

their vision of a godly commonwealth, while others sought to accommodate royalists and Engagers to resist the greater threat of the English Independents. Although the leadership of the Covenanting community began from a shared Reformed position on political resistance through the first half of the 1640s, it could not withstand the unexpected and dramatic events of the second half of the decade, which resulted in the intellectual breakdown of the movement.

Schultz should be congratulated on providing a valuable contribution to the scholarship of religious and political ideas in early modern Scotland. She demonstrates a strong grasp of the relevant literature, which she then builds upon by shedding further light on the complexity of ideas and events which influenced the political theory of both royalists and Covenanters. Perhaps most significant is the author's sensitivity to the nuanced and inextricable relationship between political and ecclesiological ideas that contributed to the revolutionary culture in Scotland during the period. By avoiding the dichotomic tendency characterizing much of the existing scholarship, this volume shows how both religious and political factors emerge conjointly in our understanding of the revolutionary atmosphere of early modern Scotland. As such, this study will be of interest not only to those working on British political history within early modernity, but also those who are interested in the theology of Scotland's leading churchmen from the period, such as Samuel Rutherford (1600–1661), Robert Bailie (1602–1662), and George Gillespie (1613–1648), whose works will no doubt be much appreciated by readers of this journal.

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David Luke, *Meeting Christ at His Table: Jonathan Edwards and the Lord's Supper*. Treatises on Jonathan Edwards. Fort Worth, TX: JESociety Press, 2023.

Having published several works on Jonathan Edwards (1703–1758), who is widely regarded as America's foremost philosophical-theologian, David Luke applies academic rigor and pastoral insight to examine the sacramental theology of this luminary of the New England divines. This book, while both concise and introductory, proves to be essential reading as an informative study in an area that to date has received little scholarly attention.

Previous ecclesiological and theological studies have often focused on the situation surrounding Edwards's approach to participation at the Lord's Table that resulted in his dismissal as minister of the Northampton Church in June 1750. This is known as "the Communion Controversy." His late-grandfather and predecessor in the Northampton pulpit, Solomon Stoddard (1643–1729), had admitted professing yet nominal believers as communicants. He believed that the sacrament would facilitate their conversion. By the late 1740s, however, Edwards allowed only those exhibiting "genuine" and "visible" Christians to participate in the Lord's Supper. This uncompromising stance exacerbated an already difficult situation within his church and ultimately led to his dismissal.

Setting a brisk pace, Luke immediately references the relevant historical and ecclesiastical context while noting previous scholarly oversight. In five chapters, Luke delivers a methodical and well-researched account of Edwards's sacramental theology, not only regarding qualification for admission to Communion, but also as to the fundamental principles and benefits regarding its observance. The structure is typical of similar historiographical-theological works, with a clear literary style and judicious citations of relevant Edwardsean authorities.

Beginning with the Latin Mass of the Middle Ages, chapter one traces the ecclesiological development of the Communion sacrament. This includes its subsequent observance during the Reformation and post-Reformation eras, and celebration by the Puritan-influenced New England church of the late-seventeenth century. The author cites relevant sources of Reformed and Protestant orthodox dogmatics which greatly influenced the colony's ministers and theologians. These include John Calvin (1509–1564), William Perkins (1558–1602), William Ames (1576–1633), Francis Turretin (1623–1687), and Petrus van Mastricht (1630–1706), as well as New England minister John Cotton (1585–1652).

In chapter two, Luke commences with William Danaher's observation regarding the overemphasis of the Communion Controversy by noting the vital resources afforded by Edwards's sermons that span his extensive preaching career. Many of those cited by Luke were preached on sacramental occasions and are to date unpublished (although available online through the Jonathan Edwards Center at Yale University). The author utilizes this homiletical treasure trove to great effect to extract and present Edwards's theology of the Lord's Supper and references the Reformed position which informed Edwards's view. The chapter then deals with the significance of Communion: first, as a *memorial*; second, as a *covenant seal*; and third, as

nourishment. Calvin, when commenting on the third view, declared that “Christ is therein given us for food.”

In chapter three, Luke begins by examining the Reformed view of what is meant by Christ’s presence at the Table. He then outlines Edwards’s assertion that Christians enjoy Communion, not through the physical properties of the emblems, but, in a very real sense, by receiving the benefits obtained by Christ’s atoning death. Furthermore, not only does this celebration express the union of Christ and his church, but also of that between the communicants themselves. Importantly, Luke highlights Edwards’s assertion that Communion occurs with each person of the Godhead—a view that is consistent with his thoroughly Trinitarian theology.

In chapter four, Luke then turns to matters of introspection and Edwards’s four areas for self-examination. Establishing the relevant Reformed context with appropriate citation of secondary literature, Edwards’s theology is set out by reference to sacramental discourses and other sermons from his extensive corpus. The fact that many of these remain unpublished underscores the scholarly oversight as an untapped theological resource. It is noteworthy that the contents of chapters three and four enable Luke to challenge Hughes Oliphant Old’s depiction of Edwards as obsessed by issues of qualification and admittance to the Lord’s Supper. Instead, Edwards is shown to be someone who, in Luke’s words, “held a generous spirit by which he sought to encourage congregants to come to the sacrament” (104).

In the final chapter, Luke returns to the Communion Controversy in greater detail. He discusses whether Edwards altered his position to a more accommodating one on the matter. He advances an alternative theory suggesting that Edwards had, in fact, held a stricter view of admittance since around 1730, but delayed adopting it for almost two decades. He offers supporting evidence from Edwards’s sermons, important “*Miscellanies*” entries, and, most notably, from Edwards’s own account of the controversy written in 1749, *An Humble Enquiry*. In the latter, Edwards reflects that he had only adopted a stricter position on admittance to the Lord’s Table to that of his grandfather, “after long searching, pondering, viewing, and reviewing” (134).

The book concludes with George Marsden’s insightful observation that Edwards, on the question of Communion, “was Timothy Edwards’ son more than he was Solomon Stoddard’s grandson” (134). A slightly longer closing statement, in the author’s own voice, might perhaps have been a more apt conclusion. However, that minor observation aside, Luke’s work is not only an excellent introduction for further study in this area, but an

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