

philosophical and cultural issues. Contributors are drawn from a diverse range of contexts and backgrounds including Protestant, Roman Catholic, Eastern Orthodox, North America, Europe, and Asia. Well established scholars abound including Wolhart Pannenberg, Gerhard Sauter, Jerry Walls, Andrew Louth, Clark Pinnock, Richard Bauckham, David Bentley Hart, Rosemary Radford Ruether, and Robert Jewett, to name a few. In addition, the topics covered in this volume cover the field of biblical studies, constructive theology, philosophy, world religions, and cultural studies. This truly has become the definitive, authoritative handbook on eschatology currently available.

One minor criticism of this series of Oxford handbooks is that there is no consistent format across volumes. In the *OHST* each essay is followed by a reference list and then suggestions for further reading. In the main text an author-date referencing system has been used. However, in *OHE* an endnote system is adopted followed by a bibliography. This minor issue aside these volumes represent the best in current scholarship on their respective topics gathered together in a single volume for easy access and comprehensive coverage. The editors of each volume are to be congratulated for the outstanding achievement of producing theological handbooks which are of the highest quality. Every theological library must have these volumes on their shelves, as do specialists in each of these fields.

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Daniel J. Treier. *Introducing Theological Interpretation of Scripture*. Nottingham: Apollos, 2008. (221 pp.) [ISBN 978-1-84474-311-7]

Readers of Scripture have long known that hermeneutics alone cannot be the path to true understanding of texts - divine or human. Theological Interpretation of Scripture (TIS) is the latest attempt to articulate and form communities of readers which can utilise the latest in critical biblical scholarship and at the same time, read Scripture as a holy text for disciples of Christ, filled with the Spirit. In order to do this advocates of TIS draw upon reading strategies of the past, such as the *regula fidei* and present hermeneutics, such as speech-act theory or realist approaches to the biblical narrative which lend themselves to dramatic readings of the *historia salutis*. Thus TIS is both new and old.

Readers with some awareness of the issues addressed by TIS will be well aware of what goes under the name 'biblical theology' and may well be asking what relationship TIS has to it. Treier's introductory text explains the catalysts and common themes behind TIS in part one, and in part two expounds various contemporary challenges that TIS has to face. One of those challenges is its relationship to biblical theology. Treier illustrates how 'biblical theology' has a complicated history of creation by eighteenth-century German scholars, apparent maturity in the middle of the twentieth century, and then a fall out of scholarly favour shortly thereafter (p. 103). He goes on to note that for many advocates, TIS is perhaps the latest redemption of a biblical theology, with key modifications. While not rejecting the grammatical-historical approach, TIS does not limit interpretation to these 'rules'. TIS takes a canonical approach to Scripture and asks the genuinely theological questions such as, 'What difference does Christ make to an understanding of each and every text (including, of course, the OT)? As such this approach is church-centred, somewhat hermeneutically and methodologically flexible, and creedally orthodox (p. 115). Finally, TIS is interdisciplinary and as such it seeks to break down but not eliminate the distinctions between the various disciplines of biblical theology, systematic theology and practical theology.

Treier presents an introductory text which is lucid, informative, and suggestive. His work clearly shows that TIS arose in the 1990s as a result of the work of such figures as Francis Watson, Stephen Fowl, Kevin Vanhoozer and others. Treier shows how TIS is not simply a development of but is as much a reaction to the narrative theology of the Yale School, within which he includes Brevard Childs, David Kelsey, Hans Frei, and George Lindbeck. TIS has more in common with the spiritual exegesis of some modern Roman Catholics, the 'strange new world of the Bible' that Karl Barth discovered for himself and then entered after his commentary on Romans, and the ancient Christian practices of many of the church fathers, especially that of piety and *phronesis*.

Evangelicals, scholars, and Baptist pastors feeling as if the standard assumptions of Evangelical biblical methods of exegesis are important but perhaps not sufficient will welcome TIS and Treier's helpful roadmap of this emerging movement. He shows how TIS is in continuity with the way the early church read Scripture, and how it does not have to overturn Evangelical method but rather enrich it with the addition of reading strategies the contemporary church may have overlooked. As a theologian I welcome TIS and all that it has to offer the church and the academy. Many preachers, for instance, intuitively feel

that Christ is important for a correct understanding of the OT, but struggle to know how to incorporate Christological insights into expositional sermons. TIS may help, as may Treier's introduction by showing how this intuition is credible and practicable.

An added feature of Treier's introduction is the case study he presents throughout the work on the *imago Dei*. To illustrate what an approach to one theological issue – the image of God – may look like from the different perspectives of TIS we are provided with an overview of the substantive view in line with Augustine's reading of Scripture (pp. 70-77); an overview of the relational view taking into consideration a communitarian reading of Scripture (pp. 97-100); an overview of the functional view propounded by some advocates of a form of biblical theology (pp. 119-125); a christocentric reading of the *imago* prodded by general hermeneutics (pp. 152-156); a global perspective in light of liberation and Pentecostal theology (pp. 178-186); and a final cameo with direct reference to theological method (pp. 188-199). These case studies are valuable in themselves as introductions to the various interpretations of this theological concept and helpfully provide a working illustration of what difference TIS makes when applied to a familiar theme.

TIS is a major feature of contemporary biblical-theological studies and has the potential to revitalise Christian readings of Holy Scripture in ways which are Church-affirming and God-honouring. Preachers, teachers, and academics will be grateful to Treier for providing, in his words, a 'map' and set of 'lenses' to see what this new movement is and where it may head in the years to come. 'Whatever else it means, theological exegesis deals with the Bible as a word about God and from God, and that makes this movement an exciting project! I hope you will join the quest' (p. 36).

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