

sity contributes 'well formed' citizens to participate in Dutch culture, of course, should be viewed against the backdrop of the significant legislative reform of Dutch higher education in the late nineteenth century. Inspired by the notion of *Bildung*, the scholarly universities were distinguished from lesser forms of higher education (called high schools) in that universities were expected to provide cultural formation in order to produce a certain class of social actor: a civilised, educated elite. One did not go to a nineteenth century Dutch university to learn business or catering; these disciplines were taught at the high schools. Kuyper's speeches, perhaps more than this book conveys, were intended to reassure his students that they were being formed and that theirs was a legitimate university experience, albeit at an 'Opposition School'.

This book contains various helpful points for young Christian scholars, particularly the reminder that no-one can know everything. Those who believe they know a great deal, Kuyper claims, actually know very little: their general ignorance prevents them for realising the limited nature of their own study. 'Genius of genuine gold, as Fichte put it so beautifully, does not know its own beauty... The true scientific spirit possesses its ornament with blushing naïveté.' (11) There is a small number of true geniuses, he claims, but the work of scholarship requires an army of rank and file researchers and scholars committed to the incremental increase of human knowledge. The reminder that no single scholar can know everything is helpful, perhaps particularly for PhD students.

One of Kuyper's most challenging calls, in this book, is for a greater sense of social responsibility in higher education, and that for both teacher and student. He characterises them as participants in the same task: the search for the Logos in all knowledge. This search affords them a rare position of privilege in society, and with this, a particular responsibility to enrich their particular societies. A university education is not simply a means to build one's own empire, either as a professional academic or as a student; rather, it is a means to contribute for the good of society more generally. This book challenges many notions and structures in the current late-capitalist university context.

*Scholarship* will prove popular and readily usable in contexts that resemble Kuyper's own: (mostly North American) Christian colleges and universities. In Europe, it is harder to think of university contexts in which all staff and students are joined in their search for the Logos in all knowledge. I suspect that the book's primary use in European contexts is in its challenge to the late-capitalist understanding of the university as a business that sells increased employability to future workers, rather than an instrument of civilisation and personal formation.

Kuyper's original published addresses contained only one footnote. The editor, however, has added numerous footnotes to clarify them for the Anglophone reader: key Dutch words, particularly those that are difficult to

render in English (*wetenschap*, for example) are defined; and valuable historical notes are added (on the admission of female students at the Free University, and the historical figures to whom Kuyper refers). This careful editing makes the book all the more accessible.

Those responsible for this book deserve credit for producing a short but significant work that adds to the growing body of Kuyper's English translations.

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*The Development of Russian Evangelical Spirituality. A Study of Ivan V. Kargel (1849-1937)*

Gregory L. Nichols

Eugene: Pickwick, 2011; xiii + 381 pp, pb, £28.00,  
ISBN 978-1-61097-160-7

ZUSAMMENFASSUNG

Das vorliegende Buch untersucht das Leben von Ivan V. Kargel und legt auf überzeugende Weise dar, dass er eine der wichtigsten Persönlichkeiten in der Entwicklung des russischen Evangelikalismus und dessen geistlichem Leben war. Es überzeugt jedoch weniger in seiner Annahme, dass diese Theologie und Spiritualität (bei Kargel und in einer breiteren Bewegung) im Großen und Ganzen eher das Ergebnis westlicher Einflüsse als einheimischer Entwicklungen war, eine Antwort auf die russische Orthodoxie und der Auseinandersetzung mit ihr eingeschlossen.

SUMMARY

This book examines the life of Ivan V. Kargel and effectively demonstrates that he was one of the most important personalities in the development of Russian evangelicalism and its spirituality. It is less convincing in its assumption that this theology and spirituality (in Kargel and the wider movement) was largely the result of Western influences rather than the result of indigenous developments, including response to and interaction with Russian Orthodoxy.

RÉSUMÉ

Dans ce livre, l'auteur présente la vie de Ivan V. Kargel et montre qu'il a été l'une des personnalités les plus importantes du mouvement évangélique russe et qu'il a exercé une influence considérable sur sa spiritualité. Il est moins convaincant quand il allègue que cette théologie et cette spiritualité (celles de Kargel et du mouvement évangélique) résultent en grande partie de l'influence occidentale plutôt que de développements locaux propres, et en particulier de l'interaction avec l'orthodoxie russe.

\* \* \*

This important book claims to examine (by the use of primary sources and in a more detailed way than previously) the evangelical spirituality that emerged in Russia in the late nineteenth and early twentieth centuries. However, the title is something of a misnomer and the



sub-title more accurately describes its nature: fundamentally the book is a biography of Ivan Kargel. However, Nichols, as the title indicates, considers that Kargel was the determinative figure in shaping Russian evangelical spirituality. Equally central to Nichols' argument is that Kargel's spirituality is rooted in the pietistic and evangelical movements of eighteenth-century Europe and America and the perfectionism and premillennialism reflected in the teachings of the Keswick Convention. This position is explicitly articulated as 'over-against' those who claim that Russian evangelicalism was shaped by its being a breakaway movement from Orthodoxy and those studies that trace a threefold emergence of Baptists (in the Caucasus, Ukraine and St. Petersburg). While acknowledging that such analyses are helpful, Nichols believes they fail to 'provide an adequate portrayal of spiritual continuity within the European context' (6).

