STR 13.1 (Spring 2022): 109–39

Book Reviews

L. Michael Morales. *Exodus Old and New: A Biblical Theology of Redemption*. Downers Grove: InterVarsity Press, 2020. ix + 207 pp. Paperback. ISBN 978-0830855391. $19.80.

Exodus Old and New is an accessible, insightful, and gripping introduction to the exodus theme in Scripture. Michael Morales weaves together a keen understanding of the biblical text, theological sensitivity, and practical application as he unpacks this prominent biblical theme, often leaving the reader with a sense of wonder at the exodus-deliverances that YHWH accomplished in redemptive history.

In the Introduction Morales claims that the exodus theme (broadly defined) is the center of biblical theology. He has misjudged the center of biblical theology though. Peter Gentry and Stephen Wellum make a convincing case that the Bible's central theme is the advancement of God's kingdom *through* his covenants (*Kingdom through Covenant,* 2012). In any event, in chapter 1, the author presents the subjects of creation, exile, and increasing alienation from God in Genesis 1–11 as the backdrop for the exodus theme in Scripture. According to Morales, YHWH is the God of exodus before the book of Exodus. He is the God of exodus in Genesis.

The author argues in chapter 2 that Abraham's journeys prefigure the future deliverance of his descendants from Egyptian slavery (see Gen 12:1–20; 15:13–16; 22:1–19). He astutely identifies a prefiguring of the exodus in the Abraham narrative. However, this exodus theme in the Abraham narrative must not eclipse its primary themes of land, offspring, and blessing (as his treatment might imply). Chapter 3 deftly explains the purpose of the exodus as YHWH's relational revelation of himself to his redeemed people. Moreover, Morales correctly argues that YHWH subjects the land of Egypt to a de-creation process with the ten plagues. He sends the land back into the primordial state of chaos that the entire earth knew before YHWH formed it into a habitable space for human and animal life. One might, however, quibble with the author's unusual translation of Hebrew *kabed* as "strengthen" (Pharaoh's heart) rather than the traditional English translation "harden."

In chapter 4 he contends that Egypt symbolizes death in the biblical narrative and that Pharoah and the Egyptian army correspond to the ancient sea monsters in ancient Near East mythology. Both ideas seem reasonable. He proceeds to argue that "the Passover is the exodus" (p. 66)

in chapter 5, contending, "The exodus story, then, is defined by Passover, and Passover signifies the redemption of Israel, God's firstborn son, from death" (p. 69). He also identifies an interesting and plausible connection between the Passover ritual and the consecration of Aaron's family for priestly service in Exodus 29 and Leviticus 8. Both involved sacrifice, smearing of blood, and eating holy meat and, therefore, Morales concludes, "each Israelite household functioned in a priestly manner" (p. 71).

Chapter 6 depicts Moses as the forerunner of Israel's deliverance, the mediator of the covenant, the intercessor for Israel, and as a type of the new Moses to come. The author also contends that Moses's experience with YHWH foreshadows and grounds Israel's later experience with YHWH (e.g., the tent-revelation of YHWH to Moses in Exod 33:7–23 both foreshadows and grounds YHWH's tent-dwelling with his people in Exod 40:34–38). In chapter 7 he surveys elements of the Cultic Exodus (i.e., the cultic system outlined in Exodus 25–40 and Leviticus 1–16 which allows the people to dwell with the holy deity). The key point here is that the sacrificial rites (generally) move from expiation (purification offering) to consecration (whole burnt offering) to fellowship with God (peace offering).

Morales argues in chapter 8 that the exodus was "the first stage in a threefold pattern of sacred history: (1) the redemption of Israel led to (2) the nation's consecration by covenant at Mount Sinai and then to (3) the consummation of the inheritance in the land of Canaan" (p. 108). Chapter 9 shows that there is an escalation between the first and second exodus outlined in the Prophets (i.e., YHWH changes the hearts of the people in the second exodus). In chapter 10 he suggests that the structure of Isaiah 40–66 artistically depicts the servant(s) of YHWH: Isaiah 40–48, failed Israel as blind, deaf servant; Isaiah 49–55, true Israel as obedient servant; and Isaiah 56–66, renewed Israel as faithful servant. Chapter 11 identifies the ultimate servant of YHWH as a new eschatological Moses, new David, and the manifestation of Yahweh in the Prophets and Psalms. This chapter naturally serves as a segue to the last three chapters in which the author shows that Jesus is the Suffering Servant of YHWH who procured a new exodus from sin and death for his people.

