

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 Bonaventurian research.

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

whom make substantive contributions to discrete aspects of Bonaventure's thought and legacy. Take, for example, Marianne Schlosser's otherwise straightforward biographical essay entitled "Bonaventure: Life and Works" (9–60): it is not simply a recapitulation of known historical data but rather a presentation reflecting decades of the best work in Franciscan history, historiography, theology, and paleography. The remaining essays cover subjects including Bonaventure's theological and philosophical method, his work as a biblical exegete, his trinitarian theology, his Christology in the *Breviloquium*, his angelology, sacramental theology, Christocentric spirituality, preaching, and his legacy as minister general and defender of mendicant religious life. Additionally, two essays are dedicated *in toto* to each of Bonaventure's lives of Francis of Assisi: the *Legenda Minor* and *Legenda Major*. An "additional resources" list or topical bibliography included with each chapter would have strengthened the volume.

Still, it is a requisite reference for university libraries and a helpful collection of secondary literature for classroom adoption. The book lives up to its title as a true "companion" for those who are interested in an accessible yet profound commentary on the life, thought, and many key writings of Bonaventure.

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From Teilhard to Omega: Co-creating an Unfinished Universe. Edited by Ilia Delio. Maryknoll, NY: Orbis, 2014. Pp. v + 263. \$30.

This collection of essays by international Teilhard scholars assembled by Delio is inspired by Teilhard's conception of "Omega" as the point toward which all evolution is moving. The book's 13 essays are grouped in four sections: "Theology and Evolution," "A New Philosophical Vision," "Spirituality and Ethics for a New Millennium," and "A New Vision of Science." Unfortunately, the book lacks a section devoted to Teilhard's relevance for ecological theology.

Several essays address implications of Teilhard's conception of an evolving cosmos for Christian theology. John F. Haughey assesses problems with metaphysics of "the eternal present" and proposes that God is "the ultimate Center of convergence for an unfinished universe" (22). In a similar vein, D. builds on Teilhard's proposal that Christianity is a religion of evolution with its divine source "up ahead" in the future and speaks of creation as the becoming of a "secular God" (45). Donald Wayne Viney discusses the directionality of Teilhard's conception of evolution. In an insightful response to Nobel Prize-winner Peter Medawar's scathing critique of *Le phénomène humain* (1959), Viney also astutely assesses the "new atheism" of Daniel Dennett (chap. 8).

Two additional complementary essays are worth noting: François Euvé's "Humanity Reveal's the World" (chap. 5) and Edward Vacek's "Evolving Christian Morality" (chap. 9). Euvé demonstrates how Teilhard counters anthropocentrism associated