

Latimer Trust

Monthly Reading List – November 2018

This is a summary of recent books read by Martin Davie, compiling his evaluations and the commendations of others.

In this edition:

Author	Title	Martin's opinion
Daniel Darling	<i>The Dignity Revolution</i>	This book provides an excellent introduction to the thinking about how Christians can make a difference to the way in which people are viewed and treated in contemporary society.
Craig M Gay	<i>Modern Technology and the Human Future: A Christian Appraisal</i>	This is an important Christian contribution to thinking about the implications of modern technological development. Strongly recommended.
Sidney Greidanus	<i>From Chaos to Cosmos: Creation to New Creation</i>	Very valuable for second or third year theological students who want to move on from introductory material, who will gain a greater appreciation of the chaos-cosmos theme.
Gerald Hiestand and Todd Wilson (eds)	<i>Creation and Doxology: The Beginning and End of God's Good World</i>	This is a fascinating collection of high quality essays which will be of interest to anyone who wants to be stimulated to think more deeply about the nature of the Christian doctrine of creation and its implications for Christians in the modern world.
Tim Keller	<i>The Prodigal Prophet: Jonah and the Mystery of God's Mercy</i>	A detailed Christian exposition of what the theological issues raised by the Book of Jonah mean for us today in terms of our relationship with God and how this should express itself in evangelism and in social and political activity. Highly recommended.
David Kerrigan	<i>Prince of Peace in a World of Wars: Applying the Message of God's Love to a Needy World</i>	This is a stimulating series of reflections which will be of value to anyone who wants to consider issues of peace from a biblical perspective.
C S Lewis	<i>How to Pray</i>	This is a book that is well worth reading oneself, but also well worth buying to lend, or give away, to enquirers, to new Christians, or to more established Christians who are struggling with what prayer is about and how they might be able to pray better.
Edward Loane	<i>The Legacy of David Broughton Knox</i>	This book will be of interest to anyone who wants to understand Knox's theology and the impact his legacy has had on Moore College and the Diocese of Sydney, and the development of twentieth and twenty first century Anglicanism.
Ed Moll	<i>Anglican Elders?</i>	Anyone who is interested in thinking afresh about what ministry should look like in a local Anglican context today will find that Moll's book will give them the resources they need to point them in the right direction.
Rowan Williams	<i>Christ the Heart of Creation</i>	Those who have already got some theological expertise will find studying this book a very rewarding experience. It is a model of serious intellectual engagement with the Bible and the Christian tradition. It deserves to be widely read.

Daniel Darling, *The Dignity Revolution*, The Good Book Company, ISBN 978-1-78498-283-6, £8.99 (e and audio versions also available).

Martin's opinion:

Because this book is written by an American it focusses in the first instance on what these issues look like in a US context. However, there is sufficient common ground between the US and the United Kingdom to make most of what Darling has to say equally applicable on this side of the Atlantic. This book provides an excellent introduction to the thinking about how Christians can make a difference to the way in which people are viewed and treated in contemporary society. It would make an excellent text book for theological students studying Christian ethics, but will be equally valuable for ordinary Christians wanting to think how to address the social issues they see around them and for ministers looking for a resource for a sermon or teaching series on these issues. A book to read, to ponder, to share and to inspire action.

Overview:

Daniel Darling is Vice-President for Communications of the Ethics and Religious Liberty Commission of the Southern Baptist Convention, and Pastor of Teaching and Discipleship at Green Hill Church, Mt Juliet, Tennessee. His new book is concerned with the Christian understanding of human dignity and how Christians should give expression to this in their everyday lives.

The book is written, Darling says:

... not simply for thought leaders and power brokers (though I hope they do read it!). I am writing for everyday Christians: the faithful followers of Jesus around the world who seek to live their lives, every day, on mission for God. If we're to be faithful stewards in this age in which God has placed us, I'm convinced that we must each understand what it really means to be truly human.

As he explains in his Introduction, Darling's starting point is the fact that:

... we live in a world of terrible, daily assaults on humans, from war to famine to sexual assault to poverty, from the earliest stages of life to the last. And we're tempted, like people in every era but perhaps more so today, to let our tribal affiliations and cultural prejudices blind us to real human tragedy or, worse, be complicit in the marginalizing of people groups. What's more, advances in technology are challenging our assumptions about what it means to be human.

In the face of this situation he argues, what we need is a 'gospel-saturated human dignity movement.' Such a movement, he declares:

... unites two seemingly disparate strands of the Christian life. It reminds us that personal salvation without neighbor love is an incomplete gospel, and it reminds us that social justice without individual transformation is powerless. Human dignity is simple, it's compelling... and it's often been ignored. Human dignity is often assumed or downplayed in our books and in our preaching and in our thinking. But part of living as a Christian, part of believing as a Christian, is to view others, and ourselves, as possessing far greater dignity than we naturally think, and to live in a way that is consistent with that view.