In chapter 12 Morales argues that the Gospel of John depicts Jesus's death as the ultimate Passover sacrifice and his resurrection as a new exodus. While his overarching points are sound, his suggestion that the language of Jesus's ascension to the Father is exodus language seems unlikely (pp. 165–66). Chapter 13 then explores the theme of the outpouring of the Spirit as it relates to the new exodus in the Gospel of John. This chapter helpfully summarizes the prominent themes of the Spirit and the exodus in the Gospel of John (two themes that are sometimes eclipsed by

emphasis on the Father-Son relationship and the nature of the Son in studies of John's Gospel). Morales concludes the book in chapter 14 with an inspiring reflection on resurrection hope in Scripture (i.e., the final exodus of God's people out of the grave).

Despite a few idiosyncrasies, *Exodus Old and New* is a must-read for anyone interested in an exposition of the exodus theme in Scripture.

Robb Coleman
Wake Forest, North Carolina

Jeannine K. Brown. *The Gospels as Stories: A Narrative Approach to Matthew, Mark, Luke, and John*. Grand Rapids: Baker Academic, 2020. xiv + 210 pp. Paperback. ISBN 978-0801049842. $21.99.

The Gospels as Stories serves as an introduction to the narrative analysis of the Gospels and is Jeannine Brown's most recent contribution to the field of biblical studies. She has demonstrated expertise in hermeneutical method (*Scripture as Communication*, 2007) and Gospel studies (two commentaries on Matthew, 2015 and 2018), and the present work brings both together for an accessible approach to this important methodology.

Brown has organized the content into six distinct parts: Parts 1 and 6 are an introduction and conclusion, Part 2 addresses plot and plotting, Part 3 deals with character and characterization, Part 4 covers intertextuality, and Part 5 focuses on narrative theology.

The book opens with an argument for the narrative approach that she will then delineate in the coming chapters. She articulates a broad definition of narrative criticism as that which "attends to the literary and storied qualities of a biblical narrative, like a Gospel" (p. 11). She notes that this criticism takes place in the final form of the text and does not emphasize issues of the text's production. The remainder of the chapter introduces several important concepts: the two levels of the narrative (story and discourse), the implied author, and the implied reader.

In Part 2, Brown pairs a chapter discussing the selection, sequence, and shape of the story (chapter 2) with a treatment of narrative plotting in the Gospel of Luke (chapter 3). The former interacts with literary theory, and the latter is an extended application. Part 3 addresses the development of characters in a narrative by pairing a methodological chapter on the people in the story (chapter 4) with Matthew's presentation of the disciples (chapter 5).

In Part 4, Brown addresses "the varied ways the evangelists engage the Old Testament as well as the study of these connections," using the term

"intertextuality" (chapter 6). She pairs this discussion with a chapter exploring John's use of intertextuality with the themes of the Passover lamb and creation's renewal. The final pair of chapters concentrates on how "each evangelist is reflecting intentionally and theologically on the Jesus story" (p. 148). She begins by focusing on how a narrative presents this theological reflection (chapter 8) and then goes in-depth on Mark's presentation of God—theology proper (chapter 9).

The work concludes by situating the approach to the Gospels as stories within the rubric of story, history, and theology. Brown argues that these are not at odds but starting with the story is the best approach. She states: "Reading the Gospels for their story line is not only organic to their form but also immensely helpful for hearing what these writers wanted to communicate about Jesus and what they wanted their audiences to experience" (p. 183).

Brown's treatment of a narrative approach to the four Gospels is praiseworthy in many respects. She writes at an accessible level, which makes the work worth consideration for an introductory-level course on the Gospels or for employ in the educational program of a local church. It is a well-organized foray into a methodology often bypassed in favor of alternative interpretive schemas or introduced at an advanced level.

Also striking is how well structured the work is. Bracketed with an introduction and conclusion are four core parts that pair a methodological chapter and an extended application of that methodology. Each application chapter draws from one of the four Gospels, so having finished the book, the reader has a taste of how she or he might go about engaging the Gospels in a narrative critical manner.

