briggs, 'Genre Criticism and the Bible', by Jeannine Brown, 'Ambiguity', by David Firth, 'Poetics', by Jamie Grant, 'Rhetoric', by Peter Phillips, and 'Discourse Analysis', by Terrance Wardlaw. The essays in this section are insightful and illuminating. Each author helpfully lays out his or her topic and shows how one may properly use the particular subject under consideration in conversation with biblical material. The value of literary theory for biblical interpretation becomes abundantly clear in these sections, for the theories outlined in the essays are shown to bear interpretive fruit through an engagement with the biblical material.

Because the book is designed to be an introduction to literary theory and its use in biblical interpretation, it is well suited for use in the classroom. It would be an ideal textbook for those teaching an introductory course in hermeneutics. It would also be an excellent resource for those interested laypersons who want to become familiar with recent trajectories in biblical interpretation.

Several features of the book underscore these points. First, none of the essays presuppose prior knowledge of the subject-matter. The prose in each of the essays is clear and easy to follow. In addition, the essays are free from overly-technical jargon. Second, each essay ends with a bibliography. This helpfully provides the reader with immediate access to the specific works used in the essay, and also provides a pointer for un-

dertaking further, more detailed study. Third, each of the essayists uses footnotes. This contributes to the ease of reading.

However, one caveat is in order. The editors could have enhanced the value of this work as an introductory textbook with the addition of indices (e.g., Scripture, author, and subject). This would have provided the reader with an invaluable resource with which he or she could easily and quickly reference a particular topic of interest. Other than this very minor criticism, the book is well worth both the time and effort needed to read and digest it.

Roland Mathews, Duncan, South Carolina

Pauline Christology: An Exegetical-Theological Study

Gordon D. Fee

Hendrickson Publishers: Peabody MA, 2007, xxxi + 707pp, £26.99 ISBN 9781598560350

For thoroughness in New Testament exegesis and interpretation, Gordon Fee has always set a high standard and a good example, and his latest work on Paul's doctrine of the person and work of Christ meets every expectation. It is a work both of breadth and of depth, drawing on the entire Pauline corpus of literature to ask 'What did Paul think of Christ?' Having done so, this volume complements his earlier work *God's Empowering Presence*, a similar study on the Holy Spirit in the theology of Paul.

Fee introduces his task as one of 'looking for the Christology that emerges in each of the letters in turn and thus trying to analyze each letter on its own terms' (p.4). There is, after all, no explicitly Christological passage in Paul (with the exception, perhaps of Colossians 1:15-17), but the doctrine of the person and work of Christ is everywhere present.

For Fee, the theological dimension of this study is compounded by Paul's monotheism and by his primary interest in explicating our salvation in Christ. Fee does not wish to be driven by later Christological debates or the conclusions of later church councils; but he does wish to highlight the christocentrism of all of Paul's theology.

The study proper is divided into two parts: analysis and synthesis. The analysis looks at the Pauline letters in chronological order, beginning with the Thessalonian letters, the Corinthian correspondence, Galatians, Romans, Colossians, Ephesians, Philippians and the Pastoral Epistles. In each of these the approach is the same: a brief survey of the data is followed by an examination of relevant passages. The Greek text is highlighted throughout.

The synthesis of the material highlights six main themes: Christ as Divine Saviour, Christ as Pre-existent and Divine Saviour, Jesus as Second

Adam, Jesus as Messiah and Son of God, Jesus as Messiah and Exalted Lord, and Christ and the Spirit. The final theme suggests that Paul was a proto-trinitarian, and that later Trinitarian formulations maintained his biblical integrity.

I found the section of analysis more satisfying than the section on synthesis, possibly because I would wish to make far more of Paul's statement in Romans 5:14 that Adam was a *typos* of the coming one than Fee seems willing to. For him, there is no Adam Christology (p. 517), whereas I think Romans 5 points precisely in that direction. On the other hand, Fee's analysis is very helpful, for example in highlighting the Old Testament themes that feed into Colossians 1:12-16 (pp. 538ff).

While we may take issue with some of the conclusions, this remains an extremely helpful guide to its subject. It is a reminder that there is a congruity and coherence between the Jesus of the Gospels and the Christ of Paul, and that the occasional letters written by him are indispensable for our understanding of who Jesus is. An outstanding resource.

Dr Iain D. Campbell, Isle of Lewis

Alvin Plantinga and Christian Apologetics (Paternoster Theological Monographs)

Keith A. Mascord

Paternoster: Milton Keynes, UK, 2006; 235pp., £13.14; ISBN 9781842272565

Having lived and moved and had much of my fledgling academic being within the context of the American research university, I and other young Christian philosophers will confess that we are indebted to the influence of Alvin Plantinga. His presence has loomed large within the analytic philosophical tradition now for the last half century, and, humanly speaking, he shares a substantial part of the responsibility for the resurgence of *Christian* philosophy within the discipline.

With philosophical and theological fluency, Keith Mascord exegetes and engages this giant in contemporary philosophy. His book will be of service to those both within and outside of the academic philosophical community. Those outside the discipline who desire a concise yet accurate glimpse of the contemporary dialectic in those areas of philosophy with which Plantinga is engaged would do well to consider this book. However, those without at least some background in philosophy, especially epistemology and philosophy of religion, will be at a disadvantage, though not an insurmountable one. Those unfamiliar with Plantinga can be assured that they are hearing his authentic voice, at least as much as is possible without engaging the primary sources composing the corpus of

Plantinga's prodigious scholarship. While professional philosophers will not find vast amounts of discipline-expanding philosophy in this volume *per se*, they will be challenged and enriched by Mascord's own critical interaction with Plantinga.

