

CCU Review

of BOOKS, CULTURE, MEDIA, LIFE

Volume 9
Issue 1



COLORADO CHRISTIAN
UNIVERSITY

Grace and Truth

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CCU Review

The CCU Review of Books, Culture, Media, and Life, a values-driven journal of peer-reviewed scholarly and creative work, is published semiannually by the Office of the Chancellor and the Communications and Creative Services department. While emphasizing articles of scholarly merit, the CCU Review is a collection of reviews and essays that are informed by and further enhance the values of Colorado Christian University as outlined in our Strategic Priorities and our Statement of Faith. We welcome suggestions on reviews and essays that are centered on ideas of interest that further the mission of CCU as a Christian, liberal arts university.

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Tolle lege

There are texts, and then there are *texts*.

Dear Friends,



These days, mention the word “texts,” and we automatically think of text messages — those short, quick communications we send to friends and associates. “Send me a text,” “I am going to text someone,” “I read your text,” we commonly say.

The university model was founded on a belief that texts were important — primarily Scripture, but also classic texts. Commentaries called glosses were often written on texts. Early university lectures were often based on key texts.

Furthermore, it was believed that human rationality was not an accident but was a gift endowed by God. Our Creator made thought and reason possible. As an extension of human rationality, words and texts were deemed important. Remember, God himself wrote a text message that he himself gave to Moses.

Christians believe that this same God has spoken and given us a very important book — divine revelation, which we call the Holy Bible. According to John 6:68, it contains words of eternal life. In fact, God wants us to keep looking at and reading his book (Dt. 32:47).

Out of a conviction that there is a sacred text, there grew a deep respect for careful reading and study of authoritative texts, often in their original languages. Related to this was the conviction that certain texts were more important than others. Classical authors and the church fathers were deemed very important.

In fact, the rediscovery of great books has often led to renewal movements: think Renaissance and Reformation. When the Book of the Law was rediscovered in Josiah’s day (2 Kings 22), it led to the reawakening of a corrupt nation.

The *CCU Review* is premised on the belief that texts still matter. Not the tiny kind you send on your phone but the kind with pages. And some texts are still more worth your while than others. Which is why we commend these particular texts in our autumn edition which focus in part on this year’s Symposium theme, *The Year of the Self: Finding Our Identity in Christ Alone*.

So, *tolle lege*, my friend (take up and read)!

A handwritten signature in black ink that reads "Donald W. Sweeting". The signature is written in a cursive, flowing style.

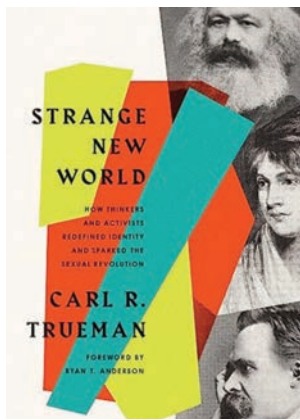
Donald W. Sweeting, Ph.D.
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Strange New World: How Thinkers and Activists Redefined Identity and Sparked the Sexual Revolution

by Carl R. Trueman

REVIEW BY DR. TRAVIS BUCHANAN

Associate Professor of Theological Studies



How did the modern Western world come to imagine itself as full of expressive individuals, and those individuals as increasingly psychologized, politicized, and sexualized selves with license to pursue nearly uninhibited personal happiness? While much of the chaos of contemporary social life characterizing the 21st

century since the Incarnation of Christ may seem to have arisen out of thin cultural air, Carl Trueman's commendable and readable short book argues otherwise. In *Strange New World* (a briefer, more accessible volume based on his more scholarly study *The Rise and Triumph of the Modern Self* [Crossway, 2020]), Trueman traces the intellectual and cultural genealogy of many factors plaguing modern society, whose prevalence and uncritical popularity are lamented by more conservative and traditional thinkers of both the religious and irreligious sort.

In Trueman's perspective, detrimental phenomena, such as the breakdown of the family, the increasing secularization of institutions and the state, the marginalization of religious belief and practice, the ubiquity of identity politics, the sexual revolution's unimpeded and dizzying march into an unknown territory of ever-expanding initialisms representing perverse sexual orientations, practices, and fluid

gender identities, etc., are not the mere product of momentary cultural madness in the West but follow in the wake of centuries of philosophic, literary, aesthetic, social, and psychological inquiry and practice. He seeks to demonstrate this through an ambitious survey of modern intellectual history, beginning with Jean-Jacques Rousseau and certain Romantic thinkers who bequeath to us an "expressive individualism," this felt need to live in a way which is *authentic* to our true and natural selves (often against the flow of societal constraints). This Romantic self becomes mired in the intractable socio-economic conditions of 19th-century class struggle in the theories of Karl Marx and challenged to overcome all restraints (especially those imposed by religion and traditional, Judeo-Christian morality) in the gay science of Friedrich Nietzsche. This newly freed self becomes further psychologized and then thoroughly and explicitly sexualized in the theory and practice of Sigmund Freud; and through the sexual revolution of the 1960s through today, this sexualized self becomes increasingly politicized.

What Trueman in effect accomplishes is a genealogical explanation of the current "social imaginary" possessed by many such individuals in the Western world — a term indebted to eminent Canadian philosopher Charles Taylor, whose magisterial study *A Secular Age* (Harvard, 2007) is the spiritual predecessor to all subsequent studies of this kind (and should be mandatory reading for all Western citizens). Trueman is to be commended for making such a sprawling cultural and intellectual survey readable and understandable, even if it is necessarily reductionistic. As the author rightfully

acknowledges, his study of history is an imaginative construction (as all histories are, Nietzsche's no less than Churchill's) which amounts not to a "sufficient precondition" for explaining the Western world as it exists today but represents the accumulation of many smaller "necessary preconditions," building a case which is coherent and plausible, though not watertight or beyond all criticism or modification.

There are many other valuable insights Trueman's study affords which space does not permit to explore here, such as how the advance of technology contributes to the uncritical belief in the plasticity of the modern world and self, or how the invention of contraception and the prevalence of pornography have freed and normalized perverse practices (which only a few generations ago were not only socially shunned but illegal). We now live among so many Oscar Wildes that his once decorative lifestyle has become banal—mere sexual deviance devoid of all his originality, wit, and sophistication.

It is fair and expected to ask our author, especially after a rather troubling and lengthy cultural diagnosis, how now shall we (as Christians) live? Trueman is much stronger on the diagnosis of the illness than the prognosis of a treatment plan, which is perhaps expected from a work devoted more to a descriptive than a prescriptive task. Nonetheless, he closes the book with a short chapter on how to respond as Christians without manufacturing naïve optimism on the one hand or yielding to despair on the other. (There are precedents to be sought — Rousseau, Nietzsche, and Freud were not the first to explore the vast interiority of the soul and describe what they beheld; over 1300 years before Rousseau's *Confessions* came Augustine's; Jonathan Edwards meditated on the importance of religious affections before America had declared its independence from Britain; and the New Testament itself contains the existential call to personal faith in a living Savior — one which would later arrest Martin Luther's attention and within a generation that of all Europe.) In brief, Trueman recommends we respond in humility and repentance for our complicity in the creation of the present social imaginary, as faithful participants in worship and witness in a community of fellow believers, the church, and in recovery of natural law and the theology of the body. That is, we should respond as faithful Christian actors in the world, not as indifferent cultural passengers or fearful



retreatists. I might add that we should eschew the worn and unhelpful dichotomy that Christians are supposed to be "*in the world but not of the world*" and instead act as disciples — ones who are not above their master but who, like him, are willing to offer themselves as loving and living sacrifices *for the sake of the life of the world*.

REVIEWER BIO



DR. TRAVIS BUCHANAN

Travis Buchanan (Ph.D., University of St Andrews) is Associate Professor of Theological Studies at Colorado Christian University, where he has taught since 2015. He teaches largely graduate students in the M.A. in Theological Studies program as well as undergraduates in the Augustine Honors program. His research interests are in the intersection of theology with the arts and culture, particularly as inflected through the British literary group known as "The Inklings." He is married to Jessica, and together they have two sons and two daughters.

