

and Robert Letham, though published after Blackwell completed his research, are just two examples of a concern that has been present for some time.

The Reformation was determined to maintain a strictly forensic justification. The righteousness of Christ is the exclusive ground of justification, and this alien righteousness is imputed and received by faith alone. While justification is essential to salvation, it is but one aspect of the *ordo salutis*. The Holy Spirit is also concerned to effectually call, adopt, sanctify, and glorify his people. This salvific work culminates in bodily resurrection (1 Cor 15:17; 2 Cor 5:4-5; Phil 3:21). Bodily resurrection involves the transformation of the lifeless *soma*, but not all benefits of bodily resurrection are likewise renovative. The justification of Jesus Christ supplies a helpful example regarding this distinction between bodily resurrection, on the one hand, and the various benefits of that resurrection, on the other hand. For example, Christ was vindicated by the Spirit through his resurrection from the dead (1 Tim 3:16). This is his justification, not as one who had personally sinned, but as one who became sin on behalf of his people (2 Cor 5:21) and triumphed over the judicial penalty for sin through resurrection (Rom 6:23; 1 Cor 15:56). But Blackwell conflates this transformation with the declaration that results from it. Though it is dependent upon resurrection, eschatological justification pertains to the judicially constitutive declaration of justification, not the transformation itself. The transformation effected in resurrection is the event that supplies the context for the judicially constitutive declaration, but the transformative event is not itself judicially constitutive. This conflation is regrettable, since the core of Blackwell's project does not rest upon a participatory doctrine of justification. A view of participation in divinity through conformity to the image of the crucified and resurrected Christ does not negate a purely forensic doctrine of justification. Hence, Blackwell's work may still benefit Reformed theologians even if Blackwell links his proposals to a doctrine of justification that they may reject.

Christosis: Pauline Soteriology in Light of Deification in Irenaeus and Cyril of Alexandria is a thorough treatment of a subject that is gaining attention from Reformed scholars. While Blackwell's understanding of Pauline soteriology lacks the precision of categories present in the Reformed tradition, he capably navigates the key features of theosis and deification in Pauline studies. And using christological insights, he presents an interesting and thoughtful improvement upon traditional formulations of these doctrines. For that reason, I look forward to further interaction with Blackwell's work and the renewed ecumenical dialogue that it seeks to promote.

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Victor Genke and Francis X. Gumerlock, *Gottschalk and a Medieval Predestination Controversy: Texts Translated from the Latin*. Medieval Philosophical Texts in Translation. Milwaukee: Marquette University Press, 2010. Pp. 247. \$29.00, paper.

The figure of Gottschalk of Orbais is an icon in the medieval debate on predestination. The Carolingian renaissance of the ninth century reopened a patristic dispute on

grace and free will that would become crucial in the Reformation response to Catholic and humanist writers. However, the bridge in church history between the sixth and sixteenth centuries for Protestants is often narrow and usually brief. In an important work evidencing the endurance of the church's interest in the mechanics of soteriology, Genke and Gumerlock provide a long-overdue contribution to the maturity process of a doctrinal debate prior to the Reformation. A sixty-one-page historical introduction accompanies primary source material of essays and letters from the dispute. Victor Genke is a Russian linguist who authors the introduction, and Francis Gumerlock is a seminary professor emerging as a solid translator of published Latin medieval texts.

A detailed account of the life of Gottschalk explains the complicated causes leading to his historical legacy. Tonsured against his will, he finally became comfortable in his role as a Benedictine monk while serving as a missionary in Italy, where he first preached a doctrine of double predestination over a period of ten years. Multiple trials and floggings for heresy, accusations of demonization, imprisonment, and exile by his own overseers characterized his troubled life. This lengthy introduction concentrates on the conflict of personalities and events surrounding the predestination controversy. "Controversy" proves to be no understatement to describe the passionate debate over this theological tenet among the medieval church leaders. A network of participants formed, ranging from monks to archbishops who either maintained or rejected a strong predestinarian position, evidenced by the Synods of Mainz in 848 and Quiercy in 849 that both targeted Gottschalk. The book's narrative moves beyond this one monk, contextualizing him in the disputation events across the monastic networks of Europe.

