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Errata

There is an error on page 285 in the article by Charles A. Gieschen, “The Relevance of the *Homologoumena* and *Antilegomena* Distinction for the New Testament Canon Today: Revelation as a Test Case,” *CTQ* 79 (2015). The sentence in the first paragraph that reads, “It is ironic that the two primary proof-texts . . . are both from the *antilegomena*” should read: “It is ironic that one of the two primary proof-texts for the divine nature of the Scriptures, 2 Timothy 3:15 and 2 Peter 1:21, is from the *antilegomena*.”

The Editors

Book Reviews

He Alone Is Worthy!: The Vitality of the Lord's Supper in Theodor Kliefoth and in the Swedish Lutheran Liturgy of the Nineteenth Century. By Naomichi Masaki. Göteborg: Församlingsförlaget, 2013. 478 pages. Hardcover. \$59.85.

In this volume, a revision of his doctoral dissertation, Masaki introduces readers to the liturgical theology of Theodor Kliefoth (1810–1895), the nineteenth-century confessional Lutheran from Mecklenburg, and to the liturgical revisions of the nineteenth-century Swedish liturgy, focusing on the peculiar wording of the *Preface* in the liturgy of Lord's Supper, published in the 1894 Swedish Agenda. In the agenda, the final sentence of the dialogue, rather than the traditional rendering "It is right and proper," receives a christological interpretation: "He alone is worthy of thanks and praise!" Masaki traces the origin of this phrase through the Swedish theologians U.L. Ullman and E.G. Bring, through various proposals of liturgical revision, back to the theology of Kliefoth. Although not the originator of this phrase, Masaki argues that Kliefoth's liturgical thought, in his emphasis on the centrality of the *Amt Christi* and the downward movement of the means of grace from Christ to his Church—through $\delta\acute{o}\sigma\iota\varsigma$ and $\lambda\eta\psi\iota\varsigma$ —provided the theological grounding for the development of this translation.

One of Masaki's goals in this volume is to provide an example of an alternative methodology for Lutheran liturgical theology. Masaki maintains that the presuppositions and conclusions of contemporary liturgical studies are inimical to Confessional Lutheran theology at various points (Appendix 1). This page from the liturgical history of the Swedish Lutheran Church details a Lutheran model for future liturgical scholarship and revisions.

This work, at first blush, may seem esoteric, but it is far from being a specialist's monograph. Masaki provides much to consider for subsequent Lutheran liturgical studies.

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***Sin Boldly! Justifying Faith for Fragile and Broken Souls.* By Ted Peters. Minneapolis: Fortress Press, 2015. 480 pages. Softcover. \$44.00.**

Sin Boldly! Justifying Faith for Fragile and Broken Souls is written in a conversational—dare we say a colloquial California style—by an author whose career as a systematic theologian and ethicist has been situated in Berkeley for several decades. An emeritus professor at Pacific Lutheran Theological Seminary and the Graduate Theological Union, Ted Peters has engaged a variety of issues from ethics of stem cell research to UFOs. He has been deeply involved in conversations between theologians and scientists. Shaped early by his exposure to the theology of Paul Tillich, the imprint of Tillich’s “method of correlation” is apparent in this work. Like Peters’ career, this book is both eclectic and ecumenical. Peters is often provocative, occasionally insightful, sometimes humorous, and always passionate in his articulation of theology. This makes *Sin Boldly* an easy and enjoyable read, even where one disagrees with Peters’ arguments and/or conclusions.

Luther made a distinction between the “smug sinner” and the “terrified sinner”; Peters wishes to distinguish between the “fragile soul” and the “broken soul.” The fragile soul “attempts to form itself—to justify itself—according to the structure of eternal justice, and, thereby, inherit eternal life” (87). On the other hand, the “broken soul” is crushed and depleted. The fragile soul in Peters’ account seeks to establish itself according to its “moral universe” resulting in legalism and rigidity, efforts that he says attempt to hold its world together by “spiritual duct tape.” Peters sees “justification by faith” (with the particular twist which he gives it) as the remedy for both fragile and broken souls resulting in “robust souls” that are vivified, hopeful, energetic, and creative as they are indwelt by the living Christ and turned outward both in self-giving love and in the pursuit of genuine justice in the world. Peters asserts that “Justification-by-faith is not an esoteric text that only licensed theologians check out of the rare book room. Rather, it is a radiant idea that brightens our daily life, interior thoughts, and deepest murmurings” (2). His version of the doctrine of justification is shaped by an eclectic array of influences, including the new Finnish School of Luther Research (Mannermaa et al) emphasis on the presence of Christ in faith, N. T. Wright’s assertion of the cosmic dimension of the new creation, and Pannenberg’s eschatology. With a few reservations, he celebrates the *Joint Document on the Doctrine of Justification* (JDDJ) as an ecumenical achievement. He is less than happy with the *Formula of Concord*.

Like Oswald Bayer, Peters understands that “self-justification is our human default position” (233). Unlike Bayer, Peters does not see justifi-

cation as the forensic verdict of God that declares the ungodly righteous for Christ's sake but a transformation brought about by the presence of Christ, who resides in the soul.

A strong point of the book is Peters' apologetic engagement with the "new atheists" and those who identify themselves as "Spiritual But Not Religious." Peters argues that atheism pits unbelief against belief, yet in actuality the new atheism proposes one belief against another belief. Atheism, no less than organized religion, can become violent and fanatical. Here Peters seeks to show that justifying faith in Jesus Christ is, in fact, justified.

Building on Bonhoeffer's observation that the first task of Christian ethics is to invalidate the goal of achieving the knowledge of good and evil, Peters notes how such knowledge is used against God to put ourselves into the right. He concludes, "We are sinners who hire ethicists to help us lie to ourselves" (213).

Peters is attracted to the "third use of the law" as a more positive expression of the law's place in promoting justice and peace in the world. But in contrast with Article 6 of the *Formula of Concord*, he suggests that "it is more helpful to think of the law as a guide than a whip" (411). To be sure, the law does more than accuse, but it always accuses. The distinction between the law and the gospel is dulled, making it difficult for Peters to speak in terms of repentance and faith, death, and resurrection. Instead he prefers images of healing and growth as we see in his final chapter, "The Life of Beatitude," where he contends that Jesus is describing life in the kingdom of God that is now only dimly experienced but will be brought to fulfillment eschatologically.

John T. Pless

***On Creation and Predestination.* By Johann Gerhard. Theological Commonplaces Series 8-11. Edited by Benjamin T. G. Mayes and Joshua J. Hayes. Translated by Richard J. Dinda. St Louis: Concordia Publishing House, 2013. 390 pages. Hardcover. \$59.99.**

The publication of Johann Gerhard's Theological Commonplaces VIII-XI in translation may rekindle some interest in the question of *intuitu fidei*, a phrase that refers to predestination "in view of faith." This phrase was promoted not only by the Ohio Synod and other opponents of the Missouri Synod in the late-nineteenth-century Predestinarian Controversy, but also by orthodox dogmaticians of the sixteenth through eighteenth centuries, in

order to oppose the Calvinist teaching of absolute predestination that occurred without any relation to the atonement, the means of grace, and faith. Gerhard also defended this phrase. Series editor Benjamin Mayes includes a helpful preface that introduces the reader to Gerhard's position, and explains the historical context and theological rationale for the use of the phrase.

