

to relate grand biblical themes and concepts to the prevailing philosophical and theological issues of our day.

The hardback book is well produced and free from typos. The only disappointment is the use of endnotes which, given how heavily referenced the book is, were a considerable frustration. *History and Eschatology* is essential reading for both biblical scholars and theologians. It is the sort of provocative and magisterial scholarship that has the potential to generate discussion for a long time to come—whether in agreement or opposition to its claims. This book is also a useful “catch-up” for those who have lost touch with Wright’s output, as it condenses several of his more important books into chapter length treatments. My sense is that this book would be accessible to non-academics, if they are prepared for a dense and complex work. This is not one of Wright’s highly readable popular theology books, but neither is it a fully technical work of biblical studies or theology. It will reward the reader with a great deal of food for thought and an enjoyable *tour de force* from one of our most prolific and innovative biblical scholars.

Michael Mawson and Philip G. Ziegler (Eds.), *The Oxford Handbook of Dietrich Bonhoeffer*. Oxford: Oxford University Press, 2019. (528 pp.) [ISBN: 9780198753179]

A. D. Clark-Howard

Academic interest surrounding the well-known and often misunderstood twentieth century German theologian Dietrich Bonhoeffer has expanded and diversified over the course of the last two decades. This maturing field, now into its third generation of scholarship since Bonhoeffer’s own lifetime, has been met with an extended *Oxford Handbook* which brings together old and new voices in the Bonhoeffer world into one collection. The volume represents somewhat of an update from the previous similar type of project assembled as *The Cambridge Companion to Dietrich Bonhoeffer* which, while also being much shorter in length, was published in 1999. The new 32-chapter *Oxford Handbook* edited by Michael Mawson and Philip G. Ziegler marks an opportune capstone of the twenty years of Bonhoeffer studies since then.

The *Handbook* is broken into five sections; the first three treat Bonhoeffer’s biography, doctrine, and ethical thought while the latter two examine thinking after Bonhoeffer and Bonhoeffer’s legacy. Part I, “Life and Context,” examines Bonhoeffer’s biography in a rough chronology: chapter one deals with his time as a student, chapter two in North America, chapter three his academic career, chapter four the church struggle, chapter five the conspiracy, chapter six ecumenism, chapter seven the Jews, and chapter eight his preaching. Part II, “Theology and Doctrine,” perhaps unusually, lays out Bonhoeffer’s dogmatic thought in a traditionally systematic fashion: chapter nine deals with his engagement of Scripture, chapter ten theology proper, chapter eleven Christology, chapter twelve pneumatology, chapter thirteen creation, chapter fourteen anthropology, chapter fifteen sin and salvation, chapter sixteen ecclesiology, chapter seventeen spirituality, and chapter eighteen eschatology. Part III, “Ethical and Public Thought,” explores Bonhoeffer’s ethical thinking; chapter nineteen deals with reality in *Ethics*, chapter twenty formation, chapter twenty-one

freedom and human agency, chapter twenty-two religion, chapter twenty-three politics, and chapter twenty-four pacifism. Part IV, “Thinking After Bonhoeffer,” and part V, “Studying Bonhoeffer,” together make up a smaller section and the remainder of the book, chapter twenty-five discussing Bonhoeffer and feminism, chapter twenty-six Bonhoeffer and race, chapter twenty-seven community and witness, chapter twenty-eight South African and global contexts, chapter twenty-nine modern philosophy, chapter thirty sources and texts, chapter thirty-one biographies and portraits, and finally, chapter thirty-two readings and receptions.

While a volume of this length cannot be covered in comprehensive detail within a single review, I will primarily discuss the arrangement and scope of the *Handbook* and its value for the study of Bonhoeffer. One of the strengths of the *Handbook* comes in its range of scholars and topics which both represent and contribute to the field of Bonhoeffer studies. The volume includes important and established Bonhoeffer scholars, such as Clifford Green, Victoria J. Barnett, and John W. de Gruchy, as well as younger, emerging readers of Bonhoeffer who represent a newer generation of Bonhoeffer scholarship, such as Jennifer M. McBride, Michael DeJonge, and Mawson himself. This volume also includes a decent selection of both German and English-speaking scholars. The various sections of the *Handbook* offer an effective introduction to the areas in which Bonhoeffer is most studied and offers generative opportunities. This includes his biography, dogmatic, and ethical thinking, as well as constructive Bonhoeffer research, utilising Bonhoeffer’s own thought in order to extend it into contemporary conversations, to use McBride’s phrase, resourcing contemporary issues “beyond Bonhoeffer, with Bonhoeffer” (p. 365). Indeed, constructive work with Bonhoeffer represents an exciting part of the field and it is equally stimulating to see the collection of essays arranged on this theme and the research it represents. The final section on the study, reception, and legacy of Bonhoeffer, also represents an important part of the scholarship which has developed as a subset of the field in and of itself. Given the ease of exploitation of Bonhoeffer’s story in popular culture, this is an important section both to comment on these developments as well as resource and point newer students and researchers of Bonhoeffer towards more accurate and reliable portraits of the figure.

