

(pp. 453-493), while other ecclesiological issues are discussed in the sections on the Holy Spirit (pp. 764-802) and the chapter on the Mystical Body of Christ (pp. 847-864). The most glaring weakness is the absence of any treatment of eschatology. For Bray, the church on earth is the eschatological manifestation of the kingdom of God; discussions of the final judgment and Second Coming of Christ are thus circumvented.

While *God Has Spoken* provides an excellent discussion of many aspects of the development of doctrines, it remains to be seen, however, if Bray's Trinitarian methodology will supplant the two more traditional approaches to doing historical theology. The treatment of similar issues and theological developments in different sections of the book is confusing and gives an impression of lack of coherence. In spite of these apparent weaknesses, Seventh-day Adventist theologians will benefit greatly from this book. Given the emergence and reappearance of a number of theological issues within Adventism and the Evangelical world, Bray's volume provides an excellent resource to those who want to learn more about issues of anti-trinitarianism, the eternal subordination of the Son, the relationship between salvation and the Church, and how the Church through the centuries addressed divisive issues. One of the last chapters, *The Eclipse of Theology* (pp. 1021-1146), provides a fascinating survey of current issues in theological studies that all church traditions can benefit from.

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The Journey of Modern Theology: From Reconstruction to Deconstruction, by Roger E. Olson. Downers Grove, IL: InterVarsity Press, 2013. 720 pp. ISBN 978-0-8308-4021-2. Hardcover, US\$40.00

Roger Olson's book is a revised version of a previous book co-authored with Stanley Grenz, *20th-Century Theology: God and the World in a Transitional Age* (1992). It is not merely another edition of the old book—frequently used as a textbook to teach modern theology—but a complete new voluminous book, written with students, pastors, and laypeople in mind. Olson has been a professor of historical theology, systematic theology, and philosophy of religion in several theological seminaries and universities, and he is a well known author of several books related to his field. Identified with the Arminian tradition and the emergent church

movement, He also sympathizes with the postmodern evangelical theology (post-fundamentalist). His goal in this book is "to inform readers about the lives, careers, major ideas, legacies and possible problems of these thinkers" (p. 16).

While in the first edition of Olson's book the motif was more theological—"the transcendence and the immanence of God"—in this book it is more historical, namely, "the new motif is modernity and theological responses to it" (p. 13). In other words, all the theologies and the theologians discussed in the book have in common that, in some way or another, they have wrestled with modernity, namely "the cultural context stemming from the Enlightenment and scientific revolutions" (*ibid.*).

Regarding the context of modern theology, Olson offers a good introduction about the cultural setting in which this theology emerged. The discoveries and new ideas elaborated by Galileo Galilei, Isaac Newton, Immanuel Kant, and Charles Darwin during the Renaissance and the Enlightenment, seemed to imply a challenge to traditional supernaturalist Christianity. "Supernatural" and "miracles" were seen as opposed to "sciences" (pp. 22, 23). The reaction of Christian theology to the scientific revolution and modernity is diverse, but modern theology in particular produced a serious attempt to "accommodate" itself to scientific and philosophical challenges (pp. 29-30). This is Olson's thesis in the book.

The first chapter of Olson's book develops in details the modern challenges to traditional theology. Olson discusses philosophical systems as the ones of Hume, Kant, and Hegel. He demonstrates a rare ability to simplify difficult concepts in a rigorous but also understandable way. While he frequently depends on secondary sources, his summaries of philosophical ideas are still very useful.

The second chapter introduces liberal theologies of Friedrich Schleiermacher, Albrecht Ritschl, Adolf Harnack, Walter Rauschenbusch, and Ernst Troeltsch. The last part of the chapter summarizes the wrestle of Catholic theology with modern theology and modernity. The theologian or theological trends are usually evaluated in the light of the reviewers and critics, not in the light of Olson's personal positions. This is a characteristic of the entire book. The chapter shows the way in which traditional doctrines were completely redefined by modern theology, including incarnation, sin, and salvation. Besides, Olson highlights the heavy emphasis produced by liberal theologians on the social gospel, as well as their involvement in social and political issues. A useful insight of this chapter is the clear identification of the assumed or explicit panentheism in most part of these liberal modern theologians.