In particular, Gerhard is chiefly opposed to the concept of an "absolute decree" being pushed by the Calvinists: the false teaching that God condemns some simply because of his eternal hatred of them, rather than to human sin, and that God saves others due to a grace based simply on his pleasure, rather than the merit of Christ (144-145). Instead of an absolute decree, God elects in view of Christ and reprobates in view of "ultimate impenitence and unbelief" (126).

Against this absolute decree Gerhard presents four broad arguments (146-196). Firstly, God's generally "beneficent will" (1 Tim 2:4, 2 Pet 3:9, Ezek 33:2, 11) indicates that he hates no one absolutely. Secondly, God created Adam with original blessedness, which included immortality, and this immortality was to be passed on to all children. Therefore God could have hated none eternally and absolutely. Thirdly, the universality of Christ's merit (2 Cor 5:14, etc.) indicates that this merit is for all people, not only some. Fourthly, the universal call of the Gospel invites all men to be saved.

Gerhard distinguishes between God's foreknowledge and predestination properly speaking. Foreknowledge in some cases can refer specifically to knowledge of faith in Christ, but generally refers to knowledge of all things (53). Predestination and election refer specifically to the separation and preference of some people for eternal life, "and the means which lead to that end" (131-132). Furthermore, reprobation is a general, not absolute decree, something allowed by God of the wicked because they already stand unapproved, but not something predestined by him (139-140). Reprobation is not due to God's absolute hatred, but to factors such as the reprobate's own sins, the failure to preach the gospel to them, the refusal to respond to the means of grace, and unbelief (218). God does nothing to cause sin, but as just punishment he condemns the sinner (226).

Election, furthermore (which is always to eternal life and never to reprobation, 132-133), is neither absolute nor due to any merit in the person elected, but in view of the satisfaction made by Christ (Eph 1:4; 197). God loves the elect in Christ. In this context, Gerhard discusses *intuitu fidei*. No one is in Christ apart from faith. For Gerhard, this means that "respect

for faith [*intuitus fide*] cannot be excluded from this love" which elects (197).

Gerhard insists upon the role of faith in election in order to counter the Calvinist teaching on election due simply to God's arbitrary will, apart from the consideration of anything. Central to Gerhard's argument is the premise that God saves people in time in the same way that he eternally elects them: "Just as the immutability of the divine essence does not permit us to say that God has decided one thing from eternity and then does something else in time, so also for the same reason we cannot say that God has decided one thing from eternity in one way and then acts in a different way in time" (199). God justifies on account of Christ through faith. Likewise, he elects on the basis of the merit of Christ, which is reckoned through faith. Solely the merit of Christ is regarded for the decree of election by grace, yet because this merit is received by faith, and election occurs according to foreknowledge (1 Pet 1:2) that relates to things in time, God elects in view of those who will persevere in faith by the means of grace (207). In fact, election must be this way if it is not to be arbitrary or the absolute decree of the Calvinists. For this reason, by Gerhard's thinking, faith must be in view in election.

Although Gerhard states more than once that faith is not a cause of election, he also denies that election is a cause of faith (212, 214-215). Strictly speaking, for Gerhard, God's grace in Christ, operating by the means of grace, causes faith. A person does nothing to bring about his own faith, so he does not elect himself. God from eternity foresees this faith, and in view of this faith—created and preserved by God through the means of grace, but not by election strictly speaking—then elects to eternal life. Thus Gerhard denies both synergism and an absolute decree of election that he understands to be Calvinist. By contrast, the Formula of Concord confesses that God's election brings about everything pertaining to salvation, including faith in the elect, by the means of grace (FC SD X 8, 13, 29, 30). The distinction between Gerhard and the Formula (which Gerhard does not rely on) is that, for Gerhard, election does not cause faith, but chooses in view of the faith created and sustained by God through the means of grace, while, for the Formula, election is a cause of the effective work of the means of grace in the elect.

Besides a refresher in the controversies over predestination, there is much more to be gained by this volume. These commonplaces are Gerhard's transition in discussion from the nature of God to the will of God, and they remind us of the important connection between God's nature and his works. God's will is *essential* to God, not an added

characteristic. Furthermore, the execution of his will—his works—is in perfect harmony with his will. God's works do not arise from desires which arise new in him after the passage of time, as though he decides over time to do new things. (Time does not rule over God.) Rather, God's eternal will has effects that may occur in time, but are nevertheless always desired in God's eternal will.

This is an important point for Gerhard, which means that there is no contradiction between the hidden and revealed will of God. If we distinguish the will of God terminologically, we still say nothing of the hidden will, precisely because nothing of it is revealed to us. It is outside the scope of theology and reserved for God alone (9, 90–91). Thus, that which God does in time is a manifestation of what he decrees eternally. This seems to be part of what drives him to embrace predestination *intuitu fidei*.

God's two great works are creation and redemption. This volume contains Gerhard's treatment of creation and of the beginning of redemption, that is, election. (The full treatment of redemption is broken down into the many parts of the subsequent commonplaces.) Gerhard's comments on creation are relatively brief. He teaches the creation *ex nihilo*, and the creation of things in a distinct order over six days (16–22). He has a more extended digression on the creation and nature of angels (23–41).

God does not cease to care for his creation. This continued care of creation is *providence* (47). Providence consists of God's knowledge (including foreknowledge), his will or purpose for creation, and his control (action) of creation. God's control is further broken down into preservation and governance (51). God knows all things simply by the one act of infinite knowledge, not through the deduction of premises. Nothing is future to him; he simply knows all things which are present to him (52). So his knowledge does not err nor does it change. Thus God does not impose necessity on contingent events through his general foreknowledge. This foreknowledge simply perceives all contingent events occurring as a consequence of previous events. So, for example, God foreknows sin, yet he is not the cause of sin (57–60).

With respect to God's purpose, he "controls the deeds of men in such a way that He commands, approves, and assists the good ones but does not command nor approve nor assist the evil ones, but permits them because of the good purpose which he knows how to elicit from them" (67). God's decrees, properly speaking, direct only good deeds. When God is spoken of in Scripture as decreeing evil, it is not that he decrees evil deeds in themselves, but the good ends that he works out from them (67). Pre-

destination may refer generally to any decree of what will happen, but specifically and properly it refers to the decree of working eternal life (67–68).

Finally, God controls all things, even evil things, not as causing them, but by permitting and limiting them in order to elicit good out of them. He preserves even in the midst of evil works and restores the elect from evil (79–87). True evil of fault, that is, sin, is to be distinguished from punishment, which God justly brings against the wicked (100).

