

of orthodoxies (159). All the usual characters are accounted for, from Platonists, Tertullian, and Arius, to Eunomius, the Cappadocians, and Augustine. This chapter is clearly and economically written. The final chapter, "Leading the Early Church," deals with roles of hierarchs, councils, and emperors. The section on Constantine skillfully recapitulates the theme of the first part of the book on the creation of memory.

Despite some problems (e.g., Tertullian as a "defector" to a Montanist church [8, 169] rather than as a sympathizer of the "New Prophecy" movement), the material in the three sections makes the book useful for beginning master's students, as do the bibliographical references to primary texts in translation. The same aspects, however, make the book problematic for use with doctoral students. There are too many references to secondary sources where there should be references to primary sources. This is a useful book for beginning graduate students and seminarians.

Fordham University, New York

MAUREEN A. TILLEY

THE DELIVERANCE OF GOD: AN APOCALYPTIC REREADING OF JUSTIFICATION IN PAUL. By Douglas A. Campbell. Grand Rapids, Mich.: Eerdmans, 2009. Pp. xxx + 1218. \$60.

Campbell's lengthy study is the product of more than a decade of analysis of the Pauline understanding of God's act of justification through Jesus Christ. Focusing mainly on Romans 1–4 and Galatians, C. tries to deal with conundrums raised by the "conventional 'Lutheran' and essentially forensic" construal of justification by faith and not by works of Law. Regarding the first conundrum, he tries to reconcile two contrasting discourses, already noticed in the 19th century, in Romans 1–4 (forensic justification) and Romans 5–8 (sanctification, mystical participation), the first anthropocentric, and the latter Christocentric, mystical. As to the second conundrum, C. confronts the caricature of Judaism in Paul's day as legalistic in the justification theory, a particularly sensitive issue in the post-Holocaust period. In the third, the composition and purpose of Romans is at issue, and the nature of the problem and Paul's opponents are identified. The "individualist, conditional, and contractual account of the whole notion of salvation" in the conventional "Lutheran" construal of Paul leads to these intractable issues that have long engaged Pauline scholarship.

C. hopes with good reason that his work will break through an "essentially modern European construal" of the Pauline gospel with its projection of values and presuppositions into the Pauline texts. As such, the study is a comprehensive attempt to rethink the interpretation of fundamental Pauline texts and to formulate an explanation that takes into account the deficiencies already observed in the literature, to allow the texts to speak for themselves, and to be sensitive to the rhetorical strategy employed by Paul in Romans.

As an interpretation of Romans 1–4, C. observes that the theory of justification as a model of salvation presupposes a rational, self-centered

individual and a God of justice who is knowable to everyone from the observation of the cosmos. God's justice is retributive and based on just deserts of the individual's choices. The outlook is all-or-nothing perfectionism with despair and destruction as inevitable—inevitable, that is, were it not for God's sending the atoning Jesus who makes divine justice available through faith. C. sees many difficulties here and in relation to Romans 5: God holds humans to an impossible standard; the marketplace payment of atonement rests on a problematic theology and focuses only on Jesus death and not on his resurrection; faith is privileged over Paul's primary virtue, love; the soteriology of Romans 5–8 rests on humanity's transformation through the Spirit; Christ is unnecessary since God's desires can presumably be known and followed by pagans; justification does not remove the requirements of following the Law; there is no need for the ecclesial community; and the negative experience of failed legalistic Judaism does not correspond with Paul's own preconversion attitude.

C. dismantles the presuppositions of the justification theory with meticulous and convincing logical and exegetical detail. He exposes underdeterminations and overdeterminations in the conventional readings of the Pauline text. For example, Abraham's faith is not consistent with that of the justification theory since he is long-standingly faithful and not rescued from a failed relationship with God. Moreover, he is saved without knowledge of Christ.

