

Book Reviews

Schrock, David S. *The Royal Priesthood and the Glory of God. Short Studies in Biblical Theology.* Edited by Dane C. Ortlund and Miles V. Van Pelt. Wheaton, IL: Crossway, 2022, pp. 199, \$14.99, paperback.

David Schrock is the Pastor of Preaching and Theology at Occoquan Bible Church in Woodbridge, Virginia. Dr. Schrock earned both his MDiv and PhD in systematic theology from The Southern Baptist Theological Seminary. His dissertation is titled, “A Biblical-Theological Investigation of Christ’s Priesthood and Covenant Mediation with Respect to the Extent of the Atonement.” He is an Adjunct Professor of Systematic Theology at Indianapolis Theological Seminary, Boyce College, The Southern Baptist Theological Seminary, and, formerly, Crossroads Bible College. Dr. Schrock is also an Associate Fellow for the Ethics and Religious Liberties Commission of the Southern Baptist Convention.

The Royal Priesthood and the Glory of God by David S. Schrock is a modest monograph about how the glory of God is fully revealed in the royal priesthood of Christ. This abbreviated work of biblical theology focuses on the biblical theme of priesthood to demonstrate how God’s glory is revealed in Christ’s righteousness expressed through the biblical concept of the priesthood. In an introduction, six chapters, and an epilogue, Schrock works through all of Scripture by sections to illustrate how the concept of royal priests is both central to understanding the metanarrative of Scripture and finds ultimate fulfillment in Christ. Like a classical work of biblical theology, Schrock works from the beginning of Scripture to the end, focusing on the development of the concept of biblical priesthood as Scripture unfolds.

In his introduction Schrock writes that the glory of God in the Exodus cannot be fully realized apart from the revelation of Christ in the New Testament (p. 15). Schrock states, “through the various phases of Christ’s priesthood, the glory of God is fully revealed” (p. 16). God’s glory, Schrock contends, is revealed through Christ’s “ministry of righteousness” whereby Christ grants righteousness to His people through “covenantal obedience, sacrificial death, victorious relationship, and heavenly intercession” (p. 16). Schrock claims that priesthood is central to redemptive history and the concept of glory, and this becomes Schrock’s core contention throughout the book (pp. 16-17). Schrock states, “The aim of this book is to study the priesthood so that we might delight more fully in the glory of God’s Son, our great high priest. Moreover, by learning the history and purpose of priesthood in the Bible, we will better understand God’s work in redemption” (p. 17). Schrock concludes the introduction by claiming, “In all, this book will chronicle the hard-but-ultimately-happy history

of God’s royal priesthood. At the end of our journey, we will find a vision of royal

priests worshipping God and serving alongside Jesus Christ” (p. 25).

One important and interesting point of focus for Schrock’s biblical theology of priesthood is the contention that God created mankind to be His priests in creation. Schrock claims that Adam and Eve were created to serve as God’s first royal priests to creation (p. 27). Schrock argues that the Garden of Eden was intended to be the sanctuary where Adam was placed to serve as a form of priest responsible for tending to God’s requirements, like the Levitical priests would do with the tabernacle or the temple later in Israel’s history (pp. 28-29). Schrock also claims that the Garden of Eden is reflected in the pattern of the tabernacle or temple with the outside world serving as the courtyard, the Garden serving as the Holy Place, and the top of God’s Mountain as the Most Holy Place (p. 29). Thus, Schrock suggests the purpose of mankind, created in the image of God according to Genesis 1:26-27, is to “mediate God’s presence” to all of creation as royal priests.

Schrock contends that Adam, the Patriarchs, and Moses all served the function of priests despite lacking the formal title. Schrock acknowledges that neither Adam, the Patriarchs, nor Moses were referred to as priests while they each lived, yet he argues they are all described in priestly terms, given priestly duties, and some were even referred to as priests later in Scripture (pp. 44-45, 53-54). Ultimately, according to Schrock, all these figures prefigure the supremacy of Christ as High Priest who reveals God’s glory completely (pp. 16, 23).

While not the focal point of the book, Schrock places an important emphasis on the role of the sacrificial system within the greater cultic system of worship in the Old Testament. Schrock notes how the cultic practice of sacrifice was introduced into the system of worship carried out by priests resulting from mankind’s fall into sin chronicled in Genesis 3 (p. 28). Schrock argues about the centrality of the sacrificial system to the duty of priests, saying, “every form of worship in the Old Testament centers on the priests and their sacrificial duties” (p. 68). In Chapter 5, Schrock notes how the sacrifice of Christ Jesus is the focal point of the Gospels and illustrate Jesus performing both the role of the high priest who makes the sacrifice on behalf of the people as well as the sacrificial lamb who dies for the sins of the people (p. 134-140). Through Christ’s dual role as the high priest and the lamb of God, Jesus fulfills the necessity of the sacrificial system and enables His followers to serve God once again as royal priests bearing His image to the world and reflecting His glory to creation (pp. 157-159).

While there are already some very good and helpful resources in the field of biblical studies (and, more specifically, the field of biblical theology) pertaining to the concept of the biblical priesthood, Schrock’s *The Royal Priesthood and the Glory of God* is an immensely helpful entry point for both “newbies” to the Bible and seasoned students of Scripture alike. Biblical-theological students will be challenged to examine the concept of biblical priesthood in a new light that will encourage their understanding of priests, the Law, the Levitical system, and the role Christ

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serves as the true High Priest. This is not a technical work on the biblical priesthood, though it is more thorough than a survey of what the Bible has to say on the subject. Further, this is not an in-depth treatment of biblical theology, though it is a sufficient one (the series this book belongs to is, after all, titled “Short Studies in Biblical Theology”). This book is a fresh take on a complicated and ancient system of worship that helps that complicated and ancient system make sense and, most importantly, unveils Scripture’s teaching on it in a way that both reveals Christ’s prominence in the system and how God is glorified through it all.

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Kim, Brittany, and Charlie Trimm. *Understanding Old Testament Theology: Mapping the Terrain of Recent Approaches*. Grand Rapids, MI: Zondervan Academic, 2020, 177 pp., \$14.99, paperback.

In *Understanding Old Testament Theology*, Brittany Kim and Charlie Trimm provide an up-to-date survey of approaches to Old Testament theology. Their volume self-consciously flows in a similar vein as Klink and Lockett’s *Understanding Biblical Theology*, but the latter focuses primarily on New Testament issues and scholars (p. 2). Kim serves as a professor at North Park Theological Seminary and Northeastern Seminary, and Trimm as a professor at Talbot School of Theology, Biola University. Both are products of the Ph.D. program at Wheaton College.

After an introduction that includes a brief history of the field (pp. 4-7), Kim and Trimm propose their cartographical metaphor of Old Testament theology as a diverse mountain range. As a mountain range has different peaks, each of which offers a unique vantage point by which someone may view the landscape, so Old Testament theology has different peaks. Among the peaks, some are closer and more alike than others.

Following the mountain range metaphor, the book is divided into three main parts. Part one, History, includes Old Testament theologies grounded in “biblical (hi) story” (p. 13) and historical-critical Old Testament theology. The approach of biblical (hi)story (e.g., Alexander, Goldingay, Gentry and Wellum) sees the Old Testament as a continuous story, generally takes the historicity of the events at face value, and often sees Old Testament theology as prescriptive. Conversely, the historical-critical approach (e.g., von Rad, Barr) often uses scholarly reconstructions to craft a chronology of composition and in some cases could be categorized as the study of the history of Israelite religion rather than any kind of prescriptive theology (pp. 39-44).

Part two, Theme, consists of “multiplex” (p. 55) thematic approaches and central thematic approaches. Practitioners within the multi-plex approach (e.g., Routledge, Walton) highlight numerous themes and do not limit the Old Testament to a central

organizing idea. Conversely, interpreters within the central thematic approach (e.g., Dempster, Hamilton, Kaiser, Kaiser Jr., Wright) seek to find a single thematic thread that ties the Old Testament together. Scholars searching for a single theme often come to very different conclusions about what comprises the center of the Old Testament (pp. 78-83).

Part three, Context, is the most varied of the three parts and surveys Old Testament canonical theology, Jewish biblical theology, and postmodern Old Testament theology. Canonical theology (e.g., Childs, House, Sailhamer) focuses on reading the text as Christian scripture, and studies the text in its final form. Jewish biblical theology (e.g., Gesundheit, Goshen-Gottstein) highlights diversity within the Old Testament and examines topics that Jewish writers feel most pertinent (e.g., law and land, pp. 115-19). Finally, the section on postmodern Old Testament theology surveys a wide panoply of interpreters (e.g., Brueggemann, Tribble) with a divergence of methods and conclusions. The book ends with a summative chapter that includes a word about the future of Old Testament theology and an invitation for students to climb the mountain, as it were, and continue their studies.

One clear strength of the book is its organization. Each chapter follows a similar format, beginning with a clear definition and summary of the approach in view. Each chapter also includes a bibliographic chart that informs the reader of the works to be examined, as well as an examination of points of tension within each approach. An appendix (pp. 161-62) provides a convenient and comprehensive chart of each approach for quick reference. Readers will welcome and benefit from the clarity of the authors' presentation.

In addition to the survey of various approaches, the authors examine how each method engages with the book of Exodus, particularly the giving of the Law on Sinai. This practical exercise helps to put meat on the bones, so to speak, of the methodologies, and shows how they differ in interpretive conclusions.

While Kim and Trimm's categories are sound, some works they examine could easily fit into multiple camps, as the authors recognize (p. 9). For instance, Jackson Wu's essay "Biblical Theology from a Chinese Perspective: Interpreting Scripture through the Lens of Honor and Shame" is placed within the postmodern Old Testament theology. As Kim and Trimm note, Wu does not deny the importance of authorial intent, the possibility of objective meaning, or biblical authority (pp. 138-39). In that sense, his work does not fit perfectly into the postmodern category. Quibbles about how well works might fit within each category speak to the inherent difficulty in the task of organizing ideas.

Kim and Trimm at times offer incisive but gentle critique. For instance, they shrewdly ask why proponents of canonical Old Testament theology often do not place a greater emphasis on the canonical order of books (p. 103). Kim and Trimm write with the kind of charitable spirit that earns the right to be heard in evaluation. Should Kim and Trimm publish a second edition, readers would benefit from a more direct

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evaluation of the pros and cons of the various methods, especially in the sections where the authors examine Exodus as a test case.

One observation that could perhaps be seen as a weakness is the lack of discussion on recent advances in narrative/literary criticism in Old Testament studies (e.g., Altar, Sternberg). While narrative criticism may be distinct from Old Testament theology proper, it dovetails with the approaches enough to merit attention. As an example, narrative criticism helps demonstrate the cohesiveness of the biblical narrative in a way that arguably supports the conclusions of the biblical (hi)story camp and adherents to canonical criticism. While it might be difficult to place the contributions of narrative criticism within a single category, the target audience of the book (e.g., students being introduced to Old Testament theology) would benefit from being alerted to the influence of narrative criticism and its importance in modern Old Testament studies.

Overall, Kim and Trimm have provided a valuable resource that is ideal for students first engaging with the field of Old Testament theology. Professors or teachers looking to provide students with a clear, accessible introduction to the field would be hard-pressed to find a better option.

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Ross, William A. and W. Edward Glenny eds. *The T&T Handbook of Septuagint Research*. Great Britain, UK: Bloomsbury Publishing, 2021, pp. xxv+486, \$175, hardback.

William A. Ross is Assistant Professor of Old Testament at Reformed Theological Seminary in Charlotte, NC (Back Cover). A sample of Ross' publications includes *The Septuagint: What it is and Why it Matters* (2021) and *A Book-by-Book Guide to Septuagint Vocabulary* (2019). Moreover, he writes a blog titled *Septuaginta & C*. W. Edward Glenny is Professor of New Testament and Greek at the University of Northwestern-St. Paul in Minnesota (Back Cover). Glenny is also an accomplished writer with titles that include commentaries on Micah, Amos, and Hosea for the *Septuagint Commentary Series*.

A glance in the preface shows this handbook is constructed to complement James K. Aitken's *T&T Clark Companion to the Septuagint* (xii). For those unfamiliar with Aitken's book, his volume "provides a book-by-book overview of the corpus [i.e., the Septuagint]" (xii). Within the handbook, the contributors include many notable scholars. Among the several scholars worthy of mention are James K. Atkin, Peter J. Gentry, Steve Moyise, and Stanley E. Porter. The editor states the goal of the volume is to deliver a consolidated resource that presents "the wide variety of scholarly approaches to research" for both the "specialists and non-specialists" (xii).

The handbook is divided into six parts: (1) Origins, (2) Language, (3) Text, (4) Reception, (5) Theology, Translation, and Commentary, and (6) Survey of Literature. Most chapters follow a four-section structure: “first, introducing the research topic; second, presenting an overview of views and/or debates related to it; third, discussing the relevant research methods, theories, or tools; and fourth, highlighting ongoing research questions” (4). Also, each chapter has a short, annotated bibliography to provide further information for research (4).

Reviews of handbooks risk turning into reproductions of the table of contents (a resource readily available on the publisher’s website, www.bloomsbury.com). To avoid such a travesty, this review will highlight three chapters, which showcase the accessibility of the material on the LXX for new students, the advanced material for seasoned students of the LXX, and the quality of scholarship within the handbook.

Ross Williams’s introductory chapter highlights how accessible the Septuagint can be to new students of the LXX. First, his introduction contains a sweeping overview of major Septuagint studies dating to the 1600s (1). Second, the recounting of history slows down in the twentieth century. With the twentieth century in focus, Williams brings the reader, and new students, to the current discussions in the handbook. Williams states that the handbook’s purpose is “to help mitigate the proliferation of scholarship by providing an up-to-date overview of the discipline in a single volume” (3). Third, Williams explains the approaches to the meaning of the title “Septuagint” and the abbreviation “LXX,” which familiarizes readers with the complexity, nuance, and difficulties in applying the word and abbreviation to the corpus and serves as a guide for reading a variety of definitions for the Septuagint found in the handbook (4-5). In addition to the introductory material, the chapter shares the design and goals of the volume. This includes the secondary goal of highlighting significant research topics within Septuagint studies (4).

Mikhail Seleznev’s chapter, “The Septuagint in the Eastern Orthodox Tradition,” is highlighted because it demonstrates the advanced material in the handbook (Ch. 19). The Eastern Orthodox tradition receives an entire chapter, which is not common in introductory textbooks. Seleznev provides an overview of the OT Canon of the Eastern Orthodox churches, the Eastern Orthodox churches’ use of the Septuagint, modern-Greek and modern-Russian translations of the OT, and current debates within the Orthodox Church concerning the Septuagint and Hebrew OT. Last, the chapter discusses the uniqueness of the Septuagint in the Eastern Orthodox tradition. Unlike Protestant or perhaps other Western Churches, “the Septuagint tradition in the Orthodox world, they are not just objects of historical study, but they have direct bearing on the matter of Orthodox identity” (297).

Stanley Porter’s chapter on “A Greek-Text-Oriented Approach” to study the Septuagint was a high point of the book. His goal is to defend the Brill Septuagint Commentary Series hermeneutical method (363). Porter makes a solid defense that is both elementary (e.g., “The Septuagint is a Greek text, and therefore merits comment

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on it as a Greek text” (366)) and technical (Porter’s argument for a Greek-text-oriented commentary has four reasons and six sub-dimensions (366-369)). The reader learns about the implications of such an approach, and the effect is far more helpful than using the LXX as an interlinear tool for understanding the Hebrew text. Also, Porter suggests that the “Greek text should be considered canonical” (372). For support of a canonical understanding of the Greek text, he discusses the canonical status when the Greek Pentateuch was first translated (372), the prevalent use of the Greek text by the NT authors, and “the eastern or Orthodox church or churches” practices or traditions (373). Readers will find Porter’s arguments thorough and worth engaging.