While Nichols may be right to make this point he minimises (and explicitly fails to analyse) the relationship of so-called Russian evangelicalism with the Christian religious culture in which it emerged; he shows little interest in exploring local cultural factors and thus presents a very one-dimensional analysis. Frustratingly, only in his conclusions does he suggest that Kargel's theology has some parallels to the Orthodox understanding of deification (306).

Consequently, acknowledging that Kargel was baptised in Tiflis (modern Tbilisi) among a group that included those who had left Orthodoxy, Nichols emphasises what he claims as the German origin of the church there. Later he suggests (without offering justification) that this group was inward-looking and lacked a missiological vision that required Kargel's contact with Johann Oncken to awaken. Yet Oncken, after visiting the area, believed that it was ripe for evangelical harvest and such a situation usually presupposes prior sowing. Much later he discovered a robust evangelical spirituality among those imprisoned for their faith in Tiflis (164).

However, the recent doctoral studies of Malkhaz Songulashvili and Tatyana Kopaleshvili, both of whom used primary Georgian sources, suggest that the Caucasian movement was indeed significantly embedded in its local context and in earlier renewal movements that emerged out of Orthodoxy; consequently, it developed (and has developed) a distinctive spirituality. Perhaps it was there, too, Kargel developed his vision for reaching the indigenous peoples of the empire?

What is undeniable, as Nichols demonstrates, is that Kargel became acquainted with Johann Oncken and Johann Wieler when he later moved to Hamburg; this, inevitably, means that Western evangelical influences contributed to his spirituality. Thereafter, after several short pastorates, Kargel moved to St. Petersburg in 1875. Here he demonstrated a conversionist theology, emphasised ethnic diversity, evangelical ecumenicity and baptistic ecclesiology. Tantalisingly, Nichols notes the possible Orthodox inspiration for some of his terminol-

ogy and the appeal of Lord Radstock's expository ministry to those from an Orthodox background without exploring the possible implications. Further, he stresses the influence of Colonel Pashkov, who sought to lead a movement for renewal within Orthodoxy and whose circle included Anna Semenova whom Kargel married. Pashkov, effectively, started brethren-style meetings. However, again, Nichols emphasises this last influence on Kargel's convictions and praxis while minimising the preceding and prevailing context in which the Pashkovites developed their convictions.

The following discussion follows a similar line. Kargel's removal to Bulgaria in 1880, Nichols argues, brought a release from spiritual narrowness. More accurately, this was a period in which Kargel appears to have despaired of church politics and in-fighting within the groups with which he was associated. Whether the evidence at this point adequately supports the claim that he had more contact with non-baptists from this point is moot. Equally, it is unclear whether his wife Anna was a factor in his becoming more 'open'. What is undeniable is that he practised a rounded ministry in which denominational barriers were ignored and he worked both cross-culturally and promoted humanitarian work. Equally, it appears clear that the couple had a profound spiritual experience in 1883 that was shaped and/or articulated in terms drawn from Holiness spirituality.

Nichols notes that the Kargels returned to St. Petersburg in 1884 and remained there until 1887. Under the influence of Pashkov, Kargel was instrumental in promoting both evangelical unity and the formation of the Russian Baptist Union. He appears to have been increasingly influenced by Keswick spirituality through shared ministry with Friedrich Baedeker. Thereafter (1887-1898), the family relocated to Finland to avoid harassment by the authorities. From there Kargel developed an empire-wide work through his itinerant preaching and continued to work among the marginalised. His labours damaged his health and both his wife and his oldest daughter died during this period.

At length Kargel returned to St. Petersburg when the persecution ended (1898-1909): during this period, Nichols argues, his links with German Baptists became attenuated and he became viewed as the leading theologian among Russian evangelicals. He wrote and lectured, demonstrating a wide knowledge of authors such as Luther, Godet, Soltau, Spurgeon and Moody as well as, predictably, Andrew Murray and Evan Hopkins. He continued to work, without ultimate success, for evangelical unity. Nichols is able to demonstrate convincingly that the best fit for Kargel's theology in its final form is Keswick-inspired, though he notes German Baptist influences.

Kargel's final years, to his death, aged 88, in 1937, saw him become an elder statesman and spiritual guide within Russian evangelicalism. At the end, he and three daughters were arrested. He died shortly after his release; one daughter was shot and the other two exiled



to Siberia where they remained for the rest of their lives. After his death his influence remained through his writings.

For all its one-sidedness, this is an important book which offers a valuable perspective into Russian Baptist and evangelical spirituality. It is essential for those interested in the history of Russian evangelicalism.

