cern regarding TIS is that is seems to be somewhat half-baked. Carson admits that there are good things motivating the theory and practice of TIS, but the full implications of its mindset and method are yet to be fully explored. While acknowledging the potential for ground-breaking work in the present volume and admitting to having not read the contributions of the specific essays, Carson concludes, ‘At this moment, however, I am inclined to think that what is most valuable in TIS (and much is), is not new; what is new in TIS varies from ambiguous to mistaken, depending in part on the theological location of the interpreter’ (p. 207).

On the whole, this collection of theological commentary fulfils its intended purpose of furthering the conversation of theological interpretation among evangelicals. It provides several helpful models for those who might be interested in adopting such unashamedly theological readings of Scripture from an evangelical perspective. To be sure, some of these essays are exegetically more substantial and helpful than others. Yet, with TIS growing in popularity and influence, it is a benefit for the evangelical church and academy at large to possess a volume of essays that attempts to wrestle with the important aspects of TIS without acquiescing to the potential pitfalls that Carson outlines in his essay. This balanced work of theory and practice is to be commended to all students of God’s word.

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In 1960, the quatercentenary of the establishing of Scottish Protestantism called forth a host of overdue examinations of origins. At that time, R. S. Wright compiled a most useful collection, Fathers of the Kirk (1960) accompanied in the same year by studies such as Stuart Louden’s The True Face of the Kirk and G. B. Burnet’s survey The Holy Communion in the Reformed Church of Scotland. Character studies were also generated such as that of Ian Dunlop on William Carstares (1964). In the same period, John Knox biographies were produced by Elizabeth Whitley (1960), J. S. McEwen (1962) and W. Stanford Reid (1974). That same quatercentenary also occasioned the authoring of diverse histories of the Scottish Reform itself. Depending on the interpreter, one could survey the events of 1560 from an Episcopalian perspective (Donaldson, 1960), or that of a medievalist friendlier to the Catholic tradition (Cowan, 1982).

In the decades which followed 1960, what one might have called the ‘confessional’ era of writing about the Scottish Reformation clearly gave way to one in which not ecclesiastical historians, but social and public
Scottish historians – working outside the various Scottish faculties of divinity – became the main interpretative voices. This was a situation by no means unique to Scotland. Elsewhere in Western Europe as well as in North America, the interpretation of the Reformation era increasingly became a-confessional; it was not even thought necessary to identify with Christianity to be a Reformation scholar. Of course works of great usefulness were still produced: one thinks of the labours of James K. Cameron of St. Mary’s College, St. Andrews in the editing of the First Book of Discipline (1972) and Glasgow historian, James Kirk whose studies, The Second Book of Discipline (1980) and Patterns of Reform (2000) have proved so illuminating. Yet overall, two trends have dominated in the period since 1980.

First, the religious history and questions of the period have been made mere subdivisions of the social and political narrative of the era in question. One thinks of Wormald’s Court, Kirk and Community (1981). Of course, ecclesiastical history left to itself, can easily divorce its study from historical context. But one sees larger trends here. The church is no longer master of its own past.

Second, and in a way uncannily mirroring political realities within the U.K. and the European Union, history writing of the Reformation era has moved from what was briefly an intensely local focus. One thinks of such works as Lynch’s 1981 study, Edinburgh and the Reformation, and Bardgett’s Scotland Reformed: the Reformation in Angus and Mearns (1989); these mirrored investigations of Zurich, of Strasburg and the ‘Imperial Cities’. From that passing local focus, there came a shift to multi-national approaches to the Reformation. One sees the spread of this multi-national approach in such anthologies of essays as those edited by Pettegree, The Early Reformation in Europe (1992) and The Reformation World (2001) as well as that of Scribner & Porter, The Reformation in National Context (1994). One could find slim chapters on Scotland’s Reformation era in such anthologies. Yet this approach could not unfairly be likened to ‘rationing’. And in single-author works produced within the U.K. in this same era, the Scottish Reform was designedly treated as co-participant with its neighbouring territories in such treatments as Hazlett’s Reformation in Britain and Ireland (2003) or Heal’s larger volume of identical name (2005).

One is entitled to ask ‘in this trajectory of historical study since 1960 and its shift from ecclesiastical to social history, from nation-specific Reformation studies to pan-regional or pan-European studies, where remains any distinctive consideration of Scotland’s Reform and its primary actors?’ It is a question, asked from beyond Scotland as well as from within, which has been left waiting too long for an answer. Now the 2015 release of the volume under review holds out the prospect of a partial
redressing of this neglect. One can trust that the success of studies such as this volume edited by Denlinger can open the way to a different future.