The volume concludes with the commonplace “On the Image of God in Man before the Fall.” Although the image of God broadly may refer to many qualities, such as intelligence, love, memory, and free choice, the image properly speaking is righteousness and holiness and must be renewed in fallen man (Eph 4:23–24; Col 3:10). Because this image was lost in the fall, the image of God cannot be considered of the substance of human nature (293–295). The souls of succeeding generations of human beings are not created from nothing by God, but they are generated and propagated through procreation, analogous to bodies, although not in a materialistic way. In this way original sin, which resides in the soul, is passed on, for God does not create anyone in sin. From this we know also that soul and body are composite (307–321).

Like the other volumes in this series, this one is published in a sturdy hardcover binding that will endure through many years of use. Dinda, Mayes, and Hayes continue to provide a great service to the church in publishing the commonplaces of one of Christianity’s most important theologians. Even in this case, where an element of Gerhard’s work presents us with an error, it provides a new opportunity for contemporary theologians to study his thinking and sharpen their biblical understanding of predestination. In this way, the volume will be of great interest to theologians, historians, pastors, and interested lay people.

Gifford A. Grobien

Wittenberg vs Geneva: A Biblical Bout in Seven Rounds on the Doctrines that Divide. By Brian W. Thomas. Irvine: 1517 Legacy, 2016. 177 pages. Softcover. \$15.95.

1517 Legacy has its first champion imprint with Brian Thomas’s *Wittenberg vs Geneva*. Simply put, this is the clearest, most concise, best written, and authentically biblical comparison of the distinctive doctrines that divide Lutheranism and Calvinism. This work needs to be widely

distributed and discussed among laypersons but also utilized by pastors and seminarians.

Thomas's unpretentious and accessible prose is pithy and precise. Leaving aside caricatures of Lutheranism and Calvinism (and dispelling not a few myths and misrepresentations along the way), Thomas levies the Reformational beliefs of Lutherans and the Reformed over against their *sola scriptura* allegiances, and he does so in a disarming, convivial manner. The result of this "contest" falls decidedly in the favor of Luther's teaching and that of the Concordists. Thomas does excellent exegetical work with theological analysis on the biblical doctrines of the atonement, predestination, the sacramental word, Holy Baptism, Holy Communion, and apostasy and assurance (representing the seven chapters or "rounds" of the book). Calvin's tradition simply does not measure up to the teaching of Scripture in these vital instances, and the proof is in Thomas's cogent and convincing presentation of the most salient biblical texts and governing theological narrative of Holy Scripture. *Wittenberg vs Geneva* is not a contest of "my pet denomination is better than yours." Instead, it is a fresh and edifying quest for biblical truth that, in the end, places the reader in the ringside seat of the bout's judges to examine the Scriptures to see who stands more faithfully and consistently in the apostles' teaching. Luther does not put Calvin against the ropes; Scripture does, and the results are decisive.

In this laudable way, Thomas establishes that Confessional Lutheranism represents the conservative Reformation, while Calvin's innovations align with a more radical Reformation and therefore, at least in respect to these select doctrines, a departure from a truly biblical, evangelical, and catholic preservation of our holy, apostolic faith. The author does so with commendable scholarship by examining Calvin's writings especially, along with a number of contemporary Reformed theologians (e.g., R. C. Sproul, Michael Horton, and Keith Mathison) and the Westminster Confession and Heidelberg Catechism.

Thomas shows that the differences between Wittenberg and Geneva are important, with far-reaching implications extending into the domain of Christology, sacramentology, worship, discipleship, missions, and worldviews. Luther was no proto-Calvinist and Lutherans are nothing at all like hesitant Calvinists or two-and-a-half-point Calvinists, as they are sometimes described in Reformed enclaves. Lutherans are "evangelical catholics," and understanding why *from Scripture* may make all the difference for evangelicals and those within Reformed traditions considering a deeper understanding and experience of what it means to be a disciple of Christ, or, alternatively, thinking about jumping the Calvinist or

non-denominational ship and paddling to Rome or Byzantium for sacraments and liturgy. Hold on, says Thomas, there is a more biblical alternative that preserves the doctrine of justification and does so in the cradle of creedal, confessional, and sacramental Christianity: Lutheranism. The journey to Wittenberg is driven by Holy Scripture.

The author had a long sojourn within Calvinist denominations, even attending a seminary committed to the Reformed faith, before converting to the “evangelical catholic” tradition that originated in Wittenberg. So he writes with congenial insight and fairness, not with an axe to grind. It was the teaching of Holy Scriptures that moved Thomas into the sacramental tradition of Wittenberg, which extols the gospel in all its biblical glory and Christ in the full dynamics of his continuing incarnation.

1517 Legacy should encourage Thomas to write a “rematch” that includes hermeneutical approaches to Scripture, paedobaptism, the office of holy ministry, Holy Absolution, iconography, and even justification (there are important differences there too), just to name a few potential “rounds.” Indeed, one hopes a similar volume is produced by 1517 Legacy squaring-up Wittenberg and Rome.

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***The First Epistle to the Corinthians.* By Gordon D. Fee. The New International Commentary on the New Testament (NICNT). Edited by Joel B. Green. Revised Edition. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2014. 1044 pages. Hardcover. \$65.00.**

NICNT commentaries consistently address the text in service to the church. They are written for pastors, teachers, and theological students, and yet retain academic credibility for their careful handling of historical and grammatical matters. Fee’s commentary on 1 Corinthians is no exception, as both his expertise in textual criticism, as well as his Pentecostal and Evangelical traditions, surface regularly.

This revised edition comes twenty-seven years after the first, intending to update the scholarly discussion in view of significant recent contributions, and to clean up the footnotes required in the previous edition due to the poor 1978 NIV translation. Also new is his desire to avoid chapters and verses, “foreign to the first-century author” (xvii), yet retain the ease of reference in the previous edition.

As Fee sees it, in terms of wealth, trade, and promiscuity, Corinth is “at once the New York, Los Angeles, and Las Vegas of the ancient world” (3), and the church mirrors the city. The rift between rich and poor may be the cause of some of the church’s tension, as well as their predominant Gentile background. Paul’s goal is “radical surgery without killing the patient” (4).

Fee assumes Pauline authorship and a rough date of spring, AD 53–55, for this unified but combative response to various behavioral concerns—and one overtly theological problem, the resurrection of the dead (1 Corinthians 15). He challenges traditional assumptions, such as the notion of internal factions, or that the letter merely offers fatherly correctives. He identifies the primary conflict between the church and Paul as their misunderstanding of what it means to be “spiritual.” The Corinthians are challenging Paul’s authority and infusing the gospel with Hellenistic abstractions.