Along the way, Brown bridges the gap between narrative and biblical studies by associating the concepts with well-known works (e.g., "The Princess and the Pea," Shakespeare's *Romeo and Juliet*, Dickens's *A Christmas Carol*, Aesop's "The Ant and the Grasshopper"). These touchpoints with the reader make for a helpful segue to topics that may be foreign to the introductory study of the Gospels. Importantly, Brown avoids unnecessary technical jargon and, upon introducing new terminology, bolds the term and provides a glossary in the rear material.

One suggestion to improve the work would be to include a discussion of Brown's rationale for choosing the four emphases and how they fit within the larger conversation on narrative criticism. Are these the only four areas one must explore to engage narrative criticism? Though Brown does well to interact with other advanced discussions in her methodological chapters, these focus only on the four parts she addresses. Perhaps an epilogue could be added to provide resources for suggested next steps

into this advanced conversation.

Hayden S. Fleming
Franklinton, North Carolina

ChoongJae Lee. *Metánoia (Repentance): A Major Theme of the Gospel of Matthew*. Eugene, OR: Wipf & Stock, 2020. 258 pp. Paperback. 978-1725261044. $31.00.

Metánoia (Repentance): A Major Theme of the Gospel of Matthew is ChoongJae Lee's revised PhD dissertation, written under the supervision of Jonathan T. Pennington, who contributes a gracious foreword to the work.

Chapter 1 introduces the necessity and thesis of this study. According to Lee, no prior work has investigated Matthean repentance as a major theme of the first Gospel. He thus argues for the significance of μετάνοια in Matthew. For the first evangelist, μετάνοια is a major theme of Jesus's teaching on the kingdom of Heaven, marking the launch of John the Baptist's and Jesus's public ministries (Matt 3:2; 4:17), and summarizing Jesus's teaching in the five major discourses in his Gospel.

After investigating the history of literature on the theme of repentance (chapter 2), chapter 3 offers criticisms of Tyndale's English translation of μετανοέω as "repent," which has misled many to understand biblical repentance merely as to feel sorry for sin, to stop sinning, and to change one's mind. Lee insists that both the Old and New Testaments present repentance as "turning to God in mind and heart," leading to the amendment of one's entire life (p. 47).

Chapter 4 introduces the thematic significance of μετάνοια in the Gospel of Matthew, highlighting the message of repentance proclaimed by both John the Baptist (Matt 3:2–3) and Jesus (Matt 4:17). Chapters 5 and 6 examine conceptual overlaps between the theme of repentance and five major themes in Matthew: (1) discipleship, (2) the Great Commission, (3) Gentile inclusion, (4) righteousness, and (5) soteriology.

The next five chapters (7–11) elaborate on the thematic significance of repentance in Matthew's five major discourses: Chapter 7 covers the Sermon on the Mount (Matthew 5–7); chapter 8 the Missionary Discourse (Matt 9:36–11:1); chapter 9 the Parabolic Discourse (Matthew 13); chapter 10 the Community Discourse (Matthew 18); and chapter 11 the Olivet Discourse (Matthew 23–25). These teaching blocks contain some or all the five major themes noted above and communicate the thematic significance of repentance.

Chapter 9 maintains that while the kingdom parables (Matthew 13) hide Jesus's repentance message, figuratively they echo "Matthew 4:17's commandment of μετάνοια as exhortation through illustration, which is a common function of biblical parables" (p. 163). Chapter 10 investigates the Community Discourse (Matthew 18) that promotes humility and servanthood. Chapter 11 first surveys the thematic significance of repentance in Matthew 18–22 and then examines the Olivet Discourse (Matthew 23–25). Chapter 12 concludes the book by stating, "The Gospel of Matthew is Jesus' μετάνοια message. This does not mean μετάνοια is the only theme of Matthew, but it is a significant or major theme" (p. 233).

Lee has served both the academy and the church well by publishing this study. He is correct that many have missed or neglected the significance of the repentance theme in Matthew, which deserves better attention. The most noteworthy strength of this work is Lee's success in demonstrating that the message of repentance is a *significant* theme in the first Gospel. Despite the rare occurrences of repentance terminology as such, the theme of repentance explicitly and implicitly appears throughout the Gospel.

