

favour cooperation with the Putin state, a small group of liberals has quietly supported democratic transformation of Russian society. Meanwhile, Orthodox fundamentalists have loudly protested sexual immorality in the media, and artistic blasphemy such as the 2003 'Caution, Religion!' exhibition in Moscow's Sakharov Centre, but have been no more successful than the traditionalists in winning legislative support.

Papkova argues that the church has limited political influence because few Russians, even if they call themselves Orthodox, are guided by church pronouncements. What does warrant further attention, says Papkova, is the way in which the church since the fall of communism has given many Russians a sense of national identity and historic destiny, while helping Putin legitimate his own pretensions to greatness.

Papkova is a political scientist responding to Western perceptions of church and state in Russia. Her book would be helpfully complemented by studies of how the Orthodox Church understands its theology of mission. Of particular significance is the cult of the new martyrs, those who died for their faith under communism. They remind the church that Christian faith always stands in tension with social norms and state interests. A figure like St Elizabeth (Romanova), sister of the last Czarina, unites Orthodox liberals, traditionalists and fundamentalists in her example of prayer and self-giving love to those on the margins of society.

The church has advanced major initiatives in social work, such as model programmes of care for the elderly and rehabilitation of drug addicts. In cities like Moscow and St Petersburg hundreds of new parishes are being established. Church-based religious education has become a major priority, including catechesis of parents who want their children baptised, and establishment of Orthodox schools and universities. Legislative activity is only one part of a larger programme to re-Christianise Russian society.

Papkova's book will help us ask better questions about the church's prospects for shaping national identity in a Russia which honours Orthodoxy while keeping its distance. The most important question for the church, however, has become not legislative influence but rather how to draw Russians into the church and its eucharistic life.

John P. Burgess

Pittsburgh Theological Seminary, Pittsburgh, PA 15206, USA

jburgess@pts.edu

doi:10.1017/S0036930612000701

Anthony C. Thiselton, *Life After Death: A New Approach to the Last Things* (Grand Rapids, MI: Eerdmans, 2012), pp. xvii + 251. \$24.00.

As one expects from him, Professor Thiselton here offers a book of eschatology which is remarkable for being accessible while also alarmingly learned. This is not a routine combination. Combining biblical commentary and theology, systematic theology, the history of theology, contemporary philosophy and much else, Thiselton's book raids a lot of coffers for treasure and enriches readers with them.

Books of eschatology treat at least the three last great acts of God: the return in glory of Jesus Christ, the general resurrection of all humanity and the last judgement. Most also discuss the nature of eternity, the intermediate status of believers between their death and the general resurrection and, finally, heaven and hell. Discussion of these matters takes great judiciousness on the theologian's part: the last things are highly supernatural things and our biblical knowledge of them is often sketchy, inviting speculation which may edify or may merely strain credulity. Thiselton edifies, as when he speculates that in the life to come the Holy Spirit will refresh believers by, among other things, vastly expanding their capacity to see and to hear. 'Matter is not annihilated but transformed . . .'

Thiselton treats the traditional topics, but adds certain less common features to his treatment which, taken together, justify the book's subtitle. These include a fourth concept of God's transcendence with respect to time beyond timelessness, infinite duration, and Boethian *simul totum* eternity; a gorgeous chapter on what it means to 'wait for the revealing of our Lord Jesus Christ', and a fresh look at what Paul means by the 'spiritual body'. The naïve reading is that Paul is speaking of some kind of immaterial body, but Thiselton demurs. 'Spiritual' in Paul, and especially in 1 Corinthians, has to do with whatever is activated, animated, vivified by the Holy Spirit. It is the Spirit we will have to thank for being able to see like a hawk in the new heaven and earth. 'Spiritual' means not 'immaterial' but 'of the Spirit'.

None of Thiselton's speculations detracts in the least from his conviction that for believers the glory of God must be the centre of the picture – God's grandeur, luminosity, augustness, sheer hot aliveness. Heavenly joys derive from bathing in God's glory.

But the larger novelty in *Life After Death* is that Thiselton regularly enlists the help of mostly contemporary and mostly analytic philosophers to illuminate features of the traditional topics. So J. L. Austin and John Searle help us understand how God's promising something can be a 'performative' or 'illocutionary' act. Wittgenstein helps us see how waiting for somebody, expecting somebody (including the Lord) is less a psychological state than a behavioural one. If you are waiting for someone you make the moves you need to get ready for them. With his distinction between assertion and presupposition, P. F. Strawson puts us in a position to see that Paul may have

presupposed that Jesus would return during his lifetime, but may not have asserted that he would.

Thiselton's use of distinctions and clarifications from mostly analytic philosophers I judge to be largely successful, but it does sometimes turn the discussion suddenly into something more technical.

In the end, what most impresses me about *Life After Death* is its humane and pastoral sensitivity, and especially its restraint in discussing hell and the wrath of God. This book is both disciplined and warm – another not-so-routine combination that Thiselton achieves with fine aplomb.

Cornelius Plantinga, Jr.

Calvin Institute of Christian Worship, Calvin College, Grand Rapids, MI 49546, USA

nplan@calvinseminary.edu

doi:10.1017/S0036930614000258

Alison J. Joyce, *Richard Hooker and Anglican Moral Theology* (Oxford and New York: Oxford University Press, 2012), pp. xii+264. \$125.00.

'One cannot help but suspect that Hooker would have been surprised to find himself credited with being the founding father of the Anglican tradition of moral theology'. So Alison Joyce observes in the conclusion to *Richard Hooker and Anglican Moral Theology* in which she undertakes to elucidate this connection. At the outset of this scholarly monograph, Joyce asks how we are to 'rate' Hooker as a moral theologian? Was he indeed the founder of a tradition of moral theology? And does Hooker continue to exert authority for modern Anglicans? In seeking to address these admittedly teleological questions Joyce undertakes an extensive analysis of Hooker's theological anthropology; she discusses his views on the authority of scripture, his concepts of moral law and practice, and explores the interrelation of all of the above. In addition this volume also offers an assessment of Hooker's literary style, the structure of his argumentation, as well as of his rhetoric and polemics, with a view to revealing how they contribute to the shape of his thought. The project is somewhat complicated by the fact that Hooker's treatise *Of the Lawes of Ecclesiasticall Politie* (1593), the main textual subject of the inquiry, is not itself a work of moral theology, but rather a polemical defence of the constitutional and ecclesiological terms of the Elizabethan religious settlement. Furthermore, a significant foundational element of Hooker's moral theory is expounded outside the *Lawes* in his treatment of the doctrines of justification, faith and works in various extant sermons. Hooker introduces moral theology in the context of the *Lawes* under the aspect of his discussion of natural law as one legal species, as it were, of an elaborate generic division of the manifold kinds of law all of which