make of them as there is no list of abbreviations and often no explanation as to how those texts substantiate the point referenced.

Sentences are frequently incomplete, use strange and imprecise verbs, and are often unclear in meaning. The quality of prose does vary and some passages are easier to read than others. However, the reader is frequently required to supply meaning or nuance that is not present in the text in order to make sense of the argument. One indication of the unpolished nature of the book is that at several points entire paragraphs are reproduced verbatim (e.g. pp. 86 & 120, 134 & 177, 137 & 180) as well as sentences on the same page (p. 77). The conclusion of the book (pp. 222–24) is mostly identical to the last few pages of the introduction (p. 5–9).

This book represents a huge amount of work and learning. It may be useful to the specialist scholar who wishes to use its bibliography or to help locate important parallels in the rabbinic literature. While its discussion of NT epistemology is not always clear or compelling it may also provide a useful starting point for further studies as long as the reader is highly discerning. The numerous lapses in logical and methodological rigour (examples detailed above) prevent this book from being recommended beyond such limits.

Philip G. Ziegler, *Militant Grace: The Apocalyptic Turn and the Future of Christian Theology*. Grand Rapids: Baker Academic, 2018. (238 pp.) [ISBN: 9780801098536]

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The title of this book instantly piqued my interest. The word 'apocalyptic' conjures up such images as the stars falling from heaven and the Son of Man coming on the clouds. *Militant Grace*, though, is not about such things. Indeed, it does not even treat the end times or the Bible's apocalyptic literature. For Ziegler, apocalyptic is a theological method and, in his words, "a discursive idiom uniquely suited to articulate the radicality, sovereignty, and militancy of adventitious divine grace" (p. xvii).

The book harks back to the golden age of eschatology in the last century, when this theological locus became the 'medium of Christian faith' (Moltmann) and the 'mother of all theology' (Käsemann). The author believes that this repositioning of eschatology was ingredient in that century's great theological articulations of the gospel, but he is afraid that this theological progress is under threat now from a return of nineteenth-century historicism. "All is history," is the new motto. With this book, he hopes to stem this new tide and to recover the salutary influence of eschatology on theology. Ziegler is co-chair of the Theology and Apocalyptic Network, which he co-founded in 2009. The book is the fruit of his involvement with this research group.

Militant Grace is an exquisite monograph, but it does not lend itself to a facile review, since it is actually a collection of revised articles that were previously published over a ten-year span. There is naturally a lack of cohesion here, but the author of course tries to persuade us of the book's unity. "The overarching

argument of this book," he writes, "is that in the pursuit of renewed accountability to the apocalyptic gospel, theology is required to think again about its own forms, methods, and foci precisely in virtue of its distinctively eschatological content" (p. xv).

The book is divided into three sections: "The Shape and Sources of an Apocalyptic Theology"; "Christ, Spirit, and Salvation in an Apocalyptic Key," and "Living Faithfully at the Turn of the Ages." In the first section, Ziegler gives his "three theses" on the role of apocalyptic in theology. First, it should be a Pauline apocalyptic idiom, since it is the one best suited to "announce the full scope, depth, and radicality" of the Gospel, which is about God's judgement of evil and his merciful, redeeming love for world (p. 26). Second, an apocalyptic theology will be "marked by an intense Christological concentration," for God's revelation and redemption in Christ is the ultimate "eschatological act" (p. 26). Third, an apocalyptic theology will underscore the "unexpected, the new, and disjunctive character of the divine work" (p. 27).

The second section is an application of the theses to three theological loci: Christology, pneumatology, and soteriology. This translates into a focus on Christ's royal office, understood in light of Romans 8:31–39 and Phil 2:5–10. Christ's kingship is defined equally by his ascension and his humiliation. Thus, Christ reigns as the crucified one, and his kingship is spiritual because it is an "eschatological reality" by the Holy Spirit, who is perfecting the work of Christ in the world (p. 50). Christ's kingship is eschatological also because it "stakes a full and indissolubly *final* claim on our lives" (p. 48). The Spirit permits us to acknowledge that "Jesus is Lord" because the Spirit is "the present agent and sovereign advocate of the transit of Christ's reign in the present age" (p. 78). Registering soteriology in the apocalyptic key means understanding God's last judgement as a judgement to salvation, for it is about seeing Christ's death and resurrection as proleptic of our resurrection from the dead. "The justifying work of the cross and resurrection is indissolubly and determinatively linked to the substance of and form of the last judgement" (p. 110).