Nevertheless, while fulfilling its purpose, this book contains several weaknesses. First, at times Lee eisegetes individual passages to prove his thesis. For instance, he unreasonably associates the theme of repentance with the short parable of the old and new treasure (Matt 13:52), which includes no obvious thematic or conceptual ideas related to repentance (p. 187). A similar tendency appears in his treatment of the parable of the ten virgins (Matt 25:1–13, p. 228).

Second, Lee's use of a "μετάνοια conceptual inclusio" between Matt 4:17 and 28:19–20 is questionable (pp. 76–78). Lee argues that the first and last words of Jesus's public ministry (4:17 and 28:19–20) and their immediate contexts share many similarities; therefore, they form a "μετάνοια conceptual inclusion." He asserts that "this inclusio verifies that μετάνοια of all nations is an overarching plot of the Gospel of Matthew" (p. 77). While it is true that Matt 4:17 and its immediate context indeed focus on the theme of repentance, it is highly doubtful that the Evangelist focuses explicitly on that theme in Matt 28:19–20. Moreover, the notion and boundary of "conceptual inclusio" are somewhat arbitrary.

Third, this work lacks originality. While commendably consulting a variety of scholars, Lee too often relies on the data of others when he could and should have conducted his own research. For example, when examining "Repentance in the OT," Lee primarily offers a summary of Mark J. Boda's research instead of presenting his own word study (p. 35).

Fourth, the title of chapter 11 ("The Thematic Significance of μετάνοια in Matthew 23–25: The Last Discourse of μετάνοια") is somewhat misleading because the first half of this chapter (thirteen of twenty-

seven pages) does not deal with Matthew 23–25 but with 18–22. This part could have been dealt with in a more condensed manner or in an excursus since Matthew 18–22 is not part of the last discourse.

Despite these weaknesses, Lee's work deserves the attention of both the academy and the church, given their underappreciation of Matthew's repentance theme.

Yeonghwi Jo
Cary, North Carolina

David R. Bauer. *The Book of Acts as Story: A Narrative-Critical Study*. Grand Rapids: Baker Academic, 2021. xii + 284 pp. Paperback. ISBN 978-0801098321. $32.99.

This is David Bauer's first monograph to concentrate on the book of Acts. It is not his first work dealing with narrative critical issues in interpretation. His previous publications focus broadly on Matthean Studies (*The Gospel of the Son of God: An Introduction to Matthew*, IVP Academic, 2019) and hermeneutics (*Inductive Bible Study*, Baker, 2011). However, issues of narrative criticism hearken back to his dissertation-turned-monograph *The Structure of Matthew's Gospel: A Study in Literary Design* (JSNT, 1995).

The Book of Acts as Story has two main sections: (1) introductory material and methodology (Introduction–chapter 3), and (2) narrative-critical commentary (chapters 4–7). Bauer articulates his goal to "examine the book of Acts in its entirety according to the principles of narrative criticism, so as to lead to a fresh interpretation of Acts and insights into the meaning of some of the major themes and motifs of the book" (p. 3). Additionally, he desires to demonstrate three aims: (1) the exalted Jesus is the dominant character in the narrative, (2) the message of Acts is consistent throughout the narrative, and (3) narrative critical approaches fill gaps left by dependence upon the historical-critical method (p. 3).

In chapter 1, Bauer addresses (1) the book's relationship to the Gospel of Luke (part of a two-volume work, independent yet interdependent) and (2) the genre of Acts (ancient historiography). He then describes his method of narrative criticism in chapter 2, providing a brief history of narrative interpretation. Here he uses the two-fold rubric of (1) the story (events, characters, and settings) and (2) the discourse (implied author, implied reader, narrator, and point of view) of the narrative.

Literary structure is the focus of chapter 3. It is a helpful bridge since it suggests the layout for the remaining four chapters. Bauer identifies two components of literary structure: (1) linear development and (2) dynamic

relationship of major themes or motifs (p. 49). He suggests that linear divisions are "of little assistance in relating the main units to one another and in discerning the overall movement of the book" (p. 50). He argues that the best way to understand the unfolding narrative is recognizing the "programmatic statement from Jesus just before his ascension in 1:8" (p. 51). He thus identifies three sections (seen in Fig. 3.1, p. 51): (1) The promise and the preparation (1:1–26); (2) The witness from Jerusalem through Judea and Samaria to Antioch (2:1–12:25); and (3) The witness from Antioch through Asia Minor and Europe to Rome (13:1–28:31). The author then gives brief descriptions of the dominant literary features Luke utilizes to organize the information.