Mascord's aim is to present and evaluate the philosophical contributions of Plantinga within the context of Christian apologetics as construed both *negatively* (that is, broadly with the goal of rebutting challenges to Christian belief) and *positively* (broadly with the goal of offering positive evidence and argumentation in support of Christian belief). In service to this aim, he navigates a substantial portion of the philosophical territory relevant to the task of Christian apologetics where Plantinga's presence has been felt, including Plantinga's Christian epistemological efforts under the rubric of Reformed epistemology, his free-will defense against the logical argument from evil, and his interaction with other extant philosophical issues relevant to the apologetic task. Mascord's exposition of Plantinga along with critical evaluation of his contributions for both negative and positive apologetics is helpfully framed within larger interpretive contexts, including the historical and contemporary dialectic between Augustinian and Thomistic strands of thought on the relationship between faith and reason, as well as Plantinga's philosophical and theological relationship to his own Reformed heritage.

In addition to his accurate exegesis of Plantinga, Mascord's work excels in several areas; here I only mention that which I consider to be the most prominent. Most notably in the last chapter, he offers much fodder for future research, research that will link back to Plantinga both explicitly and implicitly. Here are two possibilities that struck me upon reading this chapter. There should be further exploration into the relationship of current instantiations of Reformed epistemology to the thought of the Magisterial Reformers as well as positions advocated in subsequent reformed orthodoxy and beyond. Where are the continuities and discontinuities? Have the relevant depths of Calvin and Bavinck, among many others, been fully plumbed?

Additionally, there is a great deal of generous yet rigorous conversation that needs to occur between Augustinians and Thomists, and between the presuppositional, classical, and evidentialist methodological schools of apologetics. While these views have some postulations that are incommensurable, surely there is much dialogue to be had and progress to be made as we consider the philosophical and theological nuts and bolts of how we are to *contend for the faith that was once for all delivered to the saints*. Moving toward this end will partly require interdisciplinary scholarship *in community* among philosophers, theologians, exegetes and

church historians among others. Mascord helpfully nudges us in such a direction.

Aside from a few quibbles over an undersized index and what appears to be ambiguity in Mascord's statements on Christian exclusivism and the doctrines of grace where further elaborative discussion might fit naturally within his intended aim, I have little criticism of the book. There is one caveat, however, that is important for readers who are unaware of Plantinga's latest philosophical contributions. Given its date of publication, this book does not track the most recent developments in Plantinga's philosophical labours, developments potentially relevant to the task of negative apologetics. Indeed, within the last few years Plantinga has turned a portion of his philosophical attention toward issues within the philosophy of mind, most recently defending a dualist ontology of the human person against a materialist ontology that dominates the current scene, and which appears to be gaining momentum among Christian philosophers. (Of course, this is a matter of perspective. Those who consider a materialist ontology of the human person to be consistent with orthodox Christian belief will see no reason for negative apologetics in this area, while those who see inconsistency will.) To be clear, this limitation is no fault of Mascord's, but simply a product of his and our being temporally limited and historically situated. It is an unavoidable fact that a book published in 2006 cannot account for developments in 2007 and 2008.

In sum, Keith Mascord's *Alvin Plantinga and Christian Apologetics* is at once irenic, insightful, engaging, and thought-provoking. Along with the work of Plantinga so nicely expounded within its pages, it should prompt us to consider afresh and continually appropriate the Anselmian-Augustinian maxim *fides quaerens intellectum*.

Joshua Seachris, University of Oklahoma

What Are We Waiting For? Christian Hope and Contemporary Culture

Stephen R. Holmes and Russell Rook, (eds)

Paternoster: Milton Keynes, 2008; softcover, 243 pp; £9.99 ISBN 978-1-84227-602-0.

Packaged under an intriguing, artsy cover, this collection of articles on eschatology for the general reader addresses many issues on the evangelical mind today, emphasizing the contemporary relevance of Christian beliefs about the future.

The introductory chapter by editor Stephen Holmes, subtitled 'The dangers of being Left Behind', states his aim to fill a present void: 'Eschatology, the biblical truth about the last things, interests me — it interests

most theologians these days. Christian theology has been fascinated by the uses of eschatology for a couple of generations now, and there are lots of profound insights, useful explanations, and serious disagreements out there. In our churches, though, the choice seems to be Tim LaHaye or an embarrassed silence. (Most evangelical churches in Britain, displaying good sense, and an instinctive understanding of the gospel, have tended to opt for the embarrassed silence.) Holmes organizes the seventeen chapters which follow under four divisions: *Hopeful Word*, *Hopeful Church*, *Hopeful Culture*, and *Hopeful World*. It is an ambitious (and only partially achieved) undertaking for such a slim volume; each chapter runs only about eleven or twelve pages long.

Eighteen authors contributed to the work; a few are quickly recognised names — John Goldingay ('Eschatology in Isaiah'), I. Howard Marshall ('Eschatology at the Heart of New Testament Theology'), Richard Bauckham ('Eschatology in the Book of Revelation'), and David Bebbington ('Eschatology in Evangelical History') — but most are young, lesser known academics and/or ministry leaders. The contributors represent much of the spectrum of evangelical theology today, including some who are sympathetic with the controversial emerging church movement, as well as a few who interact critically with it. The book uses endnotes, includes a short glossary (39 entries), and lists 'selected further reading' (citing 52 works).

