

Origen, he shows in the chapter on “Hospitable Reading,” in which he compares Origen and Chrysostom’s approaches to the theophany of Genesis 18, that the real presence of God in the text was foundational to their hermeneutic. Origen is primarily concerned with vertical hospitality (i.e., how Abraham welcomed God’s presence) whereas Chrysostom is concerned primarily with horizontal hospitality (i.e., how Christians should welcome those around them). But both had as their starting point the presence of God. Here at least, Origen and Chrysostom approached Scripture with the same metaphysical commitments. They nuanced their interpretations differently, but their foundational assumption was the same. While this chapter represents the only comparison of an Alexandrian interpreter and an Antiochene interpreter, similar comparisons are woven throughout the book, demonstrating that there is flexibility in emphasis and nuance even within the Alexandrian interpretive framework. Despite these differences between Antiochene and Alexandrian approaches and especially within the Alexandrian school itself, he is right to point out that there is more continuity than discontinuity in the interpretive presuppositions and conclusions of the Fathers (277–8).

Finally, he helpfully addresses the accusation that allegorical and christological readings of the Old Testament are arbitrary. He says that those in the early church who were most opposed to allegorical readings never accused allegorical interpreters of arbitrariness. He argues that they did not see christological interpretations as arbitrary because they understood that the Bible belongs to the church. It is only since the academy has claimed interpretive authority over the Bible that christological interpretations are accused of being arbitrary (82–3).

Scripture as Real Presence is a solid contribution to the growing call to reclaim the benefits of the exegetical approaches of the early church, to reject the metaphysical assumptions of modern exegetical approaches, and to return to pre-critical exegesis.

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Fred Sanders, *Fountain of Salvation: Trinity and Soteriology*. Grand Rapids: Eerdmans, 2021. 221 pp. Paperback. \$23.00.

The doctrine of the Trinity increasingly (and thankfully) continues to gain momentum in recent theological discussions. Christianity has always, in one way or another, centered on the Bible, the Triune God, and the incarnate Christ as

the central feature of the gospel. Tending to focus most of its attention on the benefits of salvation rather than the God of salvation, evangelical theology in the past hundred years has sometimes eclipsed the rich Trinitarian heritage of the church. Yet neglecting the God of the gospel runs the risk of losing the gospel itself, which is eternal life in fellowship with God through Christ. Fred Sanders here gives readers a road map, tracing ways in which the Trinity and the gospel are intertwined, prioritizing God himself over his works in saving sinners. Without answering many pressing questions about the so-called *ordo salutis* or the nature of the benefits of redemption in detail, the author wonderfully gives us hermeneutical keys by which we can learn to unlock the parts (e.g., 198–200). As such, this book lays a solid foundation for the Trinity and soteriology by giving readers schooled in Trinitarian theology the necessary tools to make vital connections between our salvation and the God of salvation.

This work is a collection of Sanders's previously published essays on Trinity and soteriology. However, rather than being a mere collection of essays on a common topic, the author has worked the material into a coherent book in its own right. The focal point revolves around how the gospel of God reveals the God of the gospel and vice versa. With characteristic wit, Sanders makes statements like, "Let us not be conceptually stingy with this doctrine. God loves a cheerful giver" (95). In doing so, he is arguing for a broader view of eternal divine processions standing behind the temporal missions of the Son and the Spirit as the primary means of understanding the "length" of Scripture's message as a whole.

In order, the chapters cover how the Trinity should norm soteriology, the Trinity and the scope of God's economy, the Trinity and the atonement, the Trinity and three models for ecclesiology, the Trinity and the Christian life, salvation in light of the Son's eternal generation (stressing our adoption), salvation and the Spirit's procession (highlighting the Spirit as gift), gospel ministry and theological education, modern Trinitarian developments from Hegel onward, and evaluations of retrieval and Trinitarian theology. Taken together, these chapters aim more towards patterns of thinking about the Trinity and soteriology than a detailed examination of soteriology in light of the Trinity.

