

Gentile mission is certainly never out of sight (e.g., Eph 2:11, 14; Col 1:27; 1 Tim 2:7; 2 Tim 4:17).

Beyond a shadow of a doubt, though, this is a tremendous work that will have a significant impact on the future of Pauline studies. In my view, it settles the controversy generated by those who pushed for a new perspective on Paul. Best of all, as it does so, it places grace where it most certainly belongs—at the heart of the writings of the apostle. Many New Testament scholars will join me in looking forward to the promised second volume.

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John V. Fesko. *The Trinity and the Covenant of Redemption*. Geanies House, Fearn, Ross-shire: Mentor, 2016. Pp. 414.

Dr. Fesko serves as a professor of systematic theology and historical theology at Westminster Seminary California. His new book is a comprehensive reflection of his careful and sound scholarship as a Reformed pastor and theologian on the subject. In many ways, the covenant of redemption (the *pactum salutis*) and the covenant of works were almost forgotten biblical doctrines even in the Reformed tradition in the twentieth century. Fesko's book is a welcome addition to the scholarship in the Reformed tradition to revive the importance of the biblical doctrines of both the covenant of redemption and the covenant of works. The author's desire is that "the church would rediscover the wonder, beauty, and glory of classic Reformed covenant theology," embracing the covenants of redemption, works, and grace (p. xx). The book has a brief introduction followed by three major parts. The book finishes with a concise conclusion and includes a valuable bibliography and subject index.

Fesko explores the "Historical Origins and Development" of the *pactum salutis* in the first part (pp. 1–48). He locates the origin of the doctrine of the covenant of redemption in ancient church history, including Jerome (347–420) and Augustine (354–430), although the doctrine appears *explicitly* in the middle of the seventeenth century in classical Reformed theology. During the Protestant Reformation of the sixteenth century in continental Europe, Theodore Beza (1519–1605) and Caspar Olevianus (1536–1587) played an important role in the development of the doctrine of the covenant of redemption. Beza dropped an exegetical and theological pebble "into the

theological pond and it rippled well into the seventeenth century,” with his exegetical and theological reflection on Jerome’s interpretation of Luke 22:29: “And I appoint unto you a kingdom, as my Father appointed unto me a kingdom” (pp. 4–7). Fesko identifies the Scottish theologian David Dickson (1583–1662) as the first explicit advocator and expositor of the covenant of redemption “at the General Assembly of the Scottish Kirk in 1638” against the theological errors of Arminianism. After Dickson’s historic speech, churches began to adopt and codify the doctrine. Around the end of the seventeenth century, “the doctrine was a common staple in Reformed theology, officially codified in a number of confessions” (pp. 8–11).

Karl Barth (1886–1968) was the most influential existential Christomonistic monocovenantalist in the twentieth century, rejecting the proper distinction between law and gospel, as well as the distinction between the covenant of works and the covenant of grace. As a result, he radically reinterpreted the biblical doctrine of double predestination of election and reprobation, critiquing the classical Reformed interpretation as “a false mythology” in his interpretation of Romans 9. This is because he falsely sees Christ as simultaneously “the elected and rejected man.” Barth’s immediate followers invented a false “historical-theological thesis: Calvin vs. the Calvinists” (pp. 26–27). Against Barth and the Barthians’ false conceptions of double predestination and Calvin against the Calvinists position, Fesko argues that Reformed theologians did not interpret the doctrine of predestination as “a divine abstract choice.” Rather, they integrated “predestination, Christology, and soteriology” through the proper means of the biblical doctrine of the covenant of redemption (pp. 27–28).

In the second part, “Exegetical Foundations,” Fesko focuses on the biblical foundation of the doctrine of the *pactum salutis*, exploring several important texts such as Zechariah 6:13; Psalms 2:7; 110:1; Ephesians 1; and 2 Timothy 1:9–10 (pp. 51–124). His goal through exegesis of those biblical passages is to reveal that “there is indeed covenantal activity in the eternal intra-trinitarian deliberations regarding the salvation of the elect” (p. 51). He concludes that “the triune God executed an intra-trinitarian covenant to plan and execute the creation and redemption of a chosen people” (p. 124).

In the third part, “Dogmatic Construction” (pp. 127–354), the author discusses the doctrinal relationship of the *pactum salutis* with other important doctrines such as the Trinity, predestination, imputation, and the *ordo salutis* (order of salvation). He defines the biblical doctrine of the covenant of redemption as “the pre-temporal, intra-trinitarian agreement among Father, Son, and Holy Spirit to plan and execute the redemption of the elect” (p. 131).

