

presentation of determinism. The author's critique is too brief and at times dismissive, speaking of those who want to protect divine sovereignty 'as if it *needs* protection' (99-100). My hope is that this chapter will not distract from McCall's main contribution, even though the arguments against determinism seem to wander from the book's central aim.

It is difficult to know the level of education necessary to benefit from this work. It is deeply pastoral and filled with wisdom and insight in a mere 170 pages. However, it assumes a good working knowledge of historical theology, doctrine, some philosophy, and at times technical distinctions. Some of these are fit for students and pastors, while in other places McCall engages academic scholarship that the intended audience is not likely to know well or at all. Even so, he should be commended for the book's many strengths. In this very readable volume; McCall brings the skills and tools of analytic theology to bear on some very difficult teachings. He brings clarity, precision and insight along with a pastoral tone that shows great care not only for the truth but also for the mind and character of the readers. Other scholars would do well to imitate McCall's work for the sake of students and the Church.

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***God is a Communicative Being: Divine
Communicativeness and Harmony in the
Theology of Jonathan Edwards***

T&T Clark Studies in Systematic Theology

William M. Schweitzer

London: T&T Clark International, 2012, 198 pp.,
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RÉSUMÉ

Dans cette monographie, William Schweitzer étudie l'élément central de la doctrine de Dieu chez Jonathan Edwards. Selon lui, Jonathan Edwards voyait la propension divine à communiquer comme la clé pour comprendre la création. La communication intra-trinitaire, communication de connaissance, d'amour et de joie, se reflète dans la communication *ad extra* qui s'effectue de manière harmonieuse par la médiation de la nature, de l'Écriture et de l'histoire. Écrit avec intelligence, cet ouvrage remarquable constitue une ressource excellente, non seulement pour les spécialistes qui s'intéressent à Jonathan Edwards, mais aussi pour tous ceux qui se penchent sur les grandes questions théologiques suivantes : Qui est Dieu ? Pourquoi a-t-il créé le monde ? Comment puis-je le connaître ?

SUMMARY

In this monograph William Schweitzer examines the core of Jonathan Edwards' doctrine of God. Edwards, as Schweitzer explains, sees divine communicativeness as the key

to our understanding of the Trinity *ad intra* as well as *ad extra*. God essentially communicates his knowledge, love and joy through the media of nature, Scripture and history, and he does so in a harmonious way. Lucidly written, this outstanding work is an excellent resource not only for Edwards scholars but also for everyone who is interested in the big theological questions: Who is God? Why did he create the world? How can I know God?

ZUSAMMENFASSUNG

In dieser Monographie untersucht William Schweitzer das Herzstück von Jonathan Edwards' Lehre von Gott. Wie Schweitzer erläutert, versteht Edwards die Kommunikationsfähigkeit Gottes als Schlüssel zu unserem Verständnis von der Trinität sowohl *ad intra* als auch *ad extra*, also nach innen wie nach außen hin. Gott teilt im Wesentlichen sein Wissen, seine Liebe und Freude durch die Medien von Natur, seinem Wort und der Geschichte mit, und dies auf eine harmonische Weise. Dieses hervorragende Werk ist verständlich geschrieben und ein ausgezeichnetes Hilfsmittel nicht nur für Wissenschaftler, die sich mit Edwards befassen, sondern auch für jeden, der an den großen theologischen Fragen interessiert ist: Wer ist Gott? Weshalb hat er die Welt geschaffen? Wie kann ich Gott kennenlernen?

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Scholarly interest in the North American pastor, theologian and philosopher Jonathan Edwards remains high. Today, the virtually unlimited availability of Edwards resources, both physically (printed Yale University Press editions, 1957-2008) and digitally (Jonathan Edwards Center, <http://edwards.yale.edu/>), facilitates research and leads to an ever-increasing number of publications. This is surely a desirable development as Edwards' voice deserves to be heard today if we want to make real progress in our theological discussions. However, faced with the immense proliferation of Edwards studies, one is in danger of losing sight of the core of Edwards' theology and hopes for a presentation of the big picture. To speak with authority, such a scholar would not only have to exhibit a profound insight into the Edwards corpus but would also need to be familiar with the secondary material, which is, as already mentioned, enormous. William M. Schweitzer is such a scholar and he handles the daunting challenge exceptionally well.