The final four chapters comprise the narrative-critical analysis which Bauer addresses under headings that roughly correspond to the threefold outline: The Promise and the Preparation (Acts 1:1–26); The Witness to Jerusalem (Acts 2:1–8:1a); The Witness to All Judea and Samaria as Far as Antioch (8:1b–12:25); and The Witness to the Ends of the Earth (Acts 13:1–28:31).

Bauer does well to assert and defend Jesus as the main character of the narrative. Though some may balk at such a strong sentiment, he argues and shows that Luke presents Jesus working directly and actively in the early church's life (pp. 16–17). He demonstrates this assertion—as the consistent message of Acts—in the unfolding nature of its structure. Bauer's relation of the book's structure to Acts 1:8 as the programmatic statement for the narrative is especially persuasive (e.g., in Fig. 3.1). Other benefits of this work include a helpful explication of categories that aid interpretation (implied reader, author, etc.), a demonstration of the importance of reading narratives as narratives, and the suggestion that the book of Acts ends as it does because it is not about Paul or any other human, but rather about Jesus (p. 248).

Overall, this volume is helpful. However, I have some suggestions to strengthen the work. The first is the title's similarity with Jeannine Brown's *The Gospels as Stories* (2020, reviewed above). Though both books share a general concern with narrative approaches to the text, they diverge fundamentally, and it is incumbent upon the reader to attend to the subtitles. While Brown is concerned with *Narrative Approaches to Matthew, Mark, Luke, and John*, Bauer produces *A Narrative-Critical Study*. Each is helpful as a standalone work. However, the similarity in title of two books published less than a year apart, by the same publisher (Baker), might lead the reader to assume a stronger relationship between them than is indicated in either.

Bauer's volume would also improve with a better framework for the narrative-critical commentary (chapters 4–7). Chapter 7 spans eighty

pages with only two section headings. Further, a conclusion or epilogue to summarize the findings of the narrative-critical study, and especially the author's third aim, would enhance the work. As it stands, the narrative-critical study simply ends the book.

Despite such suggestions for improvement, this volume is of great value to readers of the Bible. It helpfully demonstrates the benefits of narrative approaches to understanding entire biblical books. Bauer strikes a balance between story and history that neither divorces the content of Acts from its historical context nor transcends the boundaries of its genre. In so doing, he has modeled an approach worthy of consideration by all who faithfully seek to understand the Bible.

Hayden S. Fleming
Franklinton, North Carolina

Gregg R. Allison and Andreas J. Köstenberger. *The Holy Spirit*. Theology for the People of God. Nashville: B&H Academic, 2020. xxxi + 543 pp. Hardback. ISBN 978-1462757749. $44.99.

Starting with a theological topic of significant interest to churches, Gregg Allison and Andreas Köstenberger have initiated the Theology for the People of God series with their writing on the Holy Spirit. The series is intended to strengthen evangelical churches in major doctrinal teachings and other realms of theological study. As the series introduction states, the authors of this series will operate from a "convictionally Baptist and warmly evangelical" perspective (pp. xxi–xxii). The authors of this first entry format their work as a two-part survey. Köstenberger lays the foundation for pneumatology discussions in the first half of the book via biblical theology before Allison pursues systematic construction in the latter half. Köstenberger's biblical theology appears intended as a basis for Allison's systematic discussion.

Köstenberger notes the citations about the Holy Spirit from each book, corpus, and Testament, and ultimately from the whole canon. Using the term *ruach*, Köstenberger traces the Old Testament authors' references to the Spirit or Spirit of God, excluding references to human spirit and references to wind. In summarizing each section, he presents charts that depict the functions or characteristics of the Spirit that each citation emphasizes. He includes observations about books that either do not cite the Spirit explicitly or only have oblique references to the Spirit. Jeremiah, for example, does not clearly reference the Spirit, though Köstenberger notes that some verses about wind may be an oblique reference to the

Spirit's role in judgment. Köstenberger's OT work envisions an understanding of the Spirit as one who plays key roles in creation and judgment, inspires authoritative revelation, will anoint the Messiah for life and ministry, will indwell the people of God in the New Covenant, and will gift them in various ways consistent with both his previous patterns and eschatological expectations.

