

Book Reviews

BibleWorks 7. 2006, \$349.00.

With the recent release of version 7, BibleWorks continues to deliver a premium Bible software product. This program is the leader in original-language search capabilities, intuitive utility, and speed.

As with earlier versions, BibleWorks 7 provides the user with a graphical interface that allows the user quickly to compare various Bible translations, obtain parsing information, access lexicon entries, and perform both simple concordance-type searches and complex grammatical-morphological inquiries. One great strength of the BibleWorks program is the multiple ways that a user can perform the same function. For example, the same search can be done with a drop-down menu, a button, or a right-click mouse option. Some common functions can actually be performed in five or more ways (e.g., changing the Bible version being searched). Thus, even if one forgets how to do something with the software, it is relatively easy to discover the function without resorting to more formalized help. If needed, however, the “help” functions in BibleWorks 7 are excellent—providing context-sensitive assistance within the program, as well as various video training modules and tutorials (all included in base price of the program). I have also found the BibleWorks staff to be pleasantly eager to explain their program and help with any challenges.

Though it took me a few days to get used to it, the simplified user interface of version 7 is a real improvement. The program has dropped the Beginner and Intermediate User Modes and streamlined the (formerly-titled) Power User Mode. Also, the incorporation of the morphology assistant function into the command line itself is a nice feature.

A few other welcomed additions to version 7 include: editable grammatical diagrams of the entire Greek New Testament, lexicon of the Septuagint by Lust, Holladay’s concise Hebrew lexicon, full morphological tagging of the Greek Apostolic Fathers, improved flashcard capabilities with sound files, satellite maps of biblically-significant regions, the ability to search multiple Bible translations at the same time, a more functional editor window (i.e., a notepad or word processor within the program), *Metzger’s Textual Commentary of the Greek New Testament*, and the works of Philo with morphological tagging. All of the items listed above are included in the base price. Many high-quality additional modules can be purchased, including *Exegetical Dictionary of the New Testament* (\$119.00) and Moulton & Milligan (\$24.99).

I continue to recommend BibleWorks to my students as the Bible software I use regularly and prefer.

Robert L. Plummer

Contending for Our All: Defending Truth and Treasuring Christ in the Lives of Athanasius, John Owen, and J. Gresham Machen. By John Piper. Wheaton: IL: Crossway Books, 2006, 186 pp., \$17.99.

Most likely, this is the first book ever to combine a study of Athanasius, John Owen, and J. Gresham Machen. Although their respective ministries took place in very different times and locales, John Piper is right to trace a common thread in the lives of all three. Each of them engaged in theological controversy in order that the faith might be handed down to the saints in its entirety and unsullied. Athanasius, of course, is the famous fourth century defender of the deity of Christ. Owen’s major contentions were with English Arminianism, the Socinians, and the errors of the Quakers. Machen was a profound critic of early twentieth-century Liberal Protestantism, which he rightly viewed as different from biblical Christianity as chalk is from cheese, to paraphrase another defender of the faith, C. H. Spurgeon.

Piper has no problems showing the relevance of each of these men to our day, for evangelicals are witnessing significant doctrinal declension in their ranks, about which there does need to be contention that is both wise and winsome. As Piper rightly argues, contention for the faith is definitely a given for the New Testament church (17-36). Moreover, the New Testament not only reveals that

controversy was an aspect of Christianity right from the beginning, but it also calls us to defend the faith (thus, Phil 1:7; 2 Tim 4:2-4; Jude 3).

While Piper's examination of each of these figures is designed to be read at a popular level, he does interact critically with some recent scholarship on each of them. For instance, in the study of Athanasius he responds to the treatment of the Alexandrian bishop by Robert Letham in the latter's magisterial study of the Trinity—*The Holy Trinity*. He takes particular issue with Letham's claim that the decisive fulcrum of theology for the Alexandrian bishop was the incarnation and that "as a result, the Cross has diminished significance." For support he turns to the nineteenth century translator of Athanasius, Archibald Robertson, who argues that Athanasius does not give the cross "the central place in his system of thought which it occupies in his instincts" (59, n.35).

Now, some would argue that the weight of scholarship favors Letham. Important in this regard is Khaled Anatolios's *Athanasius: The Coherence of his Thought*, who argues that Athanasius's perspective on Christ's redemptive work is "a relational ontology" between God and man that is primarily established by the incarnation. On the other hand, Ellen Charry has rightly noted that Athanasius does not draw as clear a demarcation between the incarnation and the cross as later theology would do and thus he can attribute to the former what was achieved by the latter (*By the Renewing of Your Minds*).

