

Shults develops a useful matrix that schematizes the links between and among matters of Christology, basic philosophical categories (epistemological, ethical, and metaphysical), and certain themes that emerge from recent scientific research. Those links are then made more explicit in subsequent chapters. Thus, ch. 2 reconsiders the incarnation in light of findings from evolutionary biology; ch. 3 critiques traditional "penal" understandings of atonement in light of recent work in cultural anthropology; and ch. 4 explores the way that notions of the Parousia might be reformed in light of the findings of recent physical cosmology. In each instance, what could have easily devolved into a superficial mixture of theological jargon and scientific summary is instead subtly crafted by Shults into a wide-ranging yet insightful analysis of the concepts and themes he finds pivotal to his reconstructive task.

The strengths of the book are many; I will mention two. First, Shults' review of evolutionary biology provides a convincing case for the need to reform (indeed, replace) the traditional categories of substance metaphysics for a more holistic understanding of Christ's personhood. As he says, "one's understanding of the relation between human *flesh* and human *knowing* will affect one's understanding of the embodied experience of Jesus" (p. 36). Second, Shults' critique of classical atonement theories, with their emphasis on penal and judicial metaphors, is convincing. While he does not downplay the significance of the cross, Shults recommends that atonement theory should be articulated in a way that acknowledges its broader pneumatological and ecclesiological considerations" (p. 105).

The book also has two shortcomings. First, as to style, while Shults is generally clear, his writing is sometimes labored, at times, even turgid. Second, as to substance, while Shults is excellent in analyzing and synthesizing the insights of others, his own constructive proposals remain underdeveloped. Given his reformist agenda, I expected a bit more originality than I found here.

ANDREW LUSTIG
DAVIDSON COLLEGE
DAVIDSON, NORTH CAROLINA

Who Is Jesus Christ for Us Today? Pathways to Contemporary Christology

edited by Andreas Schuele and Gunter Thomas

Westminster John Knox, Louisville, 2009. 263 pp. \$29.95.
ISBN 978-0-664-23339-6.

THIS *FESTSCHRIFT* COMPRISES a loose sampling of what some current Protestant scholars who happen to be friends of Michael Welker are thinking about the contemporary significance of Christ. The resulting randomness of the topics treated contributes to the vague feel of the book as a whole (who is the intended audience?), but a number of the pieces will prove interesting to one reader or another. Some are worthwhile simply as informative applications of solid scholarship to particular interpretive problems: examples include Patrick Miller's workmanlike study of the title "king of the Jews" in the Gospels, Peter Lampe's brief but carefully argued note on the meaning of *hypostasis* in Hebrews, and Sarah Coakley's typically nuanced and historically-informed exploration of the "mingling" of divine and human in Christ according to Gregory of Nyssa. Andreas Schuele's wide-ranging reflection on forgiveness in Matthew is also satisfying.

Other contributions are notable for taking up boldly constructive hypotheses, albeit none with complete success. William Schweiker offers a thoughtful and appealingly modest meditation on the meaning of Christ from the standpoint of a politically-engaged humanist rather than that of a churchperson, though the properly theological payoff is elusive. Catherine Keller's chapter is a seductively written and imaginative rhapsody on what "incarnation" might mean within the constraints of process philosophy, but the sharply rejected "classical" approaches are tiresome caricatures, and far more energy is expended on poetic turns of phrase than on metaphysical rigor. John Hoffmeyer's earnest attempt to specify the ethical import of the parable of the sheep and the goats never stops to consider whether the pericope is perhaps best not interpreted in a hortatory vein. Remarkably, only Christoph Schwobel's invigoratingly technical conceptualization of resurrection can be said to push beyond surveys and brief hints in order to contribute positively to the elaboration of systematic

Christology as traditionally conceived. Indeed, his is the most substantive of perhaps two or three contributions where explicit reflection on the theological significance of Christ is able to rise above a somewhat tired moralism. After all, this is a book on Christology in which hardly any attempt is made to thematize the issues of Jesus' divinity and divine agency. Even so, there are rewarding nuggets to be found. Thomas Gillespie's delightfully intriguing argument for "*pistis*" as a christological title in Paul's writings by itself almost justifies paying the full purchase price.

PAUL DEHART
VANDERBILT UNIVERSITY
NASHVILLE, TENNESSEE

Christ in Evolution

Ilia Delio

Orbis, Maryknoll, N.Y., 2008. 228 pp. \$18.00. ISBN 978-1-57075-777-8.

WE ARE ENTERING A NEW era of human consciousness, *Christ in Evolution* argues, and we need a new Christology that does justice to the full meaning of Christ as the *Logos* of the creation as we now see it through the eyes of science. Ilia Delio, professor of spirituality studies at Washington Theological Union, draws equally on evolutionary themes and Franciscan spirituality to offer a view of Christ as "the integrating center of our lives and of a universe moving forward into God." The full scope of cosmic and biological evolution, she believes, is unified and drawn patiently but inexorably toward its consummation in Christ. Inspired in particular by Pierre Teilhard de Chardin, Delio says that one of the tasks of Christology today is to understand Christ

Bible preaching matters. Through the faithful interpretation of Scripture, God works to bring people through death to new life.

Join us to explore the life and death gravity of biblical preaching.

CELEBRATION OF BIBLICAL PREACHING:

Biblical Preaching as a Matter of Life and Death

Oct. 4-6, 2010

INSTRUCTORS:

Anna Carter Florence, Peter Marshall Associate Professor of Preaching, Columbia Theological Seminary, Decatur, Ga.

Thomas Long, Bandy Professor of Preaching, Candler School of Theology, Emory University, Atlanta

Paul Scott Wilson, Professor of Homiletics, Emmanuel College, Victoria University, University of Toronto

Michael Curry, Bishop of North Carolina, Episcopal Church of the USA

Karoline Lewis, Assistant Professor of Preaching, Luther Seminary

www.luthersem.edu/celebration



CENTER FOR
BIBLICAL PREACHING
AT LUTHER SEMINARY