

The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology. By Jeremy R. Treat. Grand Rapids, MI: Zondervan 2014, Pp. 305. \$26.99.

The volume sets out to answer several questions I never had. The first is about how to link the atoning death of Jesus with the kingdom of God. Simply put, I had believed that because “Jesus died for our sins,” we have access to the kingdom of God. The second is a timing question, namely, “when did Christ’s victory decisively happen?” This volume began as a Wheaton College dissertation under the esteemed director Kevin J. Vanhoozer. Treat proposes that Christ is King *through* the penal substitution he underwent on the cross on behalf of sinners.

T. seeks to persuade the reader that it was on the cross that Jesus made the kingdom a possibility, and that other moments, such as his incarnation, life, resurrection, and ascension, are all inadequate for answering the question of when his victory occurred. While T. makes a fine case, straightforwardly answering the question as he does seems too narrow a way forward. Appealing to the *whole* narrative of Jesus seems to me to be a more satisfactory way to address the question rather than squeezing it into a particular moment.

That said, the book itself is an edifying read because of T.’s thorough knowledge of Scripture. But according to T., it is on the cross that Jesus undertakes “penal substitution”—that is, on the cross Jesus “endured and exhausted the destructive divine judgment for which we were otherwise inescapably destined and so won for us forgiveness, adoption and glory” (175). This focus of eradicating a destructive divine judgment seems too reductionist for the second Person of the Blessed Trinity becoming one of us. It jeopardizes the good news of the infinite love of Father, Son, and Spirit that Jesus came to preach and enact. Understanding the reign of God as “cruciform” is the most creative part of the book.

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A Companion to Bonaventure. Edited by Jay M. Hammond, J. A. Wayne Hellmann, and Jared Goff. Brill’s Companion to the Christian Tradition. Boston: Brill, 2014. Pp. x + 588. \$254.

As the editors remind the reader in the introduction, this collection of essays is the first such volume on Bonaventure’s thought published in the 21st century (2). The last project of comparable scope and intent was published in 1974 on the seventh centenary of Bonaventure’s death. Building on the internationally representative, foundational, and still-relevant scholarship of that previous collection of essays, this new volume presents subsequent developments, advances the field, and lives up to the tradition of excellent Bonaventuran research.

Organized under three headings—“Foundations,” “Theology,” and “Spirituality and Practice”—the essays are authored by both established and newer scholars, all of