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***Introduction to Messianic Judaism: Its Ecclesial Context and Biblical Foundation***

**David Rudolph and Joel Willits (eds)**

Grand Rapids: Zondervan, 2013; 335 pp, \$27, pb,  
ISBN 978-0-310-33063-9

**RÉSUMÉ**

Cet ouvrage livre une bonne présentation du judaïsme messianique, de ses pratiques, de ses aspects prometteurs et des problèmes qui se posent à lui, principalement dans le contexte nord américain. La première partie traite de divers aspects de la vie de la communauté juive messianique, comme son culte, le rôle des femmes, la manière dont il aborde le dialogue entre Juifs et chrétiens. La deuxième partie contient diverses contributions sur des questions bibliques et théologiques qui sont centrales pour la définition de l'identité du judaïsme messianique et l'évaluation de sa légitimité. On y rencontre une tendance à l'élaboration d'approches du Nouveau Testament qui se démarquent de l'idée selon laquelle l'observance de la Torah serait dépassée pour les chrétiens d'origine juive. Un résumé détaillé des contributions vient clôturer le livre.

**ZUSAMMENFASSUNG**

Dieser Band bietet einen ausgezeichneten Überblick über die Praktiken, Verheißungen und Herausforderungen des messianischen Judentums, und zwar vorwiegend aus nord-amerikanischer Perspektive. Der erste Teil bezieht sich auf unterschiedliche Aspekte der messianisch-jüdischen Gemeinden, wie Lobpreis, die Rolle der Frau sowie die Bedeutung und der Stand dieser Gemeinschaft im jüdisch-christlichen Dialog. Der zweite Teil enthält Aufsätze zu biblischen und theologischen Themen, die im Zentrum der Identität und Legitimität des messianischen Judentums stehen und untersucht post-supersessionistische Umgangsweisen mit dem Neuen Testament. Der Band schließt mit einer detaillierten Zusammenfassung der Aufsätze.

**SUMMARY**

This volume offers a fine survey of the practices, promises and challenges of Messianic Judaism, primarily from a North American perspective. The first part addresses various aspects of the Messianic Jewish community, such as its worship, the role of women and its significance and stance in the Jewish-Christian dialogue. The second part contains essays on biblical and theological issues central to the iden-

tity and legitimacy of Messianic Judaism and probes post-supersessionist approaches to the New Testament. The volume closes with a detailed summary of the essays.

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For many centuries, the relationship between Judaism and Christianity has been strained. The few converts on both sides were usually forced to assimilate fully. Jews who converted became part of a predominantly 'Gentile' Christian church and often lost their Jewish identity. It is therefore welcome to see the development of Messianic Judaism or a distinctly Jewish Christianity. This also testifies to the fact that in recent decades Jews all over the world have come to realise Jesus of Nazareth as their Messiah while endeavouring to keep their distinctly Jewish identity.

The present volume offers a fine survey of the tenets, practices, promises and challenges of Messianic Judaism, which is understood as 'a movement of Jewish congregations and congregation-like groupings committed to Yeshua (Jesus) the Messiah that embrace the covenantal responsibility of Jewish life and identity rooted in the Torah, expressed in tradition, renewed and applied in the context of the New Covenant' (11, following the definition of the *Union of Messianic Jewish Congregations*, UMJC).

In the 'Introduction', D. Rudolph notes that for Jewish Christians, 'The realisation that Yeshua is the Messiah of Israel, the one foretold by the prophets of Israel, is often followed by a second life-transforming realisation: that the God of Israel calls Jews who follow the Jewish Messiah to remain Jews and become better Jews in keeping with his eternal purposes' (11). Rudolph argues that Messianic Judaism is the bridge between the Jewish people and the Church; as such it helps the Church to understand its origin and identity better (14). In addition, there is an ecclesiological reason why the Church should concern itself with Messianic Judaism: the Church is intended to be a body of Jews and Gentiles. He also outlines how Gentile Christians should come alongside the Messianic Jewish community and assist them. Rudolph also rightly emphasises the Jewishness of Jesus compared to the widespread tendency to think that the Son of God left behind his humanity: 'To love Jesus is to love him in the fullness of his divinity and humanity, and being a Jew is fundamental to his humanity. As Paul said, 'Remember Yeshua the Messiah, raised from the dead, descended from David. This is my gospel' (2 Tim 2:8)' (16-17).

*Part one* is devoted to the Messianic Jewish community and contains the following essays written by recognised leaders in the Messianic Jewish community: D. Rudolph, 'Messianic Judaism in Antiquity and in the Modern Era'; D. Rudolph, E. Klayman, 'Messianic Jewish Synagogues'; S.N. Klayman, 'Messianic Jewish Worship and Prayer'; C. Kinbar, 'Messianic Jews and Scripture' (this essay could have described Messianic Jewish hermeneutics in more detail, in particular how they deal with the use of the OT in the NT and the