

this question, leaving the reader with a great sense of hope. By guiding the reader through the four stages of pastoral ministry, he demonstrates that God's children are on a journey with the heavenly hosts that includes struggle, in which there will be some casualties, but which ultimately leads to victory (106-110). The work not only assures the Bible believer that she is not alone, but it also awakens a keen sense of awareness of the Holy. The book is well organized and adequately reinforces the main ideas to the extent that any given chapter may lead to the point of the conversation.

Macy should be lauded for his guarded effort to use the Bible exclusively as his source. However, the calculated absence of first-person accounts of angelic help may weaken the impact of his work, especially when compared to other Bible-based works that include these. Indeed, wherever he raises the possibility of first-person account, it is couched in negative language such as: "It is not that I do not believe . . ." (6) or "I do not deny this . . ." (6), or "angels may not come through startling visions, dreams, and manifestations" (127). This may lead one to wonder whether the author believes his story, or whether he is merely carving out a thesis. However, one needs only to read closely to conclude otherwise; namely, that Macy seems overly zealous to protect the relationship between humans and God, which he believes any focus on angelic guidance may disrupt (127, 31).

The very title, *In the Shadow of His Wings*, resonates with every believer on this journey of hope and struggle. Yet it may be of immeasurable value for the unbeliever seeking for an answer to life's uncertainties. Though framed in contradictory androcentric language—noting that angels appear in both genders (11), but concluding that angels are "our brethren" (142)—the book extracts from the Bible a story of Divine grace that may be anyone's story. This book may serve as a handy teaching tool for laypeople, a useful reference for the seminary student, and a guide for clergy. However, those who require more meat for cogitation, whether through eyewitness accounts or theological and philosophical argumentation, may need to look elsewhere.

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Miller, Nicholas P. *The Religious Roots of the First Amendment: Dissenting Protestants and the Separation of Church and State*. Oxford: Oxford University Press, 2012. xviii + 242 pp. Hardcover, \$32.93.

In his first published book (a significant revision of his dissertation at the University of Notre Dame), Miller provides a sweeping study of the religious ideas that molded the mentality of the men who wrote the First Amendment to the U.S. Constitution. Whereas previous historians have attributed such ideals as religious freedom, liberty of conscience, separation of church and state, and

the individual's right of interpretation to early Enlightenment figures, Miller argues that men of many faiths (Lutherans, Mennonites, Baptists, Anglicans, and Puritans) contributed even more to the development of these ideals. He asserts that "moderate Enlightenment views and evangelical thought were more like Siamese twins, conjoined in places, sharing similar, if not identical ideas, while possessing separate identities and vocabularies" (117). As Natalie Zemon Davis, Dale Van Kley, Barbara Diefendorf, Jonathan Butler, and Patricia Bonomi shifted religion to the forefront in their studies of Early Modern France and America, so *Religious Roots* provides a much needed counter-balance to the emphasis on the secular roots of American religious liberty.

In six tightly written chapters, Miller focuses on nine key figures whose ideas would shape the First Amendment: Martin Luther, John Milton, William Penn, John Locke, Elisha Williams, Isaac Backus, William Livingston, John Witherspoon, and James Madison. While these men are certainly well known to specialists, Miller's major contribution is in "connecting all the dots" by showing how they influenced one another and how their religious ideas shaped the language of the Founding Fathers. For example, he traces the "two kingdoms" (church and state) idea through Luther's writings to Anabaptist thought, which, through the Mennonites, influenced Dutch policies of toleration. The Mennonites in turn shaped the ideas of English Baptists regarding civil magistrates' jurisdiction over spiritual matters. He then shows how Baptist ideals on church governance influenced Milton's *Treatise of Civil Power in Ecclesiastical Causes* and the radical thought of Roger Williams in America.

Miller's close study of 239 sources (47 primary and 192 secondary) has enabled him to trace the intellectual genealogy of such ideas as the right of private judgment, the priesthood of all believers, liberty of conscience, free exercise of religion, the equality of faiths before the law, the disestablishment of national religion, and the separation of church and state, across three centuries and two continents with remarkable clarity and insight. He shows how Luther, Castellio, and the Dutch Quakers shaped Locke's view of the impotence of civil power in spiritual matters, and how Locke and Penn influenced each other's thought while at Cambridge. Their beliefs migrated to America thanks in part to Milton's influence on Puritan thought, the Huguenot Moïse Amyraut's ties with Penn at the Academy of Saumur, and Roger Williams's reading of English Baptists' writings. Miller draws further intellectual connections between the religious thought of Locke, James Madison, Elisha Williams, and Isaac Backus, and traces the influence of American Baptists and Presbyterians on the disestablishment ideas of Jefferson, Madison, Livingston, and Witherspoon. As a result, Miller posits that the philosophy of church/state relations that developed in America, rather than reflecting "the Machiavellian moment" (as J. G. A. Pocock asserted), was really the "early Luther moment" (89).

While *Religious Roots* makes a major contribution to religious liberty studies, it is not without its faults. Its 682 endnotes reveal that Miller has based his book primarily on speeches, sermons, petitions, pamphlets, and books; the inclusion of private letters would have enriched the text. Likewise, feminist historians will be disappointed that the author does not include recent research on Early Modern European and Colonial American women's contributions to religious thought. In a future edition, Miller might explore the religious liberty ideals in the speeches, letters, and writings of female Anabaptists, Quaker "tub preachers," Anne Hutchinson, and Abigail Adams, to mention a handful. Moreover, given the widespread influence of Huguenot thought before and after the Revocation, this reviewer was surprised to see no discussion of sixteenth-century Monarchomach thought (Beza, Hotman, and Mornay) regarding individual rights to worship, freedom of conscience, and overthrowing unjust rulers, and possible connections to Dutch or English Dissenting ideals. Likewise, the index makes no mention of the seventeenth-century Huguenot lawyer-preacher-martyr Claude Brousson and his positions on religious pluralism, individual interpretation of Scripture, and separation of church and state. Since Brousson was an internationally known traveler, voracious letter writer, and irrepressible preacher, his writings (like those of Amyraut, Bayle, and Jurieu) influenced many thinkers in Holland and England. Finally, if a paperback edition of this book is published, Oxford University Press should include pictures of the key players to make the book more appealing not only to specialists in the field, but also to graduate students and advanced undergraduates who will find this book a fascinating read.

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Strutwolf, Holger, and Klaus Wachtel, eds. *Novum Testamentum Graecum, Editio Critica Maior, Parallel Pericopes*. Stuttgart: Deutsche Bibelgesellschaft, 2011. 160 pp. Hardcover, \$139.99.

The *Parallel Pericopes* project is a "special volume" that is "preparatory" to the *Editio Critica Maior (ECM)* of the Synoptic Gospels. Presumably this means that the complete volume is in progress, and that the present work provides readers with a selection. The Introduction, however, provides little orientation to the project and its method as a whole. For that one must turn to an online description (<http://www.uni-muenster.de/INTF/ECM.html>) to learn that the present volume is part of the larger *ECM* project, of which James (1997), Peter (2000), 1 John (2003), 2–3 John, and Jude (2005) are published in full. The *ECM* project, undertaken by the Institute for New Testament Research, documents Greek textual history of the first millennium based on the relevance of textual traditions, older translations (Latin, Syriac, Coptic), and quotations in ancient Christian literature. It employs a "coherence based