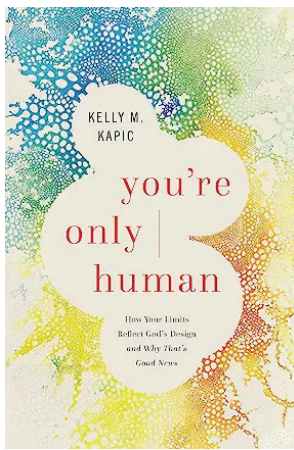
You're Only Human

How Your Limits Reflect God's Design and Why That's Good News

by Kelly M. Kopic

REVIEW BY DR. JOHN WIND

Associate Professor of Theology



In *You're Only Human*, Kelly Kopic provides a biblically and pastorally-rich look at the goodness of human limitations. Kopic encourages Christians to embrace our creaturely limits as an expression of both our original design and our eternal destiny in Christ, offering thought-provoking illustrations and practical steps of application.

The doctrine of humanity was for many centuries in the Christian West a less-debated topic. A general theological consensus during that era affirmed both the heights of human glory as God's unique, created image (Genesis 1-2) and the depths of human shame as the persistent, proud rebels against our Creator (Genesis 3). Debates continued over issues, such as defining the "image of God," labeling the constituent elements of human nature, and unraveling the mysteries of original sin and human free will; but these debates occurred within this larger consensus. This larger consensus impacted more than many people recognize, including the development of the American constitutional system, which sought both to protect individual human dignity and rights (the heights of our glory) and to limit and hold accountable the potential tyranny of humans in government (the depths of our shame). Most of us have benefited from such forms of government. But the present-day loss of the culturally Christian West has led

(unsurprisingly) to a loss of any consensus concerning human nature and identity (or whether an objective, definable "human nature" even exists). This loss of consensus on human nature continues to bear many misbegotten children, including an ongoing assault on constitutional governments which limit human power and protect human rights, a downgrading of human dignity in the practices of abortion and euthanasia, a blurring of the line between humans and the rest of creation in Post-humanism, a technology-driven attempt to live forever in Trans-humanism, and the promotion of gender as a human construct rather than as a divine design in the Transgender movement.

In the midst of this confused time, CCU, in our strategic priorities, continues to proclaim our commitment to "impact our culture in support of . . . a biblical view of human nature." In our attempt to be faithful to this commitment, the CCU community needs all the help it can get! One helpful resource is Kelly Kopic's recent book, *You're Only Human: How Your Limits Reflect God's Design and Why That's Good News*. Before examining what Kopic provides, it is important to note what he is *not* attempting to provide: a comprehensive look at the biblical doctrine of humanity. He also does *not* attempt to engage the controversial issues just mentioned. What does Kopic provide? A practical look at the truth of humans as limited, finite, and dependent creatures (in contrast to our unlimited, infinite, and independent Creator), geared to a general Christian audience while being solidly informed by academic theology. While humans constantly push against our creaturely limits, Kopic encourages us to celebrate and embrace "the gift of being limited," using helpful illustrations and providing practical applications throughout (15).

In chapter one, Kaptic makes clear that “finitude is not sin” (12). Humans were finite, limited creatures before sin (Genesis 1-2) and will be finite, limited creatures after sin (Revelation 21-22). Sin enters in Genesis 3 and is removed by Revelation 21, but creaturely finitude is an unchanging part of being human. As Kaptic states, “Sin is a problem, being human is not” (84). Humans as limited creatures is a fundamental part of the “very good” design of God in Genesis 1-2 and is therefore a reality we must learn to embrace as good news. In fact, the entrance of sin was the result of Adam and Eve being tempted by the serpent to believe that they *could* go beyond creaturely limits to “be like God” (Genesis 3:5).

In chapter two, Kaptic highlights the need to keep connected our doctrines of creation and redemption, in this case, both humanity created and humanity redeemed. On one hand, we rightly rejoice in the truth that we are redeemed and loved by God because we are united with Christ; we are those who are “in Christ.” But on the other hand, we must also affirm that we are loved by God because we are His limited creatures in whom He delights. God does not merely put up with our human limits – He loves us that way! Limited, finite, dependent creatures are just the way He made us and just the way He likes us! God loves us as redeemed sinners *and* as limited creatures – we must keep our doctrines of creation and redemption together.

In chapter three, Kaptic emphasizes God’s approval of the human body and human physicality in general, illustrated by the earthy realism of the eternal Son of God’s gestation in Mary’s womb and His natural, human birth experience. As Kaptic states, “God is not embarrassed by His creation” (46). In chapter four, Kaptic extends this divine approval of the human body in all its diversity to the need to reject artificial body images (further exacerbated by modern technology and social media) and to embrace (with wisdom) active, physical participation in Christian worship (illustrated by the ancient, biblical tradition of the “holy kiss”).

In chapter five, Kaptic (in contrast to so many today) affirms individual human identity as *given to us* (by God and by our human communities) and *not as constructed by us*. Our true human identity can only be discerned in relationship to God and to others – the biblical category of “covenant” relationships. The true path of self-knowledge and freedom is not a journey inward to self but outward to others – as Kaptic

notes, “I need others to understand myself” (84). Furthermore, what matters most is not what I think of myself or even what others think of me, but “what God thinks of me” (89). In chapter six, Kaptic shows how this outward movement from self to God and to others cultivates a proper, creaturely humility.

In chapter seven, Kaptic describes “the challenge of being present” in the midst of modern cultures focused on productivity and efficiency and on a tendency to treat humans as cogs in an economic machine (133). The only answer, says Kaptic, is continually learning to recognize and practice the presence of God – living *coram Deo* (before the face of God). In chapter eight, Kaptic pushes back against a transfer of the priorities of efficiency and productivity into the doctrine of sanctification. Human change and transformation are often messy (and never complete in this life) and are ultimately a work of the Spirit and not merely human willpower and planning. Furthermore, in chapter nine, Kaptic reminds us that this growth happens always *within* Christian community – another messy situation! Kaptic ends in chapter ten with further practical suggestions for embracing our human limitations, such as recognizing vulnerability (including through a disciplined practice of the confession of sin), honoring sleep, and practicing Sabbath. While there is much more to say about the biblical doctrine of humanity, Kaptic provides a wonderful primer into both the unavoidable reality and the God-given goodness of human limitations.

REVIEWER BIO



DR. JOHN WIND

John Wind (Ph.D., Southern Seminary), Associate Professor of Theology, is in his ninth year at CCU. He is the author of *Do Good to All People as You Have the Opportunity: A Biblical Theology of the Good Deeds Mission of the New Covenant Community* (2019).



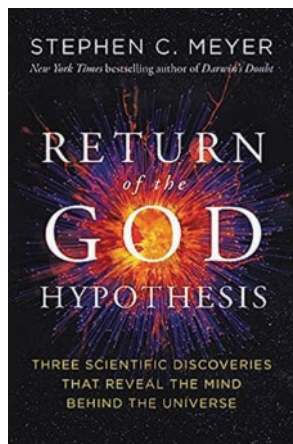
Return of the God Hypothesis

Three Scientific Discoveries That Reveal the Mind Behind the Universe

by Dr. Stephen C. Meyer

REVIEW BY DR. MARK A. PARKER

Professor and Dean of the School of Science and Engineering



“Some people, in order to discover God, read books. But there is a great book: the very appearance of created things. Look above you! Look below you! Note it. Read it. God, whom you want to discover, never wrote that book with ink. Instead, He set before your eyes the things that He had made. Can you ask for a louder voice than that? Why, heaven and earth shout

to you: ‘God made me!’ (St Augustine. De Civitatis Dei, Book XVI.)