Treating the subjects of law and ethics, the third section seems to be a misfit. However, Ziegler attempts to puts these subjects in an apocalyptic register. The second article on natural law is the most germane to the book's motif. The point made is that apocalyptic theology disqualifies natural law as it is conventionally understood. "The disruption of the categories and strategies of natural law ethics is so thoroughgoing precisely because of the fundamentally cosmological register of Paul's apocalyptic gospel" (p. 131). The author's own views in this section are most transparent in the concluding chapter on "Discipleship," which is described as a life "suffused with and animated by the militancy of the eschatological gospel of God" (p. 193).

Militant Grace is impeccably written, with fresh, invigorating diction. The essays are learned, engaging, and insightful. Ziegler should be commended for recovering Paul's apocalyptic grammar, and for trying to use it to enrich Christian doctrine and life.

Yet this book might leave many yearning for more from a theology funded by the New Testament apocalyptic. Perhaps apocalyptic eschatology should not be as tightly circumscribed as it is here, to Paul's idiom and that refracted through modern Protestant theology, if we want to announce the "full scope" of the Gospel. Otherwise, we are left with a rather antiseptic apocalyptic theology.

Ziegler's penchant for apocalyptic is driven by a concern for the "future of theology," but in the Scriptures apocalyptic has to do with the future of the world, even about "things which must shortly come to pass" (Rev 1:1). The preeminent thing is the final advent of Christ, and yet there is scarcely any mention of this aspect of Christology in *Militant Grace*. This is an astonishing omission when you consider that it was faith in the imminent return of Christ that—more than anything—galvanised Paul and the other apostles.

Criticisms aside, *Militant Grace* is an impressive work, and it will surely stimulate discussion on a biblical theme that ought to have a strong bearing on dogmatic theology as well as the church's life and mission.

David Bentely Hart, *The New Testament: A Translation.* Cornwall, UK: Yale University Press, 2017. (577 pp.) [ISBN: 9780300186093]

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David Bentley Hart, a scholar in the Eastern Orthodox tradition, and currently a fellow at the Notre Dame Institute for Advanced Studies, has produced a remarkable translation of the New Testament. Hart's project is intriguing for several reasons. First, it is rare to find a translation of the entire New Testament by a single author. This approach gives the work coherence and a consistency of method and thought—something hard for translations done by committees to achieve at the same level. Second, unlike most modern Bible translations, Hart seeks to provide "an almost pitilessly literal translation" (p. xvii). Hart proceeds in this way, because he believes it will help the church recapture the radical world of New Testament times. Today's church, and the average Christian believer, are out of touch with this radically different way of life that Jesus calls his followers to in the Scriptures. Hart wants to recover this profound reality that the Church lives, already, in the age to come (pp. xvii, xxiv). Yet, behind this laudable goal, lies many of Hart's own presuppositions.

Given that several critical reviews dealing with Hart's work on methodological and literary grounds already exist, in this review I would like to suggest that Hart's own theological presuppositions colour his work in more profound ways than he admits. This approach is warranted because Hart claims that popular Bible translations such as the *New International Version* and the *English Standard Version* are distorted by the translators' "doctrinal or theological or moral ideologies" (p. xv). However, at key points, Hart's translation doesn't escape the doctrinal and ideological driven tendencies Hart finds in today's more popular Bible translations. As much as I admire Hart's work, there seem to be two major presuppositions dominating the work as well. These are his own Eastern tradition, and his understanding of universal salvation.

First, Hart cannot escape working from within his own theological tradition. Of course, Hart knows this (p. xvi), but yet still presents himself as the one who will produce a translation that is free from the translator's own theological commitment. Hart claims that he will avoid ideological driven conclusions due to his ruthless literal approach to translation. Nevertheless, Hart's own theological starting point influences