Theologically, Fee reads the letter chiefly eschatologically, under the rubric of “already and not yet” (17). Likewise, ethics is determined eschatologically, as “becoming what you are” (18). But above all else, Fee sees 1 Corinthians as Paul’s ecclesiology, primarily emphasizing the imagery of temple and body, and the unity required in Christ.

As for the structure of the letter, Fee divides the letter in two: 1:10–6:20 and 7:1–16:12, with an introduction (1:1–9) and conclusion (16:13–24) drawing it together. This is his outline of the epistle (viii–xi):

- I. Introduction (1:1–9)
- II. Response to Reports (1:10–6:20)
 - A. Church Divided (1:10–4:21)
 - B. Immorality and Litigation (5:1–6:20)
- III. Response to the Corinthian Letter (7:1–16:12)
 - A. Marriage and Related Matters (7:1–40)
 - B. Food Sacrificed to Idols (8:1–11:1)
 - C. Women and Men in Worship (11:2–16)
 - D. Abuse of the Lord’s Supper (11:17–34)
 - E. On Spirit Gifting and Being People of the Spirit (12:1–14:40)
 - F. The Resurrection of Believers (15:1–58)
 - G. About the Collection (16:1–11)
 - H. About the Coming of Apollos (16:12)
- IV. Concluding Matters (16:13–24)

Troubling to Lutheran readers will be Fee’s handling of the Institution of the Lord’s Supper, which he understands as a “prophetic symbolic action” (610), cloaked in “Semitic imagery in its heightened form” (609).

Also difficult is his near certainty on the *in*-authenticity of 1 Cor 14:34–35, on the basis of text-critical placement and “the considerably un-Pauline way of saying things” (780). He argues, “almost nothing in these intruding sentences fits into the present argument, which to this point has only to do with manifestations of *the Spirit* in the community” (785). Perhaps, however, the public servant of the word is precisely the one who stands in the office of *the Spirit* and in his *speaking in the church* the Spirit manifests himself.

Interestingly, in Fee’s discussion of 1 Cor 10:1–4 he is less fascinated with the typology and pre-existence of Christ than he is with Paul’s point that Israel’s idolatry of old was just as offensive as the Corinthian’s presently (497).

Overall, Fee nicely ties together all the arguments and disagreements under the notion of a failure to believe the pure gospel. Factions, fornication, covetousness, pride, and a disregard for Paul’s apostolic office all flow from missing the gospel of Christ crucified (50) and attempting to replace it with a theology of glory under the guise of being truly “spiritual.” The commentary is a massive undertaking, and despite its faults theologically, it commends itself highly for a proper care of the text itself.

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***The Book of Psalms.* By Nancy deClaissé-Walford, Rolf A. Jacobson, Beth LaNeel Tanner. The New International Commentary on the Old Testament (NICOT). General Editor Robert L. Hubbard, Jr. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2014. 1073 pages. Hardcover. \$60.00.**

Though “Martin Luther” are the first two words of this commentary (1), Luther’s thorough treatment of the Psalms only finds mention once (296–299; Ps 30). He gets a few other nods, typically for his catechisms or his hymn, *A Mighty Fortress* (157, 190, 369). Luther, however, is not the only Psalms expert left behind. You will not find the works of Athanasius, Jerome, Augustine, or any of the multitude of premodern voices dedicated to the church’s prayerbook either. Dietrich Bonhoeffer and his tremendous little booklet, *Psalms: The Prayerbook of the Bible*, does not even get a passing reference!

Understandably, a commentary can only do so much, especially one that treats all 150 Psalms in one volume (for that the authors are to be commended!). Nevertheless, for a commentary that seeks to be both evangelical and of significance to the scholarly world, it is striking that the history of interpretation reaches back only as far as Hermann Gunkel and the rise of form criticism.

Regarding the canonical formation of the Psalter, the authors utilize the most recent research, notably that of William Yarchin. They understand the Psalter as having “direction,” that is, a movement from beginning to end. Such an observation was heralded, albeit in primitive form, already in 1980 by Claus Westermann, who noted a general trend of movement from lament to praise. These authors have refined the movement and projected a historical narrative to explain the structure of the five books in the Psalter. Roughly, they understand the movement to be from David to Solomon, to the divided and then fallen Kingdoms, to the Babylonian exile, and finally to the return under the Persians (28–38). While the historical overlay offers great intrigue, the Psalms themselves don’t fit so neatly into place. For instance, consider Ps 137. One would think this an exemplary Psalm lamenting the exile, notable to Book IV, and yet it falls in Book V. Furthermore, this reconstruction fails to explain why the percentage of Laments in Books I–II far outweigh those of III–V (27), if the Davidic reign is idealized in the “community of faith” under whom the Psalter finds its formation, and yet the Davidic reign spans Books I–II. With such sweeping summative statements, the system looks beautiful from afar, but once the texts are handled in their particularities, this total editorial plan appears to fade away. Additionally, this formation is presumed under a process of canonization in which the first three books achieved their form earlier, while the last two were not fixed until the first century AD. They call this process the “story of the shaping of survival . . . that charts a new structure for existence and identity for a postnational, Lord-centered community” (43).

No Psalms commentary can skirt a discussion of Hebrew poetry. Thankfully, this commentary goes beyond parallelism, which is the heart and soul of Hebrew poetry, and emphasizes also the “evocative language” (42) of the Psalms. The authors recognize “meaning” in the language itself, and not merely the intent behind the words or context. They say, “The power of the language is inseparable from the meaning. The meaning of the psalms exists ‘in, with, and under’ the poetic language” (43). Such a position strongly commends this commentary.

Theologically, the commentary addresses each Psalm individually, rather than offering a synthetic (44) approach to the whole. However, both

in general and in particular, Jesus is noticeably absent. Jacobson refers to him more often than the others; he does best with Psalm 24: “Who is this *King of Glory*? Jesus Christ. . .” (253). More disheartening is Beth Tanner’s commentary on Psalm 22 in which President Roosevelt’s polio, AIDS patients, addicts, Job, lepers, and Jesus “reflect all of the times sufferers have been told or looked at in a way that implies they are responsible for their current condition” (234).

Most helpful in this commentary is the poetic analysis and its concise discussion of each Psalm. While it has a place within the scholarly realm, it falls short of being evangelical.

The division of labor only slightly favors Rolf Jacobson (Luther Seminary, St. Paul), who comments largely on Psalms 1–41 and 100–106 (~375 pages). Beth LaNeel Tanner (New Brunswick Theological Seminary) addresses Psalms 22, 25–26, 31–32, 35, 37–38, and 52–99 (~320 pages). And Nancy deClaissé-Walford (McAfee School of Theology, Atlanta) covers Psalms 42–51 and 107–150 (~265 pages).

