



argues that Protestants should take all seven ecumenical councils as having authority. His reason for holding this position is because 'God would not permit the church to come to a substantially mistaken account of the person of Christ and to encode this in a canonical decision in an ecumenical council...it is an impoverished doctrine of providence that claims otherwise.' Weissling's chapter later in the book presents a case against this premise in the context of the viability of Monothelitism for Protestants. I think this case is compelling even though I don't subscribe to Monothelitism.

Alan Torrance's chapter on the priesthood of Christ and his continuing mediation of grace is a highlight. He argues that the seventeenth century rejection of clerical priesthood by puritans was replaced by an emphasis on the priesthood of all believers to the neglect of the ultimate priesthood of Christ. Torrance presents the case for a refocussing of evangelical Christianity not just on the ascended Christ's kingship, but also his ongoing priesthood. Furthermore, he highlights the positive practical and pastoral implications of this truth from his own personal experience.

The chapters by Treat, Leithart, McMartin and Work are all interesting and well argued. Even if some of the points made are not necessarily revolutionary, there are plenty of very helpful insights into both biblical texts and theological issues.

One of the tests of a good Christian book is whether it prompts you to see Christ more fully and love him more deeply. Christology Ancient and Modern certainly did this for me.

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JUSTIFICATION BY FAITH: Orientating the Church's Teaching and Practice to Christ

Michael Nazir-Ali

London: Latimer Trust, 2013 20pp £3.99pb ISBN: 9781906327156

This is the text of the inaugural Peter Toon Lecture, given in April 2013 at Wycliffe Hall, Oxford. Peter was an outstanding theologian, liturgist, and clergyman, and it is very pleasing that his significant contribution to the Anglican Reformed tradition should be honoured through this new annual lectureship.

The choice of lecturer and subject is ideal: Bishop Nazir-Ali, a personal friend of Peter, and a courageous defender of the Christian faith, speaking on the topic of justification by faith, a doctrine which lies at the heart of the Anglican formularies. Many readers will be aware of the enormous

amount of ink spilt over this doctrine in recent years—so it is particularly helpful to have a scholarly, yet accessible, analysis of the issue.

Nazir-Ali begins with a survey of the biblical material on justification, seeking to restore the significance of the *personal* context of justification: ‘membership of the covenant community must hinge in the individual’s God-given faith that his or her sins have been dealt with by Christ standing in his or her place.’ He then moves on to consider justification in Church history, giving a nice account of the Reformers’ concerns, and the subsequent articulation of the doctrine in Hooker and the Caroline divines. There are also some positive ecumenical gestures towards the Church of Rome, noting that Joseph Ratzinger and others have begun to acknowledge the compelling force of the Protestant position.

The final section, on justification today, is a rousing call to recognise the doctrine’s pastoral power: ‘such a realisation of acceptance, of true freedom, of being part of God’s covenant people, throughout history and across the world, and of a personal relationship with Christ as the friend who is always for us, can make a proclamation of justification by grace and through faith just what is needed today.’

Nazir-Ali’s talk is pleasingly seasoned with quotations from, and references to, Peter Toon’s writings, and an Appendix helpfully gives an exhaustive bibliography of Peter’s publications—over eighty titles in all.

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PAUL AND THE LAW: Keeping the Commandments of God

Brian S. Rosner

Nottingham: Apollos, 2013 249pp £14.99pb ISBN: 9781844748914

Dr Rosner’s monograph is clearly written and tightly argued. The prose is easy to read and winsome in tone. This reviewer’s field is Old Testament, not Pauline studies and I write consciously from that perspective.

Rosner views other approaches to Paul on this topic as imbalanced and selective, and attempts to offer a reading that encompasses the data comprehensively. He sees Paul making three moves which ‘occupy a vital place in what Paul says about and does with the law.’ (p. 39):

1. ‘Polemical repudiation’: the law is ‘repudiated’ as a ‘law covenant.’ (p. 46), evidenced by what Paul ‘says about the law’ (ch 2); ‘does not say in connection with the law’ (ch 3); and ‘does with the law’ (chs 4-6).
2. ‘Radical replacement’: the ‘Law of Moses’ is replaced by the ‘law of Christ/faith/the Spirit.’ (p. 120).