Looking at the New Testament, with its greater density of references to the Spirit, Köstenberger first considers the Gospels and Acts according to their canonical order. Diverging from his previous organizational strategy, he then arranges the Pauline section on the Spirit according to his view of Paul's chronological ordering. Among the many references to *pneuma* or *pneumatikos* within Paul's writings, he notes the emphasis Paul assigns to the Spirit in Galatians, 1 Corinthians, Romans (especially chapter 8), and Ephesians. He afterward examines claims about the Spirit in the General Epistles, while omitting James for its lack of explicit references to the Spirit. Köstenberger then provides some basic insights and summaries from his biblical theology survey, closing with an appendix of every explicit scriptural citation of the Spirit.

Allison begins his half of the book by establishing parameters for his systematic introduction to pneumatology. He cites the following as presuppositions to his claims: a traditional Trinitarian orientation, canonical reading of Scripture, covenantal framework to theological formulation, focus on the metaphorical outpouring of the Holy Spirit, expected revitalizing experience of the Holy Spirit for the normal Christian life, thanksgiving-filled theology, and missional pneumatology. He also distinguishes between the concepts of a spiritual age, age of the Spirit, and spirit of the age. Within these parameters, Allison engages the reader in discussion about the person of the Spirit within the Triune Godhead.

He addresses essential discussions on pneumatology, while challenging even experienced students of theology to increase their understanding of the Spirit's person and work. Allison states his views on debated matters within pneumatology while allowing for disagreement within an evangelical framework. He aligns himself with Augustine by assigning the titles of Love and Gift to the Spirit, though he acknowledges there are issues with some of Augustine's exegesis. After speaking to pneumatology within the discussion of the Trinity, Allison connects the discussion of the Spirit to all other traditional areas of theology, with his chapters on revelation, Christ, and the church having the most scriptural and historical discussion points. Even if a reader disagrees with Allison on some of the finer points of his pneumatology, his workmanship allows for involved discussion and dialogue on the topics. He ends with a pastoral application of his theological construction, helping the church to attend to matters of

the Spirit.

The two authors succeed in laying the biblical foundations of pneumatology and in constructing a sound framework for a systematic theology of the Spirit. While the book is intended to bolster the church's theological foundations, it is a tool best suited for students or church leaders with at least an introductory knowledge of the two theological fields of study. Allison and Köstenberger have formed a theological survey that should increase current and future church leaders' understanding of the Holy Spirit, while also educating them on the important distinction of and relationship between biblical theology and systematic theology. This work has great potential benefit for churches seeking to strengthen their theological foundations and their response to the Holy Spirit.

Christopher J. Jones
Richmond, Virginia

John Piper. *Providence*. Wheaton, IL: Crossway, 2020. 751 pp. Hardback. ISBN 978-1433568343. $39.99.

John Piper's *Providence* offers a comprehensive treatment of the providence of God in Scripture and human experience. In short, the author aims to saturate the reader with God's "pervasive providence" (p. 13). Though the book is scholarly in its theology and exegesis, all will benefit from reading this book. Piper works through passages of Scripture with exegetical precision and pastoral wisdom. His goal is to display God's sovereignty throughout the Bible, and he accomplishes this well.

The work is divided into three parts. After a brief introduction (pp. 13–25), Piper defines his use of providence and addresses a potential issue with God's self-exaltation (pp. 29–45). His combination of exegetical, theological, and confessional work here forms the underpinning of the rest of the book. In Part 2 (chapters 3–14), the author walks through the two Testaments and interacts with both direct and indirect teachings about God's providence. He succeeds in treating large sections of Scripture (e.g., the Exodus account) while connecting pertinent related passages. He then addresses God's providence as it relates to spiritual and physical reality in Part 3 (chapters 15–45). This is the largest portion of the book. Here he covers spiritual entities (i.e., Satan and demons), sin, common human ordeals, conversion, and the Christian life. Finally, he offers ten "effects" of "knowing and loving" God's providence, which provides a practical conclusion to the work (p. 694).

