

These figures include the floor plans and reconstructions of some of the churches under discussion.

This monograph is a labor of love, written by someone with a deep investment in the subject. In the introductory chapter, Ryan sets out the principal agenda: to examine the commemorative churches ‘as instantiations of reception and memory’; to consider how these spaces ‘were experienced by worshippers and pilgrims’; and to pay attention to the roles they ‘played in Jewish-Christian relations and in the intersection of Jewish and Christian traditions and concerns’ (p. 3). All of these objectives, and much more, are accomplished in this remarkable book.

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**Cruciform Scripture: Cross, Participation, and Mission**, Christopher W. Skinner, Nijay K. Gupta, Andy Johnson, and Drew J. Strait (eds), Eerdmans, 2021 (ISBN 978-0-8028-7637-9), xviii + 318 pp., pb \$35

Although Michael Gorman’s name is not mentioned in the title of *Cruciform Scripture*, edited by Christopher Skinner, Nijay Gupta, Andy Johnson, and Drew Strait, the essays in this volume develop the motif for which he became well-known as a New Testament scholar—namely ‘cruciformity’. Thus, by bearing the title *Cruciform Scripture*, the essays in this volume deliberately honor the central theme of Gorman’s research.

This volume contains three parts, namely, ‘The Cross and the Cruciform Life’ (pp. 1–88), ‘Participation in Christ, One with God’ (pp. 89–162), and ‘Becoming the Gospel in Mission’ (pp. 163–278). These parts are balanced by an ‘Introduction’ about Michael Gorman’s life and career (pp. xv–xviii) and conclusion, containing an ‘Epilogue’ (pp. 279–80), written by three of Michael Gorman’s children, followed by a ‘Cursus Vitae’ (pp. 281–94), listing among other things, Gorman’s publications, and indexes (pp. 297–318).

The essays in this volume interact in one way or another with the New Testament motif that was central to Gorman’s research—‘cruciformity’. Chapter 1, ‘Matthew, the Cross, and the Cruciform Life’ (pp. 3–21) by Rebekah Eklund explores the beatitudes in Mt 5:1–12 and how these portray the ‘way of the cross’ in this Gospel (p. 12). In Chapter 2, ‘The Crucified One: Jesus’s Death and Discipleship in the Gospel of Mark’ (pp. 22–36), Richard Hays suggests that the author of Mark identifies discipleship as an act of ‘following’ Jesus (p. 33), even in his death

(p. 34). In this sense, the life of discipleship can be described ‘as a life of “cruciformity”’ (p. 35). Frank E. Dicken argues in Chapter 3, ‘Luke and the Cross: A Vision of Crucicentric Discipleship’ (pp. 37–55) that in Luke, ‘the cross is indeed laid on every Christian. Discipleship is crucicentric’ (p. 55). In the next essay (‘The Johannine Cross as Revelation of the Father: Finding a Cruciform God in the Fourth Gospel’; pp. 56–71), Christopher Skinner proposes that John demonstrates the importance of the cross and its implications for ‘God’s divine condescension’ and ‘impartation of eternal life’ (p. 71). Nijay Gupta in the next essay revisits ‘the nature of Pauline cruciformity’ and addresses the question about ‘how one can serve as a *leader* while also demonstrating cruciform spirituality’ (p. 86; cf. Chapter 5, ‘Cruciformity and the Believer’s Governing Faculties: Rethinking *γέουαι* in Philippians’; pp. 72–86).

