Chapters 3 and 4 are the heart of the book. Here Holsinger-Friesen shows how Irenaeus read Gen 1:27 and Gen 2:7 christologically, and he argues persuasively that for Irenaeus these texts have as much to do with *God* as they do with human beings. For example, he writes, 'By declaring God to be Creator . . . Irenaeus' rule of truth effectively stipulated that any accounting of God's activity – or Christ's – must begin with anthropology rather than theogony' (p. 112). Of course, any time one selects some sections of a text rather than others, a reviewer can quibble with the choice, but Holsinger-Friesen has judiciously chosen his texts.

In chapter 4, the strongest chapter of the book, Holsinger-Friesen offers a close reading of the first sixteen chapters of *Adversus Haereses* book 5. Holsinger-Friesen shows how Irenaeus understands the Genesis texts in light of other scriptural texts such as Ezekiel 37, John 1, John 9 and 1 Corinthians 15. He does an excellent job showing how Irenaeus understands the work of the Father, Spirit and Son in this section of the *Adversus Haereses*. As he notes, 'In Genesis 2:7 . . . Irenaeus discovers the purpose of the continuous labor of the two hands of God [i.e., the Son and Spirit] to be *human vivification*' (p. 153). Holsinger-Friesen also does well to point out the non-Platonic thrust of Irenaeus' theology.

Overall, Holsinger-Friesen has made good use of the secondary scholarship on Irenaeus. M. C. Steenberg's book on Irenaeus and creation probably came out too late for inclusion, yet Holsinger-Friesen has not engaged with Jacques Fantino's book on image and likeness in Irenaeus. (It also would have been good to have a bit more engagement with Ysabel de Andia's work.) There are a few typographical errors which are a bit distracting. Overall, though, scholars of Irenaeus and those interested in the history of exegesis will find much of value in this book.

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F. LeRon Shults, *Christology and Science* (Grand Rapids, MI: Eerdmans, 2008), pp. 181. $30.00.

This book forms part of Shults' 'reforming' approach to systematic theology, which has included a treatment of theological anthropology, soteriology, the doctrine of God and pneumatology. The present book begins with the hope that science and theology can be 'lovers', recognising that 'real love takes hard work at mutual interpretation' (p. 3). The book is lucidly written, without the need of footnotes, and with a very extensive bibliography.

Shults' 'reformation' is based on the turn to relationality which he identifies in metaphysics following Kant, Hegel and Peirce. His target is 'substance', which he identifies as being an aspect of the legacy of Plato and Aristotle as it has pervaded Christian philosophy. He then works this turn out through three case studies – the interaction of Christology with evolution, the reconstruction of soteriology and the revisioning of eschatology in the light of contemporary cosmology.

I am not sure Shults' target, 'substance', is always carefully enough framed, nor do I think he does full justice to the subtlety of the thought of the ecumenical councils. But I did find some very helpful insights into problems with the tradition. For Jesus to possess authentic human nature meant, at least for Western Christian thought, his putting on prelapsarian perfection, the existence of which evolutionary thought must now reject. Also, all those struggling with Christology before and at Chalcedon would have acknowledged a duality of body and soul. As Shults later points out, such dualism is always going to be problematic for the Christian thinker. It will always tend to imply the superiority of either mind/spirit on the one hand, or body on the other. Yet the New Testament wants to insist *both* on the bodiliness of the resurrection *and* Jesus becoming a life-giving spirit. And contemporary science casts grave doubt on the viability of such dualism. Moreover, the dominant thread in the tradition is to see the incarnation as a response to the problem of sin, rather than (as Shults prefers) an ingredient in the eternal intentionality of God.

In his chapter on soteriology, Shults provides interesting essays on the problem of universals and particulars, and on the influence of legal thinking on theories of atonement, and then engages with Girard and literature which his work evoked. Shults wants to insist that the sort of reconciliation that Jesus' whole agency evoked, the Gospel's spreading of 'contagious peace' (p. 92), is *not* just subjective moral influence theory in new clothes, but also genuinely objective – being brought into union with God is the *real* redemption of our personal agency. Having welcomed Shults' emphasis on how legal and philosophical preoccupations have shaped the character of Christian thinking in various eras, I would have been glad to see more explicit awareness of how Shults' own thinking is conditioned by the late modern/postmodern context in which he is writing.

The third case study, on eschatology and cosmology, allows Shults to inveigh against questions such as 'when will Jesus return?' and 'where is his body now?' I particularly appreciated Shults' integration of eschatological Christology with pneumatology. However, I had two disappointments in this chapter. One was the very limited attention to the *cosmic* dimensions of Christ's work, and the other, related, problem was the limited treatment of

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the work of Russell and Polkinghorne on this subject. Crucial issues about the eschatological transformation of living things such that there will be 'no more crying' seemed to me to be skated over here, as was the New Testament's emphasis on waiting for the culminating initiative of God.

However, these are small points in what is a bold and extremely stimulating piece of theological thinking, which I warmly recommend.

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Donald Le Roy Stults, *Grasping Truth and Reality: Lesslie Newbigin's Theology of Mission to the Western World* (Cambridge: James Clarke & Co., 2009), pp. x+295. £25.00/$52.00.

Stults' analysis of Newbigin's theological approach to mission in the West begins with a survey of Newbigin's life and ministry, moving quickly to a discussion of how he 'grasped truth and reality'. The operative assumption of the author's approach is that Newbigin's 'view of revelation and his view of God and reality' constitute the 'two fundamental areas' which 'set the tone for the rest of his theological thinking' (p. 94). The author seeks to demonstrate that thesis as he surveys Newbigin's discussion of 'humanity's need for salvation and the call for radical conversion' (pp. 96ff.), his 'critique of western culture' (pp. 123ff.) and his 'response to western culture's crisis' (pp. 154ff.). There is much useful summarising and analysing here based on broad reading both in Newbigin and the secondary literature (the bibliography of the book is very extensive – one wishes that the editing of the text were as thorough!). The attempts to track the influences on Newbigin's thought are intriguing, sometimes plausible, but ultimately difficult, partly because Newbigin often did not follow academic conventions in referencing his very diverse sources. Halfway through the book, the reader might well begin to wonder what the actual contribution of this particular scholarly survey might be, given the work of Geoffrey Wainwright, George Hunsberger and Michael Goheen, which has covered so much of this territory already – and to which Stults does refer, especially Wainwright.

Well before the rather extensive critique which concludes the book, the author begins to plant the seeds of that critique. He complains that Newbigin 'tends to overemphasize the historical and collective understanding of salvation at the expense of the subjective and individual salvation', while recognising that Newbigin 'makes a necessary correction to an over-emphasis on the subjective character of salvation at the expense of a clear understanding