The first division begins with one of the weakest chapters, 'Eschatology in the Old Testament' by Lena-Sofia Tiemeyer. She aims at several expected topics but amputates others right at the start ('...the coming of the Messiah/the Eschaton, will not be discussed at any great length as they play merely a marginal role in the Old Testament'). The next chapter, by Goldingay, is better organized, but employs some contentious views, such as open theism ('...God's plans are worked out in dialogue with human responses...the way they work out is subject to continuous renegotiation').

With chapters four (Marshall) and five (Bauckham) — two of the best — the keel of the book drops more deeply and systematically into biblical material, then sails the reader in the direction promised in its title. One application of Marshall was particularly clear and helpful: 'Consequently we are to avoid the defeatism which sees only the decay and powerlessness that we experience, but equally we are to avoid the triumphalism and unreality which thinks that we already enjoy full perfection and deliverance' (p. 44).

In the second division, commendable chapters include 'Eschatology in the Church Fathers' (Thomas Noble), and 'Hell' (Robin Perry) — although an interesting chart on various views of the nature of hell is rel-

egated to the endnotes. Noble does answer his question, 'How then was Christian eschatology changed by that cultural transition from Judaism to the Hellenism of the Graeco-Roman world?', but doesn't connect his observations to our present cultural changes; whereas Perry's conclusion applies his discussion of hell to the present under four wide headings: missions, holiness, persecution ('Injustice will not prevail forever'), and, Calvary.

But far more helpful and engaging are Bebbington's masterful chapter on 'Eschatology in Evangelical History' and Tim Chester's exciting chapter on 'Eschatology and Mission'. Chester uses bold, biblical language (and ample references) as he here preaches, 'This is our missionary message: kiss the Son lest you be destroyed when he comes'. His conclusions are inspiring: 'Neglecting resurrection hope leads to weak mission and weak discipleship. Eschatology is central not only to the message of mission, but also to the motivation of mission..Without eschatology we are left with a limp Christian existentialism in which immediate experience is everything...In contrast the New Testament constantly redirects our attention to future hope' (p. 96).

The eight chapters in the last two divisions are a mix of fresh, thought-provoking writing on one hand, and, obtuse exegesis and/or esoteric wanderings on the other. I do not hesitate to list in the latter category: 'Eschatology and Imagination' (Trevor Hart), 'Eschatology Goes to Work' (Darrell Cosden), 'Eschatology and the Environment' (Ruth Valerio), and, 'We are but Shadows of our Future Selves' (Ann & Douglas Holt). Those in the former category include: 'In God's Good Time' (by co-editor, Russell Rook), 'Eschatology and Pop Culture' (Krish Kandish), 'Eschatology and Politics' (Luke Bretherton), and 'Living for the Future, the End of Ethics' (John Colwell). Rook's chapter, subtitled 'Music and the Hope of the World', draws upon Augustinian theology and testimony, and covers fascinating new ground. Kandish gives ample evidence that he understands our present cultural scene; while also presenting some hope for penetrating post-modernism with the gospel: 'If the future is bleak, the past is a joke and the present does not measure up to expectations, then the stage is set for a retelling of the Christian story for this generation' (p. 154).

The theological assumptions and assertions in several chapters will noticeably irritate conservative evangelicals, while the handful of engaging chapters, highlighted above, should be pursued, with much profit to many levels of readers.

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Calvin, Barth, and Reformed Theology

Neil B. MacDonald and Carl Trueman, (eds)

Paternoster: Milton Keynes, 2008; 181pp., £19.99 ISBN 978-1-84277-567-2

This volume surprises with its excellence. I expected to find a rather dreary and predicable affair in which the devotees of either Calvin or Barth spend their time explaining why their preferred theologian stands closer than the other to the Reformed ideal. What I found instead was a selection of stimulating and creative essays in which both Calvin and Barth are treated forthrightly and with an eye for the particularity of their contributions to the Reformed tradition and its future. Taken together, these essays stand as an excellent example of how Reformed thinkers can bring a careful and critical eye to these two figures while simultaneously avoiding the polemics that so often have marked past discussions. The fact that such an examination occurs under the auspices of a larger goal—a consideration of the nature of Reformed theology and its future—marks this collection as an important achievement.

The book is divided into four sections. After Carl Trueman's introductory essay on the 'historical prolegomena' to the dialogue between Calvin and Barth, the book features two essays each on the topics of the sacraments, the nature of the atonement, and Scripture. In most cases, the authors—Trevor Hart, Anthony Cross, Neil MacDonald, Myron Penner, Stephen Holmes and Craig Bartholomew—provide original and probing readings of Calvin and Barth on their respective topics. They do so, however, with an eye toward raising larger questions about Reformed identity. What does it truly mean to be a 'Reformed theologian?' And how can two thinkers who differ so greatly on key doctrines like election and atonement fall within this one tradition?

These questions are not left unanswered, although the answers the authors give vary in predictable ways. It is no surprise, for example, to learn that Trueman prefers Calvin over Barth as the model of Reformed orthodoxy, or that MacDonald thinks a fresh reading of Barth's doctrine of the atonement could vindicate him in the eyes of the Reformed faithful. These rather predictable conclusions, however, do not undermine the new and often surprising vistas that several of these essays open up for the interpretation of both Calvin's and Barth's theology. Quite simply, there is much excellent and creative thinking to be found in this book, and this excellence speaks to the inherent value of putting these two great theologians into conversation with one another on matters central to the Reformed tradition.