This book is not about left or right. It's about seeing the people of the world the way God sees them. This is a book that imagines what it would look like and how our societies could flourish if we moved beyond our intransigent tribal politics or increasingly weary apathy and worked to create societies that are good for our neighbors—all our neighbors. It isn't exhaustive—I haven't included every single area where looking at others in this way makes a difference. But this book will show you what happens in us and what can happen through us if we really do see that a person's a person, no matter how small, or different, or distant.

Following the Introduction, the book is in two parts. Chapters 1-3 look at the dignity given by God to his human creatures, how this dignity is in danger of being lost in today's world, and how it can be re-discovered. Chapters 4-12 then look at what treating human beings with proper dignity means in relation to nine key issues – 'Race and the Nations,' 'The Start of Life,' 'Justice, Prisons, and Immigration,' 'Death, Disease, and Healthcare,' 'Work and Poverty,' 'Identity, Sexuality, and Marriage,' 'Technology and our Digital Age,' 'Religious Liberty' and 'Politics.'

Commendations:

Joni Eareckson Tada comments:

For years I thought that only the lives of elderly and medically fragile people were under assault—it's what happens in a culture that insists you are "better off dead than disabled." Now, however, the human dignity of families living on every cul-de-sac in America is under attack as the very definition of "human being" is altered. No longer is this an academic issue; its impact is creeping into hospitals, schools, and businesses and our country is reeling. Daniel Darling's book is a must-read for every Christian looking for a solid language and good argument to halt the further dismantling of the sanctity of all human life. I highly recommend it!

Craig M Gay, *Modern Technology and the Human Future: A Christian Appraisal*, Inter-Varsity Press, ISBN 978-0-83085-220-8, £19.99 (e edition also available).

Martin's opinion:

This is an important Christian contribution to thinking about the implications of modern technological development. It enables Christians to understand what is going on and then to think how to respond appropriately. Everyone who wants to understand what is going on in our society and to think what they should be doing about it will benefit from reading what Gay has to say. Strongly recommended.

Overview:

Craig Gay is the Professor of interdisciplinary studies at Regent College in Vancouver, Canada. He is the author of number of books and articles on the topics of modernity, secularisation, economic ethics and technology. It is the last of these topics that is the subject of his new book which comes out with Inter-Varsity Press in the US at the beginning of next month [December 2018].

Ever since humans first made use of sticks and stones, technology has shaped the development of the human race. However, modern technologies now have the power to shape human existence more than ever before. In his book Professor Gay raises concerns about the theological implications of these modern technologies, and movements such as transhumanism which are linked to them, and offers an alternative Christians vision to the path taken by modern technology.

As Gay explains:

The book's thesis is that modern technological development is, for a variety of reasons, trending away from – and thus diminishing – ordinary embodied human existence. Problematic in and of itself, the diminishment of ordinary embodied human existence by automatic machine technology must be seen – and must be declared – to be at odds with the Christian confession of the incarnation of Jesus Christ. The problem is not simply the technology, however; rather it is the way we moderns view the world and our purposes within it. Both now stand in need of correction and renewal by way of basic Christian convictions.

In his book Gay outlines the development of technology in the modern era and argues that 'much of the momentum of technological development owes chiefly (though not exclusively) to economic requirements and the logic of money, a crucial connection that is very often overlooked and/or misunderstood' and that what sets modern technology apart from its pre-modern antecedents is 'a peculiar way of 'seeing' our world so that it appears to us as a neutral field of objects that stand ready for whatever uses we might devise for them.'

Gay's book is not simply descriptive, it also suggests a way of 'evaluating and constructively disciplining' the use of modern technology by encouraging Christians 'to remember what – from the point of view of basic Christian theology, the *world is* as well as *who we are* and *the kind of work we have been called to do* in this world.'

Commendations:

Loren Wilkinson has written:

'This superb book is crucially important in four ways. First, it provides a lucid and chilling overview of what we all know in our bones but find it hard to talk about coherently: the more that technology—especially automation, our devices, and the internet—makes our life easier, the less that increasingly disembodied life seems to flourish. Second, it shows how, through a series of well-meaning mistakes (the ways we have shaped our science, our religion, and our commerce, and then let them reshape us), we got ourselves into a fix. Third and most important, it outlines how a forgetfulness of the beliefs that shaped our culture—creation, incarnation, redemption—have led to our current problems with disembodiment and psychic homelessness. As Gay puts it, 'when the trajectory of modern technological development is away from ordinary embodied existence it is at odds with God's purposes for his world.' But fourth—and here this book departs from most other laments about modern technology—the book ends with a robust and detailed survey of some of the ways (from how we eat to what and how we worship) that we can

re-member what our skewed technologies have dis-membered. Everybody who wants to recover their full humanity should read this book.'