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***Jeremiah: Prophet Like Moses.* By Jack R. Lundbom. Cascade Companions. Eugene, OR: Cascade Books, 2015. 192 pages. Softcover. \$22.00.**

Combining “academic rigor with broad appeal and readability,” as the Cascade Companions series aims to do, is no small task. In *Jeremiah: Prophet Like Moses*, Jack Lundbom delivers a short, readable, yet thorough work on the Book of Jeremiah. This will be a welcome resource for anyone—pastor or lay person—who wants more than what a study Bible offers but less than what a major commentary on Jeremiah would provide.

The book is arranged in twelve thematic chapters, each ten to twenty pages long. Major topics include Jeremiah’s call and God’s promise to him, the created order, the Sinai covenant, the prophet’s relationship with priests, prophets, and kings, preaching of judgment, sorrow over the impenitence of God’s people, personal lamentations (Jeremiah’s “confessions”), prophet as covenant mediator, oracles against the nations, and the Lord’s promises of comfort and hope. Readers encounter Jeremiah’s own words through frequent and lengthy quotations of the biblical text in the author’s own translations. He also introduces and

explains significant Hebrew vocabulary, such as *shub* ("return/repent," 5), *shalom* ("peace," 48); *mishpat* ("justice," 63–64), and *tsedeq/tsedaga* ("righteousness," 65–66).

Throughout, Lundbom locates Jeremiah (both the prophet and the book) within the broader history of the Ancient Near East and in the stream of other biblical writings and theology. For example, the Lord's "preeminent promise" to be with Jeremiah (1:8) is related to similar promises made to Jacob, Moses, Joshua, Gideon, and in Isaiah's Servant Songs before being carried forward into the New Testament (16–18). Closing that section with Matthew 28:20, Lundbom writes, "God's preeminent promise continues to the end of the age" (18). New Testament passages on covenant mediators (117, 119) and a reference to Jesus' genealogy (67) show that the author writes as a Christian for Christian readers. There are places, however, where his critical assumptions appear. Genesis 2 is described as "the older Yahwistic creation story" in contrast to Genesis 1 (21). Mosaic authorship of Deuteronomy is denied, though the Mosaic perspective is not. In Deuteronomy, it is as if Moses was "standing before Israel in the plains of Moab" (115). Also, "the tale" of Jonah is called "a fiction" (131). None of these are critical to his argument, so a discerning reader need not agree with them to benefit from this book.

Some of the contemporary applications and connections are a mixed bag, especially in the discussion questions at the end of each chapter. Statements like, "At first glance we might think Yahweh was censuring the people for environmental pollution" (23), shed more light on the twenty-first-century setting than they do on the text of Jeremiah. Yet Lundbom makes clear that the pollution of the land is about idolatry rather than modern environmental issues. While he meets readers where they likely are, he is also unafraid of "hot button" topics. For example, he offers these questions for discussion: "What does Jeremiah have to teach us today about the violation of marriage vows, deviant sexual behaviors, sexual adventurism, and the like? Are any or all of these new human rights, or are there moral issues that need to be rediscovered and addressed anew?" (36). Discussion that proceeds from the authority of Scripture and centers on the biblical text will be of great benefit.

The final chapter on Jeremiah as a prophet of hope makes for a fitting conclusion, though a short epilogue could have pulled the themes together and given the reader direction on what to explore next. Footnotes, a bibliography, an author index, and a twelve-page Scripture index helpfully round it out (though some of the page numbers in the Scripture index are off by a single page). *Jeremiah: Prophet Like Moses* is a helpful resource for teaching or preaching on the Book of Jeremiah, and, with some guidance,

could be recommended to interested lay members. For those wanting more, Lundbom is also author of the three-volume *Jeremiah* commentary for the Anchor Bible series (1999; 2004).

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***Paul and the Gift.* By John M. G. Barclay. Grand Rapids: Wm. B. Eerdmans Co., 2015. 672 pages. Hardcover. \$70.00.**

After the representatives of the Roman Catholic church and the Lutheran World Federation signed the Joint Declaration in 1999, the leading conservative journal for pastors in the Church of Sweden declared that Lutherans and Catholics now had agreed that we are saved by *grace* alone. I did not believe my eyes when I saw the headline, as if that were the sole issue. About twenty years earlier, E. P. Sanders published *Paul and Palestinian Judaism*, in which he challenged the prevailing negative picture of Second Temple Judaism as a legalistic religion. Instead, based on his survey of the surviving literature, he claimed that it was a religion of grace. The New Perspective on Paul (NPP) was born. Not everyone has agreed with Sanders, however. In fact, scholars on both sides in the debate have found grace where Sanders found none and works-righteousness where Sanders found grace. However, nobody has asked the self-evident questions: what did Paul and his contemporaries actually mean by grace, and what do we mean by grace?

Casting his net widely, John Barclay begins with a survey of the anthropology and history of the gift, which he treats as synonymous of grace, and finds that in most cultures gifts are given in the expectation of some kind of return. The modern, western idea of the “pure” gift, given without a return, seems to have emerged during the Reformation, being further developed by Kant, and taken to an extreme by Derrida. It also appears that there are a number of different aspects on the giving of gifts. Gifts can be perfected, that is, taken to its extreme, in a number of different ways. Barclay identifies six such perfections, which he then employs in his subsequent analysis: 1) *Superabundance* (the scale of the gift); 2) *Singularity* (whether the giver’s mode of operation is solely and exclusively benevolence or goodness); 3) *Priority* (the timing of the gift, which is perfect in taking place prior to the initiative of the recipient); 4) *Incongruity* (to what extent the gift is given without regard to the worth of the

recipient); 5) *Efficacy* (to what extent the gift achieves what it was designed to do); 6) *Non-circularity* (to what extent the gift escapes reciprocity).

Armed with these categories, Barclay first surveys interpreters of Paul, older, such as Marcion, Augustine, Luther, Calvin, as well as modern ones, such as Barth, Bultmann, Sanders, and other representatives of the NPP. One may here note an unusually fair and extensive discussion of Luther, and that only one interpreter (D. A. Campbell) argues that Paul perfected all six aspects. After this, Barclay turns to five different representatives of Second Temple Judaism and concludes that although these all speak of grace, they tend toward different aspects. Some of these are closer to Paul, for example, the *Hodayot* hymns of Qumran and Pseudo-Philo, whereas others tend toward completely different aspects.

Barclay then moves on to Galatians and Romans. However, helpfully for the readers, he first offers a detailed presentation of four different readings of Galatians, namely those of Luther, James Dunn, Louis Martyn, and Brigitte Kahl. These then serve as points of orientation throughout his analysis. Apart from his main task, Barclay offers throughout his (often solid) interpretations of hotly debated issues like the meaning *pistis christou*, *erga nomou*, and *dikaioσύνη*.

A Lutheran reader will probably not find all Barclay's conclusions persuasive; nevertheless, he surprisingly often ends up in agreement with Luther. Whether one will agree with Barclay or not, this is definitely a book that should be studied carefully. Some of his conclusions may be challenged, and his six perfections may perhaps be more fine-tuned, but he has certainly gifted pastors and scholars with new tools to study and speak of grace. This is a must-read for anyone interested in the concept of grace or the New Perspective on Paul.