Part II, which analyses Bonhoeffer’s dogmatic thought, represents a curious and even provocative choice in systematically arranging a thinker who, given both confessing and contextual reasons, is often seen as someone who resisted traditional systematisation and arrangement. One may easily argue that Bonhoeffer was a thinker more interested in the lived and embodied nature of Christian theology—so the argument goes—and thus represents a sort of ‘unsystematic systematician.’ This could be substantiated by the fact that Bonhoeffer himself critiqued this sort of doctrinal order in his reading of *Church Dogmatics* at various points in his life. The order and logic of the arrangement is also made difficult by the centrality of ecclesiology and Christology in Bonhoeffer’s work as well as the fragmentary nature of his shortened lifetime. However, given that Bonhoeffer is a figure whose ethical thought and life draws significant attention, this arrangement also offers a unique opportunity to analyse his theology from such a perspective as well as remaining fitting to the genre of the volume which seeks to analyse a topic methodologically. Bonhoeffer, while often occasional in his thinking was far from inconsistent, and, indeed, one can argue that he has a clear theological system at play even if this is not overtly reflected in his corpus. The

comprehensive theological loci covered within this part of the *Handbook* represent a generative way to continue reading Bonhoeffer for his contributions to contemporary systematics. Another critique may be in the relative neglect of a text as important as *Discipleship*, as well as a rather slim analysis of Bonhoeffer's understanding of the Christian life in light of the entire volume. Both these points are minor criticisms that do not undermine the significance and importance of the *Handbook* for the study of Bonhoeffer.

Bonhoeffer is a theologian and ethicist who continues to stimulate and generate interest, both at a lay and academic level. As is reflected in this text, the interpretation and legacy of Bonhoeffer, particularly in the ways he is appropriated within surprisingly diverse and at-times mutually contradictory communities, has become a figure of Bonhoeffer studies in and of itself. Because of this, the careful reading and varied opinions represented in this volume are incredibly valuable and well worth the time. For any modern student of Bonhoeffer, junior or senior, this is an indispensable text.

Mirsolav Volf. *Exclusion and Embrace, Revised and Updated: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville, TN: Abington, 2019. (384 pp.) [ISBN: 9781501861079]

A. D. Clark-Howard

Twenty-five years after his treatise on identity and reconciliation in a world witnessing ethno-religious conflicts at the end of the Cold War, Miroslav Volf has updated and revised *Exclusion and Embrace*. In Volf's own words, the new edition is not a "how-I-changed-my-mind" kind of text" but rather an opportunity to both respond to the book's reception and criticism over the last two decades as well as reflect on the developments in global relations and identity politics in that time (p. 305). Indeed, as Volf analyses, recent developments in the Western world towards populism represent a dramatic shift from the unifying narrative of the late twentieth century within the breakup of Eastern Europe and the "triumph" of liberal democracy. Thus, this new edition of *Exclusion and Embrace* seeks, once again, to offer a theological proposal for reconciliation amidst identities and relationships marked by otherness as well as a chance for Volf to defend his thesis. Regarding the text itself, large tracts of the book remain more or less as they did in the first edition with the addition of a new introduction and a significant epilogue and appendix, the latter an edited version of his article, "The Trinity is Our Social Program." Alongside minor revisions to other parts of the original text, the only major change comes in the omission of the initial chapter on gender, given, according to Volf, the way this field has changed and expanded since. Given the relative ubiquity of Volf's first edition of *Exclusion and Embrace*, this review will focus more on the movements and claims within the text which have changed and been updated since 1996.

Exclusion and Embrace is broken into two parts, with its introduction ("The Resurgence of Identity") and first chapter ("The Cross, the Self, and the Other") sitting prior to these two sections. Both the first chapter and the new introduction discuss leading ways of conceiving of identity in the modern world before offering an alternative theological grounding for identity and reconciliation. Volf explores how "identity"