

in individualistic terms, the conflict between the soteriology of justification through atonement/imputation in Rom. 1-4 and salvation through participation in Christ in Rom. 5-8, its inability to treat ethics as something more than an optional extra of the Christian life, its misreading of first-century Judaism and Paul's response to it, and its failure to set Paul's theology in its apocalyptic context. In sum, 'justification theory' (the traditional reading) 'causes serious problems for the interpretation of Paul if it is included in any broader description of his thinking' (221).

Part two (chapters 7-9) attends particularly to the historical, cultural and hermeneutical influences thought to lie behind 'justification theory'. Part three (chapters 10-12) returns to the conventional reading in order to treat the Pauline texts normally used to defend a traditional view of justification, specifically Rom. 1-4, which Campbell labels the 'textual "citadel"' for justification classically conceived. Campbell sees the traditional reading as advocating a basic move from plight to solution, from human despair, through to faith and thus on to justification. He believes that the texts used by traditional interpreters simply do not say what proponents *need* them to say to defend justification in the classic sense. Campbell helpfully summarises the bulk of the problems with the traditional reading on 397-411.

His own proposal (parts four and five, chapters 13-21) begins with the claim that Rom. 1:18-3:20 is primarily the discourse of Paul's (Jewish-Christian) opponent (with Paul's corrections interspersed throughout), one that puts forward a contractual, individualistic and retributive gospel; see the summary of Campbell's argument on 590-593. Paul's own ironic presentation of his opponent has been so successful that two millennia of Christian readers have missed the joke and thus mistakenly attributed the entire theology of Rom. 1:18-3:20 to Paul himself. In contrast, as developed in the remainder of Romans and other key Pauline passages, the heart of justification is liberation from the dominion of sin, accomplished by Christ's 'martyriological' death on the cross. These two conceptions of God and the gospel are absolutely antithetical. Thus, Paul's gospel must be radically re-conceptualised.

In appreciation, Campbell's book is not the work of an ivory-tower biblical scholar: he clearly believes that his participative, libratory, non-contractual reading of justification is not only true, but vitally so, both for the church and the academy. It is refreshing to see a biblical scholar who actually cares passionately about the subject matter he discusses. Perhaps other scholarly interpretations of justification have been less than persuasive precisely because they have not engaged in the same scrutiny of their real-world implications in the way Campbell has done.

Furthermore, Campbell rightly recognises that any attempt to explicate Paul's teaching on justification must methodically attend to the historical, philosophical, exegetical and theological backgrounds to both Paul's

doctrine and its reception by subsequent interpreters. While Campbell may at points overreach in his pronouncements on various subjects, he is surely correct to highlight the variety of discourses lying behind what is often naively portrayed as a simple question of exegesis.

Nonetheless, there are some quite significant problems with this book. Perhaps the most problematic is Campbell's analysis of the 'traditional' reading of justification. Despite his interaction with various interpreters (ancient and modern), he does not present the reader with the 'traditional reading'. Instead, he offers a quite strange and complex hybrid of portions of the interpretations of such diverse figures as Martin Luther, John Calvin, René Descartes, John Locke, Rudolf Bultmann and Billy Graham (to name just a few). It is hardly surprising that Campbell finds as many as fifty-five problems and contradictions in this 'traditional reading'. One might find that a rather low number considering the vast conglomerate of disparate voices Campbell merges into the 'conventional reading'. Related to this, Campbell shows little awareness of current, mainstream scholarship on many of the representatives of the so-called traditional interpretation. For example, his treatment of Calvin (and the Reformed tradition after Calvin), is completely uninformed by the work of scholars such as Richard Muller and relies heavily on out-dated, widely disputed historical scholarship.

Considering how dependent the success of Campbell's book is on highlighting problems with the 'traditional reading', failures like this are quite significant. If Campbell has constructed a non-existent opponent out of a mishmash of everything he finds wrong in (mostly Protestant) understandings of justification, one begins to wonder how pressing the need is for answers to these problems.

The Deliverance of God has quickly created a stir in the field of Pauline studies and is important reading for scholars grappling with Paul's teaching on justification. Nonetheless, it remains to be seen whether Campbell's idiosyncratic interpretation will convince many.

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*My Brother's Keeper. Essays in Honor of
Ellis R. Brotzman*

Thomas J. Marinello and H. H. Drake
Williams III, eds.

Eugene, Oregon: Wipf and Stock, 2010, xi + 287 pp.,
\$33.00, pb, ISBN 978-1-60608-779-4

ZUSAMMENFASSUNG

My Brother's Keeper [Meines Bruders Hüter] ist eine Sammlung von Aufsätzen, die zu Ehren des Missionars und Hebraisten Ellis R. Brotzman anlässlich seiner Pensionierung entstanden ist und von seinen Kollegen Marinello

und Williams herausgegeben wurde. Die fünfzehn Artikel stammen von Autoren, die mit Tyndale Theological Seminary (Niederlande) verbunden sind, und die Sammlung weist eine Dreiteilung auf: biblische Studien, theologische Studien und pastoral-interkulturelle Studien. Auf diese Weise ist ein weites Spektrum theologischer Forschung abgedeckt. Mit dieser Vielfalt zielt das Buch erfolgreich gleichermaßen auf Wissenschaftler, Gemeindeleiter und Missionare mit transkulturellem Einsatz ab.