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The Book of Genesis. Translated and Edited by Joy A. Schroeder. The Bible in the Medieval Tradition Series. Grand Rapids, MI: Wm. B. Eerdmans, 2015. 317 pages. Softcover. \$35.00.

The significance of the Bible in medieval European society would be difficult to overstate. Specifically, the Latin text of the *Vulgate* played a central role in monasteries, cathedral schools, and churches throughout medieval Europe. Medievalists have produced many scholarly works on the study of the Bible in the Middle Ages based on printed editions and

medieval manuscripts. However, in this series, *The Bible in the Medieval Tradition*, scholars have translated selections from various medieval commentaries on different books of the Bible.

In this present volume, Joy A. Schroeder has translated and edited selections of medieval theologians' commentaries on the Book of Genesis. The medieval commentators span from the late ninth century to the fifteenth century. This allows the reader to observe various methods of biblical interpretation and how these methods changed in the Middle Ages. However, Schroeder's edition does not have comparisons of commentaries on the same biblical passages, but rather contains samples of commentaries on each part of the book of Genesis.

Schroeder places the medieval theologians' interpretations in chronological order from the ninth to the fifteenth century. For instance, Remigius of Auxerre demonstrates how late Carolingian biblical commentators drew upon patristic theologians from Late Antiquity. Then the reader may compare and contrast Remigius's methods with twelfth-century monastic (Rupert of Deutz) and early scholastic commentary (Peter Comestor). Additionally, Schroeder included a short excerpt from Hildegard of Bingen's questions and answers on Genesis as representative of female monastic exegesis. She also translated excerpts from Nicholas of Lyra's *Postills on Genesis* as an example of a well-known scholastic commentator from the fourteenth century. Schroeder concludes with a selection from a fifteenth-century mystic, Denis the Carthusian.

While this book (and the series) contains translated material to introduce non-specialists to the topic of medieval biblical commentaries, this work assumes a fair amount of familiarity with the Bible. Schroeder's introduction provides a good overview of medieval exegesis generally and an introduction to each medieval author. Her bibliography contains an excellent list of primary sources and scholarly works for those who want to do more advanced research. For this reason, I would recommend this book for advanced undergraduate students, graduate students, and seminarians.

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Did Jesus Speak Greek? The Emerging Evidence of Greek Dominance in First-Century Palestine. By G. Scott Gleaves. Eugene, OR: Pickwick Publications, 2015. 214 pages. Softcover. \$27.00.

G. Scott Gleaves has written a readable and concise argument that Jesus primarily used Greek in his public ministry. Gleaves's study is an important one for scholars as well as popular readers. If it can be illustrated that Jesus spoke Greek, then scholars should not be burdened with the difficult task of attempting to read behind the Greek text of the Gospels to imagine what the original Aramaic might have been. To do that, Gleaves simultaneously argues three separate, but interrelated, points: 1) Jesus primarily spoke Greek in his public ministry, 2) the Gospels were originally written in Greek, and 3) the Gospels have preserved Jesus' sayings. The strength of Gleaves's argument is that he shows the value of combining the discussion of issues of the historical Jesus (whether or not Jesus spoke Greek based on archaeological evidence) with exegetical study (whether or not the New Testament was originally written in Greek based on literary analysis)—a tactic too often lost in the division of genres in modern New Testament studies. This strength, however, is simultaneously the book's weakness, insofar as there is not enough space to discuss adequately either field satisfactorily.

Gleaves argues that Jesus must have spoken Greek due to four factors: 1) Greek was culturally dominant in first century Palestine; 2) Jesus' earliest followers clearly were using Greek; 3) the Aramaic expressions of Jesus in the New Testament are pointed out as an oddity suggesting that Jesus usually did not speak in Aramaic; and 4) the New Testament clearly uses the Septuagint as the source of scriptural citations, many of which would not function in the same way in Hebrew or Aramaic, thereby requiring an original discussion in Greek.

The strength of this book is its proof that the New Testament itself was originally written in Greek. He shows that not only was knowledge of Greek possible for Jesus' early followers, but also likely. Further, his argument for the use of the Septuagint requiring an originally Greek composition is convincing.

This can then lead to the question of whether the New Testament preserves Jesus' actual language. Even the most progressive historical-Jesus scholars usually look to Jesus' sayings in the New Testament as some of the "most historical" elements. What historical-Jesus scholars generally do not say, however, is that Jesus actually spoke in Greek. Gleaves presents a correlation between the New Testament and the historical Jesus in the language of Jesus' sayings, particularly in his third and fourth point above.

This correlation allows a real possibility that the sayings must have been expressed in Greek rather than Aramaic due to these linguistic points.

This melding of New Testament exegesis with the study of historical Jesus, however, left much unfinished in this book. First, Gleaves makes a concerted effort to prove that not only is it possible that Jesus knew Greek based upon archaeological data from the first century, but that it is quite probable. In contrast, critical scholarship has questioned how Hellenized Galilee was at this time (as opposed to Jerusalem), thereby challenging whether it would have been probable that Jesus could have known Greek.⁴⁹⁷ While this is a disputed point, it needs to be addressed. Second, Gleaves could have strengthened his argument by engaging carefully with the Greek wordplay of Jesus in the Gospels. There is evidence that Jesus spoke Greek if one considers the linguistic necessity of Greek for some of the expressions of Jesus, such as the pun on *ἄνωθεν* in John 3:3, which would be very difficult to develop in Aramaic. Gleaves does bring up the use of *Πέτρος* in Matt 16:18 and the pun that follows, but he could have created a whole list of these examples rather than just this one. This omission would not have occurred had he done a fully exegetical study of the sayings of Jesus. By mixing the two genres, he did not fully explicate either.

In all, this book is worth reading. The great value of the work is his demonstration of the connectivity between exegesis and the historical Jesus. However, because he is neither doing a fully exegetical study of the sayings nor a fully archaeological study of the area, he does leave some questions unanswered. Therefore, this is an interesting introduction to the topic rather than a final study.

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***Abiding Words: The Use of Scripture in the Gospel of John.* Edited by Alicia D. Myers and Bruce G. Schuchard. Atlanta: SBL Press, 2015. 302 pages. Softcover. \$39.95.**

John's use of Scripture, like much of his Gospel, stands apart from that of his Synoptic peers by incorporating not only direct Scripture quotations

⁴⁹⁷ See, for example, Mark A. Chancey, *The Myth of a Gentile Galilee* (Cambridge: Cambridge University Press, 2002); and Mark A. Chancey, *Greco-Roman Culture and the Galilee of Jesus* (Cambridge, Cambridge University Press, 2005).

but also allusions and echoes to an unparalleled extent. John's prescient claim (John 21:25) could very well apply to his adept use of Scripture. This collection of essays makes a modest contribution to that end, introducing readers to the latest scholarly research in this sub-field of Johannine studies.

