

may be too condensed since Johnson sometimes equates Christ's active obedience with his life and his passive obedience with his death (p. 89). Yet while the Saviour's active obedience includes the obedience of his life it extends to his passion as well, and though his passive obedience is most evidently and movingly exhibited in his sufferings and death, it began in the virgin's womb.

Historical portraits and landscapes in the book are generally accurate. However Johnson's assertion on pp. 13 and 103 that Luther identifies grace as the hinge on which his debate with Erasmus turns needs some adjustment since the Reformer actually locates the hinge in the freedom or bondage of the human will. Additionally, it would take an army of social and political theorists to prove Johnson's (very traditional) assertions about the connection between the Reformation and representative forms of government (pp. 1 and 154). Although Protestants pushed for civil reforms, it is by no means clear that the dominant force behind eventual political changes was Protestant theology.

I end by stating that I found the book compelling, but I am not sure if I am the one who was to be compelled. To whom is the case for traditional Protestantism being made? In other books Johnson explains why and to whom he is writing but here he does not. In correspondence with the author I learned that this book is for 'evangelicals who don't know that they are Protestants, that is, who are ignorant of their protestant heritage and core convictions. Their numbers are legion.' It may have been better to have said so in the preface. In any case, for church people wanting a book-length explanation of major biblical doctrines, I heartily recommend Johnson's fresh restatement of these dearly bought truths at the heart of traditional Protestantism.

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Contours of Pauline Theology

Tom Holland

Mentor (Christian Focus), Fearn, 2004; 384pp., £14.99; ISBN 1 85792 469 X.

Tom Holland's conviction is that two 'major lenses' have been missing from New Testament exegesis which have had a detrimental effect on the study of Paul: the lens of the Passover, and that of a corporate reading of the texts. His burden is to establish the significance of these themes in understanding Pauline Christology, soteriology and anthropology.

Holland begins by arguing the prominence of the 'New Exodus' theme in the teaching of both Jesus and Paul, the dependence of Paul on Isaiah and the faithfulness of Paul to the teaching of Jesus. There is a useful and timely chapter on the limits of the use of the pseudepigraphal writings for the study of the New Testament. He then seeks to support the argument that Paul worked from an Old Testament basis by studying the 'Servant' in Isaiah and concluding that as Paul takes this over into his writings it is to be seen as a Hebrew, not Greek, metaphor. A consequence of this is that a Christian is 'not a slave of Christ, but is a servant with all of the dignity and privileges that such a calling carries'. One might accept what Holland asserts without jettisoning what he denies: does not Paul's use of 'slave' contain the precious idea of ownership by Christ?

Perhaps the least convincing section for this reviewer is that in which the author argues that 'the body of sin' (Rom.6:6) is not individualistic but corporate, and represents 'the state of unredeemed humanity in its relationship to Satan', 'the opposite of the body of Christ'. Later he says that 'Sin is the personification of evil, Satan, the husband of the body of Sin.' If Holland wants to establish a 'corporate' interpretation of what Christ has done for fallen man it would be better to maintain the clear distinction between 'the old man' which Ridderbos defines as 'the supra-individual sinful mode of existence' (man in Adam) and 'the body of sin' which is the 'concrete mode of existence of sinful man' (Ridderbos). Instead Holland compounds the two, seeing the 'old man' as 'being part of the description of the "body of sin" in Romans 6:6'.

Holland pursues the 'corporate' theme in seeing the work of Christ as a 'bride-purchase' price for the church and here equates Babylon with the 'body of sin'. On baptism he concludes that 'Paul saw the death of Jesus to be his exodus and identified the moment of the birth of the community under its new representative to be in the moment of its Messiah's death. Thus all Christians have been baptised into his death.'

The third section of the book highlights the Passover motif in Paul's understanding of redemption and deals helpfully with the 'New Perspective'. Holland questions the reliability of Sanders' 'covenantal nomism' as a general description of first-century Judaism, and challenges Dunn and Wright at a number of points, especially the latter on the adequacy of 'martyrdom' as a category for Christ's death. He argues that the Reformers got justification basically right but we need to add to their formulations the notion of entry into a covenant which is contained in the concept of justification. This would have been accepted by the Reformers and Puritans, says Holland, but they did not express this

relational aspect of justification as clearly as the forensic because of their focus on the latter.

A final section deals with the significance of 'the firstborn'. There are four appendices, mostly reviewing relevant scholarship, and a full bibliography. There are also a few examples of ugly grammar, e.g. 'Paul, nor indeed any Christian, is not a slave of Christ, but is a servant with all the dignity...'

This book is certainly aimed at the serious reader. Some of Holland's arguments persuade; others provoke to further thought; some (to this reviewer at least) are unconvincing. In the end, are the Passover motif and the 'corporate' nature of salvation really as radical as is claimed? However, readers will certainly not come away from this book without having been made to think.

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The Portable Bunyan. A Transnational History of *The Pilgrim's Progress*

Isabel Hofmeyr

Princeton University Press, 2004; 314pp., £14.95; ISBN 0 691 11656 3

Isabel Hofmeyr, Professor of African Literature at the University of the Witwatersrand, Johannesburg, has researched the impact of the writings of John Bunyan – notably *The Pilgrim's Progress, Parts 1 and 2* – in a non-European context, and notably in different parts of Africa.

Ms Hofmeyr adopts a structurally different approach to Bunyan's writings from that of other Bunyan scholars in her field such as Christopher Hill and Roger Sharrock. Her view of Christianity and the Bible is not in any respect 'evangelical' or 'conservative'. She refers to conversion as 'ideally an emotional event...' (p. 58), and elsewhere 'a form of magical transformation' (p. 17).

Her lack of sympathy to evangelicalism, however, does not stop this from being a challenging book. When reading it, one has to keep constantly in mind the anti-Christian paradigm from which her thinking emerges.

Isabel Hofmeyr considers Non-Conformity as a social rather than spiritual phenomenon, and the missionary movement of the nineteenth century an endeavour, at least in part, to export it and make it socially acceptable in other parts of the world. Central to the modern missionary cause was not only the translation of the Bible, but also the translation of *The Pilgrim's Progress*, and this is examined and considered in terms of