The *T&T Clark Handbook of the Septuagint* is an excellent tool for learning about the Septuagint, a mighty instrument for availing oneself of additional resources in Septuagint studies, and a conversation starter to prompt further research. The three benefits will briefly be discussed throughout the recommendation.

The handbook is recommended for advanced seminary students, scholars, and libraries. This book is likely too advanced for students entering seminary. The handbook requires previous knowledge of textual criticism and of Jewish and Christian traditions (particularly regarding textual transmission and understanding of texts). However, the resource may serve well at the graduate level, assuming the student has taken prerequisite courses like Biblical Hermeneutics. Further, this resource could be supplemented with entry-level textbooks or handouts. Established scholars—those already introduced to the Septuagint and biblical hermeneutics—will find the book approachable. It is unnecessary, but it would behoove the reader to know some Greek and Hebrew. Last, this resource should be available in libraries, perhaps even church libraries (i.e., where the church provides theological training). The handbook would serve well as the only book on the Septuagint in such a library.

The handbook serves as a wonderful entry-level tool for learning/teaching the Septuagint. Several, if not all, the chapters of the book overlap with content found in introductions to the Septuagint, such as chapters on the origin, transmission, and language of the Septuagint. However, unlike introductions to the Septuagint, the handbook contains advanced material and is focused on presenting “major research topics in the discipline” (4). The change in focus from an introduction to discussing major research topics best suits scholars. Besides the handbooks highlighting research topics and recommended resources, the handbook spends more time and gives more attention to issues of the Septuagint (e.g., Chapter 19 by Seleznev, mentioned above). This content is more advanced and is well suited for post-graduate or as selected material for graduate students.

Last, libraries should make this book available to their patrons. Indeed, theological colleges would be interested in this volume, so the main recommendation is directed toward smaller libraries and churches that serve semi-formal or lay-theological training. With this single resource, a patron has access to an advanced

volume on the Septuagint that contains accessible portions for the novice and excels at serving the more knowledgeable reader.

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Fyall, Robert, S. *Now My Eyes Have Seen You: Images of Creation and Evil in the Book of Job*. Downers Grove: Intervarsity Press, 2002. \$24.00, pp. 208.

A continuation of 1991 dissertation, Robert Fyall, revisits Job creation theology. Dr. Fyall is a Senior Tutor in Ministry for the Cornhill Training Course, Scotland. He has taught Old Testament at St. John's College in Durham, England. In the present work, the author focuses on creation and evil that revolves around Behemoth and Leviathan. Fyall examines these figures in light of the ANE materials. He argues that Behemoth represents death and Leviathan Satan. He solves the tension scholars perceive with the disappearance of Satan after the initial chapters.

Now my Eyes have Seen You introduces readers to Job with a succinct introduction. Readers unfamiliar with Job will benefit from the thorough but brief history of research. The author describes his aim as a holistic depiction of creation and evil within Job (17). Fyall interprets the book of Job as a literary unit which differs from critical scholars. Thus, he rejects deconstructive interpretations and opts for a canonical interpretation. The book interacts with Job's adoption of myth through the imaginative canonical process of inspiration (27-28).

In chapter two, Fyall surveys the legal material which gives coherence to the book. He focuses on Job 19:21–27. Chapter three and four examine the *Images of Creation and Evil in the book of Job* to discuss the implications of Behemoth and Leviathan in chapters five through eight. Thus, in chapter five and six, Fyall focuses on Behemoth to explain how the reader should anticipate Behemoth from Job 3. Chapters seven and eight discuss Leviathan within the scope of Job and ANE material. He concludes with the unity of Job from Job 42.

Fyall describes the tensions of creation and evil within the book of Job while defending the integrity of the text and author. First, he balances Job's use of myth and theology in the book of Job. The author argues that the Job interacts with the surrounding culture to show Yahweh triumphing over the gods of the nations. Lastly, he demonstrates a cohesion narrative from the images of creation which establishes a picture of evil in the world.

At the end of the first chapter, Fyall introduces the topic of myth and theology with three observations. He observes first that the author uses creative motifs to present a distinct message (28). He argues that if Job used common mythology then it would be hard to maintain to the doctrine of revelation. Fyall doesn't deny a common cognitive framework but comes close. Recent works such as John Walton's *The Lost*

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World of Genesis One argue for a common cognitive worldview. Fyall does not fully develop this point but simply states that the author must understand his genre and message. He assumes authorial conscience in drafting parallel literature so much that he neglects to develop this observation. He does provide a brief overview of Job and Canaanite myths in his appendix. Fyall covers a large amount of material with brevity and clarity in the first chapter. Cecil Grant finds him unable to balance the materials,¹ but she overstates the case. The first chapter establishes a solid foundation to cover technical details later in the book.

Second, the author argues that Job interacts with the surrounding worldviews to demonstrate the incomparability of Yahweh (28). Fyall develops this observation throughout the book and Daniel P. Bricker comments that he goes to great lengths to prove the intertextual links.² Although, Fyall provides substantial textual links; he fails to provide an iron tight case. He builds upon his presuppositions that Yahweh is the one true God in the author's mind. Fyall does not engage the history religions school but presupposes the image of creation demonstrates that the author interacts with the surrounding worldview. Evangelicals will agree to his presuppositions, but critical scholars will balk at them. His argument that author gleans from the surrounding literature does not prove that Job argues that Yahweh triumphs over their gods. Critical scholars could argue that the Job saw the gods of the nations as a reliable source of inspiration. Nevertheless, he presents valid conclusions that Job subjects the gods of the nations to weakness while the Yahweh remains sovereign.

Third, the allusions to Canaanite myths provide strong evidence for interpreting Behemoth and Leviathan supernaturally. The absence of Satan from the majority of the text of Job perplexes interpreters. Robert B. Chisholm compliments Fyall's answer to the absence of Satan and the possible solution.³ Fyall aids interpreters to the issue of creation and evil in Job where Job finds himself in a fallen world that turns on him. He answers the question with showing that Satan and death are working in the world, but God sovereign rules over the world.

Now My Eyes have Seen You provides an analysis of creation and evil in the book of Job. Evangelical readers will benefit from Fyall's synthesis of ANE literature with the biblical text. Readers will be able to engage the sources and begin to think holistically about the book. In an era of critical scholarship, Fyall provides a breath of fresh air to the pastor and theologian. His analysis transcends sections of the text by incorporating the final form. He uses the theology of the final form to

1. Cecil Grant, "A Review: Now my eyes have seen you: images of creation and evil in the book of Job," *Them* 28, no. 3 (2003): 56.

2. Daniel P. Bricker, "A Review: Now my eyes have seen you: images of creation and evil in the book of Job," *JETS* 46, no. 2 (2003): 328.

3. Robert B. Chisholm, Jr., "A Review: Now my eyes have seen you: images of creation and evil in the book of Job," *Bsac* 162, no. 648 (2005): 499.

demonstrate continuity of the text. Fyall encourages a spiritual reading of the text by incorporating Behemoth and Leviathan throughout the book.

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Kipfer, Sara and Jeremy M. Hutton, eds. *The Book of Samuel and Its Response to Monarchy*. Stuttgart, Germany: Kohlhammer, 2021, pp. 344, hardcover, \$102.00.

The Book of Samuel and Its Response to Monarchy is a collection of essays presented at Samuel Seminar in 2019 in Aberdeen, which coincided with Dr. Walter Dietrich's 75th birthday. The book's essays focus on the power of the in two ways. (1) *The Book of Samuel as a Text Collection about Different Stages of the Institutionalization of Power*. (2) *The Book of Samuel as a Medium of Power Communication and a Contribution to the Political Discourse through the Centuries*. The book divides into three main sections. Sara Kipfer and Jeremy M. Hutton introduce the reader to key topics (11–22). The main body of the book contains the essays from twelve contributors. The book concludes with a review of the material and critique by Dietrich.

David Firth, in the first essay, argues that Hannah's prayer (1 Sam 2:1–10) is crucial for a final for reading of the text. Hannah's prayer establishes key themes and points of references which are taken up and developed later in the book (23). The book primarily focuses on the reversal of fortunes motif and critiques those who do not align with Yahweh. Her song functions as a hope within the narrative since there is no king in Israel at this point, but also it critiques the traditional views of kingship. The next essay Regine Hunziker-Rodewald raises the issue of identifying pattern relationships among the semantic-syntactic data in 1 Samuel 5–6 in relation to the images offered by Philistia to the ark (39). He argues that the data shows the images belong to the setting of an ordeal performed to decide the ark's guilt or innocence in what happened in 1 Samuel 6:9. In addition, he argues that the parallel in 1 Samuel 5–6 shows the foreigners winner's perspective and the native loser's perspective is unique in ancient Near Eastern texts.

In the third essay, Ian D. Wilson examines the book of Samuel as a source for the cultural history of ancient Judah (63). He focuses on how the book of Samuel presents the monarchy and how 2nd temple readers would interpret it. Next, Hulisani Ramantswana utilizes two cultural sayings from the Vhavenda people to interrogate the biblical text (81). Thus, this study engages in a culturally enthused hermeneutic of suspicion. The fifth essay Jeremy M. Hutton argues that an earlier pre-Deuteronomistic narrative underlies Wellhausen's so called antimonarchic story (115).

The sixth essay, Hannes Bezzel questions the common interpretation of 2 Samuel 2–4 in terms of centralized monarchic states (165). He questions that these texts are anachronistic particularly from the point of view of recent approaches clan- and

patronage-client relations. He argues that 2 Sam 2:1–2aa.3a^{LXX}.4a as the oldest version of David's coronation. The next essay, Sara Kipfer reevaluates the parallels between 1 Samuel 14:47–48, 52 and 2 Samuel 8:11–12, 15 (183). She reevaluates these complicated literary problems by considering the ancient Near Eastern context. The eighth essay, Mahri Leonard-Fleckman argues that the exchange between David and Gath in 2 Samuel 15:19–22 could date as late as the post-exilic period.

The ninth essay, Benjamin J. M. Johnson argues that the final shape of the book of Samuel is not purely critical or defensive of David (225). The following essay, Thomas Naumann focuses on the question of establishing or realign royal power (243). His essay focuses primarily upon the weeping of the king as a means to establish power and he reviews previous suggestions concerning the weeping of the king. The next essay, Ilse Mullner examines the Davidic family with its conflicts, its power plays, and its struggles (281). The ambivalence of the main characters and the monarchy are best understood by focusing on the dynastic aspects of the monarchy. The twelfth essay, Johannes Klein argues that on a synchronic level 1 Samuel–1 Kings 12 gives an anti-dynastic tendency (299). However, the author of the Saul-David narratives have taken their material and shaped it so that it is positive.

The book presents some of the world's leading scholars on the book of Samuel in a singular monograph. The book illuminates various topics in the book of Samuel from diachronic readings to cultural readings. The book's focus upon the power of the monarchy highlights a key issue within the book of Samuel and the editors have chosen an appropriate theme. The book serves as a great reference for scholars researching the book of Samuel. The most significant essay was David Firth's, "Hannah's Prayer as a Hope for and Critique of Monarchy." His essay brings to light the hermeneutical underpinnings of the book as a whole and shows that there is a macro-structure. Firth shows how Hannah's song connects to the larger narrative. However, he does fail to connect 1 Samuel 2:10 and 2:35, which describes Yahweh's anointed (king-priest) rising up after the fall of the Elide dynasty.

A downfall of the present volume is the lack of discussion of the king's relationship to the priesthood. The priesthood is a major institution in the monarchy and the king's relationship to it can be seen in the book of Samuel. For example, a key power struggle that 1 Samuel 2:35 anticipates is the removal of the Elide dynasty and the rise of a faithful priest, which this author believes is a king-priest (1 Sam 2:10, 35). Although various authors within this book consider ancient Near Eastern materials, they do consider that the surrounding kings of the nations were king-priests. Thus, the king's role being similar to the kings of the nations (Deut 17:14; 1 Sam 8:5). As a result, the book focuses only on the power of the king within certain institutions and does not fully explore the role of the king's role with the priesthood. Despite this oversight, this book is an engaging read and worth digging into for further study

into the book of Samuel. The book is an ideal read for a Ph.D. student or professor engaging on the topic of Samuel.

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Schnittjer, Gary Edward. *Old Testament Use of Old Testament: A Book-by-Book Guide*. Grand Rapids, MI: Zondervan Academic, 2021, 1098 pages, \$58.00, hardcover.

Gary Edward Schnittjer is the Distinguished Professor of Old Testament for Cairn University's School of Divinity. Schnittjer received his doctorate from Dallas Theological Seminary and has completed post-graduate studies in both Hebrew and Aramaic from the University of Pennsylvania and Westminster Theological Seminary, respectively. He has published numerous articles in various aspects of Old Testament Biblical studies as well as another monograph, *The Torah Story*.

Old Testament Use of Old Testament: A Book-by-Book Guide represents the culmination of two decades of research into the intertextual and linguistic connections within the Tanakh by Schnittjer. The book is a cataloging, book-by-book, of exegetical allusions between the books of the Old Testament, rated according to their strength (read: confidence level). Material for the work was compiled from manual research and material generated from an originality program, iThenticate (xlvi).

In its introduction, Schnittjer provides the basic definitions used in the field of intertextuality and his work, such as revelation, allusion, and exegesis (xviii-xix). Surveying the work and methodologies from scholars like Hays, Kugel, von Rad and Fishbane, Schnittjer lays out his criteria for determining allusion and model for interpretation, siding more closely with Hays than the other three (xli). The remainder of the introduction lays out the content and form of the subsequent chapters. Before closing, Schnittjer has this to say to scholars. "Is this reference study comprehensive? No and yes." By no, Schnittjer means that a total cross-reference of intertextuality for any book, much less the Tanakh, is impossible. By yes, Schnittjer means that this work does seek to capture every leading use of Scripture in every book of the Hebrew Bible. After this aside, there is a brief listing of other sources and lists of intertextual links.

The bulk of the book takes up the charge of implementing that methodology. Following the Tanakh ordering of the Old Testament, as opposed to the traditional Christian arrangement, Schnittjer lays out each chapter similarly. First, there is a listing of the *siglia*, followed by a condensed summary of all significant detectable links within the book. Schnittjer then adds in the hermeneutical profile for the book which gives a broad overview on how that book intertextually relates to others. Critical issues regarding the identified links and peculiarities of the book follow.

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Each chapter ends with a more verbose discussion of significant textual links, broken out by the context of the link, and their meaning for the book as a whole.

After finishing the books of the Old Testament, Schnittjer adds in one final chapter, which casts a vision for how the Hebrew Bible leads into the New Testament. This chapter is refreshingly rich and brings out the concept of the canonical consciousness and how Scripture seeks to bear witness to the Spirit and Word (872). Schnittjer highlights those multifaceted contexts and horizons that the New Testament authors use to bring the story of Scripture to its zenith in the coming of Jesus. A brief discussion of common linked themes, what Schnittjer calls networks (873), and a glossary appear at the end of the book.

Positively, this book represents a treasure-trove of academic effort. Schnittjer's work has created an impressive reference text of intra-Old Testament linkage in a field that previously lacked any such comprehensive catalog. If not a complete catalog of every significant intertext in the Hebrew Bible, it is assuredly nearly that. Schnittjer elevates his work too beyond just a mechanical record through his detailed notes on how each book tends to use intertexts and relates to others. Readers are left not only knowing where significant links occur but also why the biblical author has used other texts. *Old Testament Use of Old Testament* should be a core reference text for any scholar doing substantial work in the Old Testament.

Schnittjer too should be praised for his introductory chapter, which provides one of the most straightforward and broad introductions to the field of intertextuality that this author has read. Intertextuality is notoriously tricky to pin down succinctly. It is a discipline that has shifting definitions between authors and can prove troublesome to the uninitiated. Schnittjer's introduction offers potential students of the field a boon with his work as it is an excellent starting point covering all of the critical considerations and positions in a short space. Furthermore, Schnittjer's engagement in the field is refreshingly non-sectarian and robust. The text engages with leading authors from numerous backgrounds and traditions, and this only aids its value as an introduction to the field. To provide just a sample, Schnittjer references: Fishbane, Hays, Kugel, Kynes, Miller, Schultz, Sommer, von Rad, Witherington III, and others just in the introduction.