On the whole, the essays tend to find Calvin more amenable to Reformed orthodoxy than Barth. One reason this is the case can be found

in the clear differences between the two thinkers especially on the nature and function of Scripture in theology. Here, many of the authors' critiques of Barth are creative and penetrating. Another reason, however, is found in the fact that Barth's departures from Calvin are, more often than not, couched in terms of his desire to move away from Calvin to address contemporary concerns rather than Barth's self-perceived goal of adhering even more closely than Calvin to basic Reformed commitments and their implications. That is, Barth's reconfiguration of what it truly means to be Reformed often is left unacknowledged. The result is that several of the authors overlook Barth's conviction that it was precisely his firm adherence to Reformed principles that led him to depart from Calvin in the way that he did, and this, in turn, leads to a more brusque reading of Barth's innovations than is warranted. This over is important, because a clearer acknowledgement of Barth's belief that the Reformed tradition itself was guiding his innovations over against Calvin would go a long way in laying bare several key assumptions and distinctions still functioning today in the ongoing debates between Calvin's and Barth's interpreters, especially those centred upon the doctrine of election.

Of course, no book can be perfect. On its own merits, this book is a well-written, carefully edited, thoughtful and stimulating volume that will do much to prompt and sustain dialogue about the nature and future of Reformed theology.

Keith L. Johnson, Wheaton College

The Great Commission: Evangelicals and the History of World Missions

Martin I Klauber and Scott M. Manetsch, (eds)

B&H Publishers: Nashville, 2008. 228 pp., \$14.99 ISBN978-080544300-4,

It is seldom the case that volumes planned as 'festschriften' – indicators of the high regard for the one honoured by various specialists – also have the appeal to reach a broad readership. Both of these objectives are admirably achieved in this notable volume of essays, presented in a 2006 conference on the occasion of the sixty-fifth birthday of Professor John D. Woodbridge of Trinity Evangelical Divinity School.

The reputation of John Woodbridge does not need any enhancing here; the contributors to his 'festschrift' properly recognise the contribution he has made in past decades in writing noteworthy material about the post-Reformation French Protestant tradition, the history of biblical criticism, and Christian biography. In this review, I propose to focus on the prospective utility of this collection of essays considered as a contribution to the available literature on the history of Christian missions. In a word, the

release of *The Great Commission* is most timely.

Many (like this writer) will have found it difficult to spur students to read through the still-standard work of the late Stephen Neill, *A History of Christian Missions* (1964, 2nd ed. 1986). Neill aimed at comprehensiveness, and seemed to deliver *something* about *everything* in mission history from the age of the Apostles to the time of writing. But on such a plan, Russian Orthodox missions to Siberia and the Aleutians received about equal coverage with Carey's going to Serampore. It was all there across twenty centuries, but...Though Neill's perspective was broadly evangelical, the standpoint was nevertheless post-colonial British. Neill's own missionary sojourns in India and Africa meant that these continents received disproportionate coverage when compared to South America, where the colonial interests of Spain and Portugal had been at the forefront.

Since the publication of Neill, we have witnessed a proliferation of other works of mission history. These have been of two main types, which because distinct from Neill's attempt at total coverage, have kept his work still in print. On the one hand, Ruth Tucker's *From Jerusalem to Irian Jaya* (1983, 2nd ed. 2004) met the need for attention to missionary biography across twenty centuries; her preponderant interest was nevertheless in the colonial period and beyond. On the other hand, we have witnessed a profusion of in-depth mission studies focused both on particular eras and regions of the world (typified by the excellent Eerdmans *Studies in the History of Christian Missions* volumes edited by Brian Stanley and R.E. Frykenberg) and upon issues inherent in mission history (typified by the excellent volumes of Andrew Walls, e.g. *The Missionary Movement in Christian History* [1996] and of David Bosch, e.g. *Transforming Mission* [1991]). But for all this profusion of literature, reflective of a massive expansion of interest in this field, many will feel that we still lack that 'first book' which, when placed into the hands of a curious reader, will leave him or her wishing to go further.

It is the great strength of *The Great Commission* that taking impressive cognizance of this profusion of mission research of the last decades it presents the mission history of the last half-millennium in a form assimilable by upper division undergraduates. Whereas the standard volume of Neill (supra) viewed the global expansion of Christianity from a decidedly European and late colonial standpoint, *The Great Commission* has an understandable interest in how the missionary mandate was pursued (for good or ill) within and from the Americas. Particularly of note in this respect are the admirable chapters of Jon Hinkson, 'Missions Among Puritans and Pietists' and Bradley Gundlach, 'Early American Missions from the Revolution to the Civil War'. Particularly the first of

these goes far to show how deficient was Neill's treatment of pre-Great Awakening Protestant Missions. Further, whereas Neill had been content to rehearse the oft-told tale of meagre Protestant missionary interest in the age of Reformation, Glenn Sunshine's chapter 'Protestant Missions in the Sixteenth Century' serves the interests of balance well by pointing out that initially, early Protestant regions, because 'landlocked', had neither access to the sea or any initial share in the building of seaborne empires. Their early missionary focus was, for the time, 'home' mission. The well-crafted chapter by Timothy George, 'Evangelical Revival and Missionary Awakening' helpfully draws attention to the ways in which eighteenth century missionary effort stood on the shoulders of earlier efforts.

Most striking of all is the fact that *The Great Commission* has chapters on mission in Latin America and Africa written by scholars, J. Daniel Salinas and Tite Tiéno, native to the regions they describe. In a way very much in keeping with the emphases introduced by Andrew Walls (supra), there is a happy emphasis on the indigenous missionary movements within the various cultures of these continents. Their point is not that western missionaries were never needed, but that they, having introduced the gospel into receptor cultures, the real 'legwork' of spreading and contextualising the Christian message was and is largely the work of nationals.