SUMMARY

My Brother's Keeper is a collection of essays in honour of missionary and Hebrew scholar Ellis Brotzman upon his retirement, edited by two colleagues. The fifteen articles are by authors affiliated with Tyndale Theological Seminary (Netherlands) and are divided into three parts: biblical studies, theological studies and pastoral/intercultural studies, thus covering a broad range of theological research. With this variety, the book successfully aims in equal measure at theological scholars, church leaders and cross-cultural missionaries.

RÉSUMÉ

My Brother's Keeper est une collection d'essais en l'honneur du missionnaire et hébraïsant Ellis Brotzman à l'occasion de son départ à la retraite, éditée par deux de ses collègues. Les quinze articles proviennent d'auteurs affiliés au Tyndale Theological Seminary (Pays-Bas) et sont divisés en trois parties : études bibliques, études théologiques et études pastorales/interculturelles, recouvrant ainsi une large étendue de la recherche théologique. Dans sa diversité, l'ouvrage sera également utile aux théologiens, aux responsables d'Eglise et aux missionnaires qui ont à penser la contextualisation.

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My Brother's Keeper is a collection of essays in honour of Ellis R. Brotzman upon his retirement, edited by his colleagues Marinello and Williams. Brotzman served for the past twenty years as senior professor for Old Testament Language and Literature, as well as the chairman of the division of Biblical and Exegetical studies at Tyndale Theological Seminary, Badhoevedorp, Netherlands. The title of the book, *My Brother's Keeper*, is at first glance misleading as one is immediately reminded of Cain's impertinent answer to God: 'Am I my brother's keeper?' With the chosen title, however, the editors wish to express that Brotzman actually *was* his brother's keeper in showing exemplary responsibility for missionaries, students and fellow members of the faculty throughout his career.

The essays' authors are mainly recruited from the Tyndale faculty as well as from the academic members of the Board of Trustees. The ethos of the seminary, in good Tyndalian tradition, is in making the Scriptures accessible and comprehensible for everyone (ix), which is reflected by the content of the book at hand. The useful fifteen articles are throughout well-written, clearly structured and coherent. They are divided into three main

parts, dealing with biblical studies, theological studies (largest part) and pastoral and intercultural studies. The advantage of this collection is certainly the broad range of interesting topics presented therein. Ranging from linguistic and textual analyses to theological discussions and essays with an almost devotional flavour, the compilation succeeds in presenting a variety of up-to-date research from the theological sphere in general. The downside is, obviously, that a certain *leitmotif* is difficult to establish – it might have been an even more exciting undertaking if the essays had presented a major theological theme from different perspectives.

The essays are too many for an individual detailed review but a few deserve further attention. Marlowe, examining *emet* in several psalms, reminds us that the common translation with 'truth' (being in concord with reality) has to be dismissed in favour of terms like 'reliable', 'faithful', 'trustworthy' or 'authentic'. Parris offers an elaborate evangelical critique of Troeltsch's principles of the critical-historical method and on this ground successfully defends the trustworthiness of the biblical portrait of the resurrection of Jesus Christ. Vunderink walks us through the history of interpretation of 'Christ's Suffering, Death, and Resurrection'; a very helpful reminder in face of the present day discussion about atonement theologies. In 'Resting in a Fast-Food World', Kellough makes a refreshing case for the validity and benefits of the Sabbath principle in a busy world. Noteworthy is also Stalnaker's biblically grounded and logically exhaustive rejection of post-mortem evangelism (PME).

Although Tyndale is a Europe-based seminary, most of the faculty members have a North American background, which has an obvious bearing on the book as a whole. One might have expected a closer interaction with European themes and scholars – especially when its cover reads, '*My Brother's Keeper* is a collection of essays penned by people interested in educating primarily European church leaders, theological educators, and missionaries...' By way of exception, Gottschalk-Stuckrath's essay examines the relationship between Arminius and Gomarus in Leiden, while Lampert recollects personal experiences from trips through Europe through the eyes of an American tourist. However, a stronger 'European flavour' (perhaps achieved by tying the essays more strongly to the continent's history and theology) would have been beneficial. Brotzman's synoptic study of 2 Kings 18-20, Isaiah 36-39 and 2 Chronicles 29-32, for instance, would have greatly benefited from the inclusion of a study conducted by Dutch colleagues Van Peursen and Talstra, who performed a computer-assisted study of the same Scripture passages with similar results as Brotzman's ('Computer-Assisted Analysis of Parallel Texts in the Bible. The Case of 2 Kings xviii-xix and its Parallels in Isaiah and Chronicles', *Vetus Testamentum* 57 [2007] 45-72).