Critically, one may question the rating system employed by Schnittjer because the method, at points, is driven by the evidence and not the evidence by the method. For example, the B level of confidence, the second-best link quality, requires only a single Hebrew root to define a link. Why such a low bar? Schnittjer explains, "It may seem disappointing to have such a low threshold of evidence: one term. Unfortunately, there are a few cases that require this" (xxiii). That means though, that Schnittjer has tailored the method to fit the evidence, contrary to sound practice. While the link given as evidence for this, Josh 9:6-7 cf. Dt 20:15, may be a significant link, this is a weakness in the principles undergirding the method and may weaken Schnittjer's data, allowing weaker links to appear stronger than they are.

A second criticism may be leveled at the omission of some potential intertexts. There are occasional gaps in Schnittjer's list that are present in the works he lists as possible parallels. One example is the linkage between Hab 1:2 and Job 19:7. These two texts share several roots, and indirectly share every noun and verb. This link is not mentioned by Schnittjer, who instead links Job 19 on weaker evidence to Lam 3:6-9 (557), despite the Hab-Job connection being covered by Anderson, whom Schnittjer lists as a resource for Habakkuk. Such omissions are to be expected in such pioneering and expansive work, but also point out that continuing efforts are needed in this area.

Overall, *Old Testament Use of Old Testament* is a significant work in the fields of intertextuality and Old Testament biblical studies. It provides a reference point for future investigations into how the Hebrew Scriptures built upon themselves and how Scripture interprets itself. Students should approach this text as a model for how scholars can weigh and determine the strength of exegetical links in a text. Schnittjer provides not only a model but also extensive reasoning and discussion of significant links. This text will help students become familiar with the field of intertextuality as well as the critical questions faced within the sub-discipline. The quality of scholarship and breadth of material easily makes Schnittjer's *Old Testament Use of Old Testament* a first-tier reference work for scholarship.

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Goldingay, John. *The Lost Letters to the Twelve Prophets: Imagining the Minor Prophets' World*. Grand Rapids, MI: Zondervan Academic, 2022, 232 pages, \$23.00, softcover.

John Goldingay is Senior Professor of Old Testament, and David Allan Hubbard Professor Emeritus of Old Testament for Fuller Seminary. Goldingay received his Ph.D. from the University of Nottingham and his DD from the Archbishop of Canterbury at Lambeth. He has published numerous monographs on Old Testament Theology and its study, and most notably, was the author of the *Daniel* volume for the Word Biblical Commentary series.

The Lost Letters to the Twelve Prophets: Imagining the Minor Prophets' World sets out to explore the Minor Prophets by imagining letters to which the prophets were replying. Drawing on a similar model used in *Epistles to the Apostle* by Colin Morris, Goldingay sets out to create plausible conversation partners for various sections within each prophet (ix). The introduction includes a brief summary of the Old Testament timeline, what Goldingay calls the "First Testament," and then a short annotation for the historical *Sitz im Leben* for each of the twelve books (xiii-xviii).

Each of the twelve Minor Prophets receives its own chapter and is laid out in roughly the same order. First, Goldingay gives a brief overview of the timeframe

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and ministry of the prophet. These overviews range from several pages, e.g. Hosea (1-4), to a single paragraph, e.g. Nahum (135). Goldingay then presents his various letters with their attendant replies from the biblical text. The author prefaces the letters with a bolded heading and seeks to draw from historically accurate locations and at least plausible naming conventions for them (x). Occasionally Goldingay inserts real people into these created letters; for example, one of the letters written to Hosea comes from “Jonah ben Amittay in Gat-hepher” (37). In reply to these letters, Goldingay inserts the relevant passage from the Minor Prophet and then offers a brief “Background and Foreground” section wherein he exegetes the passage. All Bible passages are drawn from his own work, *The First Testament: A New Translation*, which notably preserves the divine name with vowels, i.e. Yahweh.

After working through all of the Minor Prophets, Goldingay closes with his own personal letter to the collective group (229-230). In it, he views the works of the prophets as hyperbole, but hyperbole with a purpose, foreshadowing the coming calamities and days of Yahweh. This focus on calamity and restoration, he says, calls the reader to prepare themselves for the final and culminating Day of Yahweh. A small index of passages used follows and closes the book.

Positively, Goldingay has created a charming and easy-to-read book for an oft-neglected part of Scripture. The letters are interesting and varied enough to feel authentic as products of multiple writers from multiple contexts. Goldingay’s occasional insertion of actual historical figures into these letters aids this authenticity and helps highlight the historical interrelation between the prophets. Goldingay’s letters also give helpful windows into the troubles and contexts for each of the Minor Prophets, which is not always easy to do in non-technical work. Readers will appreciate this simplified presentation of the Book of the Twelve.

Despite its novel approach to engagement with the Minor Prophets, Goldingay’s work suffers from several critical weaknesses, the first of which regards its approach. While creating artificial dialogue could be helpful in an epistolary context, that does not guarantee it works for other genres. Most books, but perhaps especially those with a narrative presentation, like Jonah (106-116), are deprived of their narrative style and forced into an artificial arrangement of responses to a letter. One may rightly ask, what value does this bring? It is dubious if Goldingay’s approach is helping the reader dig into the text, for the text is no longer as it originally was, either in genre or context. Even for those books which are primarily dialogical, this approach does not work well. For example, in Habakkuk, which contains speech cycles between God and the prophet, the prophet’s questions are ignored and replaced by Goldingay’s letters. Thus, the reader is given mere hypothetical letters in lieu of Habakkuk’s questions from the biblical text.

A second limitation of the book is that it is, necessarily due to length, selective and not comprehensive in its treatment of the Minor Prophets. A reader will be treated to the highlights and key points of the books, but they will not come away

with a full survey of any text. In fact, according to Goldingay's index, only Obadiah is exhaustively covered (232). This selective approach also leads to another problem. By using artificially created questions, Goldingay frames the text for the reader in specific ways. This means that Goldingay has assumed the responsibility for making exegetically significant decisions for the reader without informing them that he has done so. For example, the opening letter to Jonah and Goldingay's subsequent exegesis frames the Assyrians as problematic because they "are an imperial power" and Jonah himself "give(s) no indication of being against foreigners" (110). Both assertions, however, are not in the text itself but represent an interpretive choice that may or may not be correct. A casual reader will be blind to other possible options because the text has been framed for them. If the book's goal is to make the Minor Prophets easier to understand (ix), this represents a perhaps unfortunate choice in presentation.

Overall, *The Lost Letters to the Twelve Prophets: Imagining the Minor Prophets' World* is an intriguing work whose value is not always matched by its style. Goldingay is to be praised for such a creative work and for bringing much-needed widespread attention to the Minor Prophets. Students can approach this text for inspiration on how one can creatively approach presenting the biblical text, but should look elsewhere for more robust and thorough treatments of the Book of the Twelve. Goldingay, himself, has more thorough works on the topic such as *Hosea to Micah* published by Baker Academic. Students might also consider *The Message of the Twelve* by Al Fuhr and Gary Yates for another helpful survey of these texts.

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Jobes, Karen H. *John Through Old Testament Eyes: A Background and Application Commentary*. Edited by Andrew T. Le Peau. Grand Rapids, MI: Kregel Academic, 2021, 374 pages, \$20.99, paperback.

Karen H. Jobes adds to her long list of valuable contributions with *John Through Old Testament Eyes*. Jobes, who serves as the Gerald F. Hawthorne Professor Emerita of New Testament Greek and Exegesis at Wheaton College and Graduate School, provides an in-depth dive into the Old Testament background of John, including but not limited to extensive treatment of how John's uses Old Testament texts and themes.

As a commentary, the monograph follows a typical style, although Jobes does not treat each verse individually. Jobes's goal is not to provide a verse-by-verse commentary, but rather to show how the Old Testament influences John's thought and to comment on passages that demonstrate that influence.

In addition to the commentary, Jobes includes discussions entitled "What the Structure Means," "Through Old Testament Eyes," and "Going Deeper." These helpful sections usually offer a broader consideration of issues than commentary

on individual verses would allow, and they often bridge the gap between scholarly exegesis and practical application.

Jobes's commentary is precise, succinct, and accessible. While her focus is on the influence of the Old Testament on John's Gospel, she also spends time discussing debated passages or thorny grammatical issues, including discussion of Greek syntax or textual critical issues as needed (e.g., her discussion of John 8:1-11 on pp. 149-50). The reader benefits from her expertise in Greek, especially her knowledge of the LXX. For a scholar who is known most widely for her work in New Testament exegesis, she demonstrates a keen sensitivity to Old Testament echoes, citations, allusions, and overall influence.

One example of her excellent treatment of the text is her commentary on the first miracle of Jesus, the turning of water into wine at Cana of Galilee. She includes discussion on important details such as the chronological difficulty of John's statement about the third day in 2:1 (pp. 57-58), and the meaning of "sign" from the perspective of both lexical analysis and Old Testament background (p. 61). She places these details within John's overarching design to show Jesus's ministry as the initial fulfillment of many Old Testament messianic expectations and predictions (e.g., Isa 55:1-5; Jer 31:1; Joel 2:19, 24, 3:15; Am 9:13, see p. 59). The new wine Jesus produced was "a small tasting, a sign pointing to Jesus's messianic significance" (p. 59).

Jobes notes that the signs of Jesus can be read on three levels: the level of the "unknowledgable" first reader; the level of biblical-theology with a full awareness both of Old Testament and first century context; and the eschatological-soteriological level that sees Jesus's death and resurrection as the hermeneutical crux of the Gospel (see pp. 63-66). In general, Jobes sees Jesus's signs as a means of confirming his identity as stated in the prologue and explicated in Jesus's teachings (pp. 63-64), an identity which cannot be understood without reference to Old Testament predictions and antecedents.

The reader will no doubt find many gems in the treatment of individual passages, but two contributions of the book deserve particular attention. The first is Jobes's contention that "The resurrection of Jesus was not only a historical event, it was a *hermeneutical* event as well. Without his resurrection and the coming of the Spirit Jesus' life probably would have made little sense" (emphasis original, p. 81). Jobes understands John to be intentionally crafting his account with the resurrection of Jesus as the hermeneutical key. The original disciples could only understand the identity of Jesus, both as eternal Word of God and Israel's Messiah, after the events of his life, death, and resurrection. John understood this, and so he structured his Gospel in such a way to foreshadow the resurrection from the beginning (e.g., John 2:19) and accentuate its significance after it occurred (e.g., John 20:31). Similarly, the fulness of Old Testament symbolism and prophecy is only possible to understand through the lens of the resurrection.

A second strength is Jobes's recognition of the resonances of the Old Testament beyond direct quotations. As an example of this, in her treatment of John 3, Jobes gives significant attention to Jesus as the *sheliach*, the one sent of God. The *sheliach* deserved the full honor of and exercised the full authority of the one who sent him. Jobes notes that John 3 does not include a single specific quotation from the Old Testament, but still the Old Testament clearly shapes "John's understanding of who Jesus is and the significance of his incarnation, death, and resurrection" (p. 94). The Old Testament is baked into the cake, as it were, of John's worldview and authorial aims.

Jobes also highlights the importance of the temple and feasts in John's presentation of Jesus. Indeed, Jobes comments in her conclusion, "Instead of quotations and direct allusions to the texts of the Old Testament, the beloved disciple employs images, metaphors, and the traditions of Israel that originated in the Hebrew Bible, especially those of the temple and the feasts" (p. 320, see also p.109). Jobes's sensitivity to the broader influence of the Old Testament is refreshing, incisive, and perhaps a needed correction to the somewhat fashionable attempts to focus merely on one text's use of another. Jobes does not engage in hyperbole when in her final words she writes, "Reading the gospel of John through Old Testament eyes makes all the difference" (p. 320).

Overall, Jobes's contribution is substantial, both in terms of its quality and its accessibility. Scholars, students, and teachers of the fourth Gospel will greatly benefit from her work and will find this volume a helpful accessory to other commentaries. Jobes's focus on the Old Testament background makes this commentary unique, as far as this reviewer is aware, among resources currently available.

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Ware, James P. *Paul's Theology in Context: Creation, Incarnation, Covenant, and Kingdom*. Grand Rapids, MI: Eerdmans, 2019, xiv + 270 pp., \$30, paperback.

It would be an exaggeration to say that every scholar of Paul harbors an ambition to write a Pauline theology — but not too great of an exaggeration. The basic continuity among Paul's letters, yet with important contingencies particular to each of them, beckons for synthesis. With *Paul's Theology in Context*, James P. Ware (Ph.D., Yale University), professor of religion at the University of Evansville, tries his hand at this most common of endeavors. Ware succeeds in writing an accessible, engaging theology of Paul for pastors and pastors-in-training, which might also benefit scholars and informed laypersons. He even manages to frame the apostle in some fresh ways.

The Introduction (1–4) briefly sets out the preliminaries. First, Ware writes *Theology in Context* "for clergy, students, and laypeople who wish to enrich their

understanding of the letters of Paul,” providing “a basic ‘map’ or guide to Paul’s theology that will illumine and enliven the study, preaching, and teaching of all his letters,” though he then adds, “I hope this book will also be of interest to my fellow biblical scholars, as well as to theologians who wish to work in a way conversant with Scripture” (1). Second, what makes this work distinctive among other Pauline theologies, according to Ware, is his twofold emphasis: both how Paul’s gospel is “*the fulfillment of Israel’s hopes and Scriptures*” (1) and how it “*would have been heard in the ancient gentile world into which it came*” (2). (Here and elsewhere, italics are his.) The first has been well covered; the second, less so, though there has been renewing interest in Paul’s relation to the Roman world around him. Third, Ware’s study has four foci: creation, incarnation, covenant, and kingdom. And finally, Ware takes the entire thirteen-letter collection to be Pauline, at least in the sense of being written “by Paul in concert with a coworker authorized by the apostle to write on his behalf” (4), though Ware assures that nothing fundamental would change had he restricted himself to the seven undisputed letters.

Part One (5–39), on creation, includes two chapters. The first (“The Apostle of Creation,” 7–23) argues that “*the creator God, distinct from his creation, is the fundamental conception within Paul’s thought*” (20). Ware faults those who minimize the role of creation in Paul and those who have recently portrayed the apostle as something of a polytheist (Ware cites Paula Fredriksen and Bart Ehrman). To be sure, Ware says, Paul believes very much in other spiritual, invisible powers, but the important dividing line is not between the visible and invisible realms, but between creator and creation. In this sense, there is very much only one God, the Creator, for Paul, and this God was different from the other gods on offer in the ancient world. The second chapter (24–39) Ware titles, “The Good News of the Fall.” While pagan worldviews generally took human nature to be flawed and, in one way or another, sought to cope with that reality, Paul instead “offered the promise of a pitch-dark world made shining and luminous once again” (35). In this chapter Ware also gives a brief theological anthropology. For the apostle, we are designed by God to be composite beings: “Body and soul were made for each other” (28).

Part Two (41–91) is the most distinctive section of *Paul’s Theology in Context*. In it, Ware turns to the incarnation. Chapter 3 (43–61) sketches “The Two Streams of Expectation” in Jewish thought of Paul’s day. The first is well known: the hope for a Davidic messiah. The second is less discussed, but Ware takes to be “the truly central key to [Paul’s] Christology” (51): the hope that YHWH would dwell among his people. The incarnation “at one stroke resolved the mysterious and seemingly irresolvable conflict between the two streams” because, for the apostle, Jesus was at once the human king from David’s line *and* Israel’s God living among his people. The following chapter (ch. 4, “Paul’s Gospel of the Incarnation,” 62–75) rebuts proposals Ware disagrees with. The pagan myths of gods becoming human are not that close. Paul did not have a “low Christology,” nor did he have a “high

Christology” reserved only for the risen Christ. In fact, Ware goes so far as to say, “*Nicene theology is the direct creation of Pauline incarnational theology*” (74). Whereas the creator-creation distinction is the (mostly unstated) foundation of Paul’s theology (as noted above), Ware locates “The Epicenter of Paul’s Theology” (ch. 5, 76–91) to be the incarnation itself. Today participation is often suggested as the core of Paul’s thought, and while “almost right” (88) — most of the chapter concerns how believers do achieve union with the triune God through the work of Christ — Ware finds participation insufficiently Christological. The incarnation sums up the central hopes and convictions of Paul in the figure of Jesus himself.