But as Neill's classic volume (still referred to regularly) had weaknesses, so, it must be admitted, has *The Great Commission*. While it is understandable that a volume sketching the progress of evangelical Protestant mission must confine itself to the last half-millennium, something is lost when – as in this volume – not even a single chapter is devoted to Catholic and Orthodox missionary labour in previous centuries. *The Great Commission*, in order to function as a major text, will need to be augmented by such material from other sources. I have noted Neill's preponderant interest in India and Africa; the present volume sadly gives only a single chapter to *all* of Asia. Finally, while it is the great strength of a multi-authored symposium such as this that its component parts are provided by persons with enhanced expertise, there is the downside of overlap of subject matter. For example, the New England missionary to the Indians, John Eliot, proves to be of interest to five contributors; William Carey, pioneer missionary to India, receives the attention of four. Total coherence, therefore, is more easily achieved by the single-author approach. Should this current volume go to a second edition, perhaps such concerns can be addressed. But all in all, *The Great Commission* is well-researched, broad in its Protestant sympathies, and alert to the major issues at the forefront of today's mission history. I wish it a wide usefulness.

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Christ and Culture Revisited

D.A. Carson

Apollos: Nottingham, 2008; 243pp., £12.99 ISBN 978 1 84474 279 0

How should Christians appropriately interact within a fallen world? How do we live as dual-citizens, members of God's heavenly kingdom, yet sojourning here on earth? This question intersects with a number of other areas – such as Christian ethics, evangelism, ecclesiology, politics, social issues – and so contemporary discussion has become encumbered by a long history of competing agendas and sloppy thinking.

D. A. Carson's *Christ and Culture Revisited* endeavors to sort through the mess and provide a new framework. In both academic and popular circles, much of the present state of debate traces its origins to Niebuhr's *Christ and Culture*, and as the title implies, a large portion of Carson's book deals directly with Niebuhr's five paradigms (Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, Christ the transformer of culture). Carson contends that these paradigms, while helpful, should not be treated in isolation, as if any one of them provides a totalizing or complete picture of 'the' Christian position. Carson's critique of Niebuhr is fascinating and valuable; he resists the urge to promote one of the paradigms and instead uses them as foils to broaden our expectations, thereby providing a more all encompassing and less reductionist paradigm of his own.

Carson claims he can avoid a 'truncated or distorted vision of Christianity' by using the Bible's own Christ-centred and eschatologically-oriented plot line, which he labels the 'biblical-theological' perspective, as a framework for the discussion (p. 82). He is right. His outline of biblical history in chapter two is enormously helpful. 'The great turning points in salvation history, *taken together*, constitute a bundle of non-negotiables', which in turn forces us to take a more nuanced approach to the Christ and culture debate than Niebuhr's paradigms permit (p. 67).

These first two chapters comprise the center of Carson's argument, and thus 'much of the rest of this book can be read as a meditation on how a robust biblical theology tends to safeguard Christians against the most egregious reductionisms' (p. 82). That is, indeed, how the rest of the book reads. The result is a happy mixture of penetrating insights somewhat haphazardly collected, with the result that the whole is more than the sum of its parts. This is largely a strength. The reader is treated to a wealth of happy rabbit trails—the culture of postmodernism, the relationship between church and state, the West's worship of democracy and freedom—that, once collated and combined, serve to pick apart the various facets of this discussion with remarkable efficiency.

Yet at times the book loses its way, neglecting topics central to its core in favour of more in depth (and usually polemic) treatment of this or that controversy. This is mostly harmless; uninterested readers can simply skip the offending sections (the book is neatly organised and topics are clearly marked), while those with more developed concerns gladly follow Carson along the journey. Nevertheless, in at least one area this otherwise minor weakness becomes more significant. Despite its supposed centrality in the discussion, Carson's own biblical-theological reflections are underdeveloped. The topic repeatedly re-appears, to be sure, and always at the right place at the right time, but the depth of analysis is uneven. With the notable exception of the second chapter, the biblical theology in the book seems more a catchy slogan than an extended development, returning in fits and spurts, but usually as a kind of formulaic introduction or addendum to Carson's own insightful treatment of this or that topic.

Despite this deficiency, the book is still of great worth. Carson has applied his breadth of knowledge and clear thinking to a particularly convoluted knot, succeeding finally in untangling it for the benefit of the church. He does not, to be sure, knit the resulting thread into a final synthesis, but that is not his goal. In the end, Carson leaves the reader with a series of tensions, and while such lingering loose ends may fail to satisfy our need for final resolution, they nevertheless succeed in providing a balanced framework for further discussion.

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Lloyd-Jones: Messenger of Grace

Iain H. Murray

Carlisle: Banner of Truth, 2008, 275pp, £16.00 ISBN 9780851519753

The Lord Jesus Christ has gifted his church with teachers and preachers in the past and for that we are truly grateful. One, whose writings I first came into contact with twenty-two years ago, was the late Dr. David Martyn Lloyd-Jones. Upon acquainting myself with his *Preachers and Preaching* and several of the volumes in his sermon series on *Romans*, I was bitten by the 'Doctor's' doctrinal preaching. His was a powerful evangelical voice in the United Kingdom. John Stott, writing an obituary in *The Times* in March of 1981, noted that, 'With the death of Dr. Martyn Lloyd-Jones the most powerful and persuasive evangelical voice in Britain for some 31 years is now silent.' Mark Dever, pastor of the Capitol Hill Baptist Church in Washington, D.C. has more recently said, 'Martyn Lloyd-Jones is one of the men I admire most from the 20th century, and the longer time goes on, my admiration of him increases. He had a more

profound spiritual vision than anyone else I know' (from the inside front flap of the dust jacket).