To be sure, Piper does not intend

his book to be primarily a scholarly engagement with the thought of the book's three figures. He wants to encourage Christians in general to realize that much wisdom can be drawn from these heroes of church history. The context in which he originally gave these chapters—namely, his annual Bethlehem Conference for Pastors—has thus given them their form and substance. Yet, as the above example illustrates, Piper is not unaware of some of the deeper issues surrounding the figures he has chosen to write about, and thus his book—like the preceding three volumes in this series, "The Swans are Not Silent," can benefit the general reader and specialist alike.

Michael A. G. Haykin

Lady Jane Grey: Nine Day Queen of England. By Faith Cook. Darlington, UK: Evangelical Press, 2004, 249 pp., \$15.99 paper.

The story of Lady Jane Grey (1537-1554)—the reluctant Queen of England for a few days in the month of July 1553 who was executed the following year—is one that has long intrigued historians of the Tudor era, particularly because of her role in the nefarious nexus of the politics of that day and also because of her remarkable faith. Faith Cook also owns that she has long been fascinated by Jane's "pitiful and heroic story" (9). In this book her fascination has produced a biography worthy of her subject.

From a historiographical point of view, Jane's story is a difficult one since it cannot be understood without

due consideration to the politics surrounding her life. Jane was the granddaughter of Henry VIII's youngest and favorite sister, and thus was that wily monarch's great niece. During her life she stood fourth in line to the English throne after Henry's three children—Edward, Mary, and Elizabeth—and was elevated to the crown after the death of her cousin Edward VI. Cook does an excellent job of making the political backdrop to Jane's life come alive, no easy task given the utter complexity of this background.

Much of the sadness of Jane's life came from the way that many of those around her—in particular, her parents, Henry and Frances Grey, who were despicable social climbers—used her for their own selfish ambitions (see, e.g., 36, 59-60, 147-148). In the midst of all this muck and murkiness, Jane, who was "highly articulate, strong-minded and determined—even stubborn" like many of her Tudor relatives (93) and who had a "fearless disposition" (100), shone as only a true Christian can.

Her final days, summed up by Cook under the chapter headings "I Have Kept the Faith" and "A Crown of Righteousness," tell their own story of how, from a biblical perspective, Jane's life ended. Cook is right: "her unswerving courage, even when the alternatives of life and death were set before her and depended upon the answers she gave, should not be forgotten" (10).

Michael A. G. Haykin

The King's Reformation: Henry VIII and the Remaking of the English Church. By G. W. Bernard. New Haven: Yale University Press, 2005, xii + 736 pp.

The last few years have seen a number of divergent views about the origins and course of the English Reformation, most of them challenging traditional perspectives. This massive tome by the Professor of Early Modern History at the University of Southampton is similarly revisionist in certain aspects. Essentially he argues that Henry VIII was the key mind behind the English Reformation in its earliest days. And it was this that gave the Reformation in England its ambiguous nature, for Henry's theological proclivities were neither clearly Lutheran nor fully in line with continental Catholicism (228-43). Though his ruthless suppression of the monasteries makes him look anything but Erasmian, Bernard argues that Erasmian humanism "makes best sense of his actions" (237).

Bernard argues his case well and relies heavily on his archival research. Given the fact that Henry "in the 1530s turned into a tyrant" ruler of England (606), his significant impact on the Reformation should never be underestimated. His argument is especially insightful with regard to Thomas Cranmer's theological perspective, arguing that during the 1530s Cranmer—who was probably converted in 1532 (279)—was essentially Henry's archbishop, though there were some areas in which Cranmer disagreed with his sovereign (506-12). He rightly points

out that "rather than an ecclesiastical politician scheming and manipulating a weak king, Cranmer was waiting, praying, hoping, seizing the opportunity to put forward his views whenever asked" (512).

Alongside this revisionist portrait of Henry the Reformer, Bernard also maintains that there was little popular support for Protestantism during the 1530s (277-79), though what existed was not entirely "negligible" (279), and that Henry's support of the Matthew-Tyndale Bible in 1537 was "more a tactical matter of timing" politically "than a triumph of radical principle" (524-25). From Bernard's perspective, this translation of the Bible was thus enlisted as a part of the middle way of the Henrician Reformation.

Over against this position of Bernard, David Daniell, the renowned biographer of William Tyndale (d.1536), has rightly argued that this revisionist perspective—previously typified by such Roman Catholic historians as Eamon Duffy and Christopher Haigh—cannot explain who was reading the 20,000 copies of William Tyndale's New Testament translation produced between 1526 and 1534, if the Reformation in England had such little popular appeal (See David Daniell, "Tyndale as Reformer in his English Bible" [Lecture at the Conference "The English Reformers: Erasmus, Colet and Tyndale," Tyndale College and Seminary, Toronto, June 7, 1999]). While Bernard is right to emphasize that Henry did play a major role in breaking England away from her Roman Catholic past, this political movement was not without

a substantial spiritual echo among his subjects.

Michael A. G. Haykin