

between the covenant of works and the covenant of grace have been ignored, lost, and rejected. My perspective is that any hermeneutical and theological systems which ignore and reject the evangelical distinction between law and gospel fall into the category of monocovenantalism. The unfortunate outcome of monocovenantalism is the ongoing confusion over soteriology, including the doctrine of justification by faith alone (*sola fide*) and salvation by grace alone (*sola gratia*) among seminary students, missionaries, pastors, and seminary professors. In light of that, I am happy to introduce Fesko's book, which reflects sound scholarship by an insightful and gifted Reformed theologian and writer. This book will be a good resource and guide for those who struggle with monocovenantalism and for those who want to find answers to steer away from monocovenantalism. I think that Fesko's book can become a classic for students of the covenant of redemption, and they will find golden nuggets of truth and biblical doctrine.

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Diarmaid MacCulloch. *All Things Made New: The Reformation and Its Legacy*. New York: Oxford University Press, 2016. Pp. 464.

The celebration of Luther's nailing his colors to the mast in 1517 has triggered a plethora of publications on the Reformation, or Reformations, as is now fashionable to say. In the past few years, publications have hit a high, with over twenty top-of-the-range titles from Oxford and Cambridge University Presses alone, to say nothing of popular potboilers.

Oxford professor of church history Diarmaid MacCulloch stands out from the crowd in the renewal of Reformation studies and has been one of the motors behind it, as well as being a controversial figure for reasons other than his academic views and prowess, including a BBC television series on sex and the church. However, if we believe in common grace, this should not obstruct appreciation of his important contributions, which stand in their own right, even if some of his opinions, such as how Pope Francis could bring the Roman Catholic Church into conformity with modernism on sexuality are superfluous and can be taken as a pinch of spice.

Prior to this recent effervescence, MacCulloch had weighed in with major works such as *Thomas Cranmer: A Life* (1996) or *Reformation: Europe's House Divided* (2004) transatlantically retitled *The Reformation: A History*. Then came *Christianity: The First Three Thousand Years* (2010) and *Silence: A*

Christian History (2013). MacCulloch has an interest in vast panoramas but also a fine attention to detail and fascinating flashes of insight. If he is primarily writing history, he does so with an eye to broader cultural questions, such as how collective memory shapes identity, and an interest in challenging the myths of popular hagiography.

MacCulloch has balanced the ship this time by fruitfully linking the English Reformers with their continental counterparts, particularly the Zurich men, attempting to see the Reformation on its own terms rather than making it what we would like it to have been. This book is a collection of published articles covering the period from 1500 to 1650 and deals directly or indirectly with the English Reformation rather than the Reformation at large. It is evident that MacCulloch is no ally of the Puritans and an enemy of the Tractarian Anglo-Catholic current in the Church of England. Himself a rather liberal Anglican who does “not now personally subscribe to any form of religious dogma” (*Reformation: Europe’s House Divided*, xxv), the author quietly enjoys exposing what he calls the “dirty little secret of High Church Anglicans”—that before the upheavals of the English civil war “the Church of England, despite many features of which [the] ‘moderate Puritans’ disapproved, was a Reformed Protestant Church to set alongside the churches of Scotland, Geneva, the Netherlands, Hungary or Poland” (p. 250).

The twenty-two chapters come from various sources over twenty years. Strangely, an important article from 2007 on “Bullinger and the English-speaking World” does not make the cut for this book. The book begins with Reformations across Europe, including a chapter on Calvin, who incidentally gets a pretty fair deal (although I doubt that MacCulloch is correct in his interpretation of Calvin’s refusal to sign the Athanasian Creed during the Caroli’s affair in 1537), bar a couple of asides from an author who appreciates objectivity more than he appreciates the Genevan Reformer himself. MacCulloch correctly points to Calvin’s dislike of the Anabaptist movement, but whether it was a prime worry for the Genevan Reformer in his French context may be debated.

The following three-quarters of the collection is devoted to England and its established Church, “a product of the Reformation, though a peculiar one” (p. 359), from the early reforms of Henry VIII to the development of Anglicanism in the late seventeenth century and beyond. The story line of the book could well be the destiny of “the Eton Mess of Anglicanism” (p. 361), that enigmatic entity the Church of England, which, failing to be a fully national church (p. 308) because of dissenters, became an establishment characterized by “exhilarating variety, engaging inability to present a single identity [and] admirable unwillingness to tell people what to do” (pp. 319–20).