Part Three (93–136) includes three chapters on the theme of covenant. Chapter 6 (“Paul and the Law in Full Perspective,” 95–112) is Ware’s concise take on Paul’s relation to the law, a topic that has animated much of Pauline scholarship for the past several decades. He navigates between the “new perspective” (as James Dunn), the “two covenants” approach (as Stanley Stowers), and a modified “old perspective” (as Simon Gathercole). For Ware, Ps 143:2 (“... for in your presence no living being is righteous”) is of decisive significance. Paul does not have a problem with the law *per se*, only when the law is understood apart from a wider covenantal, merciful relationship with God. According to chapter 7 (“The Covenant and the Cross,” 113–25), it is Jesus’s death that fulfills the Abrahamic Covenant and enacts the promised New Covenant, and this love of God differs markedly from the self-serving devotion sought by pagan deities. The covenant brings communion with God. It also brings justification (ch. 8, “Justification within the Covenant,” 126–36). In this chapter Ware avoids many traditional binaries: according to him, the “righteousness of God” is both God’s own righteousness and that given to humans; it is both our forgiveness and our sanctification. These aspects of “righteousness” can be distinguished but not separated in Paul.

In Part Four (137–97), Ware traces the effects of Jesus’s death and resurrection under the title “Kingdom.” Chapter 9 (“Easter in Ancient Context,” 139–57) indicates how the “good news” would have sounded in the ancient world. According to Ware, bodily death was final among the pagans, even if some believed in a spiritual afterlife or cycles of reincarnation. At the same time, there are indications of a yearning for the final victory of life over death. This is what the Jewish God promised, and Paul proclaimed that Jesus Christ accomplished. Chapter 10 (“The Resurrection of the Body in Paul’s Gospel,” 158–74) is on 1 Corinthians 15. Against those who see Paul advocating a non-physical or ethereal body, Ware defends the traditional understanding of a bodily resurrection. He notes that the body is the subject across 1 Cor 15:36–54 (e.g., “is sown in decay” but “raised in glory”), and that the verb *egeirō* means “to raise” in the sense of “to sit or stand up,” *not* in the sense of “to ascend.” Thus, Paul is picturing our current bodies being renewed and standing up from the grave, not our souls ascending to heaven and being given a fundamentally different type of body. Chapters 11 (175–82) and 12 (183–97) turn from the consummated

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kingdom (the topic of chs. 9–10) to the inaugurated one that believers now inhabit. Ware relates the future hope to “The New Life” and “The New Law,” respectively. The former concerns topics like a Christian’s new status, the sacraments, and discipleship, and the latter is on Pauline ethics, applied especially to Christian love and sexuality. In chapter 12 Ware also distinguishes the law of Moses from that of Christ; he writes, “although Christ followers *fulfill* the righteous requirements of the law of Moses, they do not *follow* the law of Moses. They follow the new law of Christ” (183).

What remains of the book is something of a historical appendix. Part Five (199–233), “Paul and Christian Origins,” places Paul within a wider scope of early Christianity. Its first chapter (ch. 13, “The Gospel of the Eyewitnesses,” 201–16) contends that the earliest Christians were united in quickly according Jesus an exalted status. Ware presents 1 Cor 15:1–11 as his key evidence. Coordinating with the timeline Paul gives of his own life in Galatians 1–2, Ware traces this confession about the resurrection back to within a year or two of Easter morning. The second chapter in this section, and the final one of the book, is “Paul and Peter among the Apostles” (ch. 14, 217–33). Far from the factious beginning of Christianity that some reconstruct, Ware envisions an “*apostolic college*” working collaboratively with each other (218). The chapter title suggests a primacy of Paul and Peter, but at other times Ware places James (the brother of Jesus) and John (the disciple) among the “inner circle” (224), too. The authority of these four, in fact, radiates into most of the New Testament, as Ware places all but one of the twenty-seven books within the orbit of one of these apostles. (In addition to the books attributed to each of the figures, Ware associates Luke, Acts, and Hebrews with Paul; Mark with Peter; and Jude with James; and he links the “John” of Revelation with the anonymous author[s] of the Fourth Gospel and its Epistles.) Paul was no rogue, according to Ware. He was one of the central two-to-four inner apostles, and he was advancing a common cause with the others.

Paul’s Theology in Context is a useful guide to the apostle’s thought. I enjoyed reading the book. The prose is lively, and I learned a number of things from Ware. It will be especially welcome to Christians who believe that the later orthodox Christianity of the ecumenical councils basically got Paul right. Ware reads all thirteen letters as informing the historical Paul, and he reconstructs an apostle who believes in the Trinity and defends the bodily resurrection, among other matters. Ware’s portrait of Paul reminds me particularly of N.T. Wright’s, and, indeed, from the start Ware acknowledges his debts to Wright (3 n. 6). While it is hard to produce a definitive list of Paul’s central themes, creation, incarnation, covenant, and kingdom are certainly all defensible choices, and they provide a reliable way to organize the apostle’s thought. His twofold task of hearing Paul’s message against its Jewish and gentile background is wise, as well. From my perspective, the most distinctive and valuable aspect of this work is Ware’s attention to Buddhist and Hindu sages, which he

demonstrates were known and read in the first century Roman Empire. Additionally, Ware's lists of primary sources are long and diverse. His book also brims with interesting observations. For one example, on Rom 3:23 ("for all have sinned and fall short of the glory of God"), Ware corrects that idea that "fall short" indicates that we come up short morally. This is true enough, from Ware's perspective, but not the point here. Instead, *hystereō* means that we are "destitute or bereft of the glory of God" (32). It is a lament, not an accusation. For another, his defense of the bodily resurrection in 1 Corinthians 15 (in ch. 10) is innovative, noting details in the text I, at least, had heretofore missed.

At the same time, I doubt that Ware will win over many who are not predisposed to agree with him. His ambition at times outstrips the evidence he has space to marshal. Some scholars will balk at the very mention of a thirteen-letter collection, despite his assurances that nothing hinges on it. Others will worry about anachronism given, as I have noted already, that Ware's Paul so neatly matches the creeds that would come hundreds of years after his death. (Indeed, in chapter 5, Paul is not only a good Trinitarian, but even a Western one: "*The mystery of the Trinity, in which the Father begets the Son, and the Holy Spirit proceeds from the Father and the Son, is the foundation that underlies Paul's participatory theology,*" 87!) Again, in chapter 6, Ware makes "admittedly a rather bold claim" that he has solved the debate between the old and new perspectives on Paul (96). In all these cases, I am not saying he is wrong to advance these positions. Other scholars have done so — as, for example, Matthew Bates has for a "Nicene" Paul in *Hermeneutics of Apostolic Proclamation* (2012). Rather, I merely imply that it would be impossible for Ware to prove these points within the scope of about twenty pages, which is roughly what he devotes to each of these controversial topics. But perhaps this critique demands too much of the book. After all, Ware writes for only secondarily for a scholarly audience.

I would recommend *Paul's Theology in Context* especially for pastors and those in theological training at a master's level. Although Ware seeks to write for a lay audience, as well, his book would significantly stretch those with only undergraduate studies in the Bible, let alone those with no academic theology. Because he has aimed higher than he meant, though, I would commend this as a resource for scholars. It is not the last word on any subject, but it is one coherent and stimulating organization of Paul's theology.

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Costley, Angela. *Creation and Christ: An Exploration of the Topic of Creation in the Epistle to the Hebrews*. Tübingen: Mohr Siebeck, 2020, pp. 385, 94.00€, paperback.

When thinking about what makes the Christology of Hebrews distinctive, perhaps the first image that comes to mind is that of Jesus as high priest. Other topics of perennial interest in the study of Hebrews include the intriguing utilization of the Sabbath and the deployment of tabernacle, temple, and other cultic imagery. Angela Costley draws attention to the important role played by references to creation in Hebrews and argues that the author of Hebrews employs these allusions to creation in order to portray Jesus as the creator who descends to earth in order to lead believers into God's primordial rest. *Creation and Christ* is a revision of the author's 2018 Ph.D. dissertation, which was completed at St. Patrick's College in the Pontifical University of Maynooth, Ireland. Costley currently teaches Greek and Wisdom literature at St. Mary's College in Oscott.

After establishing her research focus, Costley outlines the methodological tools that she will use in order to exegete creation language in Hebrews. Following a line of recent Hebrews scholars (e.g. Neeley, Westfall, and Dyer), Costley utilizes discourse analysis in order to bring clarity to the way in which the author of Hebrews orders their thought. Discourse analysis does not denigrate historical criticism but rather recognizes its limitations and offers a literary, historically oriented set of tools with which to examine ancient texts. When it comes to Hebrews, Costley dates the text generally to the last half of the first century (ca. 60–90 CE), but she does not think that Hebrews offers enough information to, for example, locate the text before or after the fall of the Jerusalem temple in 70 CE. The author is unknown, the geographical location is tentatively said to be in Alexandria, and the intended audience was likely to have been of Hellenistic Jewish origins (pp. 32–44).

The literature review is likewise expansive and can be found in chapter 2. This chapter more clearly outlines the topic of creation in Hebrews and highlights the need for Costley's monograph by demonstrating the absence of another such book. Costley highlights other studies of Hebrews and discourse analysis, the application of narrative and rhetorical approaches to Hebrews, the relative absence of creation in thematic studies of Hebrews by Vanhoye and Lindars, and historical critical investigations into the author's possible sources and dialogue partners. One of the nearest neighbors to Costley's study is a 2009 chapter on the cosmology of Hebrews by Edward Adams ("The Cosmology of Hebrews," in *The Epistle to the Hebrews and Christian Theology*, ed. Richard Bauckham et al. [Grand Rapids: Eerdmans, 2009], 122–139), but Costley rightly argues that more remains to be done on the theological contribution of creation to the argument in Hebrews.

Having clarified the need for her study and set forth the methodological tools to be employed, the remainder of the book turns to a thorough investigation of five

passages in Heb 1–4. These are Heb 1:2–3; 1:10–12; 2:5–9; 3:1–6; and 4:1–11 (esp. 4:3–4, 9–10). The author of Hebrews opens the address by stating that God has spoken through the Son (Heb 1:2). Costley emphasizes that the Son is identified as the one “through whom (God) made the aeons,” which is the most reportable event in the exordium according to her discourse analysis (pp. 91–95). The identification of the Son in Heb 1:2–3 can thus be interpreted in terms of descent and ascent as the Son’s work of creation, purification, and session come to the fore at the start of the text. The allusion to the Son’s laying of the foundations in the scriptural catena (Heb 1:10) is likewise understood with reference to creation. Whereas the exordium works from creation to descent to ascent, the catena moves from the ascension to Christ’s descension and finally to his act of creation. The importance of Jesus’s role in creation and the presence of the descent-ascent motif becomes clearer in Heb 2:5–9 as Jesus is the only one for whom humanity’s intended original status applies in the present. Focusing attention on Heb 3:4, Costley argues that Jesus’s activity in creation provides one of the reasons for the Son’s superiority to Moses in Heb 3:1–6. Finally, God’s rest and the discussion of Sabbath in Heb 3:7–4:11 are interpreted with a view to God’s primordial rest, into which believers can enter due to the Son’s entrance ahead of believers as pioneer (pp. 269–287).

Costley enhances her exegetical arguments with a sixteen-page appendix justifying her translations of the chief passages examined in the book (pp. 299–314) as well as an additional appendix examining recent approaches to the macrostructure of Hebrews (pp. 315–323). A substantial bibliography follows along with indexes of sources, authors, and subjects.

Creation and Christ thus draws attention to an important topic that is too often overlooked in studies of Hebrews. By examining the relationship between creation and Christology, Costley sheds fresh light on the Son’s role in much of the first four chapters in Hebrews. By emphasizing the Son’s activity in creation from the exordium on, she uncovers the presence of a descent-ascent motif into which the presentation of Jesus as high priest may be fitted. In addition, Costley highlights several points of connection to the Wisdom of Solomon and the Epistle to the Hebrews. While the similarity between the portrayal of wisdom in Wis 7:26–27 and the description of Jesus in Heb 1:3 is regularly noted by scholars of Hebrews, Costley patiently and subtly places more sustained focus to parallels in the thought of Wisdom and Hebrews (e.g. pp. 76–77, 123–128).

An additional strength of the book is its thorough examination of nearly every imaginable nook and cranny that can be considered with regard to creation language in Heb 1–4. This thoroughness is evident even in the early chapters of the book on methodology and previous studies, where a sustained introduction to discourse analysis may be found along with a description of related studies that indicate the need for Costley’s study. When exegeting Hebrews, Costley’s book is similarly expansive in the ground that it covers, suggesting that the house in Heb 3:1–6 should be read with

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a view not only to the people of God but also with connotations of the sanctuary and of the cosmos. When studying creation language in the exordium, Costley provides a detailed examination of the word *aion* in Heb 1:2. She traces the development of the term's meaning in the history of the Greek language before giving extended attention to Philo, Septuagintal translations, apocalyptic Second Temple literature, and some New Testament instances of the word. Such a consistently exhaustive study repays close reading, while simultaneously providing an important resource for other scholars of Hebrews.

In sum, *Creation and Christ* is an important addition to scholarship on the Epistle to the Hebrews that draws attention to an underexplored topic in creative ways. By exploring Christ's role as creator in Heb 1–4, Costley offers fresh insight into how one understands not only the depiction of Jesus in the text but also its understanding of salvation. Costley's book will be of particular interest to those who conduct research on Hebrews as well as the libraries who support them.

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Whitfield, Keith S. ed. *Trinitarian Theology: Theological Models and Doctrinal Application*. Nashville: B&H Academic, 2019, pp. 197, \$19.99, soft cover.

Trinitarian Theology presents three theological models from scholars of the Southern Baptist Convention, the largest U.S. Protestant denomination. The editor Keith S. Whitfield is associate professor of Christian theology at Southeastern Baptist Theological Seminary. Between Whitfield's introduction and conclusion, six chapters follow a multi-perspectives pattern: opening arguments lead to responsive rebuttals. The authors provide a general defense of their Trinitarian models and specifically address the question of eternal relational authority and submission (ERAS). First, Bruce Ware, author of *Father, Son, and Holy Spirit* (2005) and editor of *One God in Three Persons* (2015), presents ERAS as biblically necessary and historically defensible. Second, Malcolm B. Yarnell, author of *God the Trinity* (2016), conditions ERAS theologically. Third, Matthew Y. Emerson, *Christ and the New Creation* (2013) and *The Story of Scripture* (2017), and Luke Stamps, *Thy Will Be Done* (to be published by Fortress Press) criticize ERAS as contradicting the pro-Nicene tradition.

These models differ regarding their grounding. Ware surveys Scripture guided by Hebrews 1-2 to ground ERAS directly, while also providing historical and philosophical support. He states that "since the Bible is our sole ultimate and only absolute authority for knowing rightly who God is, we must listen carefully to how it speaks" before looking to tradition (p. 28). Ware concludes with J. I. Packer's defense of ERAS in *Knowing God* (p. 60). Scripture teaches the Son's eternal obedience, so we must join the tradition in so doing.

Next, Yarnell exalts theology proper as Scripture's arbiter for Trinitarian theology: "Revelation . . . provides the basis for granting the doctrine of God methodological priority" (p. 64). Upon this basis, Yarnell affirms with ERAS that "authority, like the eternal generation of the One, proceeds from the Father to the Son" (p. 153). However, given divine self-existence and simplicity, the Trinity must have one authority and power.

