

of objects based on material instead of function. This change is welcome and allows for better ease of use and less need for interpretation. This chapter functions more as a catalog than the chapters of previous volumes, with summary paragraphs, detailed tables, high-quality photographs, and stippled drawings. There is a promise of more complete comparative treatments of groups of objects to come later. As with the pottery, it would be beneficial for color photographs or 3D images to be incorporated into this type of chapter in the future instead of in the plates at the end. The final chapter consists of two pages on a sixth Persian provincial seal impression from the site. There is a photograph of the seal, but it would be beneficial to have a drawing of the inscription as well.

This *Umayri* volume continues the scholarly tradition of the previous eight seasons' final reports. It is thorough and detailed in the information it provides on each of the fields excavated, the pottery, and finds discovered. It is a valuable resource for any scholar who specializes in the archaeology and pottery of the Southern Levant. It is also a useful tool for students learning about archaeology and attempting to understand the excavation process from beginning to end. It is encouraging to see these volumes change and adapt to new technologies over time, and I hope they will continue to do so in the future.

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Horton, Michael. *Justification*. 2 vols. Grand Rapids, MI: Zondervan Academic, 2018. viii + 399/527 pp. Paperback. USD 74.99 set.

Michael Scott Horton has written a significant book on the Christian doctrine of justification. He is currently the professor of systematic theology and apologetics at Westminster Seminary in California and editor-in-chief of *Modern Reformation* magazine. Some of his books include *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Zondervan, 2011); *Calvin on the Christian Life: Glorifying and Enjoying God Forever*, *Theologians on the Christian Life* (Crossway, 2014); and *Rediscovering the Holy Spirit: God's Perfecting Presence in Creation, Redemption, and Everyday Life* (Zondervan, 2017). These two volumes are the fourth part of a series in dogmatic studies by Michael Horton.

In these thought-provoking volumes, Horton seeks to show "the way forward in constructive theology," by way of "renewal through retrieval" (1:11). The trail to "theological renewal," according to Horton, is in "drawing more deeply upon the resources of Holy Scripture, in conversation with the church's most trusted teachers (ancient, medieval, and modern) who have sought to fathom Christ's unsearchable riches" (1:11). To achieve this goal,

Horton divides his work into four parts in each volume: (1) being aware of the question under discussion; (2) paying particular attention to the biblical, theological, and exegetical patterns of the doctrine; (3) giving attention to some “ecclesiastical statements” regarding the doctrine; and (4) locating the doctrine within a more extensive system of theology as well as its practical application. Volume one of *Justification* has twelve chapters, and volume two has eleven chapters.

This book provides an excellent historical survey of the development of this critical doctrine that gives the sixteenth-century Protestants their character as Reformers. Horton has produced an exegetically and theologically engaging book, meticulously exploring this vital doctrine’s biblical origin and engaging with different interpretations of the Reformers’ understanding of salvation. Starting from the patristic period and following through to recent debates, the book’s historical section is very comprehensive and is woven in such a way as to give weight to Horton’s conclusions.

In his evaluation, “the Reformation’s formulation of *justification* and its broader quest was little more than the product of an early modern obsession with the self” (1:23). In place of this, he introduces his notion of “the great exchange.” Horton’s idea of the “great exchange” reveals how a sinless Messiah assumed human sinfulness so that sinful humanity can have a sinless heritage and blameless stance in the presence of its Creator. Diognetius’s declaration “O sweet exchange...that the sinfulness of many should be hidden in one righteous person, while the righteousness of one should justify many sinners!” (quoted on p. 39) forms the organizing theme of Horton’s book. Horton uses this illustration to describe the liberating union between a righteous and holy Jesus and sinful humanity. Under this theme, Horton provides readers with different portraits of justification and links the concept of justification with related notions of salvation from the apostles’ perspectives (1:40–41).

