affective attachment from those they represent. However well-intentioned their activities, they are inevitably distanced from their constituency. Lacking localised affections...they are driven to make more laws in order to effect the changes they desire. 'The evangelical prioritising of the local church should give much sympathy with this insight—it warns us against the siren call of international ecclesiastical politics which necessarily lack the affective loyalty commandeered by local churches.

Hordern's vision for renewing the affections which make society possible, leads to a focus on the local church. He sets realistic expectations, saying that our attempts to live lives of affective trust are often 'fragile and patchy.' He gives due weight to the inevitable incompleteness of all social action in this age. Nevertheless, Hordern gives real confidence and hope to evangelical readers who value the local church. He suggests that church is the place to form people into engaged civic people. The Jerusalem Council in Acts is a model political process and where churches passionately live out gospel realities, their faith shines 'as shafts of half-light throughout political processes.'

In the reviewer's opinion, Hordern's study steers the correct course between over and under-realised eschatology; between apathy and activism. He challenges evangelicals to engage in politics as evangelicals rather than quasi-secular pressure-group leaders—that is to esteem the local church (as our tradition says we do). His study does not contain any simple, quick-fix solutions to the challenges facing our cultures—but they never work anyway and God calls us to value longer-term, enduring realities.

This is a serious academic book, worth reading as in time it may be found to have given a road map to faithful ways of living out the gospel in our generation.

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DANGEROUS CALLING: The Unique Challenges of Pastoral Ministry
Paul David Tripp
ISBN: 9781844746026

Paul Tripp and the CCEF group are receiving increasing attention in the UK. This book has grown out of 10 talks given at a ministers' conference, which are also available on DVD with a study guide. Tripp describes the book as a diagnostic tool, written to help you 'take an honest look at yourself in the heart- and life-exposing mirror of the Word of God—to see things that are wrong and need correcting and to help you place yourself once again under the healing and transforming power of the gospel of Jesus Christ.' This he does in great depth and with tender care through the three parts of the book, covering an examination of pastoral culture and the twin dangers of losing our awe and assuming we have arrived.

Throughout the book, Tripp brings to bear many of the pastoral tools that he has developed in his ministry. These include the now-ism of the gospel ('the right-here, right-now benefits of the grace of Christ'), the danger of false Messiahs, idols and glory-seeking from pastoral ministry rather than the God of the gospel of grace. We are shown how the kingdom of self overthrows the kingdom of God, and how identity amnesia leads us to a functional existence that is far removed from our creedal convictions. Repeatedly Tripp traces the presenting issues, such as frustration or lack of joy, back to their root causes in our hearts, rather than allowing us to blame the situation or the people around us.

This is largely a framework-driven book, so we will need to look elsewhere for much of the biblical material that undergirds Tripp's analysis (the Scripture index is less than a page long). Tripp's proposals for changes to pastoral culture will require some translation into contexts other than large, American, independent churches. For a book coming from a Reformed, complementarian stable, there is a surprising absence of attention given to the Lord's Supper or to women in ministry roles.

Dangerous Calling is a difficult book to read. This is partly because Tripp looks at similar issues from slightly different angles and could probably benefit from trimming the text by 30–50%. But the main reason is that Tripp hits the mark with his analysis of the pastor's heart. Buy it, read it, then give it to a spouse, close colleague, church warden, or accountability group and ask them to be honest with you. I'm glad I did.

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THEOLOGICAL EDUCATION UNDERGROUND: 1937–1940
Dietrich Bonhoeffer (Victoria J. Barnett, ed.)
Minneapolis: Fortress Press, 2012 726pp £36.54hb
ISBN: 9780800698157

Those familiar with Dietrich Bonhoeffer will know that his life, though short, was—to use the English understatement—eventful. From his early days growing up in an illustrious aristocratic Berlin family to his final days in Tegel prison, there was hardly a dull moment for the German theologian and pastor, who courageously defended the gospel during the turbulent times of the Second World War. Such diversity of excitement, may, however, prove overwhelming to readers looking for an appropriate
entry point into a story that has commanded so much attention in church and academy alike. To facilitate introductions and study, Fortress Press has published the official scholarly edition of Dietrich Bonhoeffer’s works in English (referred to by scholars as DBWE), which corresponds to its German equivalent. The 16 volumes are divided into two types: Bonhoeffer’s major theological works such as Discipleship and Life Together, and a series of letters, sermons, lectures, essays, devotionals, and other miscellaneous material collected according to significant time periods in his life. This makes for a helpful chronological organisation for readers to explore and discover different stages on Bonhoeffer’s path.