Jonathan Edwards' *Leitmotif*, Schweitzer argues, was to find an answer to the fascinating question of why a self-sufficient God would create. This is the answer Edwards offers: God 'created the world to communicate himself to intelligent beings' (12-13). As suggested by the title of Schweitzer's volume, God is an inherently communicative being; it is his very intention to communicate himself to creation in a harmonious way. In Edwards' view, Schweitzer explains, God's communicativeness *ad intra*, the intra-Trinitarian sharing of knowledge, love and joy is mirrored by his communication *ad extra*, whereby all of reality is infused with his beauty, harmony and excellence. As self-communication can be

regarded as synonymous with revelation, Schweitzer sees fit to guide the reader predominantly through Edwards' notion of revelation. Sandwiched between an introductory account of Edwards' core theology (chapter one) and his overall project (chapter six), one thus finds in-depth treatments of Edwards' views of nature, special revelation (where Schweitzer carefully traces Edwards' openness for general revelation that does not succumb to a full-blown natural theology), Scripture and history (chapters two to five) as the media of God's revelation, which are ultimately the modes of 'Christ's own revelation in space and time' (30).

Throughout his lucidly written work, Schweitzer not only exhibits a magisterial mastery of the extensive Edwards material *per se*, but also demonstrates a significant sensibility for Edwards' biographical-historical context in that he helps us to read Edwards against the backdrop of his *Zeitgeist*. Schweitzer thus critically discusses Edwards' own interaction with Enlightenment thinkers, in particular British Deism, and he carefully traces important characteristics and shifts in Edwards' thinking (from the *Rational Account* to the *History of the Work of Redemption*, for example). In addition, Schweitzer guides the reader through the jungle of relevant secondary sources, offering his informed critique of scholarly misinterpretations of some of Edwards' views, such as his view on salvation history.

There are, however, at least two areas where this work could have benefitted from a more detailed exposition. First, as Schweitzer's focus is clearly on divine communicativeness and as communication necessarily involves reciprocity, one wonders if Schweitzer could have said more about the recipient of the divine communication. Whilst he provides a brief account of this aspect of 'two-sided conversation' (70-71), one would have wished for a more in-depth treatment of this issue. It would have been interesting to hear more about Edwards' view on how humans take part in the communicative process of love, knowledge and joy, through prayer and worship, and particularly in the Eucharist. Secondly, it appears that one particularly peculiar Edwardsian idea is his high view of the ministry, which also contributes, as it were, to God's communicative activity (148-154). 'Edwards even likens', writes Schweitzer, 'the work of ministers to the prophetic aspects of Christ's salvific work' (149). Edwards even goes so far to say that ministers were in some respect 'subordinate saviours' (149). These remarks perhaps require some qualification and one wonders whether the absence of a more substantial critique should be interpreted as Schweitzer's tacit approval of Edwards' view.

Overall, then, Schweitzer reminds us of Edwards' key insight that God is not the disinterested and fragmented God of the Deists but the active and harmonious Trinitarian God of Scripture who communicates himself to us in harmony through the media of nature, Scripture and history. In times where the aspect of 'cognition' dominates the theological debate, one does well to rediscover

Edwards' focus on the emotive impact of God's divine communication with us; God communicates himself not only in knowledge and love, but also in joy, which calls forth in us a 'joyous affectional response' (156), as Schweitzer puts it.

This is Schweitzer's first major academic publication and given its outstanding quality, one cannot but hope that he, like Edwards a pastor-theologian (in that order), will continue to follow Edwards' example by finding time and energy to contribute to the academy whilst also serving as a minister in the future.

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Trinity and Organism: Towards a New Reading of Herman Bavinck's Organic Motif

T & T Clark Studies in Systematic Theology

James Eglinton

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RÉSUMÉ

En proposant une nouvelle lecture du « motif organique » chez Herman Bavinck, Eglinton trouve la clé d'une compréhension unifiée de la pensée du théologien néo-calviniste néerlandais. Au sein de cette théologie centrée sur le Dieu un-et-pluriel, le « motif organique » cher à Bavinck permet de décrire la correspondance entre l'unité-dans-la-diversité ectypale du monde créé triniforme et le Dieu archétypal à la gloire duquel il existe.

ZUSAMMENFASSUNG

Eglinton stellt eine neue Lesart des „organischen Motivs“ bei Herman Bavinck vor und hat damit den Schlüssel gefunden für ein einheitliches Verständnis des Denkens des neo-calvinistischen Theologen aus den Niederlanden. Im Herzen dieser Theologie, die sich auf den einen-und-pluriformen Gott konzentriert, liegt das von Bavinck so wertgeschätzte „organische Motiv“. Es erlaubt, die Beziehung zwischen der ectypischen Einheit-in-der-Vielfalt der Welt, die in einer Dreiheit geschaffen wurde, und dem archetypischen Gott zu beschreiben, zu dessen Verherrlichung sie existiert.

SUMMARY

Proposing a new lecture of the 'organic motive' in the work of Herman Bavinck, Eglinton has discovered the key to a coherent understanding of the ideas of the Dutch neo-Calvinist theologian. Embedded in this theology which concentrates on the one-and-pluriform God, lies the 'organic motive' which is so dear to Bavinck. This motive allows describing the relation between the ectypal unity-in-diversity of the world which was created in a triniform way, and the archetypal God for whose glory it exists.

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