Sidney Greidanus, *From Chaos to Cosmos: Creation to New Creation*, Crossway, ISBN 978-1-43355-497-1, £12.58 (e edition also available).

Martin's opinion:

This book will be valuable for individual study, but it is also designed for group use, with discussion questions at the end of each chapter and an appendix containing a fourteen session reading-plan.

Overview:

Sidney Greidanus is a pastor and a theologian who formerly taught at Calvin College, Calvin Theological Seminary and The King's College in the United States and now devotes his time to writing commentaries for preachers. His latest book, which is part of Crossway's 'Short Studies in Biblical Theology' series, is a study of the biblical theme of how God brings cosmos out of chaos, a theme which we see right at the beginning of Genesis, but also runs throughout the whole of the Bible as God restores cosmic order in the face of the chaos caused by the Fall.

As Greidanus explains in his Preface:

Studying the chaos–cosmos theme from Genesis 1 to Revelation 22 is a fascinating journey. It deepens our understanding of the original creation and the coming new creation. It helps us see not only the unity of the Scriptures but also the centrality of Christ in the Scriptures. The chaos–cosmos theme makes us aware of the various forms of chaos caused by the fall into sin and God's cursing the ground: pain, suffering, enmity, violence, enslavement, and death. But it also makes us aware of God's sovereignty over chaos: his turning chaos into cosmos (or micro-cosmos) merely by speaking, his grace for his fallen creatures, his aim to deliver them, his faithfulness to his covenant promises, and, by making ever new starts, his intent to restore his creation to the cosmos he intended it to be in the beginning.

Greidanus looks at the chaos-cosmos theme in four chapters. Chapter 1 looks at 'The Chaos–Cosmos Theme in Genesis, Exodus, and Joshua.' Chapter 2 looks at 'The Chaos–Cosmos Theme in Wisdom, Psalms, and Prophets.' Chapter 3 looks at 'The Chaos–Cosmos Theme in the New Testament.' Finally chapter 4 explores 'Preaching or Teaching a Series on the Chaos–Cosmos Theme.'

The contents of these chapters can best be described as medium level scholarship. In the first three chapters there is a detailed study of the biblical text drawing on up to date biblical scholarship. However Hebrew and Greek words are transliterated and more detailed explanations, references, and parallel passages are put in footnotes. This is not a book for those beginning their theological study, or for congregation members who are unused to serious Bible study. They will find it hard going.

However it will be very valuable for second or third year students who want to move on from introductory material to more detailed textual study, and for ordinary Christians who have some serious bible study under their belt. Both of these categories of people will find their understanding of the biblical texts expanded and will gain a greater appreciation of how the chaos-cosmos theme is one of the overarching ideas running throughout the Bible.

Commendations:

Dennis Johnson has written:

Sidney Greidanus poured a lifetime of preaching Christ from the entire Bible and teaching others to do so into this guided tour of Scripture's unfolding history of creation, redemption, and consummation. With brevity and clarity, he shows our beauty-creating God at work, bringing order to the 'formless and void' deep. Then, when Satanic lies and human rebellion injected chaos, disorder, desolation, and death, the Lord executed his eternal plan to redeem and reorder his creation through Jesus Christ. This study is full of God's Word, set into context by Greidanus's insightful comment. It offers fresh and ancient perspectives on Scripture's unity and its central focus: Christ the Redeemer.

Gerald Hiestand and Todd Wilson (eds), *Creation and Doxology: The Beginning and End of God's Good World*, Inter-Varsity Press, ISBN 978-0-83085-386-1, £19.48 (e edition also available).

Martin's opinion:

This is a fascinating collection of high quality essays which will be of interest to anyone who wants to be stimulated to think more deeply about the nature of the Christian doctrine of creation and its implications for Christians in the modern world. Not everyone will agree with everything in the collection, but everyone should grow in their appreciation of the meaning and importance of creation by engaging with the essays contained in it. It will be equally useful for students studying the doctrine of creation in college, ministers wanting inspiration for preaching on the topic, and ordinary lay Christian who want to think how they can live faithfully in the world that God has created.

Overview:

At the heart of the Christian faith lies belief in God the creator. Thus the first article of the Apostles' Creed declares 'I believe in God the Father Almighty, Maker of heaven and earth.'

The challenge facing Christians today as they seek to uphold and proclaim this belief is twofold. First, how precisely should Christians understand this belief and explain it to others in the face of modern scientific theories about the origins of the cosmos and the development of life and earth? Secondly, how should belief in God the creator shape our view of the world and how we should live in it?