More than 1500 years ago, Augustine wrote that in order to discover God, we need simply to study His creation. In fact, stating that the heavens and the earth “shout to you” that He is the creative force behind our universe. Augustine’s writings, along with similar ideas from other early Christians, could indeed be considered the first germs of what today is termed the Intelligent Design (ID) movement. The main difference between proponents of the current ID and Augustine is that most current scholars do not make the leap from an intelligent designer to our personal and relational God. However, *Return of the God Hypothesis* finally does so, if only in an understated way.

Stephen C. Meyer is a prominent author and speaker in the area of Intelligent Design. Meyer’s interest in the field was sparked by attending a conference

organized by influential author Charles Thaxton where he was introduced to the concept of an Intelligent Designer. Meyer’s interest in the field grew to the point where he attended Cambridge, completing a doctoral dissertation on the topic entitled “Of Clues and Causes: A Methodological Interpretation of Origin-of-Life Research.”

He followed this with a series of books, 2009’s *Signature in the Cell*, discussing the issues around the complexity of information necessary for life and the unlikelihood of this information arising spontaneously. This was followed in 2013 with *Darwin’s Doubt*, where he focuses on the vast expansion in the complexity of life forms on the earth and the challenges he asserts that this presents to undirected chance being the cause of this rapid increase in complexity.

Meyer’s latest book, *Return of the God Hypothesis* is a highly researched and in-depth summary of the challenges to an atheistic, purely material explanation of the origin of the universe and of life. He combines this with his compelling arguments for a supreme designer. Meyer makes his argument by providing evidence from three areas of natural science: cosmology, physics, and biochemistry.

The book is broken down into five sections. The first, “The Rise and Fall of Theistic Science,” is a valuable review of how currently popular theories of origin have arisen, essentially a brief and well-written review of the history and philosophy of science to date. He reminds us that early scientific inquiry was theistic in nature and that only more recently has the field been taken over by scientific materialism, a fact that we would all do well to remember.

Section two is entitled “Return of the God Hypothesis.” Here he carefully lays out evidence from three main areas of investigation. Beginning with cosmology, Meyers details early theories of universal origins and how they have developed to the current understanding of a finite universe with a distinct and identifiable temporal beginning. He next turns to physics, where he explains the discoveries leading to what he terms the “anthropic fine-tuning” of the universe. Meyers here again provides a very detailed and insightful review of the history of our understanding of the highly improbable physical laws governing the functioning of the universe, which creates what has been termed by some a “Goldilocks’ Universe,” uniquely suited to the existence of life. Finally, he addresses the question of life itself and the incredibly improbable nature of the complex array of information required for its existence and the unlikely event that it arose spontaneously.

In the third section of the book, “Inference to the Best Metaphysical Explanation,” he takes on the foundational principles of scientific materialism, exemplified by Carl Sagan’s statement: “The cosmos is all that is, or ever was, or ever will be.” Carefully outlining the various theories popular today, he then begins with a discussion of the use of logic and abductive reasoning. Following this outline, he next applies these forms of analysis to the three areas he presented in such detail from a metaphysical standpoint: the beginning of the universe, the improbable laws of physics governing its function, and the immense proliferation of uniquely coded information necessary for the development of the diversity of life. For each of these topics, he demonstrates that intervention by a divine Creator is the best explanation for the observed phenomena.

In the fourth section of the book, “Conjectures and Refutations,” Meyer attempts to address the major criticisms of his proposal by experts in each of the areas he addresses. He delves deeply into the theories and evidence, albeit at a level that may surpass the interest or ability of the non-scientist. However, the section is also one that contains anecdotes and commentary at the beginning and end of the chapters, which convey the necessary sense of the arguments without the reader digging too deeply into the physics underlying his refutations.

Finally, Meyer concludes his book with just that, a section entitled “Conclusion.” In two chapters, “Acts of God or God of the Gaps” and

For each of these topics, he demonstrates that intervention by a divine Creator is the best explanation for the observed phenomena.

“The Big Questions and Why They Matter,” the author revisits how he began to piece together his hypothesis and the importance of his predecessors’ work in the field before making his argument for what he terms the “Causal Adequacy of the God Hypothesis.” He argues that he has provided evidence for an intelligent agency being required for the digital information necessary for life and that this agency must be a transcendent, intelligent agent to offer the most logical explanation for a causal agent.

The final chapter of the book weaves together personal stories of Meyer’s own search for existential meaning with a review of important philosophical positions on knowledge, origins, and the existence of God — Big Questions, indeed. After discussing such challenging topics as epistemology, existential crisis, and the purported death of God, Meyer offers this encouraging summary of his book:

“Nevertheless, this book has better news: neither of the widely offered responses to the death of God—angst or Sisyphean resistance—is in fact necessary. . . . Our beautiful, expanding and finely tuned universe and the exquisite, integrated, and informational complexity of living organisms bear witness to the reality of a transcendent intelligence—a personal God.”

Meyer is a talented and engaging author, leavening his text heavily with interesting and relevant personal stories. His style is very readable and makes even his coverage of the most challenging physics, cosmology, and biochemistry approachable for the lay reader. The organization of the book is such that it is still a powerful and useful guide should the reader wish to accept his explanations of some of these topics and merely rely on his summaries of the more challenging sections. Engaging the material in the book in this fashion will still provide the reader with a much deeper understanding of the field and the ability to utilize this information for their own uses — be it to strengthen and deepen a personal faith or

evangelizing to those who struggle to reconcile scientific discovery with a personal God who desires relationship with them.

Return of the God Hypothesis goes further and deeper than his two previous works, finally positing what Meyer had only implied in his previous works: that the created world and its properties point not just to a designer, but to God. This is an important step for a prominent ID proponent, as most have studiously avoided going beyond the existence of a designer, stopping short of the obvious conclusion. However, for some Christians, the step may not seem large enough. While Meyer does publicly proclaim that creation “shouts” of a creator, he does not explicitly introduce the God of the Bible. As Christians, we can pray, however, that this merely sets the stage for a follow-on piece, directly tying Meyer’s Designer to our God, utilizing the same rigor and well-referenced style he uses here. Should this be the case, it, too, should offer a powerful and engaging read.