The volume at hand has particular strengths deserving of mention. Not to be missed is a most helpful introduction by Carl Trueman showing how twentieth century estimations of Scotland’s Reform and its leaders have been deeply influenced by a swinging pendulum which for decades blamed the generations which arose after 1560 for exchanging the primitive simplicity which characterized Reformation beginnings for an encrusted alternative named ‘scholasticism’ by the early decades of the following century. Trueman is able to show that this approach, which in effect drove a wedge between the earliest Reformers and their disciples, has now largely been discredited after substantial demonstrations of continuity of thought and emphasis.

The volume features fourteen studies of Protestant leaders in three eras: 1560-1640, 1640-1690, and beyond 1690. The best essays are those demonstrating methodological rigour, a preparedness to re-examine what has come to be considered the conventional wisdom, and openness to fresh ways of stating matters.

The greatest concentration of essays exhibiting these qualities, were, for this writer, located in the initial period, i.e. to 1640. Chapter Two (Holloway), portrays Andrew Melville’s pioneering role as a Scottish Hebraist, and so placed this Reformed academic – faulted by James I for his ‘overseas dreams’ – in a completely different light for the reviewer. Chapter Three (Ellis) sheds light on an individual almost as elusive as Melville, Robert Rollock. Rollock’s doctrine of election is shown to have been misrepresented as an example of a view which reduces Jesus Christ’s role to that of the executor of a divine plan in which He had no formative role. Chapters Four (Thompson) and Five (Denlinger) had the effect of forcing this reviewer to consider whether he had not been unfairly prejudiced against the Aberdeen divines of the early Covenanting period. These ‘Aberdeen doctors’ may not have been Covenanting in sympathy, but they were most certainly in step with international Reformed conviction in their doctrinal writings in this same period.

In the period to 1690, especially notable is Chapter Ten (Gootjes), which shines light on the theological career in France of the Scots exile, John Cameron. The chapter’s author is painstaking as he threads the proverbial needle in a discussion of Cameron’s sympathy for schemes of hypothetical universalism.

In the final post-1690 period, Chapters Twelve (Helm, on Thomas Halyburton) and Thirteen (Muller, on Thomas Blackwell) also deserve special commendation. Here we have studies on that rarest of subjects: Reformed theology interacting with the literature of the early Enlighten-
ment and learning to state the orthodox faith with diminished reliance on the theological methods of the past. When one reflects on the strong nostalgic preference for pre-Enlightenment expressions of orthodoxy among conservative Protestants in our time, one is doubly grateful for essays which demonstrate the attempts at constructive theology in that time of considerable upheaval.

One volume of essays does not, of course, a revolution make. But if it will prove true that this volume is a stepping stone towards the recovery of Scottish Reformation studies for and by those who actually have a stake in Reformation resurgence, we will in hindsight be doubly grateful. Happily, the volume is now available in both cloth and paper covers.

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In recent years, John Duns Scotus has come under concerted attack from the Radical Orthodoxy school of theology. Until now, their treatment of the Subtle Doctor has met with surprisingly little resistance: those medievalists who know better have largely confined their critiques to specialist journals and have been ignored both by the proponents of Radical Orthodoxy and the wider theological world. However, in this little book the Franciscan Dan Horan offers a useful summary of both Radical Orthodoxy’s Scotus myth and the critiques of Scotus scholars in the hope of setting the record straight.

The structure is straightforward: In the first two chapters, Horan summarizes the charges laid against Scotus by Radical Orthodoxy, then outlines the influence of their account of Scotus on contemporary theology and beyond. Chapter One, ‘Radical Orthodoxy’s Use of John Duns Scotus’, traces the development of the Scotus myth from John Milbank and Catherine Pickstock to Conor Cunningham, Graham Ward, and Gavin Hyman. Horan clearly shows how Radical Orthodoxy presents Scotus as the antithesis of Thomas Aquinas. Since their appropriation of Thomism is at the heart of their anti-secular project, we thus find Scotus being identified as the key figure in the emergence of modernity (John Milbank), the father of nihilism (Conor Cunningham), and even denounced as a heretic (Gavin Hyman). In Chapter Two, Horan offers examples of the way in which Radical Orthodoxy’s Scotus story has been adopted by a wide range of contemporary theologians and philosophers, including Stanley Hauerwas, Charles Taylor, and Terry Eagleton.
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