

In the conclusion, Son summarizes his findings as: (1) Sinai and Zion are theological symbols that embrace all the theological subjects discussed in the epistle especially in terms of explicating the person and ministry of Jesus, the high priesthood, the new covenant and the new temple. (2) Sinai and Zion are invested with cosmological and eschatological symbolism. Jesus has entered the heavenly sanctuary and there is no going back to the old order of things. Thus, believers must complete their journey until they enter their final "rest". (3) The Sinai and Zion imagery possesses rhetorical implications as it shows the superiority of Zion over Sinai. Sinai is earthly whereas Zion is heavenly and the ministry of Zion is qualitatively superior to that of Sinai.

This is a well-written thesis that makes a significant contribution to the background of Hebrews. Some elements of the Zion/Sinai typology that Son posits throughout the epistle are stronger than others (e.g. importation of the Sinai theme in Hebrews 1-2 via the role of angels as mediators of the Sinai revelation is considerably weaker than his exposition of the contrast between Jesus and Moses in Hebrews 3-4). I also think that the platonic philosophical background, while often over-emphasized in scholarship, probably has a lot more mileage in it than what Son allows. Nonetheless, Son successfully moves the debate about the background, hermeneutics, and theological framework of Hebrews forward. Moreover, he shows through careful exegesis that *Jesus is better*.

Michael F. Bird, Dingwall, Scotland

Faith: A Practical Theological Reconstruction

F. Gerrit Immink

Grand Rapids: Eerdmans, 2003, 301pp., pb/\$32.00

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SUMMARY

Utrecht Professor F. Gerrit Immink's book evidences a wide-ranging familiarity with the many strands of Anglo-American and German practical theology while being grounded in the classic Christian tradition of Reformed doctrinal theology. The focus of this book is on faith as a practice, and Immink develops this idea as a methodological background for the various empirical and practical sub-disciplines that make up practical theology. This is a doctrinally if not materially rich account of a discipline that in English treatments is most often marked by the opposite priority.

ZUSAMMENFASSUNG

Das Buch des Utrechter Professors F. Gerrit Immink zeigt eine weitreichende Vertrautheit mit den vielen Strängen anglo-amerikanischer und deutscher praktischer Theologie und ist gleichzeitig in der klassischen christlichen Tradition der reformierten dogmatischen Theologie verwurzelt. Das Augenmerk dieses Buches liegt auf dem Glauben als einer Sache der Praxis, und Immink diese Vorstellung als

methodischen Hintergrund für die verschiedenen empirischen und praktischen Gebiete, aus denen die praktische Theologie besteht. Das Buch ist eine dogmatisch, wenn auch nicht material reiche Darstellung eines theologischen Gebietes, das in englischen Abhandlungen oft mit den entgegen gesetzten Prioritäten dargestellt wird.

RÉSUMÉ

F. Gerrit Immink, professeur à Utrecht, fait preuve dans ce livre d'une connaissance étendue des nombreuses tendances de la théologie pratique anglo-saxonne et allemande, tout en étant lui-même bien enraciné dans la tradition classique de la dogmatique réformée. Il s'intéresse ici au thème de la pratique de la foi et le développe pour en faire le socle des diverses branches empiriques et pratiques de la théologie pratique. Il aborde ainsi sa discipline sous un angle doctrinal riche alors que celle-ci est le plus souvent traitée dans le monde anglophone avec la priorité opposée.

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The Dutch have always played a bridging role in European culture, and happily their strong Reformed heritage and their proximity to German theology has become all the more accessible with their recent shift to writing in English. Utrecht Professor F. Gerrit Immink's book evidences a wide-ranging familiarity with the many strands of Anglo-American and German practical theology while being grounded in the classic Christian tradition of Reformed doctrinal theology. If nothing else, we can be thankful for this introduction that discussion in English, and to many modern (and untranslated) Dutch works in practical theology.

The book's first part lays out a theological account of faith that begins with God's prior act, but insists that human faith is an act imbedded in the human mind and social activity. Faith is *human* and must be *formed*, but Immink's Reformed reservations about ritualistic and institutional elements of the church turns his attention away from currently popular approaches in which point the church's worship is the main location of this formation by the Spirit. He makes the suggestive allusion that this happens in the church's diaconal ministry in the world, in which the church learns lessons that it may, in turn, bring to the task of reforming its intuitional structures.

The book's second part deploys the traditional Reformed concepts of justification and sanctification to clarify how God works to reform human lives in the activity of faith. This discussion ends with an illuminating comparison of Reformed and Puritan-Methodist accounts of sanctification and the indwelling of the Holy Spirit. Whereas the Puritan-Methodist strand of evangelical theology deploys definitions of sanctification which emphasise the concepts of development and growth, and so assume a receding prominence of sin in the life of believers, the Reformed work from concepts of restraint and discipline to yield a picture of sanctifica-

tion as a continual struggle with broken sinfulness.