Rev. Iain Murray tells us that he wanted to deal with three areas of major significance in this book. The first is the nature of true preaching. The second is the place of full assurance in the life of the Christian. The third area is a fresh consideration of Lloyd-Jones' understanding of the New Testament church. All three topics come in for fascinating discussion and stem from what Murray calls in the first chapter, the 'legacies of Lloyd-Jones'. These, according to the author, are: (1) Lloyd-Jones was an example of what a Christian minister ought to be; (2) the truth that Christianity is God-centred religion; with subsection (a) understanding what this truth means will change a person's whole viewpoint and (b) Lloyd-Jones also regarded what is called 'Calvinism' as essential to his spiritual peace; (3) the local church is always the primary means of evangelism; (4) true preaching of the Word has life-changing power; (5) the key to the times is the state of the church; and (6) the growth of the church depends upon the presence and power of the Holy Spirit.

In the second chapter the author discusses ML-J's views concerning the importance of the unction or anointing of the Holy Spirit. Preaching that would be used of God must be bathed in the power of the Spirit of God. Murray organises the chapter under three headings: unction and the pew, unction and the preacher, and preparation for preaching. Under the first heading, ML-J would want us to know that Holy Spirit anointed preaching brings with it a sensitive awareness of God. He would also remind us that where preaching operates in the power of the Holy Spirit, minds are not prone to wander and children are more likely to pay attention too. In a nutshell, Spirit-empowered preaching results in changed lives. Under the second heading, Murray notes that ML-J would point out the fact that Spirit-directed preaching is not something under human control. And Spirit-directed preaching takes the preacher's mind off of himself and his work. Under the third heading, Murray tells us that ML-J believed that Spirit-directed preaching will be truth which the Spirit can honour. It was also mentioned that the life of the preacher cannot help but be part of the sermon. The preacher who experiences the unction or anointing of the Spirit is one who continually depends upon the Spirit for assistance. Strikingly, ML-J would argue for preaching that evokes awareness that Christianity is 'both a body of truth and doctrine, and a life to be experienced' (50). Finally, preaching under the ministry of the Holy Spirit is preaching that points to and terminates on Christ.

Many readers will be interested to learn that Dr. Lloyd-Jones preached evangelistic sermons from the Old Testament. This was as unusual in his day as were his doctrinal sermons. Murray notes that ML-J is often

thought of today as a teaching preacher, but his wife, Bethan Lloyd-Jones, considered her husband to be first and foremost an evangelist (55). This contemporary misapprehension may simply be due to the sermons that have been published as over against those which have not been released to the public in print. The assumption of publishers was that Christians would make up the lion's share of his readers, so the sermons that went to press were ones that it was thought were more geared to believers already in the way. But Murray points out that in reality, 'more than half' of Lloyd-Jones' preaching was evangelistic. As already noted, the 'Doctor' often used Old Testament texts in his evangelistic sermons and this was because he saw the 'neglect and near disappearance of the Old Testament as exercising a detrimental influence on contemporary Christianity' (61). Unfortunately it seems the problem is still with us these many years later. ML-J also thought that the disuse of the OT would have serious practical consequences. For these reasons ML-J used the Old Testament for evangelistic purposes. The benefit of using the OT in this context involved the fact that as Scripture, the OT was effective in revealing sin in all its true colours. It also pointed to the fact that a life lived without God was futile. Ultimately Lloyd-Jones preached evangelistically from the OT because it was a 'book about God' (76).

Chapters four through six discuss Lloyd-Jones' sermon notes, provide an outline of a 'memorable address' delivered at the Westminster Fellowship on October 9, 1968 after he had officially retired as pastor of the church due to serious illness but had subsequently recovered, and provide an informative comparison between David Martyn Lloyd-Jones and Charles Spurgeon. Chapter seven discusses ML-J's book *Joy Unspeakable* at some length. Here ML-J's concern that Christians experience the assurance of salvation is discussed in the context of the rising charismatic movement (130-135). Clarity is important here since ML-J equated full assurance with the baptism of the Holy Spirit. Because of this he is sometimes thought to be amenable to charismatic or Pentecostal teaching. It is clear from the discussion here that ML-J was no charismatic in the popular sense of that word.

Firstly, ML-J understood that the office of apostle had ceased and so the giving of the blessing of the Spirit could not happen by the laying on of hands. Secondly, ML-J refused to equate baptism of the Spirit with tongues-speaking. And thirdly, he believed that the baptism of the Spirit often came to mature believers after a period of patient waiting. This highlights that Lloyd-Jones was not sympathetic to charismatic concerns as is sometimes alleged. Rather, ML-J was concerned that many believers did not experience the joy of a full assurance of salvation. He realised that all Christians enjoy the ministry of the Holy Spirit at conversion and

so possess some measure of assurance. Since the Holy Spirit is present in the life of the believer from regeneration forward there are not two classes of Christians as is sometimes taught in some quarters of the evangelical world. However, ML-J did not agree fully with John Stott either. In his booklet *Baptism and Fullness* Stott taught that the baptism of the Spirit occurred for every believer at regeneration. ML-J thought this teaching, standard evangelical teaching that it was, would lead believers into complacency. ML-J read the portions of Acts where the Holy Spirit is given on several different occasions (Acts 8:14-17, 10:44-46, and 19:6) as reason to encourage present day Christians to seek the experience of repetitive baptisms. ML-J closely tied these baptisms with Christian assurance. In brief, Murray notes that Lloyd-Jones held that Christian assurance is grounded in three things: (1) the promises of God; (2) the changes in the life of the Christian as a result of growth in grace (i.e., sanctification); and (3) the direct witness of the Holy Spirit to the believer that he is a child of God.

