

Gea Gort and Mats Tunehag, *BAM Global Movement: Business as Mission, Concepts and Stories*. Theology of Work Project (Peabody, Massachusetts: Hendrickson Publishers, 2018), 223 pages. ISBN: 9781683070870.

Reviewed by Jonathan Wilson

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This is a multi-authored volume of short expositions of various concepts and vignettes of business as mission. BAM may be an innovative global movement toward a more faithful practice of the gospel, if it truly matures and remains faithful to ‘a missional way of living out the *whole incarnated gospel* in our daily life, where we work and where we live’ (p. 3).

The diversity of this volume defies a summary or comprehensive critical assessment. Instead, I will note some strengths and weaknesses and call for one step forward for BAM.

The brevity of the expositions and vignettes is both a strength and a weakness. As a strength, brevity makes the concepts and practices very accessible, which may fire the imagination of others. The brevity also enables a presentation of diverse concepts and practices. What readers may find missing in one place, they may find present in another.

As a weakness, the brevity means that there is a sense of fragmentation. What is missing is a consistent exposition of the congruence of the concepts and practices with the *telos* of BAM. Without this congruence, some who seek to emulate BAM in their contexts will have a practice without a vision, their story apart from God’s story; they will lack a *telos* which holds vision and practice together. Without this, good practices easily go astray into “doing good” apart from Jesus Christ. The authors mitigate this danger in places, but I miss a conceptual exposition that brings this danger into clear focus and provides safeguards against this happening.

One way to address this concern might be to have an exposition and story that provides a counter-witness to the positive expositions and stories: what concepts undercut BAM? What kinds of practices are incongruent with BAM?

This volume is a well-conceived and executed call to BAM. May it ignite innovative, faithful witness to the good news of the redemption of all creation throughout the world.

Matthew C. Bingham, *Orthodox Radicals: Baptist Identity in the English Revolution*. Oxford Studies in Historical Theology (Oxford: Oxford University Press, 2019), 234 pages. ISBN: 9780190912369.

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Bingham's book aims to reassess Baptist seventeenth-century history in light of the actual sources: 'one finds that the seventeenth-century 'Baptist story' is not nearly as neat and tidy as some authors would suggest' (p. 2). In this way, the author continues and modifies the path set forth by Stephen Wright (*The Early English Baptists*, 2006). Bingham's central argument is that in the context of the English civil war, a time in which 'the established church had effectively collapsed' (p. 2), giving space to novel ideas and public religious experimentation, there was no such thing as an accepted and defined theological identity that was distinctly '(Particular) Baptist'. This construction of a coherent Baptist identity is, he observes, a nineteenth-century invention, projecting self-evident denominational labels back onto a much more diffuse past.

Bingham builds his argument in five chapters. First, he discusses the so-called 'London Confession' of 1644. The seven churches behind this confession are all in some way related to Henry Jacob's earlier separatist congregation. Bingham suggests the term 'baptistic congregationalists' instead of using 'Particular Baptists' (pp. 8, 33, 153) to identify this loose group of independents that advocated believer's baptism. These baptistic congregationalists favoured Calvinistic soteriology above believer's baptism as an identity denominator. Hence, those commonly known as 'Particular' and 'General' Baptists could in no way be understood as one group sharing one Baptist identity, as eighteenth-century author Thomas Crosby and many subsequent Baptist historians have claimed. Conversely, more significant to these