church he attended and in evangelistic endeavours. How Christians act in the workplace has become quite a big topic over the last decade with numerous books and Bible studies written on the subject. Those interested in the subject could do a lot worse than examine the life of John Laing.

The final section is entitled, "Primarily for Pastors and Elders." Here Williams looks to draw lessons for modern pastors and elders from the pastoral, preaching and church leadership experiences of Calvin, Luther and Nicholas Ridley. What shines through from these men is their godliness, their forensically thorough knowledge of the Bible and their incredible hard work. Luther's opinion that only those who can understand the original languages of the Bible should be allowed to preach will jar with some readers, as will Williams' discussion of worship styles in Chapter Eleven, "Priorities for the Church," however it is good that these potentially controversial issues are not glossed over.

Sadly there is no Baptist presence in this publication, which is a shame. Perhaps had a section on 'mission' been included, which would have added another interesting dimension to the book, then William Carey, as founder of the first Baptist Missionary Society, would have been a clear choice for inclusion, or maybe Billy Graham for the impact he made taking "the Word" to the world.

Whilst the book is written in a fairly informal and at times conversational style, it is certainly not a lightweight publication. Chapter Seven, "Loving God with all your heart: The Puritan Psychology", is a complicated read and requires a great deal of patience and perseverance, but overall, Dr Williams deserves credit for compiling this interesting little book which gives a good insight into some key figures in Church history, the lives they lived and the battles they fought.

SUE PATTERSON. WORD, WORDS AND WORLD: HOW A WITTGENSTEINIAN PERSPECTIVE ON METAPHOR-MAKING REVEALS THE THEO-LOGIC OF REALITY. BERN: PETER LANG, 2013. (251 PP. + X.) [ISBN 978-3-0343-0230-2; DIGITAL 978-3-0353-0516-6].

CHRISTOPHER HOLMES
UNIVERSITY OF OTAGO

Sue Patterson is an astute philosophically minded theologian. Her latest book displays an intelligence that is alert to the usefulness of a Wittengensteinian paradigm for a deeply *theological* account of reality. Indeed, metaphorising as understood within a language-game theology becomes that "by which we come to know new aspects of reality" as "seen to be revelatory" (p. 234). Patterson demonstrates how linguistic meaning as a product of use informs our knowledge of reality, especially with regard to how knowledge of reality is enhanced by an account of metaphorical truth.

The metaphorical character of truth—moving with and beyond Eberhard Jüngel—is, in Patterson's hands, developed in a metaphysically fruitful way. This is arguably the most important point her book makes. Her insistence at every major juncture of the argument that "no perspective is exempt from an implied metaphysics" subverts the agnosticism that prevails in some descriptions of language's function and of language games themselves (p. 163). Linguistic practices are epistemically basic, but those practices themselves are not metaphysically basic. It is the practices that enable us to indwell by grace what it real. Accordingly, what is real takes up metaphor–making in the service of unfolding its inner logic. Patterson's text is written in the service of describing how language about the real—the triune God—cannot be divorced from its use, metaphors themselves displaying something of the theological character of reality as revealed by the Trinity.

Patterson's text is divided into four parts. First, she argues in Part One for a Wittgensteinian foundation for language. "The game *is* its rules; the rules are enacted, lived" (p. 37). It follows, then, that nonlinguistic reality—God—"is accessible only through our contact with it via language" (p. 47). The use of language—pragmatics—becomes a foundation "for semantics" (p. 53). Understanding of language for God comes about via its use. That is the burden of her argument in Part Two. Patterson is critical of voices like that of the late Colin Gunton for separating language and world and thus arguing "the activity of metaphor-making is ontologically prior to the metaphorical statement itself" (p. 67). On the contrary, Patterson would have us recognize that metaphorical statements need to be metaphorized. "The truth of a metaphor is a function of its fit with reality as mediated by the language-games practised in our forms of life" (p. 111). In Part Three, she unfolds the extent to which "metaphorical truth makes conceivable the inconceivable and thus gives birth to new concepts" (p. 141). The metaphor is a kind of move that provides access to what is transcendent. In a manner reminiscent of Jüngel, she notes that God's coming to the world is one in which God is said to come to speech. In Part Four, she discusses, following Gunton in part, how metaphor "'can have a revelatory function'" (p. 161). Such a notion follows upon her basic conviction that God "must be immanent in human religious forms of life" (p. 169). That is, to be sure, a strong claim; but it is true, I think, when one appreciates God's self–revelation as "both *event and content*" (p. 184). Revelation takes up particular forms of linguistic discourse—in particular, metaphor—so as to communicate truths about itself that could not be spoken of otherwise.