Alicia D. Myers brings readers up to speed by reviewing past scholarship that focused primarily on the sources, methods, and functions of John's Scripture references. Contributors' essays featuring the diverse perspectives, approaches, and methodologies in currently scholarly discussion are subsequently divided into three broad categories. Part 1, "The Form of John's Citations," features essays by Bruce G. Schuchard, William Randolph Bynum, and Michael A. Daise. Particularly insightful, Bynum's identification and analysis of a Zecharian *inclusio* (John 12:15 and Zech 9:9; John 19:37 and Zech 12:10b) reveal a passion narrative shaped by "the hope, the joy, and the irony of Zech 9-12." Part 2, "Social and Rhetorical Perspectives," includes essays by Jaime Clarke-Soles, Alicia D. Myers, Benjamin J. Lappenga, and Ruth Sheridan. Most illuminating, Myers' method of consulting the rhetorical handbooks of Aristotle, Cicero, Quintillian, *et al.*, situates John's use of intertexts within the broader context of classical rhetorical usage and the expectations of John's original readers/hearers. Part 3, "Memory and Scripture in John," presents essays by Catrin H. Williams and Jeffrey E. Brickle. These two essays are, arguably, the most intriguing in the book. Williams utilizes social memory theories to investigate the interplay between past and present reflected in John's evocations of the collective memories of Moses, Abraham, and Isaac whereby the past shapes the interpretation *of* and *for* present realities and vice versa. Important mnemonic concepts include the use of frameworks, keying, and framing. Brickle, following Tom Thatcher's Memory Theater model, investigates John's skillful employment of the ancient art of memory, one of the five canons of classical rhetoric and an art that every pastor would do well to master. Brickle demonstrates how John masterfully utilizes classical mnemonic metaphors for his composition and his reader's/hearer's retention of his Gospel. Brickle's essay is particularly relevant in our multi-media driven context. John's use of Scripture references extends beyond proof-texting, and so should ours. This book puts a variety of perspectives, approaches, and methods at one's disposal.

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Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective. By Andrew B. McGowan. Grand Rapids: Baker Academic, 2014. 298 pages. Softcover. \$29.99.

What did ancient Christian worship look like, and how can it inform our practice today? These are the kinds of questions that matter, whether we are high church, low church, or somewhere in between. In various ways, whether we are Pentecostal or Catholic, Eastern Orthodox or Lutheran, we like to think that our way of worship reflects a certain continuity with that which came before us, as seen in the practices of Christ's earliest followers. For some, the early church was marked by charisma, a great movement of the spirit. Others see a straighter line from synagogue and temple to church. The strength of McGowan's work is that he demonstrates that while there were certain commonalities among the ancient Christians, their worship practices were, perhaps, as diverse as they are today.

As the book's title indicates, McGowan addresses worship from social, historical, and theological perspectives, and, I might add, in that order. For McGowan, worship is a sociological and historical phenomenon in which different peoples did different things, depending upon geography and culture. Hence, McGowan makes little attempt to define worship theologically, and he spends most of his time describing Christian worship in terms of its ritual aspects, concentrating on Meal, Word, Music, Initiation, Prayer, and Time. What strikes this reader is that these are not particularly theological categories, nor will this book offer much in terms of theological guidance. Repeatedly, McGowan offers caveats into reading too much of our present circumstances into the ancient evidence.

Helpfully, McGowan situates Christian practice within the prevailing cultural traditions of Second Temple Judaism, as well as Greco-Roman culture. So, for instance, in his discussion of "Bread, Wine, and More," McGowan claims, "A meal of bread and wine was unremarkable; no particular historical origins or associations are required to explain the use of these staples by Christian communities" (41). Bread and wine were staples, and would have been a complete meal for the ancients, argues McGowan. Now, such an insight, backed by ancient texts, may in fact be helpful. But then, one might ask whether such an interpretation is minimalistic. If we are to understand the bread and wine in the Supper, would we not first consult how bread and wine are treated in the very documents that tell the story of the meal that Christ offered on the night of his betrayal? While McGowan is strong in terms of understanding the meal from a sociological perspective, he draws considerably less upon the biblical

accounts of Jesus' own life and teachings as recorded in the Gospels. McGowan often writes as if he were an anthropologist, exploring a different culture, rather than as a Christian whose sacred writings inform his own opinion. Indeed, the Scriptures themselves do not appear, for McGowan, to have functioned as Scriptures. He posits that in early Christian communities, "communal reading material may not typically have been what Christians themselves regarded as Scripture" (81). He then claims that "the writings by the Christians themselves were read, not initially as Scripture or on the basis of inherited tradition, but as documents of present or recent charisma" (81). Such a view should be challenged, especially in light of the work of Richard Bauckham (*The Gospel for All Christians* and *Jesus and the Eyewitnesses*), who has argued forcefully that the Gospels, written as the fulfillment and continuation of the Old Testament story, were written precisely as Scripture and were meant to be universally valid guarantors of the apostolic tradition. When it comes down to particulars, McGowan is able to stay above the fray. In some ways, this is an advantage, but it might be noted that his approach is itself a reflection of his own situatedness, reflecting what we might call the author's Anglican broadness.

That is not to say that the book is not helpful, especially as we re-imagine what Christian worship life would have been like for early Christians. Especially intriguing is his discussion of "The First Eucharists." He notes that the actions of *eucharistia* or "thanksgiving" are prominent in the Gospels and Acts and became "by far the most widespread term for the Christians' distinctive meal" (34). Perhaps, the Agape meal, or the love feast, was the second most popular name. Though Paul refers in 1 Corinthians to a "Lordly supper," it does not seem that the term "Lord's Supper" became popular until the fourth century. We might ask what to make of it, but it is a topic worth discussing. We might also wonder whether McGowan's assessment that the church consisted simply of discrete communities with varying traditions is really accurate. So often, differing visions and practices are thought to simply portray a tapestry of diversity. Perhaps, more attention to the Gospels as complementary resources, that is, writings that inform one another and that flow from the Old Testament narrative, would help make McGowan's story of ancient worship more cohesive and truer to the reality of their practice. A greater consideration of the person of Christ and the nature of apostolic ministry would ground the work, forcing us to ask why the practices took root in the first place.

Where this book shines is in its lucidity and inviting prose. The author clearly has command of the ancient texts and leads the reader

through many a primary document, from Gregory of Nyssa and Gregory of Nazianus, to Tertullian and Chrysostom, and just about everywhere else. Here you will learn about early Christians' view of Sunday as the Lord's Day, as well as those who took a "both and" approach, honoring both Sabbath and Sunday (221). There is likewise fascinating discussion on everything from foot washing to eligibility for the catechumenate. For those pondering what the church will look like in the coming age of secularization, there is this tidbit: "It may not be surprising that astrologers, prostitutes, and gladiators could be refused admission to the catechumenate, but artists (who made pagan images) and public officials (who would be involved in enforcing measures against Christians) also fell at hurdles limiting acceptable professions; aspiring Christians working in these spheres would have to change their livelihood in order to seek baptism" (151). This book reminds us that we have a much better chance of understanding the present if we consider our past.

