

Son (cf. Rev 13:8). At no point in the Gospel, the Letters, or Revelation, does John suggest that the decree of election is grounded upon anything seen or foreseen in the creature. John 15:16 and 1 John 4:19 point, in fact, in the opposite direction. Furthermore, to choose some is necessarily to pass by others. Upon these others, John stresses, “the wrath of God remains” (John 3:36). They are justly subject to God’s displeasure for their sin. God purposefully withholds from these sinners the light and life that are found in Christ alone (see John 12:40). It is within this Johannine framework that we must endeavor to explain what John says regarding God’s intentions towards the “world.”

Rainbow’s *Johannine Theology* is an admirable undertaking. Rainbow has demonstrated that John’s writings are coherent precisely at the point of their great concern—the Triune God and the work of salvation that he has purposed and accomplished and now applies in the lives of his people. Though more work surely remains to be done, we may be grateful for the many ways in which *Johannine Theology* helps us to become more attentive and faithful readers of the Beloved Disciple.

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Michael Bräutigam. *Union with Christ: Adolf Schlatter’s Relational Christology*. Eugene, OR: Pickwick, 2015. Pp. xv + 240.

For a couple of generations now, stretching back to a study by Oxford’s Robert Morgan (*The Nature of New Testament Theology: The Contribution of William Wrede and Adolf Schlatter* [Naperville, IL: Alex R. Allenson, 1973]), a few primarily NT scholars have sought to call attention to the importance of the Swiss polymath Adolf Schlatter (1852–1938) for biblical and theological studies. German theologian Werner Neuer provided a much-needed biographical foundation for Schlatter studies with a massive critical biography (*Adolf Schlatter: Ein Leben für Theologie und Kirche* [Stuttgart: Calwer, 1996]). English speakers were able to access Neuer’s popular-level biography in a short work translated and published a year earlier (*Adolf Schlatter: A Biography of Germany’s Premier Biblical Theologian* [Grand Rapids: Baker 1995]). Numerous German-language dissertations have been devoted to his hermeneutical and theological contribution in recent years. But until now there has been no sustained scholarly attention in English to Schlatter’s systematic-theological views as presented particularly in his *Das christliche Dogma* (2nd ed. 1923) and *Die christliche Ethik* (3rd ed. 1929), along with many other works in his corpus of some 450 publications.

The lamentable dearth of attention to Schlatter by theologians in English-speaking circles has now ended with the appearance of the volume under review. It opens with a foreword by Andreas J. Köstenberger, who is well qualified to commend a monograph on Schlatter, as he has translated more of his work into English (notably Schlatter's two-volume NT theology) than anyone. Köstenberger aptly previews the book's distinctives and contributions, adding that "Schlatter may emerge as more influential in the twenty-first century than he was in the twentieth century," citing his "refusal to follow scholarly trends of his day" as a point in favor of optimism regarding his prospects for future significance (p. x). How can resisting scholarly trends lead to anything but being left in the dust of progress?

The answer is that Schlatter was marginalized throughout his long scholarly career (he lectured from 1880–1930 and published prolifically right up to his death), most of all due to his confessional approach to life, to the Scriptures, to the church, and to his academic output. He resisted the neo-Kantianism and Ritschlian liberalism (discussed and defined on pp. 8–9 and *passim*) that dominated Swiss and German university thought throughout his life. So while he had significant interaction with figures like Harnack, Barth, Bultmann, and Bonhoeffer, as a Bible-believing professor he was a rare voice in a wilderness created by post- and anti-biblical hermeneutical syntheses. He could be important for the future because there is always the chance that scholars of truly Christian conviction will regain the presence in mainstream dogmatic discussion that was largely lost by the end of the nineteenth century in great centers of Western learning from Berlin to Oxford to Harvard, Old Princeton being one of the notable exceptions. The dust that buried Schlatter was not of progress but of mass defection from key elements of historic Christianity by the Western theological hegemony. Christology was perhaps chief among those elements.