The theology of Gottschalk is the focal point of both the narrative and the selection of provided primary writings. His doctrinal position perpetuated the medieval popularity of Augustine but reintroduced the unpopular components of his soteriology rejected at the Council of Orange in 529. Gottschalk is often considered the first to unequivocally maintain a double predestination, whereby God intends to predestine equally both the elect and the reprobate. Gottschalk himself insists that this is not two acts but two consequences of a single divine action (p. 86). In his *Longer Confession*, he boldly marshals the testimonies of the apostles, Augustine, Fulgentius, the Cappadocians, Gregory the Great, and Isidore for his cause, as well as a moving prayer for the humility of his doctrinal enemies. Surprisingly, Genke claims that "we do not possess a comprehensive account of Gottschalk's teaching of predestination" (p. 54). The claim comes as a caution to readers who might be prone to anachronistic readings of his theological writings, which lack fully developed language on predestination. Genke also identifies several loci of his soteriology that touch on issues beyond predestination proper. For example, Gottschalk's particular atonement extends only to the elect: "He [Christ] did not suffer the cross, undergo death, or shed his blood for them [the reprobate]," and even baptism and the Eucharist do not avail a saving effect on the reprobate (pp. 59-61). In one response to questions posed by an adversary, he employed only three-part syllogisms of Paul and Augustine to evidence the logic of his doctrine of election.

Most remarkable is the translation of Gottschalk texts into English for the first time. All of his writings surrounding predestination are provided together, most of which had remained in Latin before this collection. Additionally, the letters and treatises of

his opponents are provided in original translations. Rabanus Maurus, Archbishop of Mainz, feared Gottschalk's teaching to be scandalous to churches in his regions, while Hincmar, Archbishop of Reims, argued that divine predestination of the reprobate would make God the author of sin. Amolo, Bishop of Lyons, wrote a letter to win his brother back, while Florus, Deacon of Lyons, preached a predestination of benefits based on foreknowledge against "the wicked tongue of this very vain and very wretched man" (p. 211). A collection of such works makes this book a perfect tool for the study of a medieval theological controversy with primary sources, or a good tool towards a diachronic study on salvation particularly as a precursor to the Reformation.

A few maps and photographs of historical sites foster an even more historically authentic consideration for the reader. The book cover, for example, features a small, preserved Croatian church that may have been founded by Gottschalk himself. Biographies and indices are thorough. The only detracting characteristic is the dense biographical material of the introduction, navigable only through the cooperative section headings. The level of detail is important only for a close tracing of the exact experiences of Gottschalk, clearly of interest to its author. Buried in these formulations is the chronological order of the primary writings, although friendly and accurate abstracts before each original work help alleviate the difficulty of tracking the confrontation between writers.

An audience of the Reformed tradition will take particular interest in the revival of Augustinian theology in the ninth century, as well as interest in the first-time English translation of Gottschalk's key writings on predestination alongside the contemporary responses. Marquette University has done a great service in publishing this small collection, and Genke and Gumerlock have provided for English readers an exciting and overdue resource on an important chapter of church history and the ongoing soteriological debate within Christianity.

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J. Todd Billings and I. John Hesselink, eds., *Calvin's Theology and Its Reception: Disputes, Developments, and New Possibilities*. Louisville: Westminster John Knox, 2012. Pp. xvi + 250. \$30.00, paper.

Readers who share an interest in the theology of John Calvin will know that the past half-century has provided a range of weighty volumes exploring this subject. Earlier volumes such as those by Niesel (E.T. 1957), Barth (E.T. 1995), and Partee (2008), augmented by recent multi-author treatments such as *The Cambridge Companion to John Calvin* (2004) might make it appear that *Calvin's Theology and Its Reception* (hereafter *CTIR*) is only a latecomer in a crowded field. Such an opinion would represent a premature judgment by reason of the fact that this volume recognizes as true something which is only gradually finding acceptance, and explores a question in genuine need of investigation.