You will not be able to read this book without walking away enriched and immersed in ancient writings. Those who believe that worship is essentially God's service to us will no doubt be disconcerted by McGowan's conclusion that our "actions, offered as service to God, constitute Christian worship" (262). Yet the book does well to remind us that ancient Christian worship life was just as complex and complicated as is our worship today. Mining the ancient examples in hopes of a past purity may leave some frustrated. As such, this work is caution and a curb against jumping to conclusions as to which of our worship practices is authentic. On the other hand, this book, for all its strengths, cannot be more than a survey of sociological phenomena. It is not enough to speak about meals in a generic sense if we do not seem them as our touchstone to the eternal atonement and Christ's sacrificial death. And it is not enough to speak about initiation if we do not get more specific, seeing in Baptism our connection to Christ's healing and forgiving waters that flow ultimately from his side. As such, McGowan's work would serve as an inviting resource in a history of religions course, and as an excellent entry into the descriptive world of the early church. But if we want to find out what it all means, we will have to go elsewhere.

Peter J. Scaer

***Systematic Theology: Volume 1, The Doctrine Of God.* By Katherine Sonderegger. Minneapolis: Fortress Press, 2015. 538 Pages. Hardcover. \$49.00.**

A good argument could be made that any philosophy is based on an unprovable theorem. This may also be so of systematic theology that adorns its pursuit with biblical references. The goal of both philosophy and a particular systematic theology is the creation of impregnable system that is unsusceptible to challenge. Reformed theologians are more adept at this than Lutherans, but this is not to say that any one particular systematic theology is without value. This gives good reason to take seriously and enjoy the dogmatics of Katherine Sonderegger, an Episcopal priest and professor at the Virginia Theological Seminary, who offers an eloquent and easily accessible dogmatics organized around God's attributes. After all, what is the perfect way to outline a dogmatics? Sondereggers organizes her chapters in her dogmatics around God's oneness, omnipresence, omnipotence, perfection, omniscience, and love.

What first comes to mind is that the divine attributes are presented in the Bible "in, with and under" each other, so that one is not to be preferred over another or isolated from one another. Where this is done, theology comes to loggerheads when the Calvinists advance God's sovereignty against the Arminian insistence on man's free will. This conflict is played out regularly in meetings of Evangelicals, never with a satisfactory conclusion. Sonderegger's introduction is a bit off-putting at first when she proposes Christology as a theology (xvii), until she explains that recent Christologies have focused on the humanity of Jesus that are then read back into how we understand God. She blatantly opts for a Chalcedonian Christology that is defined as "the personal relation of Deity and humanity in the Mystery of His own personal life." By holding that "the Divine Reality is compatible with the cosmos," she seems closer to Luther, though the Reformer does not have a major role in how she develops this or any part of her dogmatics (xix).

Rather than placing the locus on the Scriptures at the front of the dogmatics, she addresses this issue in the conclusion; this is arguably her most telling chapter of how she thinks theologically, "The Divine Perfections and the Exegesis of Holy Scripture" (505-528). Canon criticism has an attraction for her, since it handles the Scriptures as literature, but she holds that the Scriptures reach their goal by encountering the hearer. Only once is Barth mentioned in this chapter, but he may be a guiding spirit for her. In moving away from but not denying the value of critical research, she places dogmatics and not exegesis as the primary theological discipline. Sonderegger does not intend to write a Christology, but where she does

introduce the topic, she does so most eloquently (e.g., 293). Traditionally, dogmatics are not written in this mystical genre, which might be a possible description of her style. Applying a fine-tooth comb, one may uncover significant deficiencies, but in the meantime, she is a pleasure to read.

David P. Scaer

The Genesis Creation Account and Its Reverberations in the Old Testament. Edited by Gerald A. Klingbeil. "Creation in the Bible" Series. Berrien Springs, MI: Andrews University Press, 2015. 395 pages. Softcover. \$24.99.

Debates concerning the biblical witness of creation are perennially important for those who hold a high view of Scripture. This diverse collection of essays provides the non-specialist reader helpful defenses of traditional views of creation. The book seeks to be a dialogue between science and theology but is solely focused on arguing for traditional creation from the biblical witness itself without entering scientific debates. Like any collection of essays, there is an unevenness based upon authors, but, in general, this collection provides a helpful, fairly comprehensive introduction to multiple issues in creation theology. These essays are written to be accessible to non-specialists, requiring no knowledge of Hebrew. For those who work in Hebrew, however, the use of transliterated Hebrew is distracting. The scholars are all Seventh Day Adventists, which shows when they emphasize denominational debates; while occasionally distracting, it is not overly problematic.

The essays can be grouped into three kinds. The first are essays that examine the interaction of Genesis 1-2 with Ancient Near East backgrounds. The dominant theme within these three essays is the distinctive non-mythological character of Genesis. These are particularly helpful for those who do not have any familiarity with the Ancient Near East. For example, Gerhard and Michael Hasel argue that the interpretation that Genesis depicts a three-tiered universe with a firm firmament is not biblical but was imported from Greek philosophy. Elsewhere, Ángel Rodríguez shows that while evolutionary ideas were present in the cosmogonies of Egypt and Mesopotamia, these ideas are not present in the Genesis account.

Two essays are focused on textual analyses of Genesis 1-3. Richard Davidson provides an essay that presents the major issues concerning origins and argues for a traditional understanding. While some might

disagree with certain stances such as his advocating a two-stage creation between Genesis 1:1 and Genesis 1:3, he introduces most of the important issues and a variety of perspectives. Jacques Doukhan demonstrates convincingly from a close reading of Genesis 1–3 that death is an unnatural intrusion into the created world. This argument is particularly germane to debates over theistic evolution.

The third group of essays examine the intertextual connections between Genesis 1–2 and the rest of the Old Testament. These five essays understand intertextuality and how the earlier Genesis text influences the later authors. Martin Klingbeil's discussion of the theoretical foundations of intertextuality is excellent. He also provides a helpful summary of how creation permeates the prophets, something that has been historically ignored by scholars. Paul Gregor's essay on the influence of Genesis 1–2 on the Pentateuch is unfortunately limited mostly to Sabbath regulations and does not examine broader influences of Genesis 1–2.

The debates over Genesis 1–2 will undoubtedly continue. This collection of essays provides a helpful introduction to the issues that will benefit pastors greatly as well as advanced undergraduate students. Its comprehensiveness allows the reader to understand the conversations fairly quickly and begins to enter the debates from a traditional Christian perspective. Since this is the first of two volumes, we look forward to the second in the series to see how it fleshes out the connections to the New Testament.

Ryan Tietz