The third chapter presents the conservative Protestant reaction to modern theology during the nineteenth century. The chapter emphasizes the role of Princeton Theology in the conflict between fundamentalism

and liberal theology, and describes Charles Hodge's Calvinist thought, the most important representative of that school. The fourth chapter introduces the "via media" of nineteenth century's theology, namely, the theologians that tried to find an intermediate position between liberalism and orthodoxy, such as I. A. Dorner (German) and Horace Bushnell (American). This chapter clearly illustrates the struggle of those theologians to redefine the doctrine of God—with all its consequences—in the light of the modern challenges to theology. Something similar happens with chapter 5 where Olson discusses neo-orthodox theologians (Karl Barth, Rudolf Bultmann, and Reinhold Niebuhr) who try to revive Reformation, but providing an understanding of God and Christianity in the light of the existential philosophy. In the same line, chapter 6 shows how pantheism is present in Tillich's theology and in the articulation of Process theology. Chapter 7 illustrates how the fluctuations in the understanding of God in liberal twentieth century's theology go in the direction of the radical immanentism of secular theologians such as Dietrich Bonhoeffer. Olson explains the way in which this radical immanentism concludes in a Christian atheism (Thomas J. J. Altizer).

In the subsequent chapters (chs. 8 to 10), Olson demonstrates how the ghost of pantheism is hovering among the different theological systems and emerging as the most prevalent vision of God in so different theologians and theological trends such as Jürgen Moltmann, Wolfhart Pannenberg (ch. 8), and Rosemary Radford Ruether's feminist theology (ch. 9, pp. 540-541). Olson includes as possible pantheists the Catholic theologians Karl Rahner and Hans Küng (ch. 10). An exception is Hans Urs von Balthasar, who, however, wrestles in his own way with the doctrine of God by abandoning some traditional aspects of God's transcendence, particularly the traditional idea of God's impassibility (see p. 608). In this context, it results inexplicable why Olson did not include in his discussion the pantheistic theology of Pierre Teilhard de Chardin. Besides, one could even ask if some so-called evangelical theologians such as Bernard Ramm and Stanley Grenz (ch. 11), with their acceptance of evolutionism (Ramm) or immanent understanding of God's revelation (Grenz), are not under the influence of the pantheism of modern theology as well.

Here it is necessary an observation regarding the organizing motif of Olson's book. For Olson, the organizing motif of the old edition—the transcendence and immanence of God—implied "to force some theologians into that motif" (p. 13). The reading of the new edition, however, demonstrates that the old motif is still alive. The number of times that terms such as *panentheism*, *pantheism*, *immanence*, *transcendence*, and cognates appear in the text is almost countless. The existence of this implicit motif, however, is only natural because modernity necessarily entails a challenge to the classical understanding of God. Consequently, the theo-

logical responses of modern theology to modernity inexorably convey a re-definition of the doctrine of God and the understanding of God's relation to the world. The new historical motif that Olson proposes for this edition of the book is not incompatible with the theological motif of the previous edition. Both complement each other.

Olson's book is a complete discussion of modern theology. The author accomplishes his purpose to present a general landscape of modern theology for students, pastors, and laypeople, although sometimes he does not avoid the introduction of some technical aspects in his discussion. This is, however, virtually inevitable considering that modern theology is extensively and explicitly linked to philosophical trends. Consequently, Olson's perspective on theology considers philosophical, scientific, social, and cultural trends that make this work down-to-the-earth and practical.

Regarding the formal aspects, the book is well organized and well documented. It frequently appeals to primary sources in dialogue with secondary ones. The table of content is not exhaustive but this inconvenience, nevertheless, is compensated by a good analytical index (pp. 714-720). Besides, one advantage of this edition of Olson's book in comparison with the previous one is that the bibliographical notes at the end of the book were transformed in footnotes, facilitating the access to the sources.

In summary, Olson's book is an advised reading for all the students who desire a complete introduction to modern theology. Professors of theology and history of Christianity, as well as pastors and lay church leaders will appreciate this book as a good resource to facilitate the understanding of the recent changes in Christianity and theology in relation to modern and postmodern cultural context.

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The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology, by Jeremy R. Treat, Grand Rapids: Zondervan, 2014. 305 pp. ISBN 978-0-3105-1674-3. Softcover, US\$26.99.

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