He states that “the great exchange” serves as a bridge to understanding other topics in salvation, such as “election, redemption, adoption, new creation, and glorification” (1:41). In his opinion, the Christian teaching of penance conflicts with his understanding of the divine provisions of the “great exchange.” Horton claims “the virtue of penance has its beginning in fear” (1:98). Subscribing to Scotus’s view of justification and penance, Horton presents Martin Luther’s experience as the true example of the doctrine (1:142). The central question that relates to penance is “whether works are the fruit of faith or the root” (1:255). The Reformers believe that the believer will produce good works because he or she is united in Christ. For Horton, good works are not a means of salvation. Rather, they signal Christ’s invisible presence within the individual. In this, Horton is just repeating what Christians have been teaching for centuries.

Horton links the relationship between works and faith to the relationship between the law and grace. In light of the Protestant Reformers,

Horton understands that the law and the gospel are like conjoined twins. One cannot do without the other. However, the gospel is superior to the law because the law is deficient in its power to enable what it commands. Yet the law still acts as a guide “for holy living” (1:297). In his treatment of “justification and the Christian life,” he explains how the Reformation changed the Christian perspective on repentance. The Reformers rejected penance as a sacrament and promoted baptism as a replacement for it. They reminded believers to constantly remember their baptism and that repentance should be a daily activity of dying to sin and being joined with Christ in the newness of life. Additionally, the Reformers “restored the public dimension of repentance” (1:360).

Horton advances the idea of the “great exchange” in the second volume, which unlike volume one mainly moves from parts to chapters. Part one surveys, “the horizon of justification.” Horton makes a strong connection between acts and consequences within God’s law given on Mount Sinai. The tension of this system is that Israel falls woefully short of God’s standards. Horton explains that the function of the Abrahamic and Sinaitic covenants is the same within the history of redemption. The distinction of the Sinaitic covenant is that it functions as a parenthesis within the broad and pivotal history of the Abrahamic covenant (2:78). To Horton, the “great exchange” permeates both covenants, though Israel’s rebellion against God warranted a covenant curse, God introduced an escape plan through Jesus.

Horton then goes on to elaborate on the Christian understanding of Jesus as the fulfillment of the covenant promises. In Christ, God would gather a worldwide family. Explaining further the fulfillment of the covenant in Jesus, Horton writes that the covenant of law (Sinai) was conditional, given that “Jesus has not come to give the covenant Sinai an extension but to fulfill it and bring it to an end” (2:91). The promises, however, are unconditional since they are the very substance of the new covenant. Based on this set of ideas, Horton encourages the reader to understand the Pauline doctrine of justification by grace “through faith alone under Abraham’s covenant of promise and to view justification by the works of the law—the Pharisaic and Judaizing option of that time—under Sinai’s covenant of law” (2:147).

In part two, Horton evaluates “the achievement of justification” as understood by the Reformers and recent scholars. He elaborates on the differing theological interpretations of the phrase “the righteousness of God.” For example, German scholars Hermann Cremer and Gerhard von Rad saw it as a relational concept, while N. T. Wright suggests it to be God’s covenant faithfulness (2:159–160). Horton rejects the latter position because he thinks that Wright’s understanding of God’s righteousness cannot be “imputed” or “imparted” to the believer; instead, God’s righteousness is simply the reference to God’s faithfulness to act according to his covenant. Building on Charles Lee Irons, Horton argues that Wright’s “covenant faithfulness” is

methodologically flawed and guilty of the fallacy of illegitimate totality transfer (2:170–171). Horton’s observation of Wright’s stance echoes John Piper (*The Future of Justification: A Response to N. T. Wright* [Crossway, 2007]); Phillip D. R. Griffiths (*When Wright is Wrong: A Reformed Baptist Critique of N. T. Wright’s New Perspective on Paul* [Wipf & Stock, 2019]); and D. A. Carson’s (*Right with God: Justification in the Bible and the World* [Wipf & Stock, 2002.]) notion of salvation through faith and not faithfulness. They accuse the New Perspective on Paul of downplaying the transformational aspects of salvation in Paul’s teachings. Without the emphasis on salvation through faith in Jesus, the gospel cannot be good news.