Lastly, Emerson and Stamps affirm a "thick biblicism," affirming Scripture's rule while emphasizing tradition. They primarily allege that "the traditional doctrine," in requiring one willing faculty, contradicts ERAS (p. 110). They describe the pro-Nicene tradition using parallel groupings: (1) nature and persons, (2) will and subsistent modes, and (3) inseparable operations and appropriations (pp. 108-127). This tradition serves as a hermeneutical tool: it is "time-tested conceptual language by which we might defend and explicate all that Scripture teaches about God" (p. 128). ERAS fails as a lens and contradicts this tradition.

I will now identify a main positive from each. Positively, Ware provides clarification with his tradition-informed, Scripture-focused argument. Significantly, Ware counters the claim that he ever rejected eternal generation: "I have never in the past said that the doctrine of eternal generation is wrong, but I have questioned whether Scripture teaches it, and frankly I've puzzled over just what it means" (p. 50-51, n. 24). Ware seems to have held a fairly common, conservative position: the eternal generation analogy communicates the correct, biblical understanding of the Father-Son relationship, even if the analogy's exact nature and direct biblical basis are uncertain. Though ERAS's opponents will desire more, Ware's chapters provide elucidation.

Yarnell's chapters situate his position within the contemporary milieu. Appealing to Stanley Grenz's connotative-denotative distinction, Yarnell locates himself with Scott Swain on the connotative side—the names Father and Son convey their identity "to some extent"—over against Grenz's denotative position—in which names *only* differentiate persons (p. 80). However, Yarnell also contrasts himself with Swain, who cautions against applying the Trinity sociologically. Leaning on Dietrich Bonhoeffer, Yarnell supports the Trinity's sociological relevance (pp. 86-88). Yarnell adequately converses with contemporary literature.

Emerson and Stamps provide a helpful overview of Trinitarian method by faith seeking understanding. Anyone familiar with the theology of John Webster or the hermeneutics of Daniel Treier and Kevin Vanhoozer or the retrieval of Scott Swain and Michael Allen will quickly recognize this method. Emerson and Stamps explain the standard descriptors: Spirit-led, ecclesially located, exegetically grounded, canonically patterned, creedally ruled, and dogmatically guided (pp. 98-105). Their model helpfully represents these aspects of an unashamedly faith-filled, non-scientific theology.

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I will now seek to illuminate the contributors' main negatives. While Ware's chapters answer questions raised by opponents, Ware's use of non-traditional language—without certain qualifications—will stimulate more questions. For example, Ware's describing the persons as "accessing" their nature leads Emerson and Stamps to wonder about social trinitarian implications, though Ware clearly rejects social models (pp. 47-48, 159). Whereas social trinitarians define essence generically, Ware defines essence as identity: "Each divine person, in essence, possesses an *equality of identity*" (pp. 18-19, emphasis original). But Ware still leaves the impression of underemphasizing the "concrete-Unity-side" of the Trinitarian paradox. Ware avoids discussing the traditional view that the persons are subsistent relations who inter-dwell one another within the Unity. This silence makes "Trinity in Unity" seem secondary to "Unity in Trinity." Ware could clarify by equilibrating his presentation of the pro-Nicene paradox, as represented in the Athanasian Creed: "Unity in Trinity, *and* the Trinity in Unity."

Yarnell's discussion lacks clear road marks at times, resulting in opacity. Much effort discerns Grenz's denotative-connotative distinction within the flow of Yarnell's presentation. This difficulty may have influenced Whitfield's misplaced labeling of Emerson and Stamps's position as connotative and Ware's as denotative (p. 183). In Ware's position, Father-Son *connote* authority-submission. Emerson and Stamps' position is more denotative: the persons' names "simply (though ineffably) communicate the relations of origin" (pp. 164-166), which only signify subsistent *denotative* ordering (p. 113). Yarnell could have better delineated his discussion.

Emerson and Stamps present the most significant issues. They lean on Stephen Holmes to argue that since the pro-Nicene tradition places the will with the Unity, the persons cannot will distinctly; however, this imposes a false binary. Lewis Ayres has shown that pro-Nicene representatives belie the assumption that "the one divine will is obviously opposed to there being three wills" ("As We Are One": Thinking into the Mystery," in *Advancing Trinitarian Theology: Explorations in Constructive Dogmatics*, ed. Oliver D. Crisp and Fred Sanders, Los Angeles Theology Conference [Grand Rapids: Zondervan, 2014], 94–113; 106). In this way, Emerson and Stamps mischaracterize the tradition, falling short of their method's standard. Thomas H. McCall's response to Holmes applies: "Even *more* historical sensitivity would help" ("Response to Stephen R. Holmes," in *Two Views on the Doctrine of The Trinity*, ed. Jason S. Sexton, Counterpoints [Grand Rapids: Zondervan, 2013], 55–60; 59). This "tradition revisionism" strengthens Ware's warning against allowing "tradition" ultimate control. Emerson and Stamps even acknowledge that Scripture presents the Son "as submitting *unto* the incarnation" (p. 164). Their assumed binary disallows their hearing what both Scripture and the pro-Nicene paradox teach: Unity in Trinity of wills, and Trinity in Unity of will.

Trinitarian Theology helpfully provides three theological models from Southern Baptists. The representatives show charity, recognizing wide agreement.

Whitfield has commendably placed these models in conversation and contributed to contemporary theology. Students will follow the arguments more easily with an understanding of how 20th century Trinitarian discussions connect to this forty-year evangelical debate over ERAS. This volume provides students with an up-to-date defense of ERAS by Ware, a relevant conditioning of ERAS by Yarnell, and a presentation of non-naturalistic method in Emerson and Stamps. Students should focus on the scholars' biblical claims, specifically focusing on whether Scripture requires or undermines speaking of distinct wills and authority *within* the one will and authority of God.

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Cottrell, Jack. *Baptism: Zwingli or the Bible?* Mason, OH: The Christian Restoration Association, 2022, 163pp, \$14.99, paperback.

Jack Cottrell, arguably the most prolific writer and influential theologian of the Christian Churches/Churches of Christ, tackles the topic of baptism in yet another accessible book, *Baptism: Zwingli or the Bible?* This text incorporates Cottrell's primary insights on how the Protestant Reformer Huldreich Zwingli (1484-1531) changed the course of church history by creating a new view of the meaning of baptism from salvific to merely symbolic. Although this concise book contains previously published material by Cottrell, it is good to have an overview and summary of Cottrell's critique of Zwingli's view of baptism in one small volume. It is certainly handy for the student as well as the scholar and teacher.

Cottrell divides this work into three parts: (1) a review of his Princeton dissertation on Zwingli, (2) his personal views on "Zwinglianism," and (3) a reproduction of "Connection of Baptism with Remission of Sins." (Part Three is the work of the nineteenth century Christian Church theologian J. W. McGarvey which was originally included in his *New Commentary on Acts of the Apostles* [1892] but omitted from later editions.)

Part One is divided into two chapters. The first is a rehearsal of Cottrell's first chapter found in *Baptism and the Remission of Sins: An Historical Perspective* (College Press, 1990), edited by David Fletcher. Cottrell briefly surveys some primary New Testament texts on baptism and statements by the church fathers, and then argues that all of church history taught that baptism is the time the sinner receives salvation. This is what Cottrell terms the "biblical consensus" on baptism.

Chapter two is when Cottrell brings his main point into focus that reflects the title of the book: Zwingli discarded the biblical consensus on baptism, creating a brand-new view. With one big stroke, argues Cottrell, Zwingli proclaimed that all church fathers were wrong when they connected baptism with salvation.

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Cottrell provides thorough documentation showing how and why Zwingli reaches this new view on baptism: Zwingli (1) denies the Roman doctrine of *ex opere operato*, claiming that all the doctors taught this before him, (2) argues that a sacrament can never save, only the blood of Jesus saves, and (3) assumes a platonic view of matter and spirit, thus concluding that water cannot save because it is inherently inferior to spirit. Additionally, Cottrell discusses Zwingli's theological reasons for rejecting the "biblical consensus" on baptism, such as his views of divine sovereignty, different kinds of baptisms, and divine election.

Finally, Cottrell elaborates on the development of Zwingli's new baptismal theology. Since Roman theology taught the doctrines of baptismal regeneration and original sin, this led to the Roman doctrine of infant baptism. But Zwingli had now rejected the consensus view on the meaning of baptism, so why baptize infants if not for original sin? Cottrell contends Zwingli invented a new reason for pedobaptism, namely, for a sign of the covenant. From this, Zwingli developed an entirely new theology known as covenant theology (or unity)—that there is only one covenant, one people of God, and one covenant sign for all time. In relation to the covenant sign, it was circumcision in the Old Testament, and it was replaced by baptism in the New. Hence, infants ought to be baptized in the New Testament as they were circumcised in the Old.

Although Cottrell focuses on Zwingli's concept of covenant unity up to this point, his primary concern, which is always in view, comes more into focus in Part Two: that Zwingli is the one who rung in the totally new view of baptism as merely *symbolic* and not salvific. He critiques covenant unity and finds it biblically untenable, but he spends two of the three chapters in this part arguing how baptism is not a work of man but a work of God (echoing Martin Luther).

Chapters four and five are practically equivalent. In these chapters, Cottrell maintains that baptism is never defined as a "sign" or "work of law." It is always in context of salvation by faith. Interestingly, Cottrell highlights that a more precise definition of "work" is needed when discussing salvation by faith vs. works. If "work" always means "anything we do," then Jesus and Paul contradict each other since Jesus says in John 6:29 that "the work" one must do to be saved is to "believe in Him whom He has sent" (NASB). Paul, then, cannot mean that "to be justified by faith apart from works" is equivalent to "to be justified by faith apart from anything we do." Paul must be using the term "work" in a more nuanced way, namely, "works of law," i.e., following a law code to be saved.

Cottrell concludes that defining baptism as the time the sinner receives salvation is *not* salvation by works. Is it something "we do" in the general meaning of the word? Yes, but it is not a *work of law* (cf. Paul), as if someone can save himself by following a moral code. Baptism, as faith and repentance, *is* something "we do" to be saved, Cottrell contends. This distinction in the way "works" is used by Jesus and Paul, Cottrell emphatically states, is the most important theological discovery of his career.

This small tome is helpful in numerous ways. The discussions on covenant unity, baptism as merely symbolic, and Paul's use of "works" raise some good questions. It is uncanny that Zwingli's radically new approach to the meaning of baptism has often been overlooked in evangelical scholarship until more recently (see, e.g., *Believer's Baptism*, B&H, 2007; M. Haykin, *Amidst Our Beloved Stands*, B&H, 2022). Cottrell's work on this topic has been around for decades with little or no interaction, even in the works just mentioned parenthetically. Cottrell has made significant contributions to this discussion. It is time to interact with it.

Red flags, however, may be raised for some. Cottrell consistently refers to Zwingli's view of baptism as merely symbolic as "heresy" and says that Zwingli's covenant theology brought about "demonic results," i.e., a new view of baptism (p. 77). For many, such language may be considered overly exaggerated. "Heresy" is typically reserved for teachings like Arianism and the like. Another overstatement may include "most Evangelicals have adopted Zwingli's new rationale for baptism" (p. 79). This seems strained. Many evangelicals view baptism as an outward sign of the salvation internally realized, which Zwingli outright rejected (as Cottrell even notes).

Others may find one of Cottrell's main points objectionable: that Zwingli rejected the "biblical consensus" on baptism and created an entirely new one (p. 49). Cottrell argues that Christians had *always* taught baptism was for salvation and never as a symbol of salvation. Here, one might point out, for example, that Basil of Caesarea (AD 330-379) referred to baptism as a symbol (e.g., see *On the Holy Spirit*, 15). Of course, others have, too, throughout history before Zwingli. Some may conclude that Cottrell overstates his case or needs to nuance his views a little more.

Finally, a word might be said on Cottrell's brief survey of the church fathers' view of baptism. To support his "biblical consensus," Cottrell refers to Thomas Aquinas and Tertullian. Some may question the use of these fathers, considering that they have traditionally been understood to support the Roman Catholic view of *ex opere operato*, or baptismal regeneration. Certainly, this is not Cottrell's view. His view of baptism as salvific is much more nuanced, and he rejects baptismal regeneration. But, then, one may wonder why he employs Aquinas and Tertullian to support his view?

Cottrell's book is not a deep, academic study, but it is surely a good addition to the discussion of baptism. If the student or theologian wishes to understand Cottrell's baptismal view succinctly and interact more with Zwingli's influence upon this doctrine, this book will accomplish these goals. It is written primarily for those in the Christian Churches/Churches of Christ, so those outside this tradition may find the biblical, theological, and historical discussion unconvincing or perhaps too shallow. For a deeper study, Cottrell's PhD dissertation and two chapters in the book edited by Fletcher (cited earlier) are highly recommended.

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Cortez, Marc, Joshua R. Farris, and S. Mark Hamilton, eds. *Being Saved: Explorations in Human Salvation*. London: SCM, 2018, pp. 361, \$56, paperback.

Being Saved is a collection of essays circling around the twin topics of “theological anthropology and soteriology” (p. xiii). The essays explore classic systematic theological categories while also engaging with other disciplines of enquiry about the human condition. The editors acknowledge that this creates a wide variety in the essays, but they seek to avoid “a homogenous approach to this multi-levelled discussion” (p. xv). This approach makes clear several different modes of theological enquiry for Christian theology. By juxtaposing them in one volume, it serves as a sourcebook for contemporary questions about soteriology and about the interaction between soteriology and philosophy. Although a four-part division provides structure to the book, some essays fall more neatly into the given categories than others.

The first section, “Sin, Evil and Salvation,” centers on cosmic issues, or those outside the individual person. After initial forays into God and time (“Identity through Time,” R. T. Mullins) and idealism (“Divine Hiddenness,” Trickett and Taber), there are three essays on sin and atonement. Jonathan Rutledge rejects “Retributivism”, defined as the claim that “the punishment of wrongdoers is required because wrongdoers deserve to be punished” (p. 41). He argues retributivism as a philosophical position is open to several objections, and then interprets the book of Romans as coherent without retributivism. Thus, retributivism and its theological counterpart, penal substitution, are to be rejected and replaced with a “restorative” purpose to God’s punishments (p. 51). Joshua Farris and S. Mark Hamilton (“Reparative Substitution”) probe how their own view of the atonement is “efficient”, that is, how it accomplishes something definite. While acknowledging that Christ’s death is a type of substitution, they wish to focus attention on the repayment of honor to God rather than on the endurance of a penalty. Daniel Houck engages with Abelard on original sin, but perhaps a next step would be to apply this to contemporary ways of expressing the doctrine.

The second section is the “The Nature of Salvation” and asks about the ontology of salvific change. What is God actually saving? Contributions from Oliver Crisp (“Theosis and Participation”) and Myk Habets (“Spirit, Selfhood and Salvation”) continue larger projects for these authors. Crisp’s desiderata for a definition of “participation” in God are insightful: (1) a model that is closer than our closest human relationships, (2) one that unifies us with God, but (3) one that does not result in the loss of the individual human. Adonis Vidu (“Ascension and Pentecost”) addresses the sending of the Spirit as part of the divine missions. He seeks to avoid saying that Christ “merits” the sending of the Spirit since this introduces a sense of compulsion into the godhead. Kate Kirkpatrick (“Saved by Degrees?”) finds that the early Augustine viewed salvation as continuous, “an ongoing process of becoming” (p.

135). The payoff from such a focus on “being” is somewhat undeveloped. Benjamin Arbour (“Virtue Epistemology”) calls for deeper interaction between theology and epistemology.