While this volume is denser than most of Sanders's other works on the Trinity, it is full of valuable insights. At least a few chapters stood out to this reader, illustrating the point. First, chapter 8, on Trinitarian theology in gospel ministry and theological education, the author stresses the Trinity as "the doctrine of doctrines" on which everything else is based (134). Both with respect to ministry and education, this means that praise should set the tone for Trinitarian theology. Sanders argues as well that the Trinity should serve as a unifying factor between

the various theological disciplines at theological schools, bringing them together rather than cordoning them off from each other (151). Doing so is what makes every branch of theological study distinctively Christian, better unifying our approach to theological education. Focusing on Trinitarian theology through praise and adoration of the Triune God potentially sets both ministry and theological education on a sounder footing than they often experience. This chapter is clear, readable, and gripping, being full of vital insights offering great benefits to today's church.

Chapter 9 insightfully roots the modern "trinitarian renaissance" in nineteenth century Hegelianism rather than with more recent thinkers. Pulling Hegel's idea that God is actualized in world history, Sanders shows how this paved the way for modern authors like Moltmann (and others) on God's entering into the experience of human suffering (160). This move is striking in that it shows that modern versions of social Trinitarianism did not arise from thin air. With characteristic clarity, Sanders thus helps readers wade through the often thorny modern era more easily.

The final chapter (ch. 10), interestingly, questions how much the Trinity has actually been revived in recent theology by arguing that the Trinity always remained central in conservative churches. This valuable insight illustrates that modern narratives of Trinitarian eclipse and renewal are not always as clear cut as they seem. In the preceding chapter, Sanders cited authors like Charles Hodge, Herman Bavinck, and Methodist and Episcopal authors to illustrate this point (178–9), adding Francis Turretin here (191). Sanders's assessment, however, is at once on target and slightly overstated. Theologians like the present reviewer, coming from the Reformed tradition, have often experienced a notable lack in robust uses of the Trinity in their traditions in modern history. While Hodge, for instance, adamantly asserted the vital importance of the Trinity to Christian faith and life, he did not carry this out clearly or explicitly throughout his system with anything approaching models like John of Damascus, Anselm, Aquinas, Bonaventure, or even Turretin.

While retaining the basics of Trinitarian doctrine, many readers still get the heavy sense that something went missing by and large from the Enlightenment onward. This is not true equally in all cases, since authors like W.G.T. Shedd remained steeped in classical categories like processions, missions, relations of origin, and appropriations. Yet others like Hodge, B. B. Warfield, and to some extent Bavinck, either toned down such classical Trinitarian ideas, or repudiated them explicitly. The Trinity may have always remained central in conservative Christian thought across denominational lines on some level, but many of us have

still walked away with the distinct impression that Trinitarian theology generally achieved less depth and reached less widely in conservative post-Enlightenment theology than it had before. While Sanders rightly illustrates the way in which the Lord always preserved the core of the gospel in Trinitarian terms, modern conservative Christians still feel the weight of what is missing when they begin digesting classic Christian sources. Nevertheless, Sanders rightly cautions, “There is something built into the modern epoch that tends in the direction of a readiness to subject the past to limitless critique” (190). In the end, we should not overstate the revival of the doctrine in recent years, but neither must we undermine it.

One weakness of the book is that the author does not make much explicit appeal to Scripture. Exceptions exist, such as the numerous allusions to various texts on page 90 (e.g., 105, 111–5). Keeping in mind that the first chapter argues that we must look for “big picture” patterns in Scripture rather than piecemeal citations of texts to arrive at a biblical Trinitarian theology, it would nevertheless be useful to give readers clearer handles in biblical texts to help guide them through this process. Broad principles are more effective with persistent concrete illustrations.

Generally, this work is more difficult to process and digest than Sanders’s other excellent works on the Trinity. Due partly to his heavy interaction with modern trends in Trinitarian theology, this volume assumes more background knowledge than the author’s other volumes on the subject. Without detracting from its usefulness, this means that *Fountain of Salvation* serves better as an intermediate rather than a beginning text on the Trinity. Nevertheless, Sanders never disappoints. He provides readers with key ideas showing the interplay of Trinity and soteriology in ways that should help readers grow in understanding both the gospel and the God of the gospel.

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Andrew Davison, *Participation in God: A Study in Christian Doctrine and Metaphysics*. New York: Cambridge University Press, 2019. 423 pp. Paperback. \$34.99.

What does one get when one combines a natural scientist, trained in biochemistry and biophysics from Oxford, with a Cambridge trained philosopher-theologian and an Anglican priest? One gets Andrew Davison, an author as interesting as he