Murray offers an extensive critique of his mentor's views on this subject (142-163) that is worth pondering. These comments ought to be considered carefully as they come from a man who highly esteems the good doctor. The criticism is not offered lightly or glibly. There is no specific incident described as *the baptism with the Spirit*. All work of the Spirit is under the mediatorial work of Christ (142). Is not all real assurance the work of the Spirit? ML-J was concerned to uphold the extraordinary work of God in the church. However, Murray is correct to note that God gives his Spirit in varying degrees. ML-J was not warranted to label one work of the Spirit as *the baptism of the Spirit*. ML-J was wrong in encouraging people to long for some special spiritual experience. The tendency is for Christians to long for some special spiritual experience now rather than waiting on God to grant special seasons of blessing in his own time. While I would not want to deny that God can exercise extraordinary providence in his world at his own discretion, I am afraid that encouraging Christians to long after these things is to undermine the ordinary means of grace that God has said he will honour.

The third major topic Murray discusses, in chapter eight of *Messenger of Grace*, is the disagreement that occurred in British evangelical circles in 1966 when ML-J was perceived to have called for Christians in mixed denominations to come out from them and align themselves with their more consistent evangelical brethren in independent churches. At the Evangelical Alliance-sponsored National Assembly of Evangelicals held on October 18, 1966 at Central Hall in London, Lloyd-Jones addressed the topic of Christian unity and set off a chain of events he could not have envisioned (or, it seems, intended). Murray provides counter-balance to

the story oft-told in the stories of J. I. Packer and John Stott. Stott's counter response at the conclusion of ML-J's address (Stott was the chairman of the conference), may have made matters worse than they might have otherwise been. Even so, the divisions among British evangelicals were probably already present before the congress and may simply have become more visible. Later developments arose over how evangelicals should handle the ecumenical movement. After the publication of *Growing Into Union*, a call for Anglican unity co-authored by J. I. Packer, ML-J called for the dissolution of the Puritan conference. Even with all these disagreements, ML-J still held Anglican evangelicals in high regard. It should be remembered that before the EA congress, ML-J even asked Stott to become his successor at the Westminster Chapel and later encouraged Gerald Bray in his pursuit of Anglican ordination.

Chapter nine is comprised solely of the letter ML-J composed to J. I. Packer calling for the suspension of the Puritan conference. In chapter ten Murray provides a topical summary of ML-J's views on such things as God, assurance, the Bible, the Christian, church unity, death, the devil, disunity, doctrine, evangelism, and a host of other items. In chapter eleven Murray discusses ML-J's sermons and in chapter twelve he provides a statistical analysis of the Ephesians sermons. As an added bonus Murray includes his own review of the Noll/Nystrom book *Is the Reformation Over? An Evangelical Assessment of Contemporary Roman Catholicism*. This might seem like a strange addition, but it makes eminent sense in light of the discussion of ML-J's so-called 'Come Out' address and it shows that the issues involved in the 1966 dispute within British evangelicalism are still with us and, quite honestly, have intensified and spread around the world.

As I noted at the beginning of this review, I first encountered David Martyn Lloyd-Jones in 1986 and was captivated by his preaching and have been interested in his publications ever since. Iain Murray has done us a great service in bringing ML-J to the forefront of our minds again. *Lloyd-Jones: Messenger of Grace* makes a fine companion to Murray's mammoth two-volume biography and Lloyd-Jones's own publications. There are a few items that I should like to address. The first two comments are about ML-J himself and the third is about both ML-J and Murray. While I am pleased that ML-J preached from the Old Testament, and especially that he preached evangelistically from the OT, I am less thrilled with his use of the materials in the examples provided in this book. ML-J jumps from the OT text right into the contemporary Christian context without significant consideration of the redemptive historical shift that occurred with the life, death, burial, resurrection, and ascension of Christ. There is little to evince familiarity with typology and how persons, events, and in-

stitutions in the OT pointed to and found their fulfilment in Christ. Now undoubtedly ML-J would agree that Christ fulfils the OT, but his exegesis and hermeneutic appear to ignore this. And I would have liked to see how the Christian is called to imitate an OT hero via the believer's union with Christ, who is the antitype to all the heroes of the OT. Nevertheless, I must admit that the sermon form was simple and powerful and apparently effective.

I must also say that I would have to side with John Stott over against ML-J on baptism with the Spirit and I wonder whether ML-J's concern for the third element in his understanding of the foundations of assurance wasn't problematic as well. Clearly the risen Lord's pouring out of his Holy Spirit on the church at Pentecost was closely and organically connected with his work in life, death, resurrection and ascension. In other words, the baptism of the Holy Spirit is part of that series of events connected with our Lord's life and ministry that cannot be repeated and ought not to be expected to be replicated in the individual life of the Christian. Does that mean that the Holy Spirit is not active in the life of the believer or the church as a whole? May it never be! But we do need to properly understand how the Holy Spirit works among the people of God and what we can expect in our Christian experience. Also, assuredly the Holy Spirit witnesses with our spirits that we are children of God. But ought we to expect some mystical direct encounter apart from the Spirit's witness in the Word and in sanctification? Clearly there is room here for further reflection.