Creation and Doxology is a collection of twelve new essays which address these two challenges. It is based on material presented at the third conference of the Centre for Pastor Theologians, an American Evangelical organisation that 'seeks to assist pastors in the study and production of biblical and theological scholarship for the theological renewal of the church and the ecclesial renewal of theology.' The conference was held in October 2017 and 'brought together nearly three hundred pastors, academics, students, and lay leaders for an invigorating discussion about the relevance and import of the doctrine of creation.'

As the editors explain in their introduction, the essays in this collection are:

... an effort to 'return love' to the Maker of the world, to acknowledge his ultimate transcendence in all things and before all things, to give him thanks, and to affirm that praise to the Creator is the ultimate *telos* of creation. Toward that end, the essays in this book seek explicitly to establish and celebrate the native connection between creation and doxology, between the beautiful things that have been made and the Beautiful One himself, between the created things and the Creator God who gave them.

Some of the essays in this volume appropriately waded into the intra-mural debates still being waged regarding Christianity's posture toward post-Darwinian science. And some of the essays draw out the ethical and pastoral implications that necessarily flow from a robust, biblical doctrine of creation. In a day when (too) much Christian theological reflection on the doctrine of creation has been preoccupied with apologetic discussions and in-house debates regarding how to read Genesis, there is a need for theologians—both pastoral and academic—to be reminded that creation is first and foremost an occasion for praise and thanksgiving. To miss this aspect of the doctrine of creation is to miss its central node.

The collection is divided into three parts.

Part 1 is called 'The doctrine of creation expressed.' It contains essays on 'Reading Genesis 1 with the Fourth Commandment: The Creation Week as a Calendar Narrative,' 'Galaxies, Genes and the Glory of God,' 'Mere Creation: Ten Theses (Most) Evangelicals Can (Mostly) Agree On' and 'All Truth Is God's Truth: A Defense of Dogmatic Creationism.'

Part 2 is called 'The doctrine of creation explored.' It contains essays on 'Is the World Sacramental? Ontology, Language, and Scripture,' 'Irenaeus, the Devil, and the Goodness of Creation: How Irenaeus's Account of the Devil

Reshapes the Christian Narrative in a Pro-terrestrial Direction.’ ‘Wendell Berry and the Materiality of Creation’ and ‘Creation, New Creation, and the So-Called Mission of God.’

Part 3 is called ‘The doctrine of creation practised.’ It contains essays on ‘Intellectually Frustrated Atheists and Intellectually Frustrated Christians: The Strange Opportunity of the Late-Modern World,’ ‘It All Begins in Genesis: Thinking Theologically about Medicine, Technology, and the Christian Life,’ ‘Justice, Creation, and New Creation: In Christ All Things Hold Together’ and ‘Creation, Theology, and One Local Church in Southern California.’

Commendations:

Matthew Levering comments:

This book is a treasure-trove for Christians desirous of finding their biblical and theological bearings on questions of faith and science. The essays represent diverse positions and offer helpful ways of addressing conflicts between believers over these matters. Above all, this is a book on creation that fills one's mind and heart with praise to the Creator!

Tim Keller, *The Prodigal Prophet: Jonah and the Mystery of God's Mercy*, Hodder and Stoughton, ISBN 978-1-47369-050-9, £12.99 (e and audio editions also available).

Martin's opinion:

As the extracts below show, Keller's book does not offer a traditional verse by verse commentary on Jonah, expounding what the book meant in its original context. Those who want such a commentary will need to look elsewhere.

What Keller does offer is a detailed Christian exposition of what the theological issues raised by the Book of Jonah mean for us today in terms of our relationship with God and how this should express itself in evangelism and in social and political activity. As such it can be highly recommended. It will prove invaluable for personal and group study and as the basis for a sermon series on Jonah. Every minister should consider getting a copy to use themselves and to lend to others.

Overview:

In his new book, the highly regarded American writer Tim Keller gives an exposition of the Book of Jonah that looks at how it connects with the teaching of the New Testament and applies to our lives today.

As Keller explains in his introduction, in his view:

The book of Jonah yields many insights about God's love for societies and people beyond the community of believers; about his opposition to toxic nationalism and disdain for other races; and about how to be "in mission" in the world despite the subtle and unavoidable power of idolatry in our own lives and hearts. Grasping these insights can make us bridge builders, peacemakers, and agents of reconciliation in the world. Such people are the need of the hour.