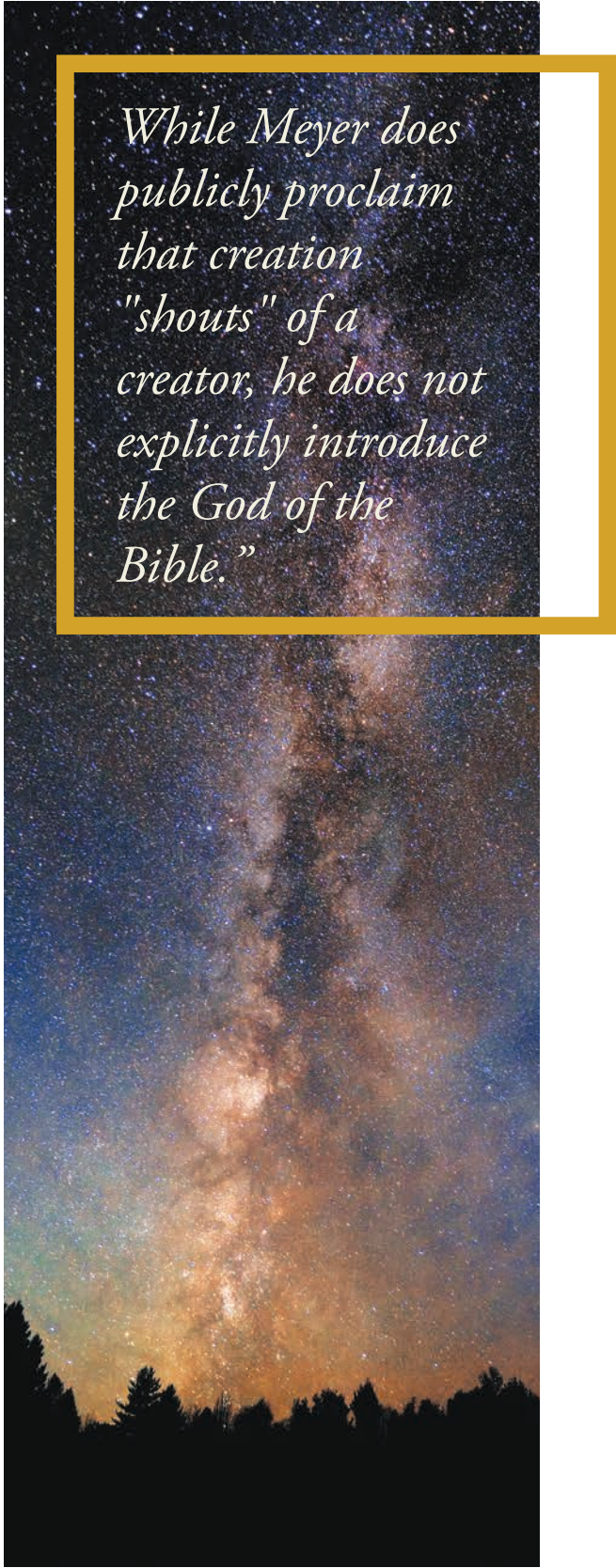
REVIEWER BIO



DR. MARK PARKER

Dr. Mark Parker trained as a developmental biologist and neuroscientist in preparation for working in academic research, where he studied the development of the vertebrate nervous system. From there, he transitioned into the biotech industry where he served as a director of the technical service department, oversaw both internal production and external production, and directed a research and development team.

In 2011, Dr. Parker joined CCU as an Associate Professor of Biology. Today he serves as Professor and Dean of the School of Science and Engineering. He has been married to Danielle, a cardiology nurse practitioner, for 24 years, and together they have three sons, the oldest of which is a Junior at CCU.



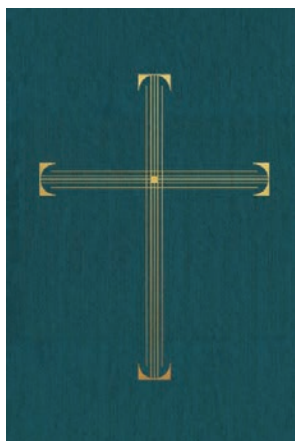
While Meyer does publicly proclaim that creation "shouts" of a creator, he does not explicitly introduce the God of the Bible."



1662 Book of Common Prayer

REVIEW BY DR. MEGAN DEVORE

Professor of Church History and Early Christian Studies



The story of the 1662 *Book of Common Prayer* is both captivating and compelling. From its origins in the Protestant Reformation to its continued use by Christians around the world today, the *Book of Common Prayer* is part of the greater narrative of our faith. Dietrich Bonhoeffer, C.S. Lewis, and J.I. Packer praised its contents as indelibly

impactful. Yet many of us are less familiar with this work. What is the 1662 *Book of Common Prayer* (commonly called the BCP), and why does it matter?

The Basics

The *BCP* has been the traditional book of worship for the Anglican Church for centuries. Contents include daily and additional prayers, a traditional Scriptural reading schedule that includes both the Old and New Testaments, prearranged service orders for corporate gatherings and special occasions, basic creeds, and a short catechism – in sum, it is both a personal devotional resource and a guide for Church services, aimed at maturing the heart, mind, and soul.

This is not a book meant to be read from cover to cover. It is for worshiping Christians to engage in sections according to time, day, and setting. In contrast to our frenetically-paced culture obsessed with entertainment, the *BCP*'s simple and profound prayers, traditionally-ordered services, and cadences of readings and calendar schedule value continuity and authentic rootedness. Its emphasis on unity of worship individually and corporately offers a refreshing contrast to our own era's self-absorption. The *BCP* certainly is no panacea for every problem

facing the Church. Yet its use by a large, faithful "cloud of witnesses" for nearly half a millennium means that it certainly is worth our attention.

The Origins of the 1662 *Book of Common Prayer*

As the Protestant Reformation transpired in the 16th century, it impacted political, cultural, and religious landscapes. The central aspiration of the Reformers was restoration of Scripturally-informed Christian faith and practice. This involved *re-affirmation* of the centrality of the gospel message and the primary authority of the Bible, as well as rejection of many Medieval beliefs, such as indulgences that promised grace for works, mediation by priests, and the Papacy's claims to unrivaled leadership.

Even with this common foundation, factions soon emerged among the Reformers based on differences in biblical interpretation, creating early and lasting divisions (Lutherans, the Anabaptists, the Reformed). King Henry VIII and his successor, Edward VI's embrace of Reformational ideals brought England into this fray, producing yet another genre within Protestantism: The Church of England (Anglicanism). Along with Martin Luther and John Calvin, early Anglican pastors recognized that Christians need solid biblical instruction, as well as order and unifying practices for corporate worship (cf. 1 Cor. 14:26-33).

Thus in 1549, the first *BCP* was published in England. It contained guidance for Anglican church services (daily and Sunday services, and special services like marriages and funerals), as well as a year-long schedule of ordered daily Bible readings and various devotional prayers. English Reformer and Archbishop Thomas Cranmer led the work and oversaw several revisions of the *BCP* during his lifetime. More editions were made over the decades, including one in 1662 that added a basic catechism (brief instruction in the essentials of Christian

belief). Since then, the name and content of the 1662 *Book of Common Prayer* have remained, even in newer editions.

Why the *Book of Common Prayer*?

For many Evangelicals, a book of prearranged prayers and traditional order for church services seems suspect. After all, Jesus warned his disciples about “vain repetition.” We must remember that the warning was not against prescribed prayer (if it was, Christ would not have then prescribed a prayer!) or unity in worship. “Just pray what’s on your heart,” we sometimes hear. But this can be easier said than done. Both our hearts and our minds are, as an old hymn puts it, “prone to wander” (cf. Jer. 17:9). Here, Dietrich Bonhoeffer offered wisdom: “The richness of the Word of God ought to determine our prayer, not the poverty of our heart.” When we pray, Bonhoeffer suggested, it may often be necessary to pray *contrary* to “that which we feel at a given moment,” because such a prayer submits to Christ’s truth and the Spirit’s transforming work. This is one of the reasons that Bonhoeffer valued the *BCP* – it guides our restless hearts and minds unto the transformation of the Holy Spirit.

The Reformational goals of the *BCP* are also just as relevant and applicable today. We look around us and see that churches can become dangerously wrapped around the personality of their pastors, that worship leaders may be tempted to a concert-like display counterproductive to participation, and that the truth of the gospel can be compromised to be “comfortable.” We may lament increasing biblical illiteracy and self-absorption among churchgoers. In the challenges of its own day, the *BCP* aimed to include the whole congregation in worship. Its call-and-response prayers during church services cultivated constant participation and fought against distraction. Every service in the *BCP* included repentance of sin, acknowledgment of Christ’s grace, and proclamation of praise. The *BCP* provided a shared space and vocabulary, instruction in Scripture and theological conviction, biblically-informed prayer guidance, and unity in individual and corporate worship that engaged the past, present, and future. Its schedule of daily Bible readings – the ‘Lectionary’ – leads readers through the entire Bible: In the space of just one year, nearly the entire Old Testament is read once, the whole New Testament thrice, and the Psalms nearly twelve times! In sum, the *BCP* has nurtured generations

The richness of the Word of God ought to determine our prayer, not the poverty of our heart.

of believers because it is founded on the Scripture, anchored in Christ and His gospel, and aimed toward individual and corporate worship of the Living God – all just as relevant today.