In doing so, Fesko notes that the *pactum salutis* is the covenant of redemption made among the triune God as God the Father, the Son, and the Holy Spirit. One of the major contributions of the author is that he makes a doctrinal connection between the *pactum salutis* and the proper distinction between the covenant of works and the covenant of grace:

The *pactum salutis* is foundational for the covenant of works and grace. The Adamic covenant, or more specifically the covenant of works, is the only analog to the *pactum salutis* The covenant of works is the mirror image of the *pactum salutis*, as it is a typological portrait of the Son's threefold office (prophet, priest, and king) and work as surety in the covenant of grace. (p. 138)

In the late twentieth century, the *ordo salutis*, primarily based on Romans 8:28–30, was the object of severe criticism “within the Reformed tradition,” especially by G. C. Berkouwer (1903–1996) and Herman Ridderbos (1909–2007), the leading scholars in the Dutch Reformed tradition. Ridderbos as a New Testament scholar used the Pauline concept of the eschatological kingdom of God already and not yet as a hermeneutical and theological tool to reject the *ordo salutis*. This rejection, however, is primarily based on the denial of the proper distinction between law and gospel, which was the Protestant consensus of both Martin Luther and John Calvin for justification by faith alone (*sola fide*) and salvation by grace alone (*sola gratia*) during the Protestant Reformation. Fesko is thoroughly aware that this shift took place in the Reformed tradition. In light of the contemporary criticism and even rejection of the *ordo salutis*, he relates the *pactum salutis* with the *ordo salutis*, recognizing the logical order of salvation as “election, effectual calling, faith, justification, adoption, sanctification, perseverance, and glorification” (pp. 315–16). He defends a close relationship between the *pactum salutis* and the *ordo salutis*:

The *pactum salutis* provides the original context to recognize the Trinitarian character of redemption, the foundation of the *ordo salutis*, and the relationship between the forensic and transformative aspects of redemption. In this case, the *pactum salutis* necessitates the logical priority of the forensic to the transformative aspects of redemption. (pp. 318–19)

Another major contribution of Fesko's book is how he meticulously and harmoniously integrates the three disciplines of biblical, historical, and systematic theology. It is a profound biblical, historical, and theological response to the contemporary movement of monocovenantalism within the conservative evangelical and Reformed community, in which the importance of a proper distinction between law and gospel and the proper distinction

between the covenant of works and the covenant of grace have been ignored, lost, and rejected. My perspective is that any hermeneutical and theological systems which ignore and reject the evangelical distinction between law and gospel fall into the category of monocovenantalism. The unfortunate outcome of monocovenantalism is the ongoing confusion over soteriology, including the doctrine of justification by faith alone (*sola fide*) and salvation by grace alone (*sola gratia*) among seminary students, missionaries, pastors, and seminary professors. In light of that, I am happy to introduce Fesko's book, which reflects sound scholarship by an insightful and gifted Reformed theologian and writer. This book will be a good resource and guide for those who struggle with monocovenantalism and for those who want to find answers to steer away from monocovenantalism. I think that Fesko's book can become a classic for students of the covenant of redemption, and they will find golden nuggets of truth and biblical doctrine.

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Diarmaid MacCulloch. *All Things Made New: The Reformation and Its Legacy*. New York: Oxford University Press, 2016. Pp. 464.

The celebration of Luther's nailing his colors to the mast in 1517 has triggered a plethora of publications on the Reformation, or Reformations, as is now fashionable to say. In the past few years, publications have hit a high, with over twenty top-of-the-range titles from Oxford and Cambridge University Presses alone, to say nothing of popular potboilers.

Oxford professor of church history Diarmaid MacCulloch stands out from the crowd in the renewal of Reformation studies and has been one of the motors behind it, as well as being a controversial figure for reasons other than his academic views and prowess, including a BBC television series on sex and the church. However, if we believe in common grace, this should not obstruct appreciation of his important contributions, which stand in their own right, even if some of his opinions, such as how Pope Francis could bring the Roman Catholic Church into conformity with modernism on sexuality are superfluous and can be taken as a pinch of spice.

Prior to this recent effervescence, MacCulloch had weighed in with major works such as *Thomas Cranmer: A Life* (1996) or *Reformation: Europe's House Divided* (2004) transatlantically retitled *The Reformation: A History*. Then came *Christianity: The First Three Thousand Years* (2010) and *Silence: A*