

Cloutier exhaustively relies on resources from the social sciences, engaging a wide array of thought leaders, both historical and contemporary, from psychology and political history to marketing and finance; not to mention a variety of subdisciplines within economics: historical, political, behavioral. He situates questions of luxury at the heart of other ethical conversations in contemporary economic ethics, both theological and secular: work and leisure, debt, happiness studies, and cost-of-living comparisons. His bibliography is an extensive litany of classic and contemporary economists from both sides of a variety of debates as to the function and merits of consumerism. Cloutier's participation in an NEH-sponsored colloquium on the history of economics is also evident here, particularly in his explanations as to why notions of luxury dropped out of Christian consciousness and never gained much traction in modern economic theory. This historical sweep—primarily in areas of economics, although also in philosophy and theology—illuminates the dispositions and practices around different forms of excess, which shape our contemporary understanding of luxury.

At times, the sheer volume of conversation partners makes it difficult to track Cloutier's scaffolded arguments or to understand fully their significance for Catholic economic ethics. But his clear writing style and engaging personal examples, which draw upon his pedagogical strategies in undergraduate courses on ethics and private property, reflect Cloutier's passion for making these timely debates as accessible to nonexperts as possible. For constructive suggestions about how the Christian community might respond to the important questions Cloutier raises here, which are only amplified by the results of the 2016 presidential election and the economic policy being proposed by the new administration, this book is a must-read.

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The Revelatory Body: Theology as Inductive Art. By Luke Timothy Johnson. Grand Rapids, MI: Eerdmans, 2015. x + 246 pages. \$25.00.
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The Revelatory Body is, by my count, Johnson's thirty-fourth book since 1973. Drawing on a life of New Testament scholarship, teaching, and writing for both scholarly and popular audiences, Johnson plays on Sandra Schneiders' 1999 title *The Revelatory Text* to propose human bodies as a "privileged arena of divine disclosure" (iv). The seductive power of words means that the constructions of theologians might just be "the most subtle and

sophisticated of all idolatries" (1). Johnson's provocative characterization of systematic theology as "a wonderfully oxymoronic designation" (12) signals his desire to move contemporary theology "more toward being an inductive art than a deductive science" (5), more about discerning divine and human spirit in embodied lives than interpreting authoritative texts. The *more* is central, as Johnson seeks to restore equilibrium between revelatory text and revelatory body. Rather than recycled "experiential expressivism," however, his appeals to experience are wise and hermeneutically sophisticated, giving a key role to the "formative function of Scripture" (46). Indeed, the revelatory text points us to the revelatory body. This is a book about how to practice theology in a way that reads bodies as well as texts, that writes more as poets and novelists do in the everyday "phenomenology" of description that can yield both real presence and absence.

After a programmatic introduction to theology as inductive art, Johnson clears the ground with a devastating critique in chapter 1 of Pope John Paul II's theology of the body as disembodied, abstract, and an "implicit recognition of the argumentative inadequacy" (31) of *Humanae Vitae*. The next two chapters, "Scripture and Body" and "Spirit and Body," lay out and, to some extent, perform the back-and-forth movement between revelatory text and revelatory body. Johnson is at his absolute best when talking about Scripture, as in chapter 2's suggestion that we read 1 Corinthians backward so that Paul on body in chapters 15 and 12 clarifies his "deeply puzzling" remarks in chapters 7 and 6 (63). Johnson is much less compelling when generalizing about Enlightenment and secularization in chapter 3.

The next four chapters deal with bodies at play, in pain and suffering, in passion, and at work. The last two chapters, 8 and 9, are devoted to the topics "The Exceptional Body" and "The Aging Body." We generally do not practice theology as an inductive art, so, in these chapters, Johnson makes initial forays that suggest what it might look like. In all these chapters, he has to draw on his own Scripture-formed experience. We learn repeatedly, for example, how he feels about grading papers. More often than not he succeeds at the kind of descriptive writing he recommends. As a person close to his own age, I found Johnson's account in the section "The Experience of Aging" (208–13) in the last chapter both eloquent and insightful, as was the section "Sexual Difference" (191–98) in the previous chapter.

Johnson's individual topical chapters on play, suffering, work, and so on lend themselves well to use in undergraduate classrooms. The work as a whole is suitable for graduate reflection on theological method. The book has a subject index, an extensive index of Scripture references, and an index of other ancient sources. This stimulating work by a seasoned scholar

will challenge theologians and help students learn how to read revelatory bodies in tandem with revelatory texts, and maybe even to write more like novelists than philosophers.

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Levitical Sacrifice and Heavenly Cult in Hebrews. By Benjamin J. Ribbens. Berlin: Walter de Gruyter, 2016. xvii + 297 pages. \$140.00.
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In assessing Hebrews' understanding of the relationship between the old covenant sacrifices and Christ's new covenant sacrifice, many scholars conclude that Hebrews takes a negative view of the old covenant cult. Ribbens challenges this position by contending that Hebrews affirms the efficacy of the old covenant sacrifices while also asserting the superiority of Christ's sacrifice.

Chapter 1 sets forth the need for this study. Some scholars have negatively evaluated Hebrews' theology of sacrifice, claiming that Hebrews' argument is self-contradictory and/or intentionally misinterprets the Septuagint. Ribbens' survey of various proposals concerning the relationship between the old and new covenant sacrifices reveals a lack of scholarly consensus regarding Hebrews' understanding of the efficacy of these sacrifices. This study attempts to remedy these defects.

In chapters 2 and 3 Ribbens attempts to situate Hebrews within its socio-religious context. Chapter 2 examines Second Temple Judaism's understanding of the efficacy of sacrifice. Sacrifices were meant primarily to provide atonement, forgiveness of sins, and purification. Chapter 3 then considers the concept of a heavenly cult in Second Temple Judaism. The chapter focuses particularly on texts that describe a heavenly temple in which God dwells and angels function as priests. The earthly cult derived its legitimacy by properly imitating the heavenly cult.

Chapters 4 to 6 turn to an examination of Hebrews itself. In chapter 4, after dealing with the obligatory introductory matters, Ribbens turns to consider the possible conceptual background for Hebrews' notion of a heavenly tabernacle. He rejects the Platonic/Philonian tradition in favor of the Jewish mystical apocalyptic tradition as the more likely background for Hebrews' thought. After investigating several key passages in Hebrews, Ribbens contends that Hebrews follows a Day of Atonement pattern. Christ's sacrifice is a process that begins with his passion on earth, but is not completed until Christ rises from the dead, ascends through the heavens, and enters the heavenly