Taken together, the clear advantage of the book is its broad range of topics, from Old Testament research over church history, systematic theology to practical theology.

That makes it highly useful for the curious theologian, church leader or missionary who wants to look beyond the rim of his own teacup.

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Systematic Theology Volume 1: Grounded in Holy Scripture and understood in the light of the Church – The God who is: The Holy Trinity

Douglas F. Kelly

Fearn, UK: Mentor, 2008, 640 pp., £22.99, hb, ISBN 9781845503864

ZUSAMMENFASSUNG

Der erste Band von Douglas Kellys neuer Systematischer Theologie stellt eine willkommene Bereicherung der theologischen Literatur da. Es handelt sich dabei um eine Einführung in die Lehre von der Offenbarung. Es geht um den Gott, der sich in der Welt und in der Schrift offenbart und auch innerhalb der Glaubensgemeinschaft, die auf Gottes Bund mit den Menschen gegründet ist. Das Buch enthält erfrischende Diskussionen über Bibelabschnitte sowie eine anregende Reflektion über und Auseinandersetzung mit Theologen quer durch die Kirchengeschichte. Es ist der erste Band in einer geplanten Serie und stammt von einem der heute führenden, reformierten Theologen.

SUMMARY

The first volume of Douglas Kelly's new Systematic Theology is a welcome addition to theological literature. It is an introduction to the doctrine of revelation, to the God who reveals himself in the world, in Scripture and within the community of faith grounded in God's covenant with humans. It contains refreshing discussions of Bible passages as well as stimulating reflection on and engagement with theologians throughout the history of the church. It is the first volume in a projected series and comes from one of the leading Reformed theologians in the world today

RÉSUMÉ

On peut saluer ici la parution bienvenue du premier volume d'une nouvelle théologie systématique par Douglas Kelly. Il contient une introduction à la doctrine de la révélation et du Dieu qui se révèle dans le monde, par l'Ecriture et au sein de la communauté de la foi établie dans l'alliance conclue par Dieu avec les humains. S'il contient des discussions rafraîchissantes de passages bibliques l'auteur n'hésite pas à entrer en débat avec des théologiens de différentes époques de l'histoire de l'Eglise. Il nous offre ainsi une réflexion riche et stimulante. Ce premier volume qui en annonce d'autres émane de l'un des meilleurs théologiens réformés contemporains.

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This eagerly anticipated first volume of Douglas F. Kelly's *Systematic Theology* is a treat. It is erudite, straddling

the terrain with ease; it is thorough, engaging with different thinkers, past and present; and it does what it says on the cover: it grounds all its theological reflection in Scripture and is sensitive to the way in which the Church has considered the issues down through the centuries.

Douglas Kelly, who is currently Richard Jordan Professor of Theology at Reformed Theological Seminary, Charlotte, North Carolina, states in the preface that his theology has grown out of an inheritance that is at once 'Reformed and Catholic'. This twin perspective is evident throughout: Kelly is a faithful systematiser of biblical truth within the Reformed tradition; he is also a faithful churchman, one who recognises the breadth and scope of the Church of Jesus Christ.

This first volume incorporates questions of prolegomena into its fundamental theme of theology proper. It is a study of the doctrine of God and contains chapters on the God who reveals himself, the knowledge of God in creation and conscience, the Enlightenment's rejection of God's self-disclosure, the Trinity as One Lord, the kind of Sovereign God he is, the revelation of God in the Covenant of Grace, the one Lord as Three Persons, the Church's reflection on the doctrine of the Trinity and the Co-equality of the Persons. Each of these major loci of thought necessitates a series of appendices on subjects such as the theistic proofs, the biblical view of other world religions, the particular positions of Eastern Orthodoxy and feminist theology, the history of covenant theology and the *filioque*. Each appendix is a major section in its own right, characterised by fair, judicious, clear reasoning.

Kelly's fundamental position is that God reveals himself within personal relationship, in covenant. This, in turn, creates a community of faith; faith is the only appropriate response to the truth of revelation (17). Further, it is a scientific response; it is not irrational, emotional or non-cognitive. 'Faith in a sense restores our access to the cognitive first principles on which reason properly functions' (19). Such knowledge of God can only occur within the community of faith, which itself is a mirror of God as community. This is the prolegomenon to all our subsequent reflection on theology: There has been a church from the beginning of history, a line in which Christ has been borne and by which now the truth is manifest. Drawing on a range of patristic and Reformed sources, Kelly is careful to anchor his theology in the experience of the church.

Such an emphasis is important in the twenty-first century. Our calling is to proclaim this God into a context of hyper-individualism, which is the supreme characteristic of postmodernism. Kelly's argument, however, is that this is not new; the early Church too 'turned on calling sceptics and relativists to assent to absolute truth' (38). We can learn from the past not only what it is that must be preached; we can also learn lessons on how such preaching must be done. Nor can theology be divorced from piety. Kelly reminds us that 'the purpose of true theological knowledge is a vital relationship to God,