However, in order to understand these insights from Jonah about our social relationships properly:

.... we have to see that the book's main teaching is not sociological but theological. Jonah wants a God of his own making, a God who simply smites the bad people, for instance, the wicked Ninevites and blesses the good people, for instance, Jonah and his countrymen. When the real God—not Jonah's counterfeit—keeps showing up, Jonah is thrown into fury or despair. Jonah finds the real God to be an enigma because he cannot reconcile the mercy of God with his justice. How, Jonah asks, can God be merciful and forgiving to people who have done such violence and evil? How can God be *both* merciful and just?

That question is not answered in the book of Jonah. As part of the entire Bible, however, the book of Jonah is like a chapter that drives the Scripture's overall plotline forward. It teaches us to look ahead to how God saved the world through the one who called himself the ultimate Jonah (Matthew 12:41) so that he could be both just and the justifier of those who believe (Romans 3:26). Only when we readers fully grasp this gospel will we be neither cruel exploiters like the Ninevites nor Pharisical believers like Jonah, but rather Spirit-changed, Christ-like women and men.

In the remainder of the book Keller explores the theological teaching of Jonah in more detail, first by working through the text of Jonah section by section and looking at the lessons they teach (chapters 1-9) and then by looking at what the life of Jonah means for us today under the three heading of 'Jonah and God's Word,' 'Jonah in God's world' and 'Jonah and God's grace.'

There isn't space in this review to do justice to the all the rich teaching that Keller provides in these two halves of his book, but two extracts will serve as illustrations

The first extract is from chapter 5 and looks at how God's punishment of Jonah for trying to run away from the mission that God had given him points to the Cross:

Unlike Jonah, who was being punished only for his own disobedience, Jesus takes the full divine condemnation so there is none left for those who believe (Romans 8:1). He drains the cup of divine justice so that there is not a drop left for us (Matthew 26: 39, 41).

If we read the book of Jonah as a stand-alone text, we could get the impression at this point that the biblical God was ill-tempered and vengeful. But even within the horizon of the entire story, we see that God refrains from giving Jonah all he deserves. Since Jesus is not merely a man but God come to earth, then far from depicting a vindictive deity, the whole Bible shows us a God who comes and bears his own penalty, so great is his mercy.

As we saw previously, Jonah's whole problem was the same as ours, a conviction that if we fully surrender our will to God, he will not be committed to our good and joy. But here is the ultimate proof that this deeply rooted belief is a lie. A God who substitutes himself for us and suffers so that we may go free is a God you can trust.

The second extract is from chapter 11 and looks at how we can find an alternative both to Jonah's rejection of 'the Other' and to the illusory idea of 'absolute inclusion.' Keller writes:

Is there anything between the poles of completely affirming all viewpoints and excluding people as 'the Other'? Yes, there is. Jesus said: 'I tell you, love your enemies and pray for those who persecute you...if you greet only your own people, what are you doing more than others? Do not even pagans do that?' (Matthew 5:44, 47). Here Jesus said that his disciples' way of life must contrast sharply with the way ordinary human beings relate to 'the Other.' Jesus tells us to 'greet' all people, and in his time one did this with the word *shalom*. To wish someone *shalom* - the word for full flourishing, health and happiness - was to want their good. Jesus is acknowledging that some people are opponents, even persecutors. He does not say that everyone is equally right and good, but he does insist that their needs as human beings are equally important, regardless of their beliefs. He charges his disciples to open their hearts to those who are different, and to make space for them in their attention, emotion, and lives.

David Kerrigan, *Prince of Peace in a World of Wars: Applying the Message of God's Love to a Needy World*, BRF, ISBN 978-0-85746-570-2, £8.99 (e edition also available).

Martin's opinion:

This is a stimulating series of reflections which will be of value to anyone who wants to consider issues of peace from a biblical perspective. Although it is published as an Advent book what it says will still be well worth reading after Advent is over. Its primary aim is to be a series of reflections for personal study, but it could also be used with benefit by groups of Christians who could read the reflections individually and then meet up on a regular basis to discuss what they have learned.

Overview:

David Kerrigan is a Baptist writer who has worked as a missionary in Bangladesh and Sri Lanka and has been the Pastor of a church in Exeter. Until 2017 he was General Director of BMS World Mission.

His new book *Prince of Peace in a World of Wars* is the 2018 Advent book from the Bible Reading Fellowship. It consists of a series of readings and reflections designed to be read on a daily basis from 1 December to 6 January.

The book starts from the observation that we live in 'a world of wars' and that these wars are not just between armies:

There are the wars that tear relationships apart. Once-lifelong friends argue and stop speaking to each other for years. Children grow up and flex their muscles and distance themselves from their once-revered parents, who now can only look on and feel the pain of unexpected rebellion. Elsewhere, wives and husbands rage over matters great and small. In the silence of the night they weep and ache in equal measure and whisper to themselves in the outgoing breath, 'How did it come to this?' They fight daily battles, often against their better intentions, but they don't know how to stop. They've become utterly lost and cannot find the way back. They're not even sure they want to.

