

invaluable academic contribution providing a full and historically accurate appreciation of Edwards's ministry.

Two byproducts of this book are first, the demonstration of the valuable resources available in Edwards's extant unpublished sermons and second, its timely reminder of the practical aspects of participation in Communion. *Meeting Christ at His Table: Jonathan Edwards and the Lord's Supper* is a welcome addition to Edwardsean studies. It is a balanced, informative, and eminently readable account of Edwards's sacramental ecclesiology and theology.

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Jonathan M. Carter, *Thomas Goodwin on Union with Christ: The Indwelling of the Spirit, in the Participation in Christ and the defence of Reformed Soteriology*. T&T Clark Studies and English Theology. London: New York: and Dublin: Bloomsbury, 2023.

In *Thomas Goodwin on Union with Christ*, Jonathan Carter leaves no stone unturned. In this work, Carter builds upon his 2016 doctoral thesis at the University of Edinburgh, where he was supervised by Susan Hardman Moore. In the first chapter, the author is critical in understanding the nature of this monograph: "Goodwin's scheme holds union with Christ as occupying a fundamental role in the application of salvation" (2). He states that Thomas Goodwin's (1600–1680) notion of real union affects every aspect of salvation, including the incarnation, Christ's mystical indwelling by faith, justification, sanctification, regeneration, infused grace, and the indwelling of the Holy Spirit.

After a brief biography of Goodwin as a "major theologian in the Reformed orthodox period" (2–6), Carter then assesses the state of Goodwin scholarship from 1950 to the present. Some major influences of this study have been through the works of Paul Brown, Rembert Carter, Stanley Fienberg, Paul Blackham, Michael Horton, Paul Ling-Ji Chang, Thomas Lawrence, Mark Jones, Jon Vickery, and Hyo Nam Kim. Throughout the book, Carter critically interacts with those scholars. He considers Lawrence as the first to specifically pay attention to Goodwin's unfinished

“grand project” (21–22). Carter continues Lawrence’s research, thereby filling a scholarly void.

Carter contends that Goodwin embraced a *real* union rather than a *relative* union. Goodwin distinguished the use of the term *real* as the “mystical union with Christ forged by his indwelling within the believer” from a “mere *relative* union, that is, a legal union external to the believer” (23). He spends significant time explaining the difference and effect of Goodwin’s real union within Christian soteriology.

In chapter two, Carter divides Goodwin’s arguments into two stages: early Goodwin (1620s) and the mature Goodwin (1650s). In the 1620’s, although Goodwin understood that union with Christ involved all three persons of the Trinity, he prioritized the person of Christ. However, as Carter argues, Goodwin’s doctrine of real union with Christ “was neither entirely satisfactory nor consistent with his later views” (47). In the 1650’s, Goodwin reversed his previous opinion by asserting that Christ indwells the believer because of the Spirit’s indwelling, and this equally applies to both the Father and the Son. “In Goodwin’s mature thought, therefore, real union with Christ is forged by the indwelling of the Holy Spirit in believers” (55–56). The chapter ends with a reflection of union with Christ as contained in the sacrament of the Lord’s Supper.

In chapter three, Carter begins with Goodwin’s description of the doctrine of regeneration and transformation of life in relation to union with Christ. In Goodwin’s mind, transformation is the goal and object of this union. Goodwin believed in the essential nature and complete passivity of regeneration in the heart of the believer as a transition from a depraved sinful nature to a spiritual nature infused with new graces or habits. Once a person receives the new birth, he or she confirms it by living a holy life as the continuation of the sanctification process.

In the fourth chapter, Carter recognizes that, according to Goodwin, “Justification is secondary to receiving Christ himself” (160). Nevertheless, Goodwin prioritizes justification over sanctification, focusing on how Christ imputes his active and passive obedience to the saints in justification. Goodwin maintained that justification *causes* sanctification. Similar to John Calvin (1509–1564), Goodwin contended that the double graces of “justification and the role of sanctification *result from real union with Christ*” (163). He further explains how justification has priority over sanctification. However, justification does not have priority over regeneration, for “regeneration was unequivocally prior to justification as its instrumental cause” (170).