Historical Significance and Editions

Like Luther’s hymnals, the *BCP*’s guided worship would transform congregational engagement in spiritual practices from the 16th century onward. Familiar expressions like ‘til death do us part’ and “ashes to ashes, dust to dust,” come from the *BCP*. Literary culture has been impacted by its eloquent turns of phrase; its influence is recognized in literary masterpieces like Bunyan’s *Pilgrim’s Progress*, Milton’s *Paradise Lost*, the novels of the Brontë sisters, and the mesmerizing poetry of T.S. Eliot.

Numerous editions of the *BCP* over the centuries speak to its longstanding application. In 2021, IVP released a new international edition with careful revisions in an elegant clothbound hardcover. The editors, respected academics of deep faith, worked with care to produce a *BCP* that “employs less archaic spelling and punctuation, modestly updates obscure expressions, and includes prayers for civil authorities that may be used regardless of nation or polity.” If you have yet to own a *BCP*, I highly recommend that edition. Later this year, the same editors will publish *How to Use the Book of Common Prayer* (IVP), which will no doubt be a worthwhile companion volume. For a different format, the Anglican Church of North America offers a free, convenient, and user-friendly phone app with the 2019 *BCP*’s content (app-search for “The Daily Office”).

A Larger Perspective

The *BCP* cannot take the place of a wholehearted relationship with God. The *BCP* does not ‘work’: *God* works. The *BCP* merely provides guidance and space for worship, individually and corporately, helping to focus our mind, heart, and senses – but true communion with God can only occur through Jesus Christ and in the Holy Spirit.



In the ways that the *BCP* is above all sourced in Scripture, anchored in Christ's person and work, and aimed at guidance in the Greatest Commandments and Great Commission, it can be compared to CCU's commitment to students' spiritual formation. Here at CCU, one central aspect of our mission is to "cultivate a deep and enduring faith that affirms the authority of Scripture and embraces Christ as the authentic center of life." Following Scripture (and in contrast to the tides of our culture!), we integrate faith and learning, pray for political leaders, value our past, and do not see ourselves as mere individuals but participants in a kingdom under Jesus Christ's grace and truth – all of these are emphatic in the *BCP*, too.

One of the 'Additional Prayers' at the end of the *BCP* (2021 IVP version) is a 'Prayer for Schools' that we can certainly pray together:

Almighty God, of whose gift alone cometh wisdom and understanding: We beseech thee with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all

good learning flourish and abound. Bless all who teach and all who learn, and grant that in humility of heart they may ever look unto thee, who art the fount of all wisdom, through Jesus Christ our Lord. Amen.

REVIEWER BIO



DR. MEGAN DEVORE

Dr. Megan DeVore has been a professor in CCU's School of Theology for 17 years. Theology, church history, and spiritual formation are endlessly compelling to her. She is married to a local school chaplain; together they have three young children and general daily mayhem, a love of the outdoors and authentic neighboring, and an excessive quantity of books.



INTERIOR DOME OF THOMAS JEFFERSON MEMORIAL
WASHINGTON, D.C.

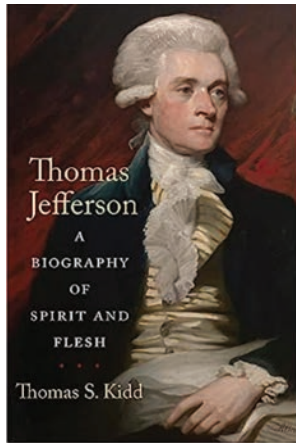
Thomas Jefferson

A Biography of Spirit and Flesh

by Thomas S. Kidd

REVIEW BY DR. GARY STEWARD

Associate Professor of History and Dean of the School of Humanities and Social Sciences



Thomas Jefferson fills an important place in our history. As the primary author of the Declaration of Independence, leader of the first opposition party in America, and securer of the Louisiana Purchase, his impact extends far beyond the founding period. Indeed, Jefferson's ideas and actions can be directly


linked to later events like the Civil War and the great adventure of westward expansion. His oft-quoted reference to "a wall of separation between church and state" has been both used and misused to shape America in significant ways. All in all, few individuals have had such a broad and long-ranging impact upon our national life.

Thomas Jefferson is difficult for scholars to fully understand, even though he left behind documents and correspondence that are projected to fill over 47 volumes. As a Southern slaveholder, he proclaimed as a truism that "All men are created equal," and yet he continued to hold slaves in Monticello in the early 19th century, even while signing an act outlawing the trans-Atlantic slave trade in 1807. He spoke with great regard for Jesus and the ethical teaching of Scripture, and yet he rejected many of the orthodox tenets of the Christian faith. The complexities of Jefferson have led many historians to view him as the most enigmatic of the founding fathers, including Joseph Ellis, who once referred to Jefferson as "the American Sphinx."¹ Dumas Malone, who studied Jefferson for over 38 years and

wrote a six-volume biography of him, stated that no one can "fully comprehend or encompass him."²

Thomas Kidd, a long-time professor at Baylor University and now Research Professor of Church History at Midwestern Baptist Theological Seminary in Kansas City, has written a biography of Thomas Jefferson that explores the religious and ethical aspects of Jefferson's life. Kidd's *Thomas Jefferson: A Biography of Spirit and Flesh* is neither wholeheartedly celebratory or critical, noting that Jefferson was "a brilliant but troubled person" who lived with a number of personal inconsistencies (1, 4). He eclectically drew from aspects of Unitarian Christianity, Epicureanism, Enlightenment rationalism, a commitment to universal rights, and "the republican values of virtue, limited government, and political liberty for (white) men." Overarching all of these things was "the code of gentility and honor he inherited as a Virginia patrician and slave owner" (5).

Kidd has written a richly detailed work that many will enjoy. It proceeds chronologically, placing Jefferson within the intellectual, social, and political world of his time. Kidd begins with Jefferson's early comments about religious matters found in a letter written while he was a 19-year old student in 1764, and he concludes with a chapter on Jefferson's efforts to establish the University of Virginia in the 1820s. Each of the 11 chapters is easy to read and rich with anecdotes, telling Jefferson's story in the context of the momentous events which shaped his life and the lives of those around him. At times, the details that Kidd includes about our third president are simply fascinating. Who knew that Jefferson broke his wrist while jumping over a fence in a Paris park or that he took pleasure in the making of Parmesan cheese? (92, 140)



Miller came to believe that Jefferson was a “hypocritical demagogue” and “a selfish, insidious, and hollow-hearted infidel” with “little judgment and no moral principle.”

Jefferson has been a subject of serious debate among evangelicals in the last few decades, and not everyone will agree with all of Kidd’s interpretive decisions and judgments regarding Jefferson. Those who are convinced by David Barton’s presentation in *The Jefferson Lies*, for example, won’t appreciate how Kidd stands with the majority of modern interpreters in asserting that Jefferson fathered at least one child with Sally Hemmings, one of his slaves.³ Kidd rightly notes that not all historians believe that Jefferson was sexually involved with Hemmings, but he writes from the perspective of historians who are now in the majority on this point (3, 104-106). Those who want more information on this should review the various arguments put forward on both sides of the debate by the Thomas Jefferson Foundation itself.⁴

Controversy over Jefferson is nothing new, and evangelicals have been sharply divided on how to assess the ethical character of Thomas Jefferson from the very beginning. Rev. John Leland, an early 19th-century Baptist minister from Massachusetts, represented the perspective of many evangelicals in his day with his enthusiastic appreciation of Jefferson. In 1802, Leland delivered a 1,235-pound block of cheese to Jefferson, inscribed with what had become a kind of personal motto for Jefferson: “Rebellion to tyrants is obedience to God.”⁵ Ministers like Leland saw Jefferson as a great champion of civil and religious liberty and freedom of conscience against the tyranny

of oppressive political and religious authorities. Many have found cause to celebrate Jefferson for his articulate defense of individual liberty.

Other evangelicals have looked critically on the moral character of Jefferson. In the early 19th century, many Christians, like Kidd, questioned the orthodoxy and moral integrity of our third president. Rev. Samuel Miller, a well-respected Presbyterian minister and professor of church history at Princeton Seminary, would write in 1830:

There was a time (from the year 1800 to 1809 or 1810) when I was a warm partisan in favor of Mr. Jefferson’s politics and administration as President.

