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Against the popular caricature of Kierkegaard as the “father of existentialism,” the eleven essays in this edited volume frame him as a gospel-centered theologian of “self-giving love” in the grand Christian tradition. Without diminishing the significance of his contributions to philosophy of the late nineteenth-century, this volume highlights the centrality of Kierkegaard’s Christology throughout his corpus. Additionally, the eleven essays aim to establish points of conceptual continuity along the way between the melancholy Dane and other Protestant theologians such as Martin Luther, Dietrich Bonhoeffer, T.F. Torrance, and Karl Barth. The first five essays focus on Kierkegaard’s incarnational theology and ethics. The final six essays cover themes involving faith, sin, and the offense of the gospel.

In the first chapter, Murray Rae argues that a robust Trinitarian theology is at the heart of Kierkegaard’s work despite his lack of significant attention to the Trinity as a subject. Per his method of indirect communication, Kierkegaard expressed his trinitarian commitments in unsystematic ways across his pseudonymous and self-attributed works, including in his personal journals. For Kierkegaard, knowledge of God is relational, given in an experience of God in the Incarnate Son and through the guidance of God’s Spirit.

David Gouwens advocates a realist interpretation of Kierkegaard on the basis of epistemic and metaphysical presuppositions underlying his treatment of the incarnation. He presents C. Stephen Evans and M.G. Piety as two contemporary scholars advancing defensible readings of Kierkegaard as an epistemological realist against interpretations of him wherein his assertion that “truth is subjectivity” is thought to entail radical forms of either subjectivism or fideism. Gouwens maintains that, for Kierkegaard, acquaintance knowledge is a precondition or “foundation” for aspects of propositional knowledge that require faith in order to grasp (31). The function of narrative in Practice in Christianity serves to illustrate that Kierkegaard treats the person of Jesus Christ as the locus of divine reconciliation, not simply as a moral prototype or existential ideal.

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In chapter three, Andrew Torrance probes the paradoxical features of Kierkegaardian Christology, arguing, “the role that paradox plays in his thought was not simply functional but was also theological—it is grounded in his understanding of who God is and who we are before God (52).” Lee C. Barrett’s chapter, “Kierkegaard on the Beauty of the Cross,” highlights the symbolic and salvific significance of the cross in Kierkegaard’s work. The cross itself images the paradox of Christ: humiliation and exaltation come together in the God-man and are inevitable conditions of cruciform life (81). G.P. Marcar focuses on Kierkegaard’s *Works of Love* as his premier presentation of a Christ-centered ethic, an ethic which takes seriously “God’s prior soteriological initiative towards humanity” in the incarnation (102).

The sixth chapter begins a new division, but this division feels somewhat artificial as the incarnation remains the focus of all successive chapters. C. Stephen Evans opens this division by addressing Kierkegaard’s relationship to the existentialists such as Heidegger, Marcel, Jaspers, Camus, and Sartre: is Kierkegaard a father of existentialism or a critic? Evans ascribes to him the title “prophetic critic of existentialism,” and suggests two possibilities, that Kierkegaard’s understanding of existentialism entails either a skepticism that bottoms out in relativism, or an arbitrary radical choice, which, as in Sartre, can supply us with values for living.” Philip G. Ziegler frames *Sickness Unto Death* as a kind of excursus on Kierkegaard’s hamartiology, focusing on the work’s expressions of Lutheran understandings of faith and theological anthropology. In chapter eight, Joshua Cockayne puts *Sickness Unto Death* and *Discourses at Communion on Fridays* in conversation to explore questions of the Eucharist and remission of sins. Kierkegaard sees the Communion table as a moment of holy encounter in awakening to both the depth of our sins and the riches of God’s redemptive work in Christ.

The final three chapters address hermeneutical concerns. In chapter nine, Aaron Edwards defends Kierkegaard’s second authorship “in light of his journals and subsequent reflections” as the portion of the corpus most representative for Kierkegaard’s views (169). Edwards also takes to task George Pattison’s “immanentist hermeneutic” and proposes in its place a reading of Kierkegaard that preserves the radical nature of both the Gospel and human fallenness. Stephen Backhouse, author of the highly-acclaimed biography *Kierkegaard: A Single Life* (2016), examines the purposes of pseudonymity and the theologically distinctive perspectives of three Kierkegaardian pseudonyms: Johannes de Silentio, Johannes
Climacus, and Anti-Climacus. Finally, Sylvia Walsh explores the relationship between jest and earnestness as it pertains to theology in Kierkegaard’s authorship. Walsh argues that Kierkegaard is “a dialectical thinker through and through,” and as such he utilizes irony and polarity to convey truths about God and humanity (240).

The Kierkegaard presented in this volume is distinctly Christian and resolutely at home in Scripture and the teachings of the church. This volume represents a unique, relevant contribution to the vast literature on Kierkegaard published over the last two decades. With authors from North America, Australia, and the British Isles, these essays represent some of the best scholarship on Kierkegaardian theology in the English-speaking world. A notable weakness of the collection is its complete absence of contributions from Kierkegaard scholars in Continental Europe, including Denmark. Nevertheless, this volume would make excellent reading for scholars of theology, church history, and philosophy of religion.