In chapter five, Carter discusses Goodwin's concepts this union where believers partake of "all spiritual blessings in the heavenly places in Christ" (Eph. 1:3). In fact, all the benefits of salvation are first accomplished by God in Christ, and then to the saints. These are divided according to the benefits of Christ's person (in the hypostatic union) and Christ's merit (redemption, justification, the imputation of Christ's active and passive obedience, and vocation or calling), both of which are applied to and accomplished for the elect (assurance of the love God by the baptism of the Spirit, redemption, justification, adoption, sanctification, resurrection, ascension, and glorification).

Carter persuasively convinces his readers that Goodwin believed all mankind stands between Adam and Christ as a common head. Just as Adam merited for mankind sin and death, so Christ is a common head to believers who merit redemption. As such, he is a "public person" in all the areas "throughout his personal history" (191): his preincarnate state, earthly state, and exalted state (191–97). In conclusion to this chapter, Carter asks, why was union with Christ so fundamental to soteriology in Goodwin's scheme? He answers,

Union with Christ, therefore, is central for Goodwin's soteriology because it allows the elect to participate in Christ. Since Goodwin's soteriology is the extension of Christology, his conception of real union with Christ is an implication of the nature of Christ's person... Goodwin advocated a rich Spirit-Christology, such that all that Christ accomplished and received as the head of a new humanity occurred by the Spirit. Only by the elect's reception of the same Spirit can Christ's human nature be replicated in them (229).

In his concluding chapter, Carter reiterates the "main argument" that "mystical union with Christ [is] forged by him indwelling the believer rather than upon mere relative union (i.e. legal union external to the believer)" (231). He then repeats the arguments of the previous chapters and concludes with two appendices locating and dating Goodwin's works.

This leads me to two correlating criticisms. First, this volume becomes quite repetitive. The phrases "already mentioned" or "as already stated" are a refrain throughout the book. Repetition, while warranted for a dissertation, should be kept to a minimum for a book. The second critique is that this volume contains complicated themes and complex chapters. I would like to have seen the chapters divided for more accessible reading. As it was, the length per chapter accumulated to over forty and fifty pages. Those

criticisms aside, this volume is a thorough treatment of Goodwin's "grand project" and Carter accomplished what he set out to do.

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Phillip A. Hussey, *Supralapsarianism Reconsidered: Jonathan Edwards and the Reformed Tradition*. T&T Clark Studies in Systematic Theology. London: New York: T&T Clark, 2024.

Phillip Hussey's book of theological retrieval focuses on the doctrine of modified supralapsarianism as codified by Jonathan Edwards. Originally a dissertation under his advisor, Michael McClymond, this study elaborates Edwards's lapsarianism which has infrequently been explored. He interacts with Edwardsean scholars with varying opinions and sometimes gives evidence of his disagreement. The author states that Edwards's position is in fact the "penultimate goal of the present work." The ultimate purpose is, however, "to engage the fundamental question at the heart of the debate, and, in turn, provide a constructive, though modest, dogmatic account of integrating God's decree concerning Christ's predestination, God's decree concerning creation, and human predestination" (54–55).

Hussey covers much ground in this volume as it is divided into three parts. In part 1, the author provides the theological context of the debate by separating three Reformed theologians from others: Francis Turretin (1623–1687), Petrus van Mastricht (1630–1706), and Thomas Goodwin (1600–1680). These theologians varied in their lapsarian approach, and each were read by Jonathan Edwards. Turretin is described by the author as "Infralapsarianism Exemplified," Mastricht, "Lapsarianism Mediated," and Goodwin, "Supralapsarianism Modified." He states, "All in all, this vignette of seventeenth-century Reformed orthodoxy presents a diversity of lapsarian opinions with varying degrees of theological complexity and nuance" (54).

In chapter two, Hussey considers the work of Herman Bavinck (1854–1921) and Karl Barth (1886–1968), the two foremost critics of lapsarianism in the late nineteenth and early twentieth century. Bavinck described the "inadequacy" of the debate between infralapsarianism and supralapsarianism and discussed problems with both. Barth offered a "Purified Supralapsarianism," as he exposed the weaknesses of