Before his death, I lost all confidence in him as a genuine patriot, or even as an honest man. And after the publication of his posthumous writings, in 1829, my respect for him was exchanged for contempt and abhorrence. I now believe Mr. Jefferson to have been one of the meanest and basest of men. His own writings evince a hypocrisy, a selfishness, and artful, intriguing, underhand spirit, a contemptible envy of better men than himself, a blasphemous impiety, and a moral profligacy, which no fair, honest mind, to say nothing of piety, can contemplate without abhorrence.⁶

In reading Jefferson's posthumously published writing, Miller came to believe that Jefferson was a "hypocritical demagogue" and "a selfish, insidious, and hollow-hearted infidel" with "little judgment and no moral principle." Miller came to assert these things, even though he had once had a strong personal attachment to Jefferson as "a sincere and honest Republican."⁷

Kidd certainly does not write with the same invective against Jefferson that Miller did, but he does agree with Miller that there are significant things about Jefferson that warrant serious criticism. For example, Jefferson's mature religious beliefs do not line up with the teaching of biblical Christianity. Jefferson embraced an Enlightenment view of the powers of one's moral sense, a naturalistic and critical view of Scripture, and Unitarian views of God (99-102). Jefferson believed that Jesus was only a moral ethicist, stating, "I am a Christian, in the only sense in which he [Jesus] wished any one to be; sincerely attached to his doctrines, in preference to all others; ascribing to himself every human excellence, and believing he never claimed any other" (168). While he eclectically subscribed to aspects of Jesus' ethical teaching, he did not hold to the central Christian teachings of sin and atonement through the substitutionary death of Christ (169-170). He was a great admirer of "the life and morals of Jesus," but not a worshipper of the divine Savior who bore the sins of his people (210-213).

Thomas Jefferson looms large in the culture wars today. Some want to "cancel" him and erase his memory from our national life. Some attempt to use Jefferson to argue that secularism has historical precedence and therefore the moral high ground in American public life. Evangelical Christians might be tempted to use Jefferson for activist aims as well, turning a blind eye to his faults and claiming his mantle in the ongoing fight for Christian liberty and morality. Thomas Kidd's biography, *Thomas Jefferson: A Biography of Spirit and Flesh*, reminds us that the history of any people on earth is messy and complicated. America is no exception in this regard. The Christian historian's first commitment, after God, must be to the truth, and the cause of God's grace and truth in America is not served by advancing false mythologies about our founders. Jefferson had many flaws, but the ideals we cherish as Americans transcend the flaws of our founders. Acknowledging the flaws and faults of our forebearers make the Christian ideals we cherish stand out in

Jefferson had many flaws, but the ideals we cherish as Americans transcend the flaws of our founders.

bolder relief. It also gives us needed credibility as we seek to see the Lordship of Christ acknowledged in all aspects of our national life today.

FOOTNOTES

- 1 Joseph J. Ellis, *The American Sphinx: The Character of Thomas Jefferson* (New York: Alfred A Knopf, 1996).
- 2 Dumas Malone, *Jefferson: The Virginian* (Boston: Little, Brown, and Co., 1948), vii.
- 3 David Barton, *The Jefferson Lies: Exposing the Myths You've Always Believed About Thomas Jefferson* (Nashville: Thomas Nelson, 2012).
- 4 See Report of the Research Committee on Thomas Jefferson and Sally Hemmings. <https://www.monticello.org/thomas-jefferson/jefferson-slavery/thomas-jefferson-and-sally-hemings-a-brief-account/research-report-onjefferson-and-hemings/>
- 5 Thomas S. Kidd, *God of Liberty: A Religious History of the American Revolution* (New York: Basic, 2010), 4. See also Kidd, Jefferson, 160-162.
- 6 Samuel Miller [Jr.], *The Life of Samuel Miller* (Philadelphia: Claxton et al., 1869), 1:131-132.
- 7 *Ibid.*, 1:132-133.

REVIEWER BIO



DR. GARY STEWARD

Dr. Gary Steward is an Associate Professor of History and Dean of the School of Humanities and Social Sciences at Colorado Christian University. He specializes in American political and religious history and has published works on the American Revolution and Christian approaches to social reform in antebellum America.



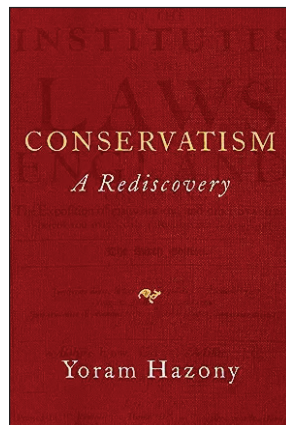
CARVING OF EAGLE
ABOARD THE U.S.S CONSTITUTION

Conservatism: A Rediscovery

by Dr. Yoram Hazony

REVIEW BY MR. JEFF HUNT

Director of the Centennial Institute



What is happening to our country, to our culture, to our churches, to our families? Many of us are struck by the quick changes that have pervaded our communities. Trust in our institutions and our media are at an all-time low. Fewer people are attending churches; fewer young people want to build families; fewer

young men are attending college. It seems no one trusts the government. Young people seem addicted to phones with no interest in building community bonds.

In many ways, our culture has lost its mind: Violent riots by both the political Left and Right in 2020 and 2021; men allowed to compete in women's sports; a Christian baker forced into decades of litigation against a hostile government, simply due to historic Christian beliefs. A state seeking to prevent Catholic families from adopting children; pro-abortionist lawmakers at the Colorado capitol opening bottles of champagne as they celebrate efforts to stop churches from helping women facing a crisis pregnancy — historical Christian, conservative values in America derided in media, education, business, entertainment, and government.

Believe Christianity was critical in forming America and should impact our laws today – you're disparaged as a Christian nationalist.

By all accounts, Enlightenment, rationalistic liberalism has failed. Just visit any major city – drug use, overdoses, feces in the street, homelessness, failing schools. Modern liberalism and its progression into neo-Marxism is failing America.

As someone who follows public policy on behalf of Colorado Christian University, I sometimes just find myself stunned. I try to wrap my mind around what has happened to our country.

The best book and thinker addressing this moment in American culture is Dr. Yoram Hazony in *Conservatism: A Rediscovery*. This book has moved like wildfire through the conservative public policy circles. Dr. Hazony accurately diagnoses the breakdown of our culture, the ideas fueling this rapid political change, and provides a prognosis to move forward. This is a must-read for every American.

If you enjoy history, Hazony analyzes the role of conservative thought in forming our country, beginning with Burke and others in Britain, then Washington, Hamilton and the Federalists. He traces conservatism through Lincoln, the breakdown of conservatism in the post World War II period, to its resurgence in the Reagan era with the thought of more recent conservative writers such as Hayek, Strauss, Kirk and Buckley.

Most relevant to my interests was Hazony's exploration of the shift from liberal democracy towards the embrace of neo-Marxism in American culture. In other words, how did we get from "Free Speech Berkeley" and "Coexist" bumper stickers to "Bake the Cake, You Bigot" in just two generations?

In short, Hazony makes this observation:¹ Liberals believe in freedom and equality for all. Marxists point out that there are examples of unfreedom and inequality – this is due to oppression based on class, religion, or race. Liberals seek to rectify this problem by beginning to embrace Marxist ideas: hence, the rise of critical race theory and intersectionality. Now, people are put in categories of oppressor vs oppressed. If you are a Christian baker, you are oppressing marginalized communities, and therefore, the government has a duty

to prosecute you. So long, “Coexist” bumper stickers, and hello, state-sanctioned oppression – all in the name of stopping oppression and promoting equality. Try not to let the irony hit you too hard.