The third section, “The Process of Salvation,” uses the traditional categories of the *ordo salutis*. Andrew Loke (“Doctrine of Predestination”) defends Molinism against an objection centered on the physical conception of new human persons. How and in what way is God involved in the individuation of new human beings? He believes a Molinist account can draw from both Creationism and Traducianism for explaining God’s involvement, but the “creationist” side is unclear—since it seems, in his view, that the shapes of individual humans (particularly that of Judas Iscariot) exist apart from God’s creative decision. John Fesko (“Priority of Justification”) continues his work of showing how traditional categories of justification and sanctification are distinct yet unified. His interaction with Marcus Johnson evidences how recent discussions that emphasize “union with Christ” are helping to refine a traditional Reformed position on the process of salvation. Adam Johnson (“Barth and Boethius”) emphasizes Barth’s account of salvation primarily through the lens of a “representative substitute.” A consistent emphasis on human identity in Christ should lead to a form of wholeness and security. W. Madison Grace (“Being Christ”) explores Bonhoeffer’s “communal notion of personhood” with special reference to the church as the place in which Christ exists in the world. Such a view should lead Christians to view salvation in communal terms, but the implications of such a view are unclear. James Arcadi (“Redeeming the Eucharist”) uses Edward Schillebeeckx as a resource for exploring the eucharist and justification. “Transignification” means that God “deems” the bread and wine to be body and blood, and so they are. While avoiding questions about substance and accidents for the eucharist, transignification would need to answer (or embrace!) the charge of “legal fiction” when speaking about justification—another form of “deeming.” Paul Helm continues his work analyzing Jonathan Edwards in regard to regeneration (“Regeneration and the Spirit”). There is no doubt that Edwards’s tone and vocabulary differ from earlier Reformed representatives such as Stephen Charnock. Helm appears to see weaknesses in Edwards’s use of the “new simple idea” as a term for the crucial change that brings about conversion. Evaluation of Edwards on this point is still ongoing: if he has appropriated categories from John Locke, in what ways do these categories make his view of regeneration more or less helpful?

The final section, “The Body, the Mind and Salvation,” includes more interaction with philosophical perspectives on the nature of human being. Carl Mosser (“Two Visions”) presents transhumanism as a rival eschatology to traditional Christian views. He finds an alternative in the Christian idea of “deiform perfectibility,” that is, a form of deification. Hans Madueme (“Theological Musings on Mental Illness”) addresses the challenge of mental illness for the Christian category of sin. He calls on psychologists to recognize the importance of sin and sanctification for mental

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healing. The crucial insight is that sin “truly discloses our hearts” (p. 298 n34), whether or not the act of disclosure is conscious and willed. Joanna Leidenhag (“Saving Panpsychism”) believes that Christian soteriology can be helped and extended by viewing *soul* as the fundamental reality of the created universe. Such a view would extend hope that a saving experience exists for non-human creatures who have minimal subjectivity. Marc Cortez (“Body and the Beatific Vision”) concludes the volume with an analysis of the resurrection body and the beatific vision. Jonathan Edwards, among others, suggested that the body was necessary for a proper vision of God, but Cortez finds these reasons unsatisfying. Better to speak about the resurrection body as fulfilling other purposes of God such as the image of God and human life in embodied community.

The studies in this book cover a huge swath of contemporary questions on soteriology and theological anthropology. The editors acknowledge the diversity of approaches (p. xv), and especially the different uses of philosophy and theology. A particular difference appears about whether the analytic philosophical tradition can provide a mode of discourse to evaluate theological vocabulary—even when the theological positions have not utilized that mode of discourse. *Being Saved* sets a full table of options and topics and will be a useful resource for Christian theologians.

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Gallaher, Brandon. *Freedom and Necessity in Modern Trinitarian Theology*. Oxford: Oxford University Press, 2016, pp.318, £98, hardback.

Brandon Gallaher is senior lecturer at the University of Exeter, specializing in twentieth century Orthodox theology and modern theology more broadly. The breadth of Gallaher’s interests are on display in this fine monograph. *Freedom and Necessity in Modern Trinitarian Theology* dialogues with three generative modern theologians each representing a distinct tradition: Sergei Bulgakov, Karl Barth, and Hans Urs von Balthasar. The book is organized round a set of questions related to the form of modality applicable to God’s immanent and transitive acts, but these particular issues offer an entryway into some of the most pressing debates in contemporary theology related to divine aseity, divine freedom, the reliability of our knowledge of God, and the relation between God in Godself and God’s acts in the world.

Gallaher begins outlining three sorts of freedom and three corresponding forms of necessity. These versions of freedom and necessity provide an interpretive grid according to which his three dialogue partners are interpreted and then critically assessed and evaluated. In view of space constraints, I will move directly to summarize the dogmatic conclusions for which Gallaher advocates throughout the book. While some limitations arise in leaping straight to Gallaher’s conclusions and

moving briskly past his learned interpretations, his account of each dialogue partner is shaped at every turn by his constructive aims.

Gallaher worries that a monistic collapse obtains if the form of necessity pertaining to Godself likewise applies to God's decision to create and redeem. He affirms therefore that God could have refrained from creating without being essentially different than God is. However, Gallaher also worries that to straightforwardly affirm the contingency of creation might disconnect theology and economy, introducing an unreliability into God's revelation and undermining the integrity of God's loving action in the world. He therefore argues that once God has contingently decided to create, creation *becomes* necessary for God. This necessity is described robustly as an "internal reality for God as God" (p. 221). I suspect statements such as this aim to rule out that creation is merely hypothetically, rather than absolutely necessary (hypothetical necessity implies that creation is necessary insofar as God has willed to create, but because creation is necessary only on the hypothesis that God has freely willed it, rather than being necessary for God's ontological completion or fulfilment, creation is not and never becomes *absolutely* necessary). His three dialogue partners are evaluated by their ability to secure these dogmatic affirmations. In radically truncated summary, Gallaher thinks Bulgakov and Barth fail to secure God's genuine freedom to have refrained from creating, whereas Balthasar fails to consistently affirm that creation becomes necessary for God.

To concretely express these largely formal dogmatic affirmations, Gallaher engages in some audacious trinitarian speculation, positing that God's ontological completion 'awaits' the human act of Jesus of Nazareth electing the Father as his Father which constitutes the divine being. In order to secure the genuineness of God's dependence upon Jesus Christ—and therefore God's dependence upon creation since Jesus is a creature and a representative of creation—Gallaher suggests that the Father draws a veil over divine knowledge of what Jesus will decide. There is genuine uncertainty both in God's knowledge and in God's ontological self-determination until Jesus has determined the divine being. These constructive proposals are well adapted to secure what Gallaher thinks an account of the relation between theology and economy and divine freedom and necessity needs to affirm but nonetheless, questions remain.

For example, Gallaher is invested in a dialectical approach in which seemingly contradictory claims are set alongside one another without clear harmonization. This strategy has an important pedigree in modern theology. However, as other reviewers like Tom McCall have noted, there is little control over what counts as a valid dialectical juxtaposition for Gallaher. At many points, Gallaher faults his dialogue partners for remaining merely at the level of "assertion" rather than offering a robust defense of the coherence of their views (pp. 88-9, 160, 229, 232). Yet one might think his own dialectical approach likewise resides at the level of mere assertion, in that

he asserts two seemingly contradictory claims without demonstrating how they can be reconciled.

For example, one of Gallaher's central claims is that while God needs the world this does not undermine divine aseity because this need is rooted not in external coercion but a free divine act of love: "This need . . . is not for God Himself (his self-development) but for love of the world" (p. 222; see also p. 240). Yet if God by a divine act of will decides to make the world and the free choices of a creature or creatures necessary to the actualization of the divine being—as Gallaher affirms—then it *becomes* the case that God depends upon something outside Godself for divine self-development. This means that something external to God comes to exercise a coercive determination upon God, since it is not wholly "up to God" who God will be essentially. Furthermore, Gallaher affirms that God wills "creation to enrich Him[self] as an additional gift" (p. 222) and that "God necessarily must ecstatically love beyond Himself to be Himself as love" (p. 184). If creation enriches God, enhancing divine love, then one might think either God becomes *more* perfect than God would be without the world, or God's love for creation is disconnected or at a distance from God's being. This latter claim is something which all three of Gallaher's dialogue partners and Gallaher himself are keen to avoid. But in that case, for God to be the perfect God God *is*, God needs the world, not merely for the world's sake but for the sake of God's own perfection. This lacuna drives straight to the heart of Gallaher's central claim that while God makes the world necessary for Godself, God need not have done so to be the God God is (pp. 22-3, 34-5, 88, 165). Either God's love for the world adds nothing to who and what God is essentially, which Gallaher denies, or the world enhances God insofar as it enhances the actualization of God's love. In that case, God needs the world for the sake of God's own ontological *perfection* not merely for the sake of an altruistic love for the world. Unless this highly dialectical—*i.e.* seemingly contradictory—set of claims can be reconciled, there is a danger that Gallaher's view implies against his intentions that God is free, only in that God could have been less perfect because less loving than God actually is in creating the world. This amounts, for those who affirm with Anselm, Barth, Balthasar, and many others, that God essentially *is* "that than which nothing greater can be conceived," to a seemingly nonsensical claim that God could have willed to be worse than God is and therefore to have willed not to be God.

That I have pressed these matters is a testament to the erudition and creativity of Gallaher's proposals. There are a host of merits to Gallaher's work, including the way in which he situates each of his dialogue partners within post-Kantian idealism and the creativity and sensitivity of both his interpretations and his constructive theological arguments. It is invigorating to read a book whose theological proposals

are this bold. The monograph eminently repays careful attention, offering a lasting contribution to central questions in contemporary systematic theology.

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Sarisky, Darren, ed. *Theologies of Retrieval: An Exploration and Appraisal*. T&T Clark Theology. London: Bloomsbury T&T Clark, 2017, pp. ix + 359, \$175, hardback (\$42.95, paperback).

The present anthology is an essential read for those interested in the question of how classical texts within the Christian tradition can and should be theologically “retrieved” for the contemporary theological task. The volume’s editor, Darren Sarisky, previously served as Departmental Lecturer in Modern Theology at the University of Oxford before taking up his current post of Senior Research Fellow in Religion and Theology at Australian Catholic University’s Melbourne campus. Sarisky has done readers a great service by gathering a star-studded cast of scholars to guide readers through the thicket of representative figures, movements, and types of theological retrieval that have become prominent in the twentieth and twenty-first centuries.

In his introduction to the volume, Sarisky rightly distinguishes between *correlation* and *retrieval* theologies—the “two main ways” that Christian theologians tend to engage with the present situation (p. 1). Whereas the former seeks “to correlate elements of the Christian tradition with aspects of modern culture” in a conversational manner for sake of helping the Christian message stay intellectually relevant, the latter is “less concerned to secure the plausibility of Christian theology ... and more focused simply on attending to, indwelling, and commending what they take to be the most compelling articulations of the Christian gospel” (pp. 1-2). In curating these selected essays into a single volume, Sarisky aptly notes that theologies of retrieval are more “a set of overlapping concerns and substantive commitments” rather than “a monolithic system” or “well-defined school of thinking” (p. 5). The “exploration” and “appraisal” of such theologies here is thus meant to “further develop and refine theologies of retrieval,” so as “to nudge the whole debate forward” (p. 5).

Nevertheless, though “exploring” and “appraising” theologies of retrieval are the book’s explicit aims, its chapters reveal that the work’s seven parts are much more weighted towards exploration than appraisal. In part one, John Milbank and Stanley Hauerwas reflect upon modernity’s genealogies in different ways (chs. 1-2). In part two, distinct confessional inflections regarding retrieval are proffered through essays by Andrew Louth on Orthodoxy (ch. 3), Michael Allen on the Reformed Tradition (ch. 4), and Jennifer Newsome Martin on the *Ressourcement* movement within twentieth-century Roman Catholic Theology (ch. 5). In part three, part two’s chapters are complemented by reflection upon three twentieth-century figures. In

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this regard, Paul Garvrilyuk writes about Orthodox theologian Georges Florovsky (ch. 6), Kenneth Oakes writes about Reformed theologian Karl Barth (ch. 7), and David Grumett writes about *Ressourcement* theologian Henri de Lubac (ch. 8). Parts four and five then return to a more topical format. In part four, Michael C. Legaspi, Gabriel Flynn, and Darren Sarisky explore retrieval's relationship to Scripture and Tradition from various angles (chs. 9-11). In part five, Fred Sanders, John Webster, and Nicholas M. Healy respectively showcase how retrieval might take shape for key doctrines like the Trinity, creation, and ecclesiology (chs. 12-14).

Despite the fact that the exploratory essays offered in part six are editorially branded by Sarisky as “test cases” for retrieval (p. 4), they come across as being heavily correlationist in tenor. This is because in this part of the volume, Brian Bantum, Ruth Jackson, and Gavin D’Costa respectively reflect upon theological retrieval’s relevance for “untraditional” conversations such as mulatto theology, gender and theology, and Christianity’s relationship to other religions (e.g., Roman Catholicism’s relationship to post-Holocaust Judaism) (chs. 15-17). Through what can be interpreted as an implicit suggestion regarding the methodological potential of a marriage between retrieval and correlation—or, better yet, retrieval *as* correlation—it is here in part six that the volume is at its most innovative and critically constructive. Bantum, for example, asks: “Is not Christian existence itself a retrieval project, a return to Judaic sources and structures while also reimagining them in their contemporary moment?” (p. 262). In furthering this point, Bantum seeks to relativize “traditional theologies” while elevating the status of “so-called ‘contextual’ theologies” by way of intentionally politicizing the crucial “question of which structures get retrieved” (pp. 262-63). Bantum then proposes that “theological retrieval in our racialized moment requires a mulattic theological mode” over against “reclamation of the Nicene Creed or orthodox formulations” as have normally been typical of the retrieval tradition (p. 263). Along such lines, a key source of retrieval for Bantum’s mulattic mode is the ubiquitously evil black experience of plantation that “does not allow us easy resolutions” (p. 275). Instead, such an experience serves as a signal “that we cannot be ‘post’ anything (racial, gender, Christian, liberal)” (p. 277). Rather, “we must navigate the world, our bodies, our histories as they are, confessing the ways white supremacy has so deeply distorted our sight, while also negotiating the ways in which our lives are bound together” (p. 277). Further, Jackson, focusing in an arguably correlationist manner on gender’s relation to retrieval theology, adds to this kind of engagement through her asking of “how a retrieval approach to theology might work when concerns about gender become prominent,” particularly when not occasioned in reaction to “androcentric norms” (p. 288).

After seventeen exploratory chapters, the book concludes in part seven with only two “Critical Appraisals” via William E. Myatt’s essay on David Tracy’s critical theology of retrieval (ch. 18) and Martyn Percy’s pessimistic essay on the relatively recent “recovery” of the church’s healing ministry within charismatic circles (ch. 19).

First, even Myatt's essay can be seen as being more exploratory than appraising, as Tracy's work—typically received as critical of retrieval theologies—is effectively reframed as its own critical type of retrieval theology (p. 330). Second, whether or not Percy's argument rests upon hermeneutical assumptions which some will find ideologically dubious, Percy's essay seeks to disavow one retrieval movement by way of its own act of retrieval. Percy's liberationist insistence that Jesus's miraculous works in the Gospels were intended to rectify the concrete political, religious, and societal injustices that underlay disadvantaged social groups is noteworthy. After all, it is on this basis that Percy claims the 1980s Signs and Wonders movement should not be described as a true instance of biblical "retrieval" (as its proponents have attested) but should instead be seen as a theologically suspect "bourgeois spiritualization of divine power" for middle-class individuals who are already healthy and wealthy (see pp. 337, 350). Alas, since neither Myatt nor Percy are really engaged in the critical task of appraising the "Theologies of Retrieval" movement as a whole, the promise of "appraisal" made by the book's title ultimately goes unfulfilled (unless, of course, we consider Bantum's and Jackson's exploratory chapters as inadvertently fulfilling this role by way of their subversion of retrieval's traditional categories).