Even closer to home, there's the battle inside each one of us. The polished exterior that we present to the world masks a multitude of contradictions. Fears, addictions, guilt and bad memories have moved in over the years and taken up residence, invading the space we'd rather reserve for that elusive thing we call peace.

For a moment's respite, we turn on the TV but find no solace for the soul. Within our nation we see stresses and strains that bubble over and destroy whatever semblance of peace we thought existed. The 'haves and have-nots', the unemployed and the unseen decision-makers, desperate migrants and troubled hosts. Wherever difference exists, tensions can rise and explode in our faces. Trouble erupts as sections of society reach breaking point, giving tangible expression to Martin Luther King's declaration that 'a riot is the language of the unheard'.

In the face of this reality Kerrigan points us to the promise of Jesus in John 14:27 'Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.'

Jesus, Kerrigan says,

... offers the peace that holds us safe amid the crisis, gives us strength to stand while the storm rages, and carries us through until, perhaps, the problem passes or is resolved, or ultimately until we find our healing in him.

The peace he gives us is his real presence with us. This peace brings about a change in the circumstances of the one who trusts in him, which is why he goes on to say, 'Do not let your hearts be troubled, and do not let them be afraid' (John 14:27). This is why the apostle Paul later refers to the peace Jesus offers as that 'which surpasses all understanding' (Philippians 4:7). 'The Lord is near', Paul says in Philippians 4:5, but of course those who do not believe can't see this; they can't experience it, hence they can't understand it.

This, then, is the secret we will explore in this book: how the presence of God in our lives can be experienced and how it offers us a peace that is beyond measure

However, he says, while this peace given by Jesus is the ultimate form of peace, we should not despise the lesser form of peace that come from human activity, but affirm this alongside the peace that comes from relationship with God. As he puts it:

.... the world and its wonderful people will at times be able to ease or even remove our problem. In this book I want to hold together both the goodness of this fallen world, which can still contribute to our peace and well-being, and the absolute necessity of a relationship with God, whose peace is unimaginably different from that which the world can offer.

Furthermore, as Christians we have a duty to address those temporal issues which prevent people from enjoying peace:

We live our lives as embodied people, and what robs us of peace is the absence of food and water, clothing and shelter, health and education, justice and security. The Bible has no space for a 'peace' that ignores these things, saying in effect 'life may be awful but it's okay because we have Jesus'. A cursory glance at Matthew 25:31–46 tells us that Jesus cared about life's necessities being available to everyone, especially 'the least of these'. Yes, the presence of Jesus has sustained countless souls in the most awful circumstances, but that is no excuse for inaction in the face of injustice. If the goal of God's kingdom is the restoration of God's peace, then the mission of the church must aim to restore that peace as best we possibly can.

In order to explore these topics, Kerrigan's book is divided into four parts.

Part 1, 'Understanding Peace,' looks in more detail at what the Bible means when it talks about peace and uses the word 'shalom' to describe it.

Part 2, 'Saints in search of peace,' looks at seven biblical figures who experienced peace in times of great difficulty, Joseph, Ruth, Hannah, Daniel, the Samaritan woman at the well, Paul and Peter.

Part 3, 'The Prince of peace,' explores the theme of peace in relation to the birth narratives in Matthew and Luke and the Prologue to John's Gospel.

Part 4, 'Putting theory into practice,' looks at Jesus' blessing on the peacemakers and then considers 'Peace and personal discipleship,' 'Peace and the problem of suffering,' 'Peace, justice and politics,' 'Peace, creation care and the poor,' 'Peace, politics and our interconnected world' and 'Peace, gender, race and rank.' Three further reflections explore 'Peace and the body of Christ,' 'Peace in unexpected places' and 'Bow down and worship' and the book finishes with 'A personal word' from the author.

C S Lewis, *How to Pray*, William Collins, ISBN 978-0-00819-254-9, £12.99 (e edition also available).

Martin's opinion:

This book is a very helpful introduction to the topic of prayer. It covers all the main questions that sceptics and new Christians ask and it provides both a coherent explanation of how prayer fits into the Christian worldview and sensible practical advice on how to actually go about praying. There is an existing book on prayer by Lewis entitled *Prayer: Letters to Malcolm*, but it is worth getting this new volume even if you already possess this other book because it draws on a wide range of Lewis' writings and thus gives you a broader understanding of Lewis' thinking about prayer.

This is a book that is well worth reading oneself, but also well worth buying to lend, or give away, to enquirers, to new Christians, or to more established Christians who are struggling with what prayer is about and how they might be able to pray better.