In sum, I found this book to be quite an education. As a systematic theologian, I am not very conversant with forms of philosophically inclined theological discourse that takes seriously the way in which Christian faith not only generates a form of life but also language especially suited to teaching and fostering indwelling of its great truths. God does not look aghast at language but takes it (especially metaphorising) up thereby rendering it revelatory within a language-game theology. Where I found the book to be somewhat more perplexing is with respect to its "dated" feel. The author acknowledges that it was originally written as a doctoral dissertation. That in itself is not the problem, however. Where I struggled at points with Patterson's presentation is in terms of how it would be received today. The bibliography more or less ends with works consulted in the early 1990s. There is therefore nearly a generation of reflection that is left out of the conversation. How would, for example, some of the author's proposals been modified, if at all, by what others have said in the later 1990s or the 2000s, especially those working within a broadly Jüngelian paradigm? The learning is wide and deep, but it does feel at times as if it would have benefitted from engagement with some more contemporary voices. That revelation implies a profound gain to language, that it is indeed in revelation incorporated "from its very beginning into the being of God," is a salutary point (p. 202). Metaphorising is used by God so as to unfold dimensions of reality hitherto unseen. Patterson's book, reservations about the dated character of the some of the scholarship notwithstanding, is an asset to philosophical and systematic theologians who would recognize that a theological ontology cannot isolate itself from language games but must rather learn to take the relationality implied therein as basic.

CAROL M. KAMINSKI. *WAS NOAH GOOD? FINDING FAVOUR IN THE FLOOD NARRATIVE*. LIBRARY OF HEBREW BIBLE/OLD TESTAMENT STUDIES 563. LONDON: BLOOMSBURY T&T CLARK, 2014. (223PP.) [ISBN 978-0-56702-716-0; DIGITAL 978-0-56735-781-6]

LYNDON DRAKE

CAREY BAPTIST COLLEGE

Many scholars have noted the apparent tension between Noah's finding favour and his righteousness, a tension that becomes more evident when one notes that in other contexts *khen* ("favour") is often glossed with "grace", a theologically loaded term that for Protestants connotes *unmerited* favour.

Carol Kaminski's recent monograph suggests that God's grace to Noah is theologically and temporally prior to Noah's righteousness. Noah does not escape the flood because he is righteous, but because he is the recipient of God's unmerited favour.

Kaminski begins with a helpful survey of interpretation, highlighting the thematic prevalence of grace in primeval history, even though the term *khen* itself only occurs in 6:8. She distinguishes between source-critical approaches to the text, which tend to highlight the dissonance between verse 8 and verse 9, and literary and canonical readings, which tend to look for a coherent theology that can encompass both verses. Kaminski concludes the chapter by asserting that the literary and canonical approaches ought to have primacy, a choice she says is, "not simply a matter of preference—it is a deeply held conviction" (p. 23).

The second chapter is devoted to demonstrating that 6:5–8 ought not to be read primarily as the introductory verses of J's flood narrative, but are in fact part of the conclusion to the *toledot* of Adam and closely connected to 6:1–4. For example, the "seeing" of the sons of God in 6:2 is mirrored by the "seeing" of YHWH in 6:5.

This naturally leads into the argument in chapter 3 that 6:1–8 is a summary section concluding with God's verdict about the universality of human evil throughout primeval history. In other words, YHWH's verdict in 6:5–7 is not an observation about the increase of human evil in the flood generation, but a