In my role at the Centennial Institute at Colorado Christian University, I often debate policy ideas. With issues like doctor-assisted suicide, abortion, drug legalization, pornography, gambling, and even prostitution. There is an almost religious adherence to individual as an absolute value in our culture.

Absent from these conversations is almost any notion of personal responsibility. Marijuana may be legal to consume in Colorado, but should you? This question alone is offensive to liberalism and libertarianism, which believes liberty is an end to itself. Conservatives do not hold individual liberty above all other concerns.

For conservatives, Hazony points out, “Human societies need much more than the freedom of the individual if they are to flourish and grow strong, and these other public goods must be the concern of the leadership of both government and private institutions such as the family, the congregation, and the business enterprise.”²

It is only conservatism that upholds competing priorities like mutual bonds of loyalty, honor, religion, and nationality together. This radical social-libertarianism that has infected our culture is the direct result of the decline of church attendance, the rejection of biblical values in education and the public square, and our failure to honor one another in mutual bonds of loyalty.

In most major cities, there is no genuine concern about addressing people dying of overdoses in tents. After all, this is the result of our cultural embrace of an absolute autonomous liberty. It is conservatives, out of our deep commitment to one another and our belief that God creates each life, that require our compassion to address these issues.

The most challenging part of *Conservatism: A Rediscovery* was analyzing my beliefs rooted in Jeffersonian, Enlightenment liberalism. Are there really self-evident truths that can be acquired simply through reason? As Hazony points out, “the premises of Enlightenment liberalism are taught at every level of our educational system.” Hazony’s book will take you on an analysis of your own political values.

Colorado Christian University is one of the most conservative schools in America. When I talk to someone interested in working at the school, I mention this fact. I then ask them to tell me what it means to be a conservative. Many people struggle with an answer. I don’t blame them. We haven’t defined it well. We rely on particular issues: pro-life, limited government, traditional family values, the original intent of the Constitution, etc.

Hazony provides a comprehensive definition of conservatism rooted in historical analysis, empiricism, philosophical comparison, biblical texts, and current event examination. Most importantly, he provides a way forward for conservatives to reengage the culture and advance our values – most notably by living conservative lives. America cannot continue without the direct engagement of Christian conservatives in the public square. Hazony’s book is critical for clarifying our thinking and inspiring a conservative rediscovery.

FOOTNOTES

- 1 Hazony, *Conservatism: A Rediscovery* (Washington, D.C., Regenery Gateway, 2022), 323.
- 2 Hazony, *Conservatism: A Rediscovery*, 306.

REVIEWER BIO



JEFF HUNT

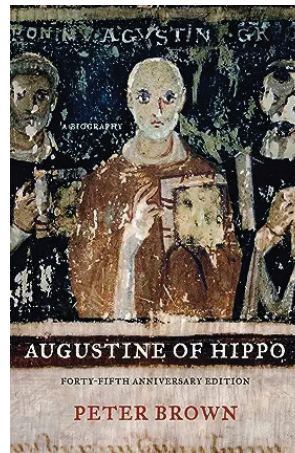
Jeff Hunt is the director of the Centennial Institute, Colorado Christian University’s public policy thinktank, and is co-chairman of the Western Conservative Summit. Dr. Hazony has spoken both on campus and at the Western Conservative Summit. You can find his speeches on [youtube.com/centennialinstitute](https://www.youtube.com/centennialinstitute).

Five Favorite Biographies

REVIEWS BY DR. IAN CLARY

Associate Professor of Historical Theology

My seven-year-old son, Tom, likes to ask me about my “favorites.” It could be about anything: my favorite movie (*Lonesome Dove*); my favorite novel (also *Lonesome Dove*); my favorite color (green); my favorite band (too many to list). As easy as it is to answer him sometimes, at others, it’s hard. In the case of favorite band, I could go in any direction depending on my mood. Sometimes I need Rancid blasting out of my car as I’m clearing my mind driving; at others, I’ll have Chopin quietly tinkling his keys while I study. If I’m feeling homesick for Canada, I’m probably listening to Neil Young. Like choosing musical favorites, I view my task of narrowing down some favorite — and important — biographies, that I think Christians should read, to be difficult. Currently, I’m reading *Relentless*: a memoir by the English boxing promoter Eddie Hearn, which is quite encouraging. But in this essay, I need to be more specific and keep things Christian and focus on biographies and exclude memoirs, because if I didn’t, each of the five entries would be Augustine’s *Confessions*! The following comprises biographies of Christians that I’ve selected based on the importance of the biography, the importance of the subject, and whether or not I enjoyed it.



Peter Brown,
*Augustine of Hippo:
A Biography, 45th
Anniversary Edition*

If Augustine’s *Confessions* can’t be in the running, then why not go with the standard biography of him instead? It is agreed by scholars that Peter Brown’s *Augustine of Hippo* is a magisterial work. It

is thorough and seemingly exhaustive. The major issues of Augustine’s life are there: his youthful wanderings, his education in North Africa, his glorious conversion in Milan, along with controversies that he was involved in and their respective theologies. Brown is responsible for giving us the term ‘late antiquity’ to describe the era which Augustine flourished, and so is a master of Augustine’s historical context. He is also a master of secondary literature. In my mind, after the apostle



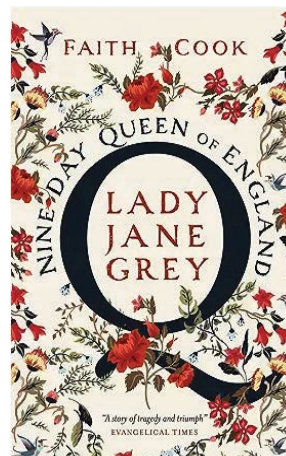
HISTORIC MONASTERY LIBRARY
ST. FLORIAN, AUSTRIA



LIBRARY STAIRCASE
ROUEN, FRANCE

Paul, Augustine is one of the most significant Christians to have ever lived, right alongside Thomas Aquinas. Western civilization is deeply shaped by the three of them, and to not know their lives and thoughts is a glaring omission, especially for Christians.¹

I will say, however, that Brown's biography is not a good first place to start if you know nothing about the *Doctor Gratiae*. If only because of its size, the book can be daunting. I know this because I read it cover-to-cover twice: once for pleasure and once for a reading course I did on Augustine in seminary. It was a slog, but it paid huge dividends. So, if you're looking for something more manageable, I would suggest starting with Garry Wills' short biography, or maybe Henry Chadwick's, which is just a little longer. Both are accessible — indeed, Wills' is a beautiful read — and they will give you the goods. Once you have them under your belt, then dive into Brown!



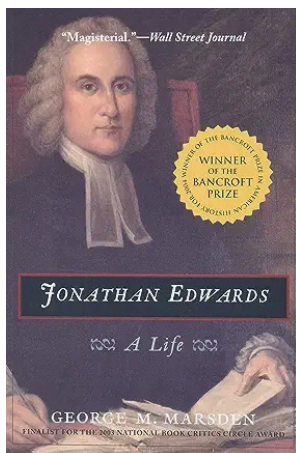
Faith Cook, *Nine Day Queen of England: Lady Jane Grey*

The English Reformation has been the subject of various films and for good reason! The story of 16th-century England is ripe for movies and books, filled as it was with war, political intrigue, and massive cultural and religious change. The

film adaptation of Robert Bolt's *A Man for All Seasons* about Thomas More is a great flick, though the story is historically wonky. If you've studied the life of the English Reformer William Tyndale at any length, you'll know that More was no saint. The series *Wolf Hall*, based on Hilary Mantel's books of the same name, is much better in terms of history, and it's compelling to watch as well. All of the historical thrill, and fantastic research and writing, make Faith Cook's *Nine Day Queen of England* a great read.

