

interpretation” (183). Thus, the first reason is to interpret the Gospel properly in the light of the complexity of the various worldviews. This helps to avoid interpreting the Gospel as anti-Jewish, as exclusive in the love commandment, as ambiguous in relation to the “world,” and so on. Other reasons pertain to recognizing the stages of composition and the nature of the community behind the Gospel, which he develops in the final chapter. The book is an intriguing and insightful view of the Johannine literature that can help to solve some of the more difficult and seemingly insoluble conundrums that the Gospel and the Letters present. I highly recommend it along with the fuller commentary.

Michael L. Cook, SJ
Sacred Heart Jesuit Center, Los Gatos, CA

The Role of Old Testament Theology in Old Testament Interpretation and Other Essays.
By Walter Brueggemann. Edited by K. C. Hanson. Havertown, PA: Casemate Academic, 2015. Pp. xiv + 190. \$30.

This volume consists of nine essays by Brueggemann, which originally appeared in *Festschriften*, all published between 1995 and 2003, except one essay from 1978. Because *Festschriften* can become graveyards for fine essays left undisturbed by readers, the decision to bring these essays into a single volume is praiseworthy. The quality of the essays validates the decision and rewards the reader. Naturally, the volume lacks the scope of B.’s monumental *Theology of the Old Testament: Testimony, Dispute, Advocacy* (1997; reprinted 2005), and it also falls short of *Ice Axes for Frozen Seas: A Biblical Theology of Provocation* (ed. D. Hankins, 2014), which provides a more programmatic collection of B.’s writings. Nonetheless, the essays in this volume may be regarded as a valuable supplement to those books.

B. has long established himself as one of the most prolific, prophetic, and theologically-sensitive exegetes of the Old Testament, and this collection highlights some key aspects of his biblical theology. For example, two recurrent themes in B.’s work are: (1) his insistence that biblical theology not be separated from the biblical texts themselves or from the readers who interpret them; and (2) his conviction that theological contradictions among those texts should not be minimized but taken as evidence of God’s inherent plurality.

Both themes are found in the essay “Texts that Linger, Not Yet Overcome,” which considers biblical instances of divine abandonment and invites interpretive communities to come to terms with the “unsettling character” of God. Likewise, “A Characteristic Reflection on What Comes Next (Jer 32: 16–44)” and “A Shattered Transcendence?: Exile and Restoration” explore the incongruity between Israel’s lived experience of destruction and exile and God’s promise of restoration. In both essays, B. emphasizes that such discontinuity reveals “a God who moves in and through terrible disjunctions to newness” (109).

Another key feature of B.’s theology is the concomitance of God’s sovereignty and his solidarity with humans. In “The Epistemological Crisis of Israel’s Two Histories,”

for example, he stresses Yahweh's divine freedom as well as his empathic relationship with his people. Similarly, the essay "'Exodus' in the Plural (Amos 9:7)" takes that verse, in which Yahweh claims to have brought up other peoples in other exoduses, as evidence of God's wide-ranging sovereignty and his propensity for liberation. In this essay, too, B. stresses the theme of divine plurality. The exodus of other peoples "introduc[es] a radical pluralism into the character of Yahwism" (49).

This volume also demonstrates the role of the Reformed tradition in his biblical theology. Its influence is apparent from essays like "A Defining Utterance on the Lips of a Tishbite: Pondering 'The Centrality of the Word'" and also from the prevalence of John Calvin, Karl Barth, and Jürgen Moltmann throughout the volume. Other frequent interlocutors include Paul Ricœur, Jon Levenson, David Tracy, John Calvin, and Elaine Scarry, and it is striking how often these essays draw on the book of Jeremiah. Roman Catholic biblical scholars and theologians, by contrast, are few and far between.

These themes come together in the volume's last essay, "Theology of the Old Testament: A Prompt Retrospect," which originally appeared in B.'s own *Festschrift*, where it served as his response to that volume's essays. Here B. affirms that theological interpretation of the Bible requires "a *pluralistic* interpretive community that permits us to see the polyphonic character of the text" (163). In this essay, too, B. returns to the categories of "testimony" and "countertestimony," which are organizing principles of his *Theology of the Old Testament*. He reiterates that the tension between these two testimonies need not be resolved: "The disputatious dialectic seems of absolute importance for the character of Yahweh rendered in [the biblical] text, and consequently for the character of this people that renders and responds to Yahweh" (168).

The shortcomings of this volume are few. The bibliographies of each essay have been updated only slightly, and these few updates are mostly for new editions of older works. Also, although most of the essays represent original work (as far as I can tell), readers will find a fuller treatment of the titular essay "The Role of Old Testament Theology in Old Testament Interpretation" in B.'s *Theology of the Old Testament*.

Newcomers to Brueggemann's theology and exegesis would be advised to begin with his *Theology of the Old Testament* or *Ice Axes for Frozen Seas*, but those already acquainted with his work will find in this volume a valuable collection of scholarship that might otherwise be overlooked.

Andrew R. Davis

Boston College School of Theology and Ministry

Reformatorsche Theologie und Autoritäten. Studien zur Genese des Schriftprinzips beim jungen Luther. Edited by Volker Leppin. Tübingen, Germany: Mohr Siebeck. 2015. Pp. viii + 305. €99.

This is a collection of eight papers which stemmed from a conference on Luther held in Helsinki in August, 2012. The papers are of equal interest, but of unequal length: four are between ten and twenty pages, three are between thirty and fifty, and one is a hundred and ten pages long. What almost all of them have in common are the many