Overview:

Fifty five years after his death, the writing of C S Lewis remains an invaluable resource for those wanting to explore orthodox Christianity for the first time or to deepen their understanding of it. Lewis' great gift is his ability to express the truths taught in the Bible and in the classical Christian tradition in a way that makes them come alive for those with no background in theology.

Because of Lewis' continuing importance his works continue to be re-published and anthologies are produced which contain selections of his writings relating to particular topics. *How to Pray* is one of these anthologies. As the Preface explains, it is an attempt 'to gather Lewis' wisdom on prayer sprinkled throughout his essays, letters and poems.'

The way the editors have arranged the material is as a series of chapters, each of which addresses a particular topic about prayer. Thus the first three chapters look at 'Can prayer be proven to work?' 'Why make requests of God if he already knows what we need?' and 'Do our prayers depend on how deeply we feel or mean them?'

Each of these chapters contains a particular piece of writing from Lewis on the topic in question, but also has within it sidebars with shorter excerpts from other writings covering the same topic. Thus the first chapter contains Lewis' essay 'The efficacy of prayer,' but it also has a sidebar containing material from the collection *God in the Dock*.

Edward Loane, *The Legacy of David Broughton Knox*, Latimer Trust, ISBN 978-1-90632-750-7, £7.50.

Martin's opinion:

This book will be of interest to anyone who wants to understand Knox's theology and the impact his legacy has had on Moore College and the Diocese of Sydney. Because of the influence that Moore College and the Diocese of Sydney have had on Anglican Evangelicalism and on the development of GAFCON it should also be of interest to anyone interested in the development of twentieth and twenty first century Anglicanism. Arguably there are two major streams that have shaped Anglicanism as we know it today, a liberal version of Anglo-Catholicism and Evangelicalism. To understand the latter you need to understand Knox and this book will help people to do so.

Overview:

Dr David Broughton Knox was an Australian theologian who was on the staff of Moore College, Sydney from 1947 and Principal from 1959 to 1985. While studying for his D. Phil at Oxford he also taught at Wycliffe Hall, Oxford and after his retirement from Moore College he helped to establish George Whitefield College in South Africa. His influence as a theologian and as Principal of Moore College was such that he has been called 'the father of contemporary Sydney Anglicanism.'

In 2016 a day conference was held at Moore College to mark the centenary of his birth and papers from this conference have been edited and brought together in *The Legacy of David Broughton Knox*.

This book is in three parts. The first part considers Knox's theology. Three papers look in turn at his teaching on the extent of the atonement, on sacramental theology and ecclesiology, there is an appreciation of his major book *The Everlasting God* and a consideration of the critique of his theology offered by Robert Banks in the festschrift to mark his retirement from Moore College. In the second part Mark Thompson looks at how Knox shaped Moore College as it exists today. In the third part five churchmen and theologians – Paul Barnett, Glen Davies, Graeme Goldsworthy, Graham Cole and Don Carson – reflect on the influence of Knox on their lives.

Two appendices consider the challenge of writing Knox's biography and offer further reminiscences of Knox's life and influence.

Ed Moll, *Anglican Elders?*, Latimer Trust, ISBN 978-1-90632-752-1, £7.99.

Martin's opinion:

Anglican Elders? is an invaluable theological and practical study of the case for having a plural eldership and what such a plural eldership might look like in practice in a Church of England context. It sets out why a plural eldership is biblical, why it is needed and how it might function. Anyone who is interested in thinking afresh about what ministry should look like in a local Anglican context today will find that Moll's book will give them the resources they need to point them in the right direction.

Overview:

Ed Moll is a Church of England minister who is currently Vicar of St George's Wembdon in Somerset. *Anglican Elders?* is the result of a research project he undertook to look at the theological and practical issues involved in the development of plural pattern of church leadership in a Church of England context.

As he explains in his Introduction, his view is that:

The case for changing the pattern of local leadership from a solo pastorate towards the concept of a ministry leadership team is growing. While such a change breaks with historic practice, it need not be un-Anglican. Indeed a case can be made that it is a legitimate development of Anglican principles adapted to a new missionary situation and that because the context has changed, the practice of ministry must adapt. If the church sticks with the status quo it runs the risk of becoming ineffective in post-Christendom Britain, and of falling short of an informed response to the New Testament pattern of local leadership.

Moll develops his argument in five chapters.

Chapters 1–3 look in turn at the contemporary context of post-Christendom Britain, the teaching about plural church leadership contained in the New Testament and the Anglican Evangelical understanding of the nature of ministry.