For that reason, Bräutigam's study could be a harbinger of brighter days ahead for dogmatics (as well as NT studies, which has still barely taken his measure). For Christian teaching as classically conceived stands or falls with its Christology, which since Reimarus and Schleiermacher has fallen on hard times due to Jesus's demotion to mere man, however impressively faith communities may have hyped and massaged mythic memories into creedal shape. Schlatter argued for a high view of Christ, as high as that affirmed in the classic creeds. But he did so in a way that was distinct and creative, in addition to remaining faithful to history, to Scripture, and to the truths (redemptive and otherwise) they convey.

The book divides into two parts of roughly equal size. The first, "The Genesis and Context of Schlatter's Christology," sketches Schlatter's

biography and theology (chapter 1) and then takes up the all-important topic of Schlatter's intellectual milieu (chapter 2: "Where was Adolf Schlatter?," the "where" referring to his place in the shifting hermeneutical landscapes of his career). Although this chapter's length is about three times that of others, the coverage is justified, because standard histories of the period ignore not only Schlatter but also the ways in which theological movements of the era had distortion or even outright rejection of biblical Christianity in their DNA. Thus Bräutigam covers "Between Idealism and Revival Movement," "Between Ritschl and Confessionalism" (detailing the rationale for Schlatter's rejection of liberal Christology and the basis for his alternative), and "Schlatter *Zwischen den Zeiten*" (presenting the most extensive account of the Schlatter-Karl Barth connection thus far in print). "Schlatter affirms, to a greater extent than Barth, the possibility of human knowledge of God through the created order" (p. 103), but not along the lines of classic natural theology, for he thinks merely human knowledge is never salvific. For Schlatter, saving knowledge of God is God's doing, albeit *through* human cognition, not in the absence of it (as in Kant and his heirs). In the same vein, "Schlatter highlights, perhaps more than the early Barth, our experiential viewpoint as he stresses the *relational* aspect of revelation" (p. 104, Bräutigam's italics). Schlatter's interaction with Barth (in the wake of his equally firm repudiation of the very different Ritschlian Christology long before Barth appeared on the scene) yields the mechanics behind a Christology that will prove to be "not only empirical-realist," and thus capable of doing justice to history and the biblical witness, "but also ... existential and communal," promoting both personal and ecclesial dimensions of Scripture's Christological treasure (p. 104).

The second part of the book is "The Shape of Schlatter's Christology." The goal is to furnish an extended systematic-theological presentation of Schlatter's views. Schlatter does not claim to comprehend or explain mysteries like the hypostatic union or the incarnation, both of which (in contrast to many of his times) he affirmed. But in Bräutigam's estimation, "Schlatter not only expands on traditional accounts of Christology, but also offers a unique approach that establishes him in the vanguard of today's relational christological accounts" (p. 106). It is the main service of Bräutigam's study to have teased out that unique approach.

Bräutigam seeks not only to give an exposition of Schlatter's views but also to test their validity. Here he draws on criteria proposed by Bruce McCormack and others. The criteria include questions such as, Are Christ's person and work adequately integrated? Does Schlatter make sense of Jesus's simultaneous humanity and divinity? Is there adequate handling of his cry

of dereliction? Is there sufficient Trinitarian character in the picture that emerges of the Son of God in his relation to Father and Spirit?

But such testing first requires that Schlatter's views be laid out. Bräutigam does this with a chapter devoted to the observer's *Sehakt* (act of seeing), two chapters to the *Denkakt* (act of thinking), and a chapter to the *Lebensakt* (the act of living, i.e., living out the implications of "seeing" and "thinking").

The *Sehakt* (chapter 3) yields "a unified picture of Jesus Christ" through exegesis that is not only textual and historical but also open to the theological dimension of the texts' witness that the classic historical-critical method bans from consideration, as Ulrich Wilckens helpfully notes in *Kritik der Bibelkritik* (Neukirchen-Vluyn: Neukirchener Theologie, 2012). Before venturing to construct a Christology, it is vital that adequate appropriation of the Scripture's witness emerge. This requires *seeing* rather than *imposing on* the texts the convictions and often biases of the interpreter.

