

this world and need redemption from it. The theme of soteriology continues in chapter 7 (1990), “Christology, Soteriology, and the Praise of God in Romans,” which focuses on Romans 15:7-13. United praise of God is the goal of Paul’s admonitions to the “weak” and the “strong.” Keck’s focus on Romans continues in chapter 8 (1989), “Jesus’ in Romans.” Here Keck surveys Paul’s references to “Jesus.” He concludes that although Romans is quite theocentric, for Paul everything pivots on Jesus, in whom and through whom God effects salvation. Finally, the last chapter of the book, “The New Testament and Nicea” (1986), is the only previously unpublished essay to appear in the book. Keck begins by comparing NT Christology (especially its credal formulations) with Nicea in light of historical and theological contexts.

None of the essays has been updated in any way. They hang together fairly well as independent pieces, though various themes and specific content are repeated. Most of the essays are between twenty and thirty years old, and they reflect the times in which they were written. Historical criticism was still the dominant force in the field, and Keck was seeking to place New Testament theology and Christology on more solid theological grounds that were attentive to historical criticism, but not straightjacketed by it. The conversations have moved on, with issues of interpretive diversity and postmodern theology now themselves mature discussions. But Keck’s essays are solid reminders of important, ongoing debates between historical analysis and theological interpretation of the New Testament writings.

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A New Heaven, a New Earth: The Bible and Catholicity. By Dianne Bergant. Maryknoll, NY: Orbis Books, 2016. 200 pages. \$25.00 (paper).

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Introducing *A New Heaven, a New Earth: The Bible and Catholicity*, author Dianne Bergant describes her work as an “experiment in hermeneutics” that approaches the Bible in an “ecosensitive” way. The second in Orbis’ new series, *Catholicity in an Evolving Universe*, this book interprets the Judeo-Christian Scriptures through a thoroughly all-encompassing lens: a new cosmology intensely aware of the interconnection and wholeness of all creation. Though an anthropocentric worldview purportedly rooted in the Bible has permeated Christian thought for centuries, Bergant places this way of thinking in dialogue with several principles of ecojustice, seeking new insight. Concluding her deceptively slim book, the author finds that “God is at the

center of the biblical tradition, not human beings." Still, she acknowledges that certain troublesome perspectives remain—for example, a view of land as a possession to be seized, protected, and owned by a particular segment of humankind. Bergant invites and urges other interpreters to continue grappling with biblical texts and views that oppose principles of ecojustice, as well as those Scriptures illumined by them.

The author's compact prose combines considerable biblical scholarship with evident teaching skills to lay out her "experiment" in seven chapters, four related to the Old Testament and three to the New Testament. She uses the contemporary interpretive approach of examining the worlds behind, within, and in front of the text, mainly focusing on a particular concern of contemporary readers: the interrelatedness and interdependence of the living community of Earth. To illumine selected biblical texts and themes, Bergant uses six major principles of ecojustice articulated by Australian ecotheologian Norman Habel and associates (see *Reading from the Perspective of Earth*, 2000).

The opening chapter reflects on select passages of the Pentateuch that indicate the vital significance of water for Israel's early ancestors as they journeyed to Canaan. In the next two chapters, Bergant first seeks insight into Israel's attitudes and actions regarding the land as seen in the Historical Books, then examines texts from Amos and Hosea, who critique the people's failure to abide by covenantal promises in dealing with the land. Her fourth chapter mines the Bible's Wisdom tradition, revealing some of the Israelite sages' insight concerning the wisdom inherent in Creation itself.

In chapters related to New Testament matters, the author examines several ways in which the Synoptics respond to Jesus' query, "Who do you say that I am?" She interprets and reinterprets selected passages, uncovering understandings of Jesus and his proclamation of the reign of God that point toward Paul's portrayal of Christ. Chapter 6 focuses on Pauline teaching that speaks directly of the cosmic Christ, firstborn of all Creation, pointing out important connections between his views and particular principles of ecojustice. Finally, Bergant examines anew, from the perspective of today's emerging Christian cosmology, the book of Revelation. Taking into account first-century apocalyptic eschatology, she concludes that despite limitations of that era's literary expression, the book "assures us that our ultimate fulfillment...transcends and transforms but does not disdain what is earthly" (181).

With its clarity, organization, and audience awareness, this book could enrich undergraduate courses in both the Old Testament and the New Testament, especially those that hope to provide biblical insight into contemporary concerns. In Judeo-Christian-sponsored schools, it could even be

used, in whole or in part, in science classes related to ecological or environmental matters. Because Bergant provides a clear and concise summative introduction and conclusion to the book as a whole and for each chapter, one or more select chapters could be used to enhance various Scripture courses. While the background of at least an introduction to biblical content and interpretation would be helpful, because the author avoids technical language as much as possible and explains terminology as necessary (e.g., “demythologization”), her work could enhance a variety of undergraduate courses. Graduate students could profit as well from the breadth and depth of Bergant’s hermeneutical “experiment.”

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Sacred Language, Sacred World: The Unity of Scriptural and Philosophical Hermeneutics. By Joshua D. Broggi. London: Bloomsbury T&T Clark, 2016. x + 222 pages. \$114.00.
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The stated thesis in *Sacred Language, Sacred World* is that scriptural language, tradition, and reason are “one thing viewed three ways,” rather than three separate things (1). Broggi argues that we do not use tradition to reason about Scripture as if the methods of using tradition, reasoning, and reading are independent of each other. Rather, all three rely on prior commitments that form our “world,” and changing anything about the way we understand tradition, reason, or Scripture will alter the whole world. The practical import of this claim is that in any disagreement about the way Scripture is read, the argument is not really about Scripture or tradition or reason. Rather, the disagreement lies in differing prior commitments. Two groups who live in different worlds or hold different prior commitments (such as Protestants and Roman Catholics) cannot expect to read the Bible or anything else in the same way.

Broggi’s claim is in some ways obvious. Of course an African community, such as the Kimbanguists, with no knowledge of the Christian tradition is not going to read the Bible in light of the Christian tradition (although it remains surprising that they are interested in reading it at all!). Broggi’s conclusion is a bit more radical and challenging than just that, though. First, regarding practical encounters, Broggi argues that Christians, in this case, cannot claim to be the only correct or proper interpreters of the Bible. Their interpretation is not more pure or authentic than a Kimbanguist interpretation, and it comes out of a world of prior commitments in just the same way. Second, regarding the