To counter the conventional justification theory, C. proposes his "rhetorical-apocalyptic" reading. Romans is addressed to converted pagans and their concrete problem: the influence of hostile counter-missionaries at Rome, much the same as in Galatia. Although geographically and temporally separate, similar motifs, questions, methods, terms, and arguments relate the two epistles. Paul attempts to forestall an attack on his gospel and his apostolicity in Rome.

Attending to the rhetoric in the letter, particularly its use of diatribe, C. proposes that Paul is using *prosopopoea* to represent the extreme assertions of the Judaizing Teacher in the diatribal argument of Romans 1–4. The Teacher paints himself into a corner with the requirement of legal perfectionism and thereby exposes all to the negative judgment of God.

Faith is the way out of the dilemma, but faith means the faithfulness of Jesus that leads to his resurrection. Thus the Christian believer is released from sinfulness and transformed by the justifying God (Romans 5–8), as Abraham was similarly resurrected with the birth of Isaac.

Reading this study is a daunting task. Despite frequent summaries, the work is overly complex and at times repetitive. The hypothesis advanced, however, does live up to C.'s claim that it is more comprehensive and poses fewer logical and theological problems than previous interpretations of Romans. The inventive application of the diatribal elements to the confrontation with opponent teachers is exegetically substantiated. His opting for "faithfulness of Christ" rather than "faith in Christ" follows a credible line of scholarly opinion and helps link the diverse sections of

Romans. C. also notes ecumenical advantages to his theory in its openness to Catholic and Orthodox positions on the spiritual transformation of the justified.

Campion College, Regina, Saskatchewan

BENJAMIN FIORE, S.J.

THINKING WITH THE CHURCH: ESSAYS IN HISTORICAL THEOLOGY. By B. A. Gerrish. Grand Rapids, Mich.: Eerdmans, 2010. Pp. xxvi + 287. \$25.

Brian Gerrish, a premier historical theologian, is a master of the essay form. His valuable collection, building on previous volumes, provides three new and nine previously published but extensively revised essays. All repay careful study as G. skillfully expounds theological issues and viewpoints that have been formative and continue to incite interest.

The book's five sections cover Revelation, Faith and Morals, the Calvinist Tradition, Atonement, and The Eucharist and the Grace of Christ. The first two sections function as a kind of prolegomenon, considering the questions, what is religion? and what is revelation? Calvin plays a prominent role here, as expected, since G. is a renowned Calvin scholar. The philosophers considered in the Faith and Morals section are Fichte, Forberg, and Feuerbach. These essays provide a wrestling with questions and insights not normally found in historical/theological works.

Those who know G.'s work best will focus most directly on the sections that examine the Calvinist tradition. G. has always reminded us of the diversities within this tradition, and the essays on three leading, yet differing, representatives epitomize his emphases. In studies of Calvin, Charles Hodge, the Calvinist tradition of Calvin and Hodge, and of Schleiermacher, G. poses a broad issue that has long occupied him: the place of "tradition," "continuity," and "development" when discussing the theological trajectories from Calvin through Hodge, Schleiermacher, Barth, and up to the present. G. contends that "traditions are not simply given but constructed; and that when we look for continuity, we need to ask ourselves what kind of continuity we are looking for." In this case, is it "Hodge's or Schleiermacher's, the preservation of past doctrine or development of them" (178)? This is a basic issue prominent among students of Calvin and his theological descendants, dividing the house over "what kind of continuity we are looking for," as G. observes.

G.'s views on what Calvin would say on tradition, continuity, and development are captured in his closing comments in "The Place of Calvin in Christian Theology": "Calvin cared about continuity of doctrine. But he was not interested in a repristination of the whole Augustine, and he was no mere echo of Luther—or of Bucer either. Any such characterization of him and his work would go against his explicit theological principles" (124). Against Albertus Pighius, Calvin had written: "If Pighius does not know it, I want to make this plain to him: our constant endeavor, day and night, is to *form* in the manner we think will be best whatever is faithfully *handed on*