Part three follows up the individual and internal emphasis of part two with a turn to the intersubjective, communal and institutional dimension of faith. Here Immink emphasizes the interrelation of speech and conversation with social structures. His Reformed account of this connection is laid out via a sustained and informative engagement with the practical theologies of Schleiermacher and Van der Ven.

A final section compares the "revelation model" of practical theology of Barth and Thurneysen, in which priority is assigned to preaching and witness, with the "anthropocentric model" of Tillich, Kaufman, and Buttrick, with its emphasis on pastoral care and therapeutic psychology. He concludes that the two approaches must be wed in a manner that illumines the daily life of every believer. "Both our involvement in everyday life and our relationship with God and his salvation present themselves in the human mind. I believe that it is theologically incorrect to deny the presence of God in our consciousness; but it is of crucial importance to underscore the intersubjective character of that presence" (285). This conclusion comes after a plea for the discussion of foundations in practical theology that draws on the work of Alvin Plantinga to defend the claim that our concepts of language, reality and our theological beliefs cannot be pulled apart and will deeply influence any analysis of praxis in practical theology.

While appreciative that Immink has pulled the main strands of thinking in practical theology into contact with important Christian doctrines, his remains yet another book on method in practical theology. It occasionally has the feel of a scholastic analysis of theological concepts (exacerbated by recourse to the philosophical distinctions of Plantinga and Wolterstorff), rather than drawing attention to how these concepts might illumine the variegated life of faith. The closing application of his concept of faith to the practices of preaching and pastoral care covers a mere nine pages, and his most interesting practical suggestion, that Christians are formed not in liturgy but in diaconal care, is confined to passing comments on a single page. Nevertheless, his is a salutary reminder that practical theology, with all its interest in the dynamics of human life, can only be about following an active God.

Brian Brock, Aberdeen, Scotland

The Person of Christ

Stephen R. Holmes and Murray A. Rae
[Editors]

London/New York: T & T Clark, 2005, 205pp,
£57.00, hb, ISBN 0567030245

SUMMARY

The Person of Christ is a collection of conference essays originally presented at the Research Institute in Systematic

Theology at King's College, London. The ten contributors (Murray Rae, John Webster, Richard Burridge, Robert Jenson, Stephen Holmes, Douglas Farrow, Brian Horne, Douglas Knight, Sandra Fach, and Christoph Schwöbel) all share a commitment to the orthodox theological tradition in Christology as expressed in the creedal heritage of the Christian church and together attempt to explore the ongoing coherence and importance of that theological tradition. Topics discussed include New Testament Christology, Christ in the Trinity, the baptism of Christ, the person and nature of Christ, the ascended Christ, and the reconciling work of Christ. In contrast to the impenetrable prose that unfortunately characterizes far too much theological writing, those who appreciate the clarity and succinctness often found in the best conference papers will not be disappointed here.

ZUSAMMENFASSUNG

The Person of Christ ist eine Sammlung von Essays einer Konferenz, die ursprünglich am Research Institute in Systematic Theology am King's College, London, präsentiert wurden. Alle zehn Referenten (Murray Rae, John Webster, Richard Burridge, Robert Jenson, Stephen Holmes, Douglas Farrow, Brian Horne, Douglas Knight, Sandra Fach und Christoph Schwöbel) sind der orthodoxen christlichen Tradition der Christologie verbunden, wie sie im Erbe der Bekenntnisse der Kirche ausgedrückt ist. Gemeinsam versuchen sie, die bleibende Kohärenz und Wichtigkeit dieser theologischen Tradition zu untersuchen. Die diskutierten Themen beinhalten: Neutestamentliche Christologie, Christus in der Trinität, die Taufe Christi, die Person und das Wesen Christi, der aufgefahrene Christus und das Versöhnungswerk Christi. Im Gegensatz zu der unzugänglichen Prosa, die leider zu viele theologische Erzeugnisse charakterisiert, werden hier diejenigen Leser nicht enttäuscht, die die Klarheit und Knappheit schätzen, die oft in hervorragenden Konferenzbeiträgen zu finden ist.

RÉSUMÉ

Cet ouvrage consacré à la christologie reprend les exposés donnés à la conférence de l'Institut pour la Recherche en Théologie Systématique, au King's College de Londres. Les dix auteurs (Murray Rae, John Webster, Richard Burridge, Robert Jenson, Stephen Holmes, Douglas Farrow, Brian Horne, Douglas Knight, Sandra Fach et Christoph Schwöbel) souscrivent tous à la tradition christologique orthodoxe telle qu'elle a été exprimée dans les confessions de foi de l'Église chrétienne et s'efforcent de mettre en lumière la cohérence et l'importance actuelle de cette tradition. La christologie du Nouveau Testament, Christ dans la Trinité, le baptême de Christ, la personne de Christ, Christ siégeant à la droite du Père, et l'œuvre de réconciliation de Christ figurent parmi les sujets abordés. Alors que beaucoup d'écrits théologiques se caractérisent par une prose impénétrable, ces textes manifestent une clarté et une concision appréciables.

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The Person of Christ is a collection of essays originally presented at the Research Institute in Systematic Theol-