The articles on the Prayer Book and the King James Bible (KJB) take some traditional varnish off both, the latter with a jibe against “King James only” folk who overlook that it was “commissioned by a monarch whose jovial bisexuality would cause them apoplexy at the present day” (p. 181). I learned that the KJB was only called “The Authorised Version” from the late 1820s, which seems to be the case. The use of the expression “authorised” can only be traced back to about 1814. Before that names for the KJB varied. There are also interesting texts on Henry VIII’s piety, Cranmer and tolerance, Mary and Elizabeth I, and a fascinating presentation of *The Bay Psalm Book*, a metrical Psalter and the first book printed in New England in 1640.

However, the jewel in the crown is a forty-page essay on “Richard Hooker’s Reputation” and the impact of his “enormous” *Of the Lawes of Ecclesiastical Politie*, which eventually ran to eight books. This article helped me to understand the ambiguous latitudinarianism of the Church of England, and by implication Anglicanism, in a way I had not before. MacCulloch’s conclusion hits the nail on the head, focusing on Hooker’s principal concern: what constitutes authority in religion: “The disputes which currently wrack Western Christianity are superficially about sexuality, social conduct or leadership style.” But the problem is really elsewhere: “The contest for the soul of the Church in the West rages around the question of how a scripture claiming divine revelation relates to those other perennial sources of human revelation, personal and collective consciousness and memory” (p. 319). The problem that remains is as to whether MacCulloch’s distaste for “scrupulous scripturalism” and the Christology of Chalcedon, which surface in places (pp. 60–61), do not themselves ultimately destine us to those superficial disputes and dogmatism in the sheep’s clothes of relativism?

Although this marvelously documented book is impeccably scholarly, and its subject matter sometimes complex, its writing is generally readable, clear, engaging, and pithy, with flashes of wit. The reader is made to smile on occasion, even if not always to agree.

The last page is typically provocative: “The Anglican crisis began in 1533, and has not stopped since. That is why it is so satisfying to be an Anglican. Anglicanism is a trial and error form of Christianity ... an approach to God which acknowledges that He is often good at remaining silent and provoking more questions than answers” (pp. 361–62).

But can it simply be taken for granted that a “trial and error form of Christianity” is satisfying, and what is so satisfying about it? The Reformers themselves would have had little empathy with this attitude, which cannot claim their paternity, and even less that of the prophets and apostles; it

sounds more Erasmian than Lutheran. Is not pluralism the only dogma remaining for adventurist Christianity, a dogma that transcends all the articles of the creed and that risks sliding subtly towards new forms of intolerance? Some members of the present Anglican community may well feel that that is the danger today, and not just in the church but in the post-truth West at large.

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Ashley Null and John W. Yates III, eds. *Reformation Anglicanism: A Vision for Today's Global Communion*. Wheaton, IL: Crossway, 2017. Pp. 220.

The essays of this collection work together to make the point that the Anglican Communion has deep roots in the tradition of the Reformation. As the first in a new series, the Reformation Anglicanism Essential Library, it is a valuable volume in that it goes a long way to correct many assumptions, and possibly stereotypes, about what it means to be Anglican. For many who do not have much contact with Anglicans, the perception is often that the Anglican Church is the “middle way” between Protestantism and Roman Catholicism. The essays of this book, however, dismantle that as a serious misunderstanding of how the Anglican Communion began. Each of the seven essays is historical in nature, and each intends to show how a specific feature of the sixteenth-century Protestant Reformation is native to the origins of Anglicanism. Yet, even though each essay has an historical point to make, each one also issues a challenge for Anglicans to return to their Reformed heritage.

Michael Nazir-Ali's essay tells the story of how Anglicanism became a truly global communion. One of the crucial features of this chapter is the depiction of the Anglican Church as missional. It makes the case that far from an isolated, national church, the Anglican Church has long had zeal to take the gospel to the nations, and it provides a helpful description and history of major mission organizations within the Anglican fold. The second chapter, “The Power of Unconditional Love in the Anglican Reformation” by Ashley Null, gives a more general theological history of the English Reformation. He presents a long view of the English Reformation, which began prior to Henry VIII's break with the Roman Church and had roots in medieval developments. John Wycliffe worked to get the Bible into English. Others promoted serious versions of personal piety. The humanist reforms