Chapter 4 summarises the findings that emerged from interview with nine Anglican leaders whose churches have established Ministry Leadership Teams. The chapter explains that:

The most striking finding of the research interviews was that despite their very similar theological vision for ministry, these pastors have implemented shared leadership in different ways. No single pattern predominated and no simple relationship exists between the types of church, be it parish church, proprietary chapel or church plant, and the form of leadership structure in place. There is therefore no 'right' answer to the question of how to share local pastoral leadership in Anglican churches in order best to serve the mission of making disciples in a post-Christendom culture. Instead we may offer the following observations. First, some key principles underpin a biblically informed ministry leadership structure. Second, the pastors articulated clear benefits, echoed in the literature, arising from locally shared pastoral oversight. Third, there are practices that promote healthy collaboration between the members of the Ministry Leadership Team.

The chapter sets out what these principles, benefits and practices are.

Chapter 5 looks at how a Ministry Leadership Team (MLT) can be established within the legal framework of an Anglican parish church. Its conclusion is that:

The option that is most attractive will depend on the context, with the key factor being the Churchwardens. If they are to function as elders, then the MLT is essentially an Incumbent and Wardens group, to which other suitable individuals may be added. But there may be good reasons why the wardens do not function as elders, such as the difficulty of delegating the diaconal responsibilities that come with the role, or the desire to retain someone who is excellently suited to the role of senior deacon. In that case the appointment of an MLT allows suitably qualified elder-types to share the incumbent's shepherding ministry, with support from the wardens in their ministry. In a church with a larger staff, the MLT may more closely resemble a senior

staff meeting with lay elders in addition. Again it is a matter of context whether the lay elders are wardens or not.

Rowan Williams, *Christ the Heart of Creation*, Bloomsbury, ISBN 978-1-47294-554-9, £25.00 (e edition also available).

Martin's opinion:

Because this is a detailed and scholarly study it is not for the average Christian in the pew or for those beginning their study of theology. They will simply get lost in Williams' argument. However, those who have already got some theological expertise will find studying this book a very rewarding experience. It forces its readers to listen carefully to key voices from the Bible and the Christian tradition and to think hard about how we understand our world in the light of Jesus Christ and what this means for how we should act in terms of our ethics and our politics.

Christ the Heart of Creation is a model of serious intellectual engagement with the Bible and the Christian tradition. It deserves to be widely read.

Overview:

Since retiring as Archbishop of Canterbury and moving to be Master of Magdalene College Cambridge, Rowan Williams has produced a steady stream of new books, some more popular in character and some at the more scholarly end of the spectrum.

Christ the Heart of Creation stands at the scholarly end of the spectrum. It is an important study of how the classical Christian understanding of Jesus illuminates our understanding of the relationship between God and creation as whole.

Williams' starting point, which he set out in his Preface, are the questions:

How on earth ... do we speak intelligibly about an individual bit of the universe – the human being called Jesus – as one in whom God is fully active, fully 'embodied' – incarnate, in the technical language of the Church? Is he an incomplete human being into whom God has entered to become a component part, replacing some aspect of human nature? Is he a human individual upon whom God has such an unparalleled influence that he becomes a sort of channel for communicating divine truth or manifesting divine perfection?

As he goes on to say, by the fifth century it had become clear that neither saying that Jesus was incomplete human being or that he was human being influenced by God in an unparalleled way would do:

... it was clear that speaking about Jesus in a way adequate to his role in Christian thinking and Christian worship must involve a different sort of model, in which the complete and unequivocal presence of divine action and human action inseparably united with one another was affirmed in a way that did not diminish the true and active presence of either and did not see them related 'side by side,' one of them reflecting the other from outside.

The implication of this for theology as a whole was that this understanding of Jesus was possible:

... only on the strict assumption that divine and created action could never stand alongside each other as rivals (so that the more there is of one, the less there would be of the other). God makes the world to be *itself*, to have an integrity and completeness and goodness that is – by God's gift – its own. At the same time, God makes the world to be open to a relation with God's own infinite life than can enlarge and transfigure the created order without destroying it. The model developed in Christology is the model that clarifies all that we say about God's relation with the world, the relation between infinite and finite, Creator and creation. The fullness and flourishing of creation is not something that has to be won at the Creator's expense; the outpouring of God's life into the world to fulfil the world's potential for joy and reconciliation does not entail an amputation of the full reality of the world's life.

In his book Williams explores this basic thesis through an exploration of the development of Christology from the New Testament to the twentieth century. In the course of exploration he engages with the work of the theologians

of the Patristic period, with the work of St. Thomas Aquinas and John Calvin from the Middle Ages and the Reformation, with the work of Karl Barth and Dietrich Bonhoeffer, developed in the twentieth century in the shadow of Nazism.

He also looks at how our understanding of creation in the light of Christ leads to a set of radical insights in the fields of ethics and political thought.

M B Davie 12.11.18