there might be a new and fruitful dialogue between Christian and Jewish faith, one in which supersessionism has itself been superseded. His editors both insist that elements of neo-, neo-supersessionism continue in Yoder’s thinking in ways he appears not to notice, not least in the way he nullifies rabbinic Judaism in his analysis. Although Yoder’s thinking is challenging and provocative, it is hard to see how he can pursue his dialogue while ignoring altogether the theological categories of election, covenant and the theology of Romans 9–11, all of which themes are strikingly absent in his articles. Just as the Jeremianic emphasis he is so keen to strike surely skews his argument and his perception by neglecting other elements with which it needs to be held in tension, so restricting his analysis to those of missionary Judaism and exilic existence surely deprive him of essential categories for a more rounded theology. Yoder has his point and he sticks to it, but by dint of ignoring other points which it is surely also right to make. His work is provocative therefore, but for the above reasons also unsatisfying and too restricted.

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As part of the growing population of Christians categorized variously as ‘younger evangelical’, ‘post-evangelical’ or ‘emerging’, I grew up reading J.I. Packer, Josh McDowell, C.S. Lewis, and other staples of neo-evangelical theological formation. Each of these designations points to a developing protest or deconstruction of prior expressions of evangelicalism that is consequently even less clearly defined than the highly contested term ‘evangelical’. While identifying myself in this way entails disavowing the individualism and business models of the previous generation, it also means inheriting a sense of unity with all those who strive to follow Jesus – an idea popularized by Lewis’s metaphor of denominations as rooms in the great hall of Christianity. It is from this perspective that I welcome One Faith as an important compilation of contemporary statements of faith. By editing these texts into a single volume, Packer and Oden present the clearest articulation to date of the theological content behind such trans-denominational visions of ecumenism.

The editors possess impressive credentials that bring together the Reformed (Packer) and Wesleyan (Oden) streams of evangelicalism. For this reason, the value of this work for understanding what phrases like ‘broadly evangelical’
might mean is impossible to overstate. The true significance of the book, however, can only be appreciated in the context of attempts to reformulate ecumenical methodology to take the growing influence of evangelicals into account. As the National Council of Churches USA experienced financial crisis at the turn of the millennium, it simultaneously issued a call to ‘expand the ecumenical table’ to the many Christians who were not connected to their work. Since 2001, a wider group of churches has been working to create Christian Churches Together in the USA as a forum for fellowship and common witness based on ‘church-families’ rather than denominations. The criticism Oden has directed towards both these models suggests that Evangelical Consensus represents his proposal for a third alternative grounded in a common set of affirmations about Christian orthodoxy.

The book is comprised of excerpts from selected evangelical statements the editors have arranged topically according to theological categories that readers might find in any introductory textbook. Chapter themes reveal some specific convictions regarding the penal-substitutionary theory of the atonement, an explicit connection between unity and truth, and a concern for social responsibility, but are otherwise typical.

The editors use a lengthy introduction to articulate their understanding of consensus that includes the process of interactive dialogue that produced each of the source documents, the affirmation of the documents by voluntary consent, and silence on secondary issues. Their description of the need for a divine gift of spiritual discernment to recognize this collection as consensus sounds suspiciously like a version of the emperor’s new clothes, but reflects a central evangelical assertion that truth is authenticated not by experts but by the inner witness of the Spirit. An equally robust conclusion presents a summary of this consensus as an internally consistent articulation of historic Christian beliefs expressed in terms of an ongoing mission of discipleship that is ultimately here to stay.

The editorial decision to avoid commentary on specific texts makes the book highly readable, but there are two key areas where further comment would be helpful. The first area concerns apparent tensions between statements. In chapter 2, the Chicago Statement on Biblical Inerrancy denies that ‘Biblical inerrancy and infallibility are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science’ while Fuller Seminary’s Statement of Faith considers inerrancy ‘misleading and inappropriate’ when there is ‘an undue emphasis on matters like chronological details, precise sequence of events, and numerical allusions’. Surely chronological details and the sequence of events constitute assertions in the field of history to which the Chicago Statement refers. A similar tension is apparent in chapter 12. The National Association of Evangelicals advocates ‘cooperation … maintaining our particular distinctives’ while the Chicago