

It could be argued that the volume's internal consistency is due to the uniformity of gender among the participants of the study. While one may easily overstate such a case, it is indeed intriguing to imagine how the book – and the conference – would have appeared had the event organisers included voices from beyond the borders set by confessional dissensus (e.g. theological feminism, interreligious dialogue, progressive and/or liberal theologies, etc.). It is also worth noting that the table of contents is populated by essays written by scholars from only the Catholic and reformed traditions. Surely theologians of other Protestant persuasions have some stake in the debates over analogy. Still, such caveats should not and do not detract from what is, on the whole, an indispensable contribution to contemporary ecumenical and systematic theology.

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doi:[10.1017/S0036930614000507](https://doi.org/10.1017/S0036930614000507)

Brian Rosner, *Paul and the Law: Keeping the Commandments of God* (Downers Grove, IL: IVP Academic, 2013), pp. 256. £14.99/\$20.00 (pbk).

In this work, Brian Rosner brings his knowledge of Pauline ethics to bear on the highly contested subject of Paul and the law for the purpose of answering the question: 'how does the law relate to the issue of how to walk and please God?' (p. 27). Rosner's study does not attempt, as do many other treatments, to be exhaustive in its analysis of the relevant Pauline texts or the history of interpretation. These are conscious decisions on Rosner's part, made in the interest of leading his readers around some of the issues which tend to overwhelm audiences who are just starting to engage with this complex topic.

According to Rosner, the crux of the problem of comprehending Paul and the law lies in the apparent disconnect between 'Paul's negative critique and positive approval of the law' (p. 45). Rather than trying to minimise this, Rosner structures his work so that the tension is emphasised. Chapters 2 and 3 detail Paul's explicit and implicit criticism of the law. Chapter 4 focuses on the motif of replacement, examining phrases Paul substitutes in arguments in which readers, particularly those attuned to Paul's Jewish background, might expect to find the law featured prominently. Chapters 5 and 6 investigate the positive roles the law plays in Paul's argumentation. Rosner concludes by offering a hermeneutical solution to the problem of Paul and the law which fully recognises and embraces the varied nature of Paul's descriptions. The key for Rosner isn't making every description harmonise, but rather tracking

the major moves Paul makes in relation to the law. Rosner sums the moves up using the three Rs of repudiation, replacement and reappropriation: Paul repudiates the law as law-covenant, replaces it with the emphases of union with Christ and life in the Spirit and reappropriates it as prophecy and wisdom. Christians (early and contemporary) are obliged to retain the law, but not observe it.

The main strengths of Rosner's work lie in the degree of clarity he is able to achieve and the scope of primary texts he engages. In a mere 256 pages, he has written broadly enough to inform readers of the major contours of the debates on Paul and the law, while simultaneously taking the time to point out and describe specific factors, for example, the 'totality transfer' fallacy, which have hindered conversations from advancing. All the while, he has integrated a wider array of material from the Pauline corpus than one normally finds in these types of studies, drawing from all the undisputed (and disputed!) Pauline letters save Philemon. That being said, it would have been nice to see a more sustained engagement with Romans 2:12–16 – arguably the most contentious text in these discussions. Rosner's brief comment that this passage constitutes an 'exceptional setting' (p. 95) wherein Paul uses language he would avoid 'in more sober contexts' (p. 95) is fair, but it feels as if he has missed an opportunity to bolster his argument by tackling this controversial pericope head on.

Nonetheless, Rosner has accomplished his overall aims admirably. He set out to produce a study which is both fresh and readable. Anyone setting out to explore the topic of Paul and the law will be hard pressed to find a more reliable guide.

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doi:[10.1017/S0036930614000520](https://doi.org/10.1017/S0036930614000520)

Friedrich Schleiermacher, *On the Doctrine of Election with Special Reference to the Aphorisms of Dr. Bretschneider*. Trans. with an introduction and notes by Iain G. Nicol and Allen G. Jørgenson (Louisville, KY: Westminster John Knox Press, 2012), pp. xii+108. \$25.00.

This is the first translation into English of Friedrich Schleiermacher's key essay of 1819 on the doctrine of predestination. Published almost 200 years after the original German text, which marked Schleiermacher's first contribution on a specific dogmatic topic, this book offers not only a magisterial translation, but also an excellent introduction and helpful endnotes.

Schleiermacher's essay first appeared in the short-lived *Theologische Zeitschrift* (1819–22) as a contribution to the ongoing debate about the Prussian