Further, in his understating, biblical evidence denies Wright’s claim because “covenant faithfulness is not always merciful. It is the context within which God executes his righteous judgment, including deliverance to destruction” (2:170). In Horton’s discussion on the theories of atonement, he argues that “the dichotomy between *Christus Victor* and the Anselmian view is unhelpful on both historical and theological-exegetical grounds” (2:199). He rather labels the works of Jesus as “Vicarious Victor” and concludes that “like forensic justification, substitution is not the whole story, but without it, the other chapters are left blank” (2:197–200). Horton could have emphasized the demand such an exchange makes on the believer’s life. Jesus took our estate so we can be accepted by God. Forensic justification is both an end and a means to sanctification. While it describes our escape from condemnation, it opens the door to Christ-like living through cooperation with the Holy Spirit.

In part three, Horton reflects on “the gift of righteousness.” According to him, “justification is simply ‘the gift of righteousness’ in contrast with the righteousness by which God condemns and the righteousness that one may acquire by his or her deeds” (2:285). Logically, imputation confirms justification. It is the imputation of Christ’s righteousness that keeps justification from being a legal fiction. The case “for justification rests on the case for imputation, for without the latter the former is indeed an arbitrary decree, a legal fiction, and, even more, an impossibility since God cannot justify without being just” (2:360). For me, the aspect of imputation makes a moral demand on believers. Once Jesus’s righteousness justifies us through faith in him, we respond to this gracious exchange by living lives that conform to Jesus’s image in us. As a whole, I can see Horton objecting to the Catholic and the New Perspective on Paul’s understanding of the meaning of justification.

In part four (receiving justification), Horton elaborates on faith and salvation. He defines faith as the “knowledge of and assent to particular truths” (2:400). Faith is the glue that unites the believer and Christ for salvation. He summarizes the debate around the Greek phrase *pistis Christou*, which can either be translated as “faith in Christ” (the objectivist position) or “the faithfulness of Christ” (the subjectivist position). Richard Hays and N. T. Wright

rejected the objectivist view, saying that “it is too man-centered as opposed to Christ-centered” (2:401). “But this type of piety belongs to a different universe than the churches of the Reformation” (2:432), argues Horton.

In my opinion, *Justification* is a valuable contribution to the discussion on this vital Christian doctrine. However, Horton is not successful in clarifying the difference between justification and sanctification, which causes his argument to be incomplete at times. Horton conveys a strictly rational or psychological primacy of *justification* to sanctification. Such a view of sanctification casts a shadow on the connection between imputation and moral behavior. If, as seems to be the case, the objective is to rule out an ontological priority or a relationship of effective connection between the two graces, a clarifying statement to that effect would have helped the reader. Furthermore, it appears that Horton refers to justification together with sanctification as a “benefit” because of the union with Christ. He argues that “each of the benefits depends on the others that are before it. Just as glorification depends on election, redemption, calling, and *justification* and sanctification depends on everything leading up to *justification*” (2:470, emphasis added). Horton’s explanation implies successive stages to the justification process. While justification is an instant declaration of forgiveness and imputation of Christ’s righteousness, sanctification is a lifelong process that seeks to bring the believer’s life in conformity with the life of Christ.

Concerning the structure and flow of the book, I found the inconsistencies with the utilization of introductions and conclusions unhelpful, even distracting. Other chapters appear less refined and more lopsided. Those with no theological background may find it difficult to follow the discussion in some parts of the book. Besides the shortcomings, I recommend this stimulating book, especially for those interested in the doctrine of justification. Michael Horton’s exegetical analysis on the important biblical texts on the doctrine of justification is well done and well grounded in biblical languages. It provides a historical survey of various perspectives on key sections of the doctrine of justification. Thus, it can be useful as an exegetical guide for important biblical texts on justification. Overall, readers will find in it a road map to the broad history and exegetical issues around the Christian teaching on justification, with an emphasis on the Reformation’s view on the subject.

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