

John J. Murray, *Catch the Vision: Roots of the Reformed Recovery*. Darlington, England/Webster, New York: Evangelical Press, 2007. 191 pp. Paperback, \$14.99.

One of the most important events in the history of the Church in the twentieth century has been the recovery of the Reformed faith. Evidence of this can be seen in numerous contexts. One that struck this reviewer most forcibly was the Together for the Gospel (T4G) conferences in 2006 and 2008, both held in Louisville, Kentucky. The idea that 3,000 and 6,000 men (there were some women at the T4G 2008 conference) respectively would gather to hear expositions and sermons from Reformed preachers like Mark Dever, Ligon Duncan, John MacArthur, C.J. Mahaney, Albert Mohler, John Piper, R.C. Sproul, and Thabiti Anyabwile in the space of a week would have been dismissed as utter fancy in the 1950s. But these gatherings did take place, and that because of the groundwork documented in this well-written and -documented study by John J. Murray—himself a participant.

Murray looks at the lives and thought of a number of key figures in the recovery, Geoffrey Williams, J.I. Packer, Iain Murray and John Murray of Westminster—neither of the latter two Murrays are related to the author familiarly—and most importantly Martyn Lloyd-Jones. He ably shows the way in which God brought the vision and convictions of these men together in publishing houses like the Banner of Truth and various conference settings, and thus spread far and wide their biblical beliefs. To this reviewer, there is little doubt that Martyn Lloyd-Jones played *the* central role in this recovery. As Murray notes: the stature of Lloyd-Jones “can be gauged from the vacuum that was left in evangelical life in the UK, and especially England and Wales, by his death in 1981” (p.154).

Of course, he could not have accomplished all that he did by himself—God never works in these things through one man in isolation. But as with Athanasius during the Arian controversy or Luther at the outset of the Reformation, the biblical fidelity of one individual as it is supported by others who are like-minded can have enormous influence. So it was with the ministry of Lloyd-Jones.

While a book like this can be quickly read—this reviewer read it in three hours or so—its message needs to be pondered long and hard. Yes, the detailed soteriological, cultural and teleological expressions of the Reformed faith—the utter sovereignty of the Triune God in salvation, the Christ-centred transformation of culture and the goal of the universe being his glory—have not been perfect historically. But what expression of Christianity is? See 1 Corinthians 13:11-12 in this regard. In the mind of this reviewer, however, the Reformed faith is the *most* biblical of all of the available options. When all is said and done, Reformed theology and piety—expressed by theological giants like Calvin and Owen, Edwards and Fuller, Boyce and Warfield and by preachers and poets like Greenham and Bunyan, Williams Pantycelyn and Griffiths, Monod, Spurgeon and Lloyd-Jones—best expresses the Vision Glorious. Recent movements among younger Evangelicals have been critical of the shallowness of much of the Evangelical heritage. Some Evangelicals have despaired of Evangelicalism altogether and have gone over to Roman Catholicism or Eastern Orthodoxy. The biblical solution is what Murray so ably chronicles in this book: the Reformed faith.

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