Here we enter the realm of cavils. The use of earlier versions is misleading. Culpably, instead of using the original Rheims-Douai, Crystal has used the very different Challoner revision from a century and a half later; less importantly, he asserts that only the KJB and Rheims-Douai include Ecclesiasticus. Occasionally the phrases he is tracing are in biblical headers – 'the writing on the wall' is in the Geneva Bible. Then there is the question of whether 257 is right. My own list of phrases has about 40 which he doesn't include, yet he has collected many more than I spotted. Instead let me offer a headline from today's paper in New Zealand as a candidate for inclusion in a later edition. It concerns the news that there are two identical Rugby World Cup trophies: 'debate runneth over the dual Rugby World Cups'.

Sufficient unto the day be the cavils thereof. The major problem with *Begat* is that there is more which should be done. What was the English Bible's influence on English vocabulary? The first English dictionary (1604) was for 'hard usual' words which people 'shall hear or read in Scriptures': what words and meanings did the Bible give us? Why did eighteenth-century critics of the KJB's language find in it harsh, uncouth and obsolete words and phrases which are, to us, good and current English? Did the KJB act as a conservative influence on the English language, keeping its latinising tendency in check, helping to make respectable the 'Teutonic rust' (1724) of bygone ages? I hoped *Begat* would help with such questions.

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Elizabeth Agnew Cochran, *Receptive Human Virtues: A New Reading of Jonathan Edwards's Ethics* (University Park, PA: Pennsylvania State University Press, 2011), pp. 203. $59.95.

In a 2003 article in the *Journal of Religious Ethics*, Stephen Wilson and Jean Porter lamented that Jonathan Edwards had played only a minimal role in contemporary ethical reflection. Happily, this neglect has begun to be addressed in recent years, and Elizabeth Agnew Cochran's fine book joins the efforts of William Danaher, Philip Quinn and others in turning to Edwards as a helpful interlocutor for their own work in theological ethics and moral philosophy.

The resurgence of virtue ethics, drawing largely on Aristotelian categories and on Aquinas' theological appropriation of them, has been an important development in western ethical reflection in the last 30 years, catalysed by the 1981 publication of Alasdair MacIntyre's *After Virtue*. In *Receptive Human*

Virtues, Cochran argues that Jonathan Edwards provides a Reformed, more Platonic counterweight to Aquinas, thereby broadening and enriching the tradition of Christian virtue ethics. She also appeals to Edwards to challenge MacIntyre's influential narrative of the decline of virtue ethics (and virtue itself) in the modern period, as well as J. B. Schneewind's insistence that law rather than virtue is primary in Christian ethics.

Drawing primarily on *A History of the Work of Redemption*, Cochran outlines three categories of human virtues in Edwards' thought: love to God, virtues proper to created natures such as humility and meekness, and virtues which presuppose sin, such as repentance. Edwards portrays Christ as the perfect embodiment of the first two categories. In addition, Cochran notes two qualities which Edwards discusses at some length in the *The Nature of True Virtue* and *The End for Which God Created the World*: justice and private or partial loves. These meritorious qualities are viewed by Edwards as good but incomplete virtues, since they are dependent on natural human faculties and do not presuppose God's converting grace. Cochran draws as well on other writings by Edwards, including his sermons, and there is more in his vast opus which remains to be plumbed, especially in his 'Miscellanies' notebooks. Cochran argues that Edwards' nuanced treatment of human virtues is a valuable resource in contemporary ethical reflection for the way it upholds both the necessity of divine grace and authentic human moral agency. Edwards, in Cochran's view, models a way for contemporary virtue ethics to affirm human vulnerability and dependence on God as a framework for understanding genuine moral growth.

Cochran's work is also a valuable contribution to the ongoing interdisciplinary interest in Jonathan Edwards. Edwards emerges in Cochran's book as a synthetic moral thinker, in critical yet often appreciative interaction with prominent voices of his own time. Edwards had very catholic tastes in reading, and Cochran nimbly shows Edwards' ethical affinities with a variety of non-Calvinist sources, including the Cambridge Platonists, Francis Hutcheson and Samuel Clarke. Edwards embraced aspects of their thought, while also holding onto Calvinist convictions about the depth of human sinfulness and the consequent need for divine revelation and grace. Edwards' ethical assumptions also mark him as a person of his own era, reflecting some of the eighteenth-century confidence in the rationality of the universe and the powers of human reason, and Cochran sees no need to downplay these features of Edwards' moral thought in the interests of presenting a neater theological portrait.

Finally, though Karl Barth's name does not appear in Cochran's index, her book is also a resource for those who, under the sway of certain readings of Barth's ethics, have despaired of the possibility of developing a genuinely

Reformed virtue ethics. For all these reasons, we can be grateful for Cochran's contribution.

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Robin A. Parry, *Lamentations*, The Two Horizons Old Testament Commentary (Grand Rapids, MI and Cambridge: Eerdmans, 2010), pp. xii+260. $22.00; £14.99 (pbk).

The Two Horizons Old Testament Commentary series seeks 'to bridge the existing gap between biblical studies and systematic theology'. Accordingly, in this volume Robin Parry not only attempts to interpret the book of Lamentations within its ancient context but also ventures further, exploring how the book might function as Christian scripture.

An introduction provides a well-informed and articulate, albeit relatively conservative, exploration of the main critical questions, emphasising a sixth-century exilic setting and also the wider ancient Near Eastern context. Like the great majority of scholars, Parry rejects the traditional authorship by Jeremiah, though he does entertain the possibility that the work is consciously Jeremiah-like, perhaps even speaking at times in the voice of Jeremiah. The understanding of the theology of Lamentations in key modern studies is surveyed (Gottwald, Albrektson, Westermann, Dobbs-Allsopp, Linafelt, O'Connor, House, Boase and Mandolfo), before Parry presents briefly his own assessment of the theology of the book, with covenant as the context within which the theology of sin and punishment is to be understood and also within which the glimmers of hope in the work are to be situated.

The five chapters are then treated in commentary form over 120 or so pages, in historical-critical mode. There is extensive reference to the Hebrew, with both Hebrew script and transliteration given on every occasion – a helpfully inclusive feature for non-Hebraists. Parry provides several excursuses in the course of his commentary, including one on the meaning of the words kî 'im in 5:22: he translates 'even though', thus rendering the last verses of Lamentations (5:21–2) as a prayer for salvation in the midst of ongoing suffering, in contrast to more pessimistic interpretations.

The final part of the work Parry calls 'Theological Horizons of Lamentations'. This is the most distinctive section and it is here that, in the course of some 80 pages, he makes his main contribution. He argues that a helpful way into reflection on contemporary theological interpretation of Lamentations is to observe how the text has functioned over the centuries