What I especially appreciated was further discussion of the 1966 EA assembly. For the longest time I was familiar with the events surrounding this affair, but only from the perspective of John Stott and J. I. Packer. Murray has provided a corrective (both here and in his previous work *Evangelicalism Divided*) that is beneficial, especially to those like myself who were too young to appreciate then what was going on in the UK. Disagreement among brothers is always unfortunate in terms of personal relations. However, the truth must be upheld. Murray goes out of his way to show that ML-J was probably misunderstood and did not in fact call for Christians in mixed denominations (i.e., denominations not uniformly orthodox) to withdraw from their churches. Lloyd-Jones, was, however, asking his Anglican evangelical friends especially to consider what they were trying to do. Did Anglican evangelicals really want a place at the ecumenical table where orthodoxy was played down? It seems to me that in light of recent events, such as the controversy over the doctrine of penal substitutionary doctrine in the UK and the fragmentation of the worldwide Anglican communion over, among other things, scriptural authority and homosexuality, that ML-J was not far from the mark, whether

he called for Christians to come out the Anglican church or not. Things have gotten so bad in the US and Canada that J. I. Packer resigned from the Anglican Church of Canada and brought himself under the oversight of a primate in another part of the world. At least the Anglican churches in the two-thirds world are standing for the truth.

All of this is to say that the more things change the more they stay the same. Though Dr. Lloyd-Jones is with the Lord he still speaks through his sermons and books. Iain Murray has made ML-J much more understandable and for that we can be thankful.

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A note on recent commentaries and theologies

The publication of new academic reference works and commentaries goes on apace, and some significant titles have appeared recently. John L. Mackay's anticipated commentary on *Isaiah* (Vol 1: chapters 1-39: Evangelical Press, 2008, 864pp, ISBN 0852346565) has been long awaited and will be welcomed as a thorough and helpful treatment of Isaiah's prophecy. The God-given message of the prophet is set against its historical context and the threat of the Assyrian Empire. Each portion of the commentary concludes with a 'Reflection', and the application of the biblical material is evident throughout. The completed commentary will be an indispensable tool for preaching from Isaiah.

In the Apollos Old Testament Commentary Series, David G. Firth has published a commentary on *1&2 Samuel* (Apollos/IVP, 2009, 614pp, ISBN 9781844743681). The Introduction includes discussion of genre, composition, structure and themes. The commentary is in sections, with each section providing translation, notes on the text, discussion on form and structure, and detailed comment. This publication follows commentaries in the series on Leviticus, Deuteronomy and Daniel. The series has already demonstrated the twin concerns of faithfulness to the text and relevance to the contemporary reader.

IVP has also expanded its reference series with the publication of the *Dictionary of the Old Testament: Wisdom, Poetry and Writings* (eds. T. Longman III and P. Enns, 2008, 966pp, ISBN 9781844743063). This compendium of articles covers subjects as diverse as feminist interpretations, floral imagery, chaos and death, and wisdom and covenant. With a comprehensive introduction to the Old Testament books of wisdom and poetry, this volume will join the other Dictionaries in the series as a reference book of great value and scope.

Two recent additions to the Baker Exegetical Commentary on the New Testament have been commentaries on *Mark* by Robert H. Stein (Baker

Academic, 2008, 864pp, ISBN 9780801026829) and on *1-3 John* by Robert W. Yarbrough (Baker Academic 2008, 464pp, ISBN 9780801026874). The commentary on Mark interacts with the Greek text and follows a familiar pattern of introduction, exegesis and exposition, summary and additional, technical notes on the text. Yarbrough explores the relationship between the Johannine epistles and other writings, often bringing important sociological and historical aspects to bear on the interpretation. These are first rate helps to the exegesis of the Greek text of the New Testament.

Christian Focus Publications have also published a new Mentor commentary on *Galatians*, by David B. McWilliams (2009, 240pp, ISBN 9781845504526). McWilliams highlights the great missionary importance of Galatians as the epistle of the liberating Gospel. Issues of law and gospel continue to cause debate and division among evangelicals, and McWilliams' commentary is a helpful guide in exploring the contribution of Galatians in this area.

Finally, two useful works for New Testament studies have appeared in Thomas R. Schriener's *New Testament Theology: Magnifying God in Christ* (2008, 990pp, ISBN 9781844743094) and James D.G. Dunn's *Beginning from Jerusalem* (Eerdmans, 2009, 1347pp, ISBN 9780802839329). The first is a comprehensive overview of New Testament thought, focussing on the concept of God's saving promise. This thematic centre develops into the four parts of the theology: the fulfilment of God's promise (inaugurated eschatology in the Gospels), the God of the promise (the saving work of Father, Son and Spirit), experiencing the promise (reflections on sin, faith, obedience and the law) and the people of the promise. Schriener's appendix on Reflections on New Testament Theology is also a useful guide to the field.

Dunn's work continues his historical treatment of the rise of the Christian faith, which began with volume 1 of 'Christianity in the Making', *Jesus Remembered*. The second volume, *Beginning from Jerusalem*, covers the rise of the Christian faith in the generation after Jesus, and makes comprehensive use both of the New Testament and of extra-biblical material. In the words of one of the commendations, this is a 'megastudy of earliest Christianity'. Magisterial in scope and attentive to detail, no study of the New Testament or of Christian origins can ignore it.

Rev Dr Iain D. Campbell

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