Piper contributes significantly to an understanding of God's providence in several ways. First, his overview of the Scriptures contemplating

God's working is impressive. Covering a total of 150 pages, he moves concisely through numerous passages, but with serious treatment. As an example, he effectively summarizes the twenty-one-chapter book of Judges in just four pages (pp. 125–28).

A second strength of this work is the pastoral wisdom Piper provides. Especially in Part 3, he demonstrates his long pastoral experience by vividly discussing the connection between God's overall purpose and his specific direction of human history and experience. Discussing life and death for instance, he effectively treats difficult texts (e.g., Ruth 1) within the framework of God's providence. While not diminishing the pain and suffering people encounter, he seeks to anchor human experience to the overarching theme of God's sovereignty, exercised for the good of his people.

Third, Piper's arguments are strengthened by his willingness to engage opposing and conflicting views. To illustrate, in his discussion of 2 Thess 2:11, he does not pass over the apparent conflict between God's truthful nature and his use of deception. He works through that passage and several others, engaging in the difficult task of reconciling apparently contradictory texts, aligning them with other, clearer readings (pp. 467–73).

A fourth strength of this work is the author's ability to connect the doctrine of God's providence with diverse subjects. For example, in addressing the process of the believer's transformation (i.e., sanctification), Piper presents the believer's gradual growth not as a failure of God's providential guidance, but as his divine tool, "to be magnified in the way [God's] people prefer him over what Satan offers" (p. 657).

Given these strengths, at least one issue could cause problems. It entails Piper's treatment of God's providence and human sin. Indeed, he acknowledges the difficulty of the subject, problems with language, and the potential for misunderstanding (e.g., pp. 411–12n1). However, the struggle lies not so much in the author's conclusions, but in the short journey he takes to reach them. He begins his reasoning with a treatment of the apparent contradictions between God's providence and human responsibility. He positions the Scriptures as the authority and moves on to a human understanding of sin. He addresses the "assumptions" often connected to human autonomy and responsibility and answers them carefully, though briefly (pp. 415–17). Scholars have disagreed and will disagree with the author's judgment though. This is, no doubt, due to significant differences in theological beliefs. It would strengthen Piper's conclusions if he interacted with this challenging issue as deeply as he does with other topics, and in a work spanning more than 700 pages, it seems odd that this serious discussion would be so brief.

In any event, *Providence* will prove a necessary resource for theological

studies and pastoral ministry. Its length may prove prohibitive for some, but for the disciplined reader it will yield much profit.

Bobby Howell
Gray Court, South Carolina

Khaled Anatolios. *Deification through the Cross: An Eastern Christian Theology of Salvation*. Grand Rapids: Eerdmans, 2020. xxii + 464 pp. Hardback. ISBN 978-0802877987. $50.00.

An "Eastern approach" to Christian theology is currently trending, and rightly so since faith in Christ first took root in an eastern Mediterranean setting. The tree of the Church finds its native soil in the East. Professor of theology at Notre Dame Khaled Anatolios capitalizes on this welcome trend with his recent volume *Deification through the Cross*. As a systematic account of soteriology, the book claims a distinctively Eastern outlook on the cross, lacing its argument with an ecumenical sensitivity to the entire Christian tradition. Indeed, Anatolios reveals his erudition in this text by directing a chorus of voices both ancient and modern, from East and West, to hymn the deep meaning of Christ's saving death.

The heart of the argument involves a concept Anatolios calls "doxological contrition." Combining the themes of *glory* and *repentance*, this rich notion defines the very shape of Christ's salvific activity as well as the nature of human participation therein. Anatolios describes this dynamic reality as "the recognition of estrangement from divine glory and the setting out on the path of return to that glory" (p. 95). Particularly in his suffering and death, Christ sinlessly performed an act of vicarious contrition (i.e., repentance, return) for all human sin. Christ's representative sorrow over sin is encompassed, however, by the larger impetus of his ministry: to fulfill humanity's forsaken calling to receive a deifying share in the Trinitarian glory (p. 32). Thus, the realities of doxology and contrition intermingle as believers take up their crosses to replicate the repentance of Christ, in communion with Christ, thereby being enfolded into the mutual glorification of Father, Son, and Holy Spirit.