Sadly, there is no concluding editorial chapter to inspire next steps for readers. Even so, serious students of theology (new and old) will find much to gain and appreciate throughout the entire volume. The book's employment of first-rate scholars to impart a thorough exploratory summary of the most important theologies of retrieval to date means that readers of this work will be well-equipped through it to directly engage the continuing conversation surrounding theological retrieval, both in general and in detail.

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Robinson, David S. *Christ and Revelatory Community in Bonhoeffer's Reception of Hegel. Dogmatik in der Moderne 22*. Tübingen: Mohr Siebeck, 2018, pp. xv + 260, €69.00, paperback.

David Robinson was recently appointed as the R. Paul Stevens Assistant Professor of Marketplace Theology and Leadership at Regent College in Vancouver, Canada. The text under review is based on his doctoral dissertation at the University of Edinburgh. In it, Robinson seeks to recast Bonhoeffer's reception of Hegel in a highly nuanced manner that is ultimately more positive than most previous appraisals. Rather than "demolition," "revolt," or "confrontation," Bonhoeffer's reception is seen as aiming to "repair" aspects of Hegel in "*eclectic* and *Christologically intent*" ways (pp. 11-12). For Robinson, such "*intent*" is especially apparent in Bonhoeffer's transposition of Hegel's "revelatory" notion of "God existing as community" to that of "Christ

existing as community”—a significant move since this latter phrase is often a shorthand for Bonhoeffer’s overall program (p. 16).

In comparison to earlier studies of the Bonhoeffer-Hegel question, Robinson’s approach differs in three ways (p. 17). First, whereas much of the previous scholarship placed inordinate attention upon Bonhoeffer’s second dissertation (*Akt und Sein* [1931]), Robinson’s approach is diachronic with regard to Bonhoeffer’s corpus (pp. 16-17). Second, Robinson seeks to more precisely account for Bonhoeffer’s and Hegel’s differing socio-political contexts rather than buying into the “lingering insinuation that Hegel was a proto-apologist for the Third Reich” (pp. 17-18). Finally, each section begins with treatment of Hegel on Hegel’s own terms before moving to Bonhoeffer’s reception, avoiding conflation of Hegel “with the neo-Hegelianism of Bonhoeffer’s time” (p. 18). Robinson’s distinctive approach results in a weighty original study that deserves serious consideration by Bonhoeffer scholars. Others interested in an up-to-date, albeit advanced-level engagement with Bonhoeffer or Hegel will also find Robinson’s efforts pay great dividends.

The book unfolds in three parts. In part one, Robinson offers two instances in which Bonhoeffer’s unnuanced portrayal of “Idealism” as “self-confinement” has obscured how his thought is indebted to the “sociality of reason” in Hegel (p. 18). In this regard, chapter one traces how the “human sociality” correlated with Hegel’s “objective *Geist*” influences Bonhoeffer’s recovery of “Word before *Geist*” and “revelation in hiddenness,” and affects Bonhoeffer’s shift of subject from Hegel’s “God existing as community” to “Christ existing as community” as well as Bonhoeffer’s shifting of “ecclesial” action from Hegel’s reciprocal “confession” to “intercession” (pp. 26, 61). Chapter two then explores Bonhoeffer’s exposition of Genesis 1-3 in *Creation and Fall* (1932-33), revealing a dependence upon Hegel’s account of fallen humanity’s perpetually “cleaving” mind, i.e., “a drive for unity in the knowledge of good-evil that in turn divides the knowing subject” (p. 89). On this basis, Robinson observes that Bonhoeffer subverts Hegel’s supposed “knowledge” of “primal humanity as a volatile composite of nature and *Geist*” (p. 89). The ethical and political implications of this postlapsarian epistemological impossibility are hinted at, particularly through a contrasting of Hegel’s and Bonhoeffer’s respective usages of first-person pronouns and through comment upon Bonhoeffer’s employment of the Hegelian terms *Aufhebung* (noun) and *aufheben* (verb) in “critical response to Hegel” (pp. 89-90). Robinson’s treatment of the running debate over how Bonhoeffer’s usage of these terms should be rendered in English to consistently hold together the tension of their “negating,” “preserving,” and “elevating” senses, as opposed to the many instances in which translators have made unequivocal interpretive decisions for readers, is both thorough and convincing (pp. 59-61, 87-89, 121).

In part two, Robinson turns his attention to Bonhoeffer’s Christology lectures (1933). Chapter three argues that Bonhoeffer’s polemic against Hegel’s “docetic” distinguishing of “Idea” and “Appearance” serves as a foil in resourcing Bonhoeffer’s

desire to begin with a united Christology rather than with abstract conceptualizations of the two natures (pp. 19, 124-25). While Robinson here covers whether Hegel should be suspected of “pantheism” (pp. 109-11), the anachronous but important question of Hegel’s relationship to what Karl Krause labeled as Hegel’s “pantheism” in 1828 could perhaps have been touched upon in a footnote, especially since many see “pantheism” as part of Hegel’s legacy for later theologies. That minor scruple aside, Robinson’s persuasive discussion surrounding Bonhoeffer’s *Menschenlogos-Gegenlogos* dialectic turns upon the divine-human Christ as the “counter-logos” (instead of earlier translations of *Gegenlogos* as “anti-Logos” or “against reason”), so as to establish “Christology as ‘the invisible, unrecognized, hidden centre of science [Wissenschaft]’” (pp. 117-19). Chapter four then discusses Christ’s “real presence,” not only with respect to the Eucharistic sacrament, but also Bonhoeffer’s view of the “disruptive” preached Word “as sacrament” (pp. 19-20, 152). As Robinson points out, Hegel emphasized the spirited community’s role in doctrinal transmission whereas Christ is “presence” rather than “doctrine” for Bonhoeffer (p. 20). Further, Hegel prioritized “the self-sufficient ‘Idea’” whereas Bonhoeffer stressed instead “the contingency of [the Word’s] ‘Address’” (p. 20).

Unlike most previous studies of Bonhoeffer’s reception of Hegel, part three moves the discussion into Bonhoeffer’s post-academic “confessing” period (p. 20). Through engagement with *Discipleship* (1937) and *Ethics* (early 1940s), Robinson pinpoints Bonhoeffer’s and Hegel’s differing political situations to show how Bonhoeffer’s “confessing” identity was formed in reaction to Hegel’s era of “deconfessionalisation” (p. 20). In view of differing interpretations of the Sermon on the Mount, chapter five traces Bonhoeffer’s diagnosis of Hegel’s “French revolutionary” Jesus as leading to a “docetic-Idealist ecclesiology” that eventually led to “state overreach” (p. 20). Bonhoeffer correctively posits “Jesus’ social teachings as the basis for a seminary community that could renew the distinction between church and state” (p. 192). Even so, Robinson argues that Bonhoeffer here was not truly anti-Hegel so much as he was against “a brutal, sub-rational Reich, the likes of which Hegel could not have foreseen” (p. 192). Chapter six then seeks to untangle Hegel’s “culturally prejudiced mind” with regard to *Volk*, race, and “world-history” towards a more nuanced reception that accounts for Hegel’s own criticisms of “nationalist expressions in his time,” including the notion that poor treatment of foreigners could cause the state to “forfeit its own principle” (p. 195). This is worth comparing to Bonhoeffer’s assessment of the Nationalist Socialist state’s “self-negation” due to its marginalizing of Jewish people (p. 195). A fascinating case study of W.E.B. Du Bois’s race-critical engagement with Hegel is offered as an alternative to the neo-Hegelianism that was contemporary to the Third Reich (pp. 199-202) before Robinson explores Bonhoeffer’s embracing of “an emerging global ecumenism” as well as “the difference between Bonhoeffer’s attempt to discern the ‘form of Christ’ in history and Hegel’s work to track the ‘shapes of Geist’” (p. 227). What ultimately emerges is

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Bonhoeffer's "particular account of the whole [that] leads to a fuller reckoning with those on the 'underside of history', particularly diasporic peoples" (p. 227). Given all this, it is not difficult to see how the discussions featured in this third part can serve as a theological resource for contemporary dialogue surrounding matters of racial, multicultural, and religious diversity (pp. 236-37).

Overall, Robinson succeeds handsomely with regard to his sustained critical treatment of Bonhoeffer's reception of Hegel. Renewed interest in both Bonhoeffer and Hegel in recent years makes the book timely, especially since publication of the critical edition of Bonhoeffer's works in English was only finally completed in 2014.

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Bergren, Theodore A. *1 Clement: A Reader's Edition*. Washington, D. C.: Catholic University of America Press, 2020, pp. 205, \$22.95, paperback.

The letter now known as 1 Clement is an important early Christian text that has the potential to shed light on Jesus followers in the areas of Rome and Corinth, to enable readers to see more clearly what created division in early Christian communities, to observe how one author or group of authors attempts to bring about unity, and to illustrate both the variety of ways in which early Christians could interpret scriptural texts and the variant forms in which scripture could be quoted. Yet it is a long letter that can be challenging for the uninitiated to read in its entirety. This may be true even when 1 Clement is translated into a modern reader's first language, never mind the original Greek. Theodore Bergren's *1 Clement: A Reader's Edition* offers a chance for intermediate Greek readers who likewise know English to read 1 Clement without needing to look up every unknown word in a lexicon. Bergren is an emeritus professor in the Religious Studies Department at the University of Richmond, who has conducted significant research on the Latin works of 5–6 Ezra while also editing key indexes to be used when studying the Latin translations of the New Testament and Apostolic Fathers. His wide-ranging linguistic capabilities make him well-placed to edit a volume like the one currently under review.

Bergren keeps the introduction brief, but it is worth highlighting several important points in this concisely written section. He dates the letter of 1 Clement to the latter decades of the first century CE and leaves open the possibility that the traditional dating in the late 90s is most likely (p. vii). The reason for the letter concerns turmoil that has erupted in the Corinthian church, probably concerning a group of younger members who marginalized members of the established community hierarchy. Bergren rightly notes 1 Clement's familiarity with Greek Jewish scriptures and the author's likely knowledge of some documents now included in the New Testament. An appendix contains a fuller list of citations and allusions in the letter (pp. 187–190). The author of 1 Clement remains unknown, but the text came to be associated with

Clement of Rome in the centuries after it was written. The introduction also wrestles with the authority that 1 Clement had among early readers in Christian communities across the Roman Empire.

After covering these and other traditional introductory issues regarding 1 Clement, Bergren introduces the reader's edition of 1 Clement in more detail. A Greek text of 1 Clement appears on the left-facing page, while English glosses are organized verse-by-verse in order of appearance on right-facing pages. The Greek text comes from Lightfoot's second edition of 1 Clement (1890) with slight emendation. The glosses include the lexical form of the word, the parts of speech, and definitions. Bergren argues that students can avoid the incessant and often unhelpful task of looking up words in dictionaries. They can focus instead on the more profitable tasks of translating, parsing, and grammatical study. As he rightly notes, students of biblical studies may be familiar with this way of reading from using other reader's editions, such as those produced by the United Bible Societies (Donald R. Vance, George Athas, and Yael Avrahami, *Biblia Hebraica Stuttgartensia: A Reader's Edition* [Peabody: Hendrickson, 2015]; Barclay M. Newman and Florian Voss, *The UBS Greek New Testament: A Reader's Edition* [Stuttgart: German Bible Society, 2015]). Bergren's selection of 1 Clement is significant because it enables students to become more familiar with "the historical and ideological horizons" of early Christianity and forces students to translate a text that is not as well-known and thus not as easily memorized as the New Testament (pp. x–xi).

The text of 1 Clement is easy to read with comfortably wide spacing between each line. The volume is likewise simple to navigate. Since *1 Clement: A Reader's Edition* contains only a single text, the physical size of the book makes for a pleasant reading experience because it is not as bulky as some reader's editions of larger text collections. It can easily be held and maneuvered for accessible study. While the Greek font that is utilized appears somewhat old-fashioned, the selection of the gloss words has been astutely made. Words that are not found on the adjacent right-facing page can be looked up in a small lexicon at the back of the book (pp. 173–185). The brevity of the introduction encourages immediate engagement with the Greek text of the letter and does not pull the reader's attention away to other issues in the study of 1 Clement. A bibliography offers additional editions to explore and opportunities to study how other scholars have discussed 1 Clement (pp. 191–193). Yet the focus of this edition is clearly on reading the Greek text of 1 Clement. For those nearing the end of their second year of Koine Greek study, this edition of 1 Clement will be practical and offer useful opportunities to expand one's knowledge of the Greek language, early Christian scriptural quotation, and the experiences of believers living in Rome and Corinth.

The volume is thus to be highly recommended for students of Greek who are interested in expanding their reading horizons in early Christian literature, for professors who teach intermediate to advanced Koine courses and are considering

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reading materials, and to libraries who cater to such audiences. Bergren's edition joins the reader's editions of the Apostolic Fathers edited by Alan Bandy (*A Greek Reader's Apostolic Fathers* [Eugene: Cascade, 2018]) as well as Shawn Wilhite and Jacob Cerone (*Apostolic Fathers Greek Reader: The Complete Edition* [Wilmore: GlossaHouse, 2019]) in providing those who are interested in the first and second centuries of Christian history with manifold opportunities to introduce themselves to the Greek texts of the Apostolic Fathers with relative ease. Bergren's edition of a single text is much to be welcomed because of its light weight, easy reading, and affordable price. This reviewer would welcome other single-volume editions on, for example, 2 Clement, the letters of Ignatius, or the writings related to Polycarp from Bergren, the Catholic University of America Press, or preferably both. In any case, this is certainly an exciting time to be engaged in study of the Apostolic Fathers. Bergren's volume on 1 Clement is a helpful and important addition to the resources available for such study.

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Redmond, Eric C. ed. *Say It!: Celebrating Expository Preaching in the African American Tradition*. Chicago: Moody, 2020, 240 pages, \$14.99, paperback.

What does the Great Migration have to do with exposition? Much! The Black Church in the United States has a beautiful yet painful history. The African American preaching tradition arose in this context, producing notable preachers including John Jasper, Richard Allen, Francis J. Grimké, Martin Luther King, Jr., Gardner C. Taylor, James Earl Massey, and E. K. Bailey. Historically, African American preaching has been underresearched and underpublished. However, times are changing, and homiletical treasures are being unearthed and offered to Christ's people. Eric C. Redmond (Ph.D., Capital Seminary and Graduate School) has assembled a top-notch lineup of African American homileticians in *Say It!* to "demonstrate the power of exposition in the cradle of the black pulpit" (back cover). Redmond is a Professor of Bible at Moody Bible Institute and an Associate Pastor of Preaching, Teaching, and Care at Calvary Memorial Church in Oak Park, IL. He has published several books and articles, including *Where Are All the Brothers? Straight Answers to Men's Questions About the Church* (Wheaton, IL: Crossway, 2008) and *Christ-Centered Exposition: Jonah* (Nashville, TN: Holman Reference, 2016).

In the preface, Charlie E. Dates gives a taste of the riches of studying black preaching. Dates says, "One can learn much from a tradition of preaching that emerged from the transatlantic diaspora, is baptized in suffering, is sophisticated in rhetorical harmony, and yet proclaims salvation to the land of its own captivity" (p. 14). Dates

suggests the African American hermeneutic and homiletic will assist preachers in a country that has witnessed Christianity move from the center to the margins.

In the introduction, Redmond shows embracing the African American preaching tradition does not diminish one's ability to offer expositional preaching. Redmond believes there has been a misunderstanding—some have wrongly thought expositional preaching was the property of one culture. For example, a notable change can take place when a young African American is called to preach and enters an evangelical Bible college or seminary for training: “The people who have sent this young preacher to school no longer identify with the preacher's sermon content” (p. 22). At times the young preacher develops “a growing disdain for what he believes is ‘the simplistic, unsophisticated’ preaching of the black church” (p. 23). Is it possible to preach expositionally and embrace one's ethnic culture and preaching tradition?