The *Denkakt* reflects on what the *Sehakt* observes. Schlatter finds that the biblical witness has much to say about "Jesus in Relation to God" (chapter 4) and "Jesus in Relation to God and Humanity" (chapter 5). In each domain, Bräutigam seeks to determine "what is Schlatter's specific contribution to Christology, and how viable is it?" (p. 124).

"The *Lebensakt*: Organic Volitional Union with Christ" (chapter 6) explores how exegesis and dogmatic reflection lead to "fundamental experiential and ethical change through the encounter with Jesus Christ" (p. 176). "Union with Christ" (*Anschluß an Christus*) occurs in conjunction with the work of Christ and the Spirit in the interpreter through life in the church and in the world. A Christology that does justice to Jesus is verified in the everyday lives of those who claim to grasp and appropriate it. Schlatter's is not a speculative Christology that ignores ethics but an attempt to grasp Christ through knowledge and faith in a way that transforms the will and thereby the life, on the analogy of how Jesus's knowledge of Scripture and his world, in conjunction with his unfolding union with the Father, conformed his will to that of the Father. These factors determined the steps of his obedient life, not in a demeaning way but in a fashion that resulted in the perfection of his humanity. In Schlatter's Christology, this (through what the cross achieved; pp. 159–61) is the key for individuals and for the church to reach their highest potential. "Jesus' submissive obedience actually reveals his divinity" (p. 197). Schlatter, Bräutigam concludes, arrives at "both an existential and an ecclesial application of his Christology" (p. 198).

Bräutigam is a lecturer at the Melbourne School of Theology and has also published on Jonathan Edwards, Dutch Neo-Calvinism, and the relation between theology and culture. His knowledge and explanations of

Schlatter, his times, and his Christology are comprehensive (within the scope of his focus) and compelling. This book deserves wide and careful reading. It should also spark interest in exploration of Schlatter's underrated dogmatics in numerous other directions.

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Martin Wallraff, Silvana Seidel Menchi, and Kaspar von Greyerz, eds. *Basel 1516: Erasmus' Edition of the New Testament*. Spätmittelalter, Humanismus, Reformation 91. Tübingen: Mohr Siebeck, 2016. Pp. xix + 319.

As the editors explain in the preface (p. x), this volume on Erasmus's 1516 edition of the New Testament reproduces contributions to a commemorative conference on Erasmus in Basel in late summer 2014. Thus, the date of the conference corresponds to the five-hundredth anniversary of the arrival of Erasmus in Basel in 1514, and the date of the publication of this volume marks the five-hundredth anniversary of the publication of Erasmus's groundbreaking New Testament.

Basel 1516: Erasmus' Edition of the New Testament contains studies by sixteen international scholars. While four chapters are in German, most were written in English, and a few (originally written in French, Spanish, and Italian) were translated into English. Naturally, given the location of the conference, several Swiss scholars participated, but there were also Dutch scholars (from the country of Erasmus's birth) and representatives from Canada, England, France, Spain, and Italy. The reading of the volume is facilitated by a detailed preface by the three editors and English abstracts following each article. The book contains numerous reproductions of pages of editions and manuscripts, figures, and charts. While there is an index of proper names, an index of sources and topics would have been helpful.

The chapters introduce either the results of many years of studies on Erasmus or newer approaches to his contributions as a humanist. For instance, Erika Rummel, who penned *Erasmus' Annotations on the New Testament: From Philologist to Theologian* (1986), and Jan Krans, who wrote *Beyond What Is Written: Erasmus and Beza as Conjectural Critics of the New Testament* (2006), both contributed to the volume. Others are actively involved in the critical edition of Erasmus by Brill (Erasmus's *Opera Omnia* [1969–] = ASD): Andrew J. Brown, for example, edited several of the volumes of the text of *Novum Testamentum*, and Mielske van Poll-van de Lisdonk is