Belonging to this second group, Volume 15 Theological Education Underground chronicles the momentous years leading up to the war and ending in Bonhoeffer’s decision to formerly join the German resistance movement against Hitler through the Abwehr military intelligence office. True to the standard DBWE format, the book provides a thorough introduction and afterward to set the historical, biographical, and theological scene. As Victoria Barnett explains, there are several factors that make this volume particularly interesting. These years saw the Anschluss of Austria in March 1938, the Sudeten Crisis and Munich Agreement, Kristallnacht in November 1938, and the beginning of the Second World War with the invasion of Poland on September 1, 1939. Moreover, the Confessing Church reached a new low under increased pressure by the Reich Church. Many pastors capitulated to swearing the loyalty oath to Hitler and to the legalisation process, whereby clergy trained in illegal seminaries could reintegrate into the Reich Church by recognising its authority. Given the mounting personal cost of resisting a totalitarian regime, the allure of financial security and personal safety became harder and harder to combat. In addition, these years presented Bonhoeffer with critical decisions, whose weight afflicted him with remarkable inner turmoil. Most notably, Bonhoeffer feared military conscription and through various international contacts received a position to teach at Union Theological Seminary in New York City in the summer of 1939. While the Americans celebrated saving the rising star from impending war and dreamed of his contribution to American theology, Bonhoeffer struggled intensely under the burden of his ‘brethren’ who suffered without him in Germany. After only a month, leaving his colleagues offended and confused, Bonhoeffer was back in Germany just before the war began. Though not documented for obvious reasons, the return would mark his fateful initiation into the German resistance circle associated with the Abwehr, through his brother-in-law Hans von Dohnanyi. Although this resolved the short-term issue of military conscription, it would eventually lead to the gallows.

The volume is simply a joy to read. Bonhoeffer’s exceptional pastoral gifts shine through in his letters, sermons, and meditations. Due to the heightened need for encouraging his seminarians, many of whom were dying at the front, these texts are soaked in scriptural exegesis. He dispenses comfort, hope, and loving exhortation with aplomb to a church in crisis. The most noteworthy theological piece is ‘Protestantism without Reformation,’ Bonhoeffer’s observations on the differences between Protestantism in America and Europe. All in all, I highly recommend this book not just to curious scholars, but also to any Christian hungry for encouragement and inspiration. As Bonhoeffer preached in a sermon on Romans 5:1-5, ‘The life of a Christian consists not of words but of experience...the experience of the cross of Jesus Christ.’ In these pages you will find much of this experience from a man who knew it all too well.

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GOD IS IMPASSIBLE AND IMPASSIONED: Toward a Theology of Divine Emotion
Rob Lister

The venerable doctrine of divine impassibility has enjoyed a resurgence of interest in recent years, and, amidst the predictable tumult of vulgar derision, has found itself to have a number of very able defenders. Thomas Weinandy, Paul Helm, Gerald Bray, Paul Gavrilyuk, David Bentley Hart, and Kevin Vanhoozer have all written persuasively on the necessity of an impassible divine nature to any conceptually coherent, confessionally orthodox and biblically faithful account of the doctrine of God—an ecumenical choir, as it were, singing in perfect harmony.

Rob Lister’s work is an attempt to add his voice into the mix—but there are, sadly, one or two discordant notes. The book is detailed, thorough, clearly-written, and nicely-structured. Lister begins with a substantial analysis of the patristic, medieval, Reformed, and Evangelical accounts of impassibility, before assessing the widespread modern rejection of the doctrine. In the second half of the book, he carefully sets out a hermeneutical method for dealing with the breadth of scriptural witness on the subject, before advancing his own thesis, namely, that one must affirm both God’s impassibility, and his genuine emotional experience.

There is much here for which to be thankful. Dr Lister convincingly dismisses the hoary old Hellenisation hypothesis, according to which the church Fathers fatally subordinated the Christian God to the strictures of Greek philosophy. Not so: the Fathers retained a clear commitment to theprimacy of Scripture, and they defended distinctive Christian doctrines (such as creation ex nihilo) against the prevailing orthodoxies