A significant homiletical question arises: Is expository preaching a matter of form or content? After surveying definitions of exposition from Bryan Chapell, Albert Mohler, and Haddon Robinson, Redmond asserts, “Expository preaching concerns only the *content* of a message with respect to the words of Scripture and its accurate delivery” (p. 26). Since there is no requirement for a specific style of expression, the preacher is released from any burden to communicate the message in a particular style.

The rest of the book divides into four sections. Part 1 discusses the hermeneutics of African American preaching. In chapter 1, Winfred Neely shows the African American experience has molded preachers in this tradition to be sensitive to some biblical themes the evangelical world neglects. In chapters 2 and 3, Redmond and Ernest Gray show that though some are more difficult than others, all of the books of the OT and NT “are readily accessible and relevant for one to preach” (p. 57). Part 2 gives five sermons from each of the four major sections of the OT—the Pentateuch (George Parks, Jr.), Historical Books (Redmond), Poetical Books (Eric Mason), and Prophetic Books (Terry D. Streeter and Dates). Part 3 gives three sermons from three divisions of the NT—the Gospels and Acts (Romell Williams), the Epistles (Paul Felix), and Revelation (K. Edward Copeland). Finally, Redmond argues for *lectio continua* preaching in part 4. He asserts, “The best way to give our people the wealth of the truth of Christ for all aspects of their lives is to preach through full books of the Bible as the majority of the regular diet of our preaching” (218).

This book is commendable for at least three reasons. First, the authors demonstrate the African American preaching tradition and exposition go together more than some have assumed. The Black Church is not monolithic, and not all her ministers are considered expositors. Nevertheless, many of her ministers are excellent expositors. Students from all traditions will glean much from these expositors of the African American tradition. Readers will see how these preachers communicate the passage's meaning and apply the ancient text to their listeners' current, contextual realities.

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Second, the chapters Redmond contributed to this volume were clear and practical. In the introduction, Redmond makes a clear case for the wedding of the African American preaching tradition and exposition while highlighting the dual emphases of justice and hope. In chapter 2, “A Ladder, A Mediator, and an Ark: The Challenge of Old Testament Exposition,” he shows preachers have nothing to fear when they preach from the OT. Students will find his hermeneutical discussion of genre and his exegetical insights of Genesis 28:10–22, Exodus 2:11–24, and Psalm 24 accessible and applicable. In chapter 5, Redmond gives a solid example of a sermon from an OT Historical Book, Joshua 14:6–15, and his pastoral insights at the end of the chapter are beneficial to preachers. Finally, in chapter 12, Redmond makes a convincing case for preaching through books of the Bible as the best way for preachers to model sound hermeneutical principles and give their congregations Christ from all the Scriptures.

Third, readers will find the sermon examples one of the book’s biggest strengths. Good preaching is both caught and taught. These sermons illustrate sound exposition in print form and will be helpful as examples to aspiring preachers. Doubtless, readers will miss out on the special delivery of these sermons, though, thankfully, internet technology allows for listening to sermons from these expositors. Each manuscript has an introduction and conclusion, which will prove particularly useful to aspiring preachers. Here, the preacher gives the context of preaching and homiletical insights.

There are a couple of areas readers should note. First, while the sermon examples were helpful, not every sermon given was a Christ-centered exposition. Due to hermeneutical and homiletical convictions, some preachers have different views about whether and how to preach Christ from the OT. Here, not every brother felt compelled to mention Jesus from an OT text or explain the gospel with clarity, which seemed out of step with Redmond’s Christ-centered advocacy (pgs. 217–218).

Second, readers should think through the definition, purpose, and method of expository preaching. What happens—or should!—when a preacher stands up with a Bible in front of a congregation? There is much to praise God for with the recent resurgence in expository preaching. The sermons of many professing expositors, however, reveal there is little consensus about what expository preaching means. Redmond’s definition of exposition, like Haddon Robinson’s, defines exposition more broadly than others. He places a greater emphasis on contextualization and speaking to the contemporary issues of the congregation. While some homileticians may define exposition more narrowly than Redmond and the sermons illustrate, this book will provoke constructive questions: How much should the text’s structure shape the sermon? What is the part of the preacher in advocating for social change? What is the Spirit’s role in exposition?

The body of Christ is beautiful in its diversity. While various traditions have different strengths and weaknesses, this book demonstrates this tradition has much to offer biblical and theological students and pastors. Here, readers engage with

hermeneutics, exegesis, and application principles and see examples from the African American preaching tradition. After completing this book, readers may want greater exposure to this homiletical heritage. If so, they can join a bus tour through the history of the tradition in *Introduction to the Practice of African American Preaching* by Frank A. Thomas (Nashville, TN: Abingdon, 2016). Indeed, Students and pastors of any part of Christ's body should read this book to learn how to *Say It!* well.

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Mathewson, Steven D. *The Art of Preaching Old Testament Narrative*. Second edition. Grand Rapids, MI: Baker Academic, 2021, 252 pages, \$22.99, paperback.

Steven Mathewson is both a pastor and a scholar. He serves as the senior pastor in Libertyville, IL, and he is also the director of the Doctor of Ministry program at Western Seminary in Portland, OR. Mathewson's background as a practitioner and scholar in the field of homiletics enhances his book, *The Art of Preaching Old Testament Narrative*, by allowing him to provide practical counsel and helpful instruction to readers.

The author develops his work around three parts. In Part One, Mathewson addresses some challenges with preaching from Old Testament narratives, and he surveys "The Christ-Centered Preaching Debate" (pp. 15-26). In relation to the subject of Christ-centered preaching, the author notes that "I did not deal with this sufficiently (in fact, hardly at all) in his first edition" (xviii). Mathewson's rationale for adding this discussion is as follows: "Your conclusions [about preaching Christ in the Old Testament] will shape the way that you study and preach an Old Testament narrative text" (p.15).

In Part Two, Mathewson presents his methodology for studying biblical narratives for preaching in six chapters. The first chapter addresses key aspects of sermon preparation such as text selection (pp. 29-32), exegesis (pp. 32-39) and prayer (pp. 39-40). Beginning with the second chapter in Part Two, the author works systematically through his exegetical methodology for preaching Old Testament narratives, and he employs the acronym "ACTS" (p. 41) to describe its main components. The "A" in "ACTS" stands for "Action" and corresponds to the literary feature of plot in biblical narratives (p. 41). This discussion culminates in the practical benefit of developing an exegetical outline for preaching a biblical narrative. The next chapter explains that the "C" in the acronym "ACTS" stands for "characters" (p. 65). The fourth chapter in Part Two discusses the "T" in the word "ACTS" which is the initial for the word "talking" (p. 75). While readers may assume that Mathewson focuses on the words or speeches of characters in this chapter, the author actually uses the word "talking" in a broader sense to "focus on the statements or speeches made by characters – as

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well as editorial insights shared by the narrator” (p. 75). In the fifth chapter of this section of the book, the “S” in the word “ACTS” comes into view, and it stands for “setting” (p. 81). Again, the word “setting” is used in a rather broad sense to cover ideas such as “Historical-Cultural Setting” (pp. 82-83) and “Literary Setting” (pp. 83-85). Part Two of the book concludes with practical pointers on how to summarize key information gleaned from the application of the “ACTS” methodology (pp. 87-90), and it also includes a homiletical discussion on how to formulate a “Big Idea” from a biblical narrative (pp. 90-96).

Part Three of *The Art of Preaching Old Testament Narrative* focuses on homiletics in terms of building upon the exegetical foundation and literary analysis discussed in Part Two. The first chapter in this closing section of the book addresses the topics of connecting the focal narrative to the overarching storyline of Scripture (pp. 108-111) as well as “Explanation” (pp. 111-112), “Validation” (pp. 112-113), and “Application” (pp. 113-119). The second chapter in Part Three returns to the homiletical subject of the “Big Idea” (pp. 121-124) mentioned earlier in the book as well as briefly discusses the purpose of the sermon (pp. 125-126). The third chapter in this section proposes different types of movement which may be used in developing a sermon on biblical narratives. The major options discussed are “Inductive Preaching” (pp. 128-133), “The Flashback Approach” (p. 133), “The Inductive-Deductive Approach” (133-134), “The Semi-inductive Approach” (p. 134), and “First-Person Narratives” (134-136). The final four chapters in Part Three offer homiletical counsel on topics like developing a sermon outline (pp. 137-135), developing a sermon manuscript (pp. 165-163), developing an introduction and conclusion (pp. 165-170), and delivering a sermon (pp. 171-177), respectively.

In addition to a helpful bibliography, Scripture index, and subject index, *The Art of Preaching Old Testament Narrative* includes three appendices which further enhance its benefits. Appendix A features a sample sermon manuscript on Judges 17-18. This sample sermon is intended to illustrate the methodology for preaching biblical narratives discussed throughout the book, and after the sample sermon, Mathewson provides some analysis of his sample sermon as well as an outline for the sermon manuscript. It should be noted that while the second edition only includes one sample sermon in contrast to the first edition which included five sample sermons (p. xviii), the author directs readers to other publications where more sample sermons can be found (p. 179). Appendix B focuses on applying the exegetical methodology in the book to the Hebrew text more directly. This discussion should be helpful for readers with a proficiency with the Hebrew language. Lastly, Appendix C offers readers guidance on commentaries on select biblical books.

Both practitioners and scholars should find *The Art of Preaching Old Testament Narrative* helpful. The layout of the book provides a guide for preachers to develop sermons based on biblical narratives in terms of how their sermons align with the biblical content and flow of Old Testament narratives. Of course, the exegetical

and homiletical principles discussed in the book are also transferrable to preaching narrative texts in the New Testament.

In terms of challenges with the resource, they are few in number, but three are worth mentioning. To begin, the chapter added to the second edition entitled “The Christ-Centered Preaching Debate” (pp. 15-26) is an important addition. However, it is more of a historical survey of the debate. Readers who are unfamiliar with the nuances, arguments, and approaches in this debate will need to make additional effort to read the homileticians referenced in this chapter in order to arrive at a more robust understanding of the hermeneutical and homiletical issues involved in this discussion. Second, some of the homiletical topics mentioned in the book assume some prior knowledge. For example, while the subject of “Big Idea” preaching surfaces in more than one place in the book, the discussions of this homiletical concept are brief. Readers would be well served to follow the author’s footnotes in these sections of the book to read more extensively on these topics. This general idea would also apply to other aspects of the resource related to the various functional elements of preaching like explanation, illustration, and application, for instance. Lastly, while the survey of commentaries in the final appendix is helpful, it is nevertheless truncated. For instance, this appendix only covers the Pentateuch and the historical books. It does not provide guidance for other biblical books which also include narrative sections such the books of Jeremiah, Hosea, and Jonah. While these are prophetic books, they nevertheless include narrative aspects, and offering some hermeneutical and homiletical guidance for prophetic narratives would be helpful.

Even with these challenges, *The Art of Preaching Old Testament Narrative* is a solid resource for all readers who are interested in developing sermons based on biblical narratives. The overall methodology presented in the book along with its helpful appendices and bibliography will provide practitioners and scholars with guidance for a sustained and meaningful journey in learning to preach Old Testament narratives well.

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Campbell, Charles L. *The Scandal of the Gospel: Preaching and the Grotesque*. Louisville, KY: Westminster John Knox, 2021, pp. 120, \$33, paperback.

Painters have their colors and canvas, sculptors have their clay, and preachers have their words. And words are powerful. As the Bible so often indicates, Scripture has the power to build up and to tear down, and this is especially so in the ministry of preaching, as Charles L. Campbell discusses in his latest book, *The Scandal of the Gospel: Preaching and the Grotesque*. Campbell is James T. and Alice Mead Cleland Professor Emeritus of Homiletics at Duke Divinity School. He is a past president of

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the Academy of Homiletics, a highly sought-after lecturer, and he is well published in the field. Most of the content for this latest book comes from his 2018 Lyman Beecher Lectures at Yale Divinity School; only the fourth chapter contains new material.

In the forward, Campbell explains that he is not seeking any consistency or system; rather, he says that he is “simply trying to make some homiletical connections between preaching and the grotesque” (p. xiv). This concept of the grotesque subsequently stands at the center of the book. The term is borrowed from the world of visual art, where it originally referred to paintings found in ancient Roman grottos, i.e. grotto-esque. These “murals presented unsettling, disorienting hybrids that transgressed accepted categories. They distorted what was considered ‘normal’ or ‘beautiful.’ They messed with accepted patterns. They were, as they came to be called, ‘grotesque’” (p. 6). This description encapsulates the homiletical vision that Campbell sets forth in these chapters, i.e. preaching that is unsettling, disorienting, that transgresses accepted categories and norms, that is “grotesque.”

In the first chapter Campbell considers how this concept of the grotesque fits with the scandal of the Gospel. Taking his cue from 1 Corinthians 1:23, he explains that the Gospel confronts with the destabilizing pairings of opposites: God-cross, life-death, repulsion-fascination, horror-hope. A God that is violently crucified on a cruel Roman cross is inherently “grotesque.” In chapter 2, Campbell explores how the grotesque is often weaponized in the act of preaching. Specifically, when one compares sociological and/or theological opponents with non-human objects, one is using the grotesque to dehumanize and minimize them in order to maintain one’s own particular understanding of order. In chapter 3, Campbell offers an alternative to this kind of weaponization by explaining how the grotesque creates preaching that is “open, protruding, irregular, secreting, multiple, and changing” (p. 55). Preaching that is grotesque welcomes input and insights from a variety of voices, and not merely biblical and theological ones. It is preaching that “becomes real when truth happens among the cacophony and incongruities of diverse voices and diverse lives” (p. 57). Finally, in chapter 4, Campbell imagines how the grotesque could be employed in preaching to address the environmental crisis.

Campbell’s application of the grotesque to the discipline of preaching is provocative to say the least because it stands in such stark contrast to the kind of preaching that is the focus of Campbell’s critiques. Sermons that offer simplistic principles for improving marriage, managing finances, or raising godly children attempt to “give people a nice focused nugget to carry home - not the shocking unresolved contradictions of the grotesque gospel” (p.11). This kind of preaching is neat, clean, even idealistic. The problem, however, is that “when we rush to order, when we avoid the interval of the grotesque, our preaching may become shallow, unreal, cliched. We don’t go deep enough. We’re not honest enough. And we end up falsifying both the gospel and life itself - we end up imposing false patterns” (p. 12). Life is so often the opposite of the neat and clean categories we attempt to impose on

it from the pulpit. It is complex and messy; it is “grotesque.” Campbell would have readers embrace these tensions rather than attempting to resolve them.

Though he rightly critiques this “humanistic” (his label) approach to preaching, the alternative that he proposes is inherently more so. Grotesque preaching is “shaped by the dynamic and open life of Jesus’ grotesque body. Grotesque preaching calls the church to be open to the world and calls the pulpit to be open to different bodies and new voices” (p. 56). It springs forth from the lived experiences of people rather than from the authoritative Word of God. What is glaringly absent from Campbell’s vision for preaching is how it relates to the principle of “Thus saith the Lord.” Christian preaching springs forth from the fact that God has spoken. The Apostle Paul instructed his protegee Timothy to “Preach the Word” (2 Timothy 4.2). God has spoken; therefore, we speak. In other words, the purpose of Christian preaching is to exposit the declared Word, “giving the meaning so that the people could understand what was read” (Nehemiah 8.8). It is not merely to listen to people’s stories or to appreciate the diversities and complexities of the human experience.

In the final analysis, Campbell’s invitation for preachers to approach the complexities, difficulties, and tensions of life with greater compassion is a welcomed alternative to the idealistic naivete that characterizes most preaching today. That being said, his alternative is essentially void of the very resources that God has provided to address those complexities and difficulties. In other words, grotesque preaching, as Campbell envisions it, comes off merely as a way to exalt and platform human experiences over the Word of God. However, it is ultimately powerless as a homiletical method for proclaiming the inspired Word of the one true and living God. In my view, preachers would be better served by attending to the text of Holy Scripture, giving its meaning through systematic exposition, than by any clever attempts to be “grotesque.”

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