Section two of this text begins with Stephen Fowl’s essay ‘Grasping and Being Grasped: Gift and Agency in Paul’ (pp. 89–105) in which the author interacts with John Barclay’s *Paul and the Gift* (Eerdmans, 2015). Fowl seeks to apply Barclay’s insights to Philippians, where ‘Christ grabs Paul with the aim of getting Paul to grab back’ (p. 104; cf. esp. Phil 3:1–11). This essay is followed by ‘Baptized into Christ: Romans 6:3–4—the Text on Baptism and Participation’, by Klyne Snodgrass (cf. Chapter 7; pp. 106–22). After tracing the ancient Jewish traditions of baptism (pp. 108–13), Snodgrass suggests that Romans 6:3–4 is essential for understanding Paul’s view of baptism (pp. 116–22). Next comes an essay written by Ben Blackwell (‘The Holy Spirit, Justification, and Participation in the Divine Life in Galatians’; Chapter 8, pp. 123–43). Based on his analysis of Galatians, Blackwell concludes that ‘[b]elievers participate in Christ and the Spirit, and therefore participate in the divine life as Christ and the Spirit live in and through them’ (pp. 142–43). In Chapter 9, ‘Participation in Christ in 1 Peter’ (pp. 144–59), Dennis Edwards suggests ‘that 1 Peter makes its own contribution to our understanding of participation in Christ and does not simply copy Paul’s teachings’ (p. 145).

The final part of this book is begun by Sherri Brown’s essay ‘“Follow Me”: The Mandate for Mission in the Gospel of John’ (Chapter 10; pp. 163–83). Brown concludes that Jesus’s call in John 21:22 to ‘follow me’ is the underlying imperative of the entire Gospel (p. 165). In the next essay (‘An Alternative Global Imaginary: Imperial Rome’s *Pax Romana* and Luke’s “Counter-Violent” *Missio Dei*’; Chapter 11; pp. 184–206), Drew Strait proposes that ‘for Luke, there is only one Christian nation and that nation is called the church’ (p. 206). This is followed by Andy Johnson’s ‘The Past, Present, and Future of Bodily Resurrection as Salvation: Christ, Church, and Cosmos’ (pp. 207–24), where the author argues based on 1 Cor 1:30 that Christ’s bodily resurrection is directly salvific for ‘true humanity’ in the past, present, and future (p. 223). Next, in Chapter 13 in the essay ‘Mother Zion Rejoices: Psalm 87 as a Missing Link in Galatians 4’ (pp. 225–39), N. T. Wright argues that ‘*Paul’s allusion to Ps*

87//Ps 86 LXX provides one of the most dramatic possible scriptural indications that his gentile mission was the fulfillment, rather than the abrogation, of the original divine intention' (p. 239, emphasis in original). Then in Chapter 14, 'Citizenship and Empire: A Missional Engagement with Ephesians' (pp. 240–59), Sylvia Keesmaat examines the implications that the words in Ephesians 2:19 about being 'citizens with the saints' might have on contemporary followers of Jesus in Western nations (p. 241). In the final essay of this volume ('Following the Lamb Wherever He Goes: Missional Ecclesiology in Revelation 7 and 14:1–5'; Chapter 15; pp. 260–78), Dean Flemming focuses especially on the 'identity of the 144,000 Israelites and the multinational multitude' in Rev 7:4–8 and 14:1–5 and 'how these visions unveil a character sketch of the church in mission' (p. 261).

By focusing on the theme of the cross in New Testament texts and explaining its implications for those who follow Jesus, the essays in this book successfully develop the central motif of Michael Gorman's research, writing, teaching, and life: 'cruciformity'. For those wanting to learn more about the overarching theme of the cross in the writings of the New Testament and its implications for following Jesus, I recommend this book.

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**A Theology for the Bildungsbürgertum: Albrecht Ritschl in Context,** Leif Svensson, De Gruyter, 2020 (ISBN 978-3-11-062559-2), xii + 345 pp., hb £79

The case of Ritschl (1882–1889) continues to haunt theologians, who judge that his consignment to oblivion for most of the twentieth century was a massive historical injustice. If a culprit must be found, suspicion lights on the head of Karl Barth, who cast him in the role of a flaccid 'culture-Protestant' lacking in prophetic fire and genuine churchhood. Son of the Bishop of Berlin, deeply bound to Luther and his thought, and deeply concerned with the life and future of the Church, Ritschl formed a great generation, including Adolf Harnack, who traveled from Berlin to Göttingen to stand at his graveside, as well as Wilhelm Hermann, Julius Kaftan, and Ernst Troeltsch. He authored masterpieces of historical theology including two weighty three-volume works, unfortunately encased in Gothic print: *Die christliche Lehre von der Rechtfertigung und Versöhnung* and *Geschichte des Pietismus*. Barth's attitude to him is