Cook was born to OMF missionaries in China until their eviction in the 1950s and subsequent return to England. She is a prolific author, having penned

biographies of lesser-known but not-less-important Christians like Selina Hastings, Countess of Huntingdon, and the Calvinistic Methodist pastor William Grimshaw of Howarth. Lady Jane, who did have a film made about her starring Helena Bonham Carter, is certainly the stuff of legend. Faith Cook keeps all that makes a legend fun to read, but she helps move from legend to fact through serious research. Lady Jane was the cousin to Edward VI, the boy king (and arguably England's greatest monarch), who, upon his death, declared that she ascend the throne instead of his sister, "Bloody" Mary Tudor. Jane was queen only for nine days because her rabidly Roman Catholic cousin amassed an army, stormed London, took the crown, and had her young cousin beheaded. Beyond the Hollywood-like storyline, Jane was remarkable in her quiet resolve to honor her role as monarch (much as the late Elizabeth II). She was also a highly educated and intelligent young woman, who read classics, debated John Feckhenham (Mary's chaplain), and corresponded theologically with leading Reformers on the continent, like Heinrich Bullinger. Cook's biography gets into all of this and turns out to be a page-turner as entertaining as any movie.

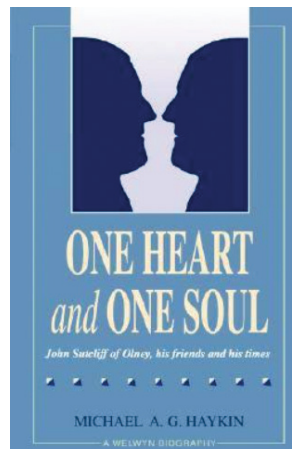


**George M. Marsden,
*Jonathan Edwards: A Life***

Though I am a church historian by training, like anyone, I can find academic writing to be dry and boring. That's why I absolutely love it when an elite scholar can write in an engaging way without sacrificing scholarship. George

Marsden's *Jonathan Edwards: "A Life"* is a model of expert research coupled with engaging writing. Marsden, now a retired historian, taught at Notre Dame and, amongst his many influential books, published the definitive biography of Edwards, the pastor-theologian from 18th-century New England. Edwards was known for his cerebral intellect and his deep, Christ-centered spirituality. He is oftentimes called "America's Theologian," or "America's Philosopher." He wrote many important works that

highlighted the beauty of God and the wonders of being in Christ (don't judge him merely for his infamous sermon "Sinners in the Hands of an Angry God.") He was also involved in and wrote about the Great Awakening. Marsden expertly handles all of this in his sizeable biography but writes almost as if you are reading a novel or historical fiction. The rule of thumb for Edwards' biographies is to pair Marsden with Iain H. Murray's more spiritual biography, and I think that's good advice. But even if you just read Marsden, you're in good stead for having both head and heart filled.

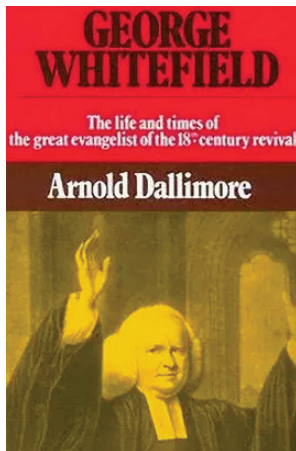


**Michael A. G. Haykin,
*One Heart, One Soul: John Sutcliff of Olney, His Friends and His Times***

Admittedly, when it comes to Michael Haykin, I'm a little biased. He is a mentor, a close friend, and a father in the faith to me – indeed, my aforementioned son,

Tom, has "Michael" for one of his middle names. Haykin, a respected professor of church history, who teaches at institutions in Canada and the United States, has written numerous biographies, all of which I love. This early one he wrote on the 18th-century Baptist John Sutcliff remains one of his best. Like the other biographies I've noted, *One Heart, One Soul* is the perfect blend of scholarship and engaging writing – it encourages both mind and heart. A hallmark of Haykin's historiography is the attention he gives to lesser known figures from the past alongside the bigger names, like a John Calvin or a Jonathan Edwards. I suspect most readers of *The CCU Review* won't know who Benjamin Beddome or Thomas Davis were. Indeed, Sutcliff might not be as familiar to you as his friend William Carey, the so-called "father of modern missions." Sutcliff was a part of that band of friends, including Andrew Fuller and John Ryland, Jr., who came together to send Carey to Serampore, India. The famous image that has been used of them is that Carey climbed down into a hole, while Fuller, Ryland, and others held the rope. This group of friends helped found the Baptist Missionary

Society that has had a tremendous impact for global mission. Haykin does a fantastic job drawing out the details, the hardships, and the successes that they shared as they pursued missions together. A recognized scholar of evangelicalism in the “long” 18th-century, Haykin does a masterful job at setting Sutcliff in his historical context in terms of culture, theology, and mission. As a Baptist, Sutcliff was also friends with the hymn-writers John Newton and William Cowper, both Anglicans in Olney, showing a healthy catholicity. Haykin lays out such important, but often missed, details. What I love about Haykin’s work is the attention he pays to the human elements of his subjects. He does this especially with the way that friendship played a role in the lives of these men who were bound as one heart and soul. While the book has been out of print for some time, thankfully H&E Publishing in Canada is set to print a second edition. When it comes out, you’ll need to read it!



Arnold A. Dallimore,
George Whitefield:
The Life and Times of
the Great Evangelist
of the 18th Century,
2 vols.

If I was biased in my previous recommendation, I’m probably even more so with this, as Arnold Dallimore’s historiography was

the subject of my doctoral dissertation! Dallimore’s two-volume biography *George Whitefield: The Life and Times of the Great Evangelist of the 18th Century* first came to my attention when I would see its recognizable green and red dust jackets on the bookshelves of pastors I respected. As it turns out, these volumes are often credited with being one of the most important Christian biographies written in the 20th-century. Dallimore chronicles in great detail the life and ministry of Whitefield, the “Grand Itinerant” of the Evangelical and Great Awakenings. Whitefield famously preached to hundreds of thousands in the British Isles and the American colonies, and, as a result, countless souls were converted to Christ. Dallimore spent 20 years writing the first biography while he pastored a small Baptist church in Cottam,

Ontario. He retired from ministry so that he could finish the second volume that took him an additional 10 years. I have a number of connections to Dallimore beyond just my academic interests: He was a founder of the Fellowship of Evangelical Baptist Churches of Canada, that I am ordained in; he helped found a church in Essex, Ontario, that I interned in; and I am close friends with a number of his family. But even if I didn’t have the personal connection, I would still classify this as one of my favorite biographies and one that I certainly think that Christians ought to read. While Dallimore did serious research and uncovered aspects of Whitefield’s life that even trained historians didn’t know about, he wrote with an eye to the pastor and the average Christian. Information and edification were the two broad paradigms that shaped his approach to history, and we are all the better for it.

FOOTNOTES

- 1 On that score, one should consult biographies of St. Paul, not only the Acts of the Apostles, but studies like N. T. Wright, *Paul: A Biography* (New York, NY: HarperCollins, 2018). A fun biography of Thomas Aquinas is G. K. Chesterton, *St. Thomas Aquinas* (Mineola, NY: Dover Publications, 2009).
- 2 Garry Wills, *Saint Augustine: A Penguin Life* (New York: Penguin Books, 2005); Henry Chadwick, *Augustine of Hippo: A Life* (Oxford: Oxford University Press, 2010).

REVIEWER BIO



DR. IAN CLARY

Ian Hugh Clary (PhD., University of the Free State) is Associate Professor of Historical Theology at Colorado Christian University, an Associate Research Fellow at the Theological University of Apeldoorn, The Netherlands, and the co-host of “Into Theology,” a podcast of The Gospel Coalition Canada. He has authored a number of books, including Reformed Evangelicalism and the Search for a Usable Past on Arnold Dallimore. Currently he is working on the 18th-century Baptist theologian John Gill and his relationship to Reformed orthodoxy. Dr. Clary and his family are members of Calvary Redeeming Grace Church in Lakewood, Colorado.



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