While tracing the contours of his soteriological model, Anatolios rightly upholds Christian Scripture, ecclesial tradition, and the experience of Byzantine liturgy as benchmarks of (Eastern) theological normativity. These sources all advocate a doctrine of doxological contrition. Yet, the experience of salvation in liturgical worship takes a certain methodological precedence, for the liturgy embodies the Church's normative reading of Scripture. Anatolios thus begins with an exposition of the Byzantine

Paschal liturgies, which relentlessly assimilate "the worshiper to the disposition of repentance," an attitude "always enfolded within a doxological ambience" (p. 91). Christian contrition flows from the cross; repenting with Christ—who realized salvation through vicarious repentance—means dying with Christ. This co-crucifixion with Christ, however, is liturgically interwoven with a co-glorification of the worshiper, nesting the *sorrowful repentance* of sins in an atmosphere of *joyful celebration* in the risen and ascended Lord (p. 92).

After surveying the doctrine of doxological contrition in the Old and New Testaments, Anatolios concludes that Christ's life, death, and resurrection signify the means of humankind's "return" to and retrieval of divine glory (p. 166). A fascinating chapter on the Church's dogmatic tradition then reveals how the seven ecumenical councils in their Trinitarian and Christological pronouncements consistently assume a "soteriological grammar" of deification. The very reason the fathers fought hard for the full divinity of Son and Spirit, along with the full humanity of Christ, was to secure humanity's deifying union with God via the deified humanity of Christ. The upshot of Anatolios's insightful proposal is that divinizing participation in God's life and glory is the nonnegotiable core of any normative, conciliar Christian soteriology (p. 223).

Anatolios also seeks to systematize his liturgical, biblical, and dogmatic findings concerning the cross and salvation. He incorporates the thought of theologians from the West (e.g., Anslem, Aquinas, and Matthias Scheeben) and the East (e.g., Nicholas Cabasilas, Gregory Palamas, and Dumitru Staniloae). Many points of interest arise from this section, but an inconsistency does as well: Anatolios tends to integrate more Western theology than seems amiable for an "Eastern approach." He claims this integrative method builds upon a contemporary "emergent momentum" to overcome polemical divisions (pp. 38–39). Perhaps so, but then a better subtitle for the work may have been *An Ecumenical Theology of Salvation*, for Anatolios employs authors that teach concepts such as the *filioque*. The East has explicitly and consistently rejected this doctrine, making tendentious his claim to find an "excellent interpretation" of the *filioque* in the theology of Dumitru Staniloae (pp. 261–62).

Anatolios also refuses to integrate the essence/energy distinction of the East, rejecting any version of the Eastern tradition "narrowly defined" over against the West (p. 278). One wonders, though, what would become of Eastern theology if it freely embraced distinctly Western doctrines and downplayed its own. Such a theology *might* be good, but it would cease to be distinctly Eastern. Other critiques in this vein include the book's heavily rational approach instead of a more mystical (Eastern) tack that illu-

mines the heart and promotes prayer. The work's academic prolixity detracts from a deep perception of its stunning truths—realities that, ultimately, should be directly experienced. The headiness of the argument left this reviewer (ironically, considering the book's contents) with a withered sense of soul. Without reservation, the book is recommended to ecumenically minded academicians. However, those seeking inspiration for spiritual encounter with divine glory by sharing in Christ's cruciform contrition may find less benefit therein.

Owen Kelly
Wake Forest, North Carolina

John R. Franke. *Missional Theology: An Introduction*. Grand Rapids: Baker Academic, 2020. 192 pp. Paperback. ISBN 978-0801036354. $22.99.

Missional Theology is a significant work for both missiologists and theologians. The author, John R. Franke, notes that it brings together several of his previous writings with the goal of moving the discussion about mission "from the periphery to the center of biblical interpretation, theological construction, congregational life, spiritual formation, and ministerial praxis" (p. xi). For this reason, scholars from various disciplines should benefit from this volume, finding it a helpful resource for further research.

The book contains five chapters. Chapters 1 and 2 unpack the theological foundation for missional theology. In these chapters, Franke shows that the fundamental nature of God (chapter 1) and of the Church (chapter 2) is mission. The first opens with the observation that the "starting point for missional theology is the notion of a missionary God…. God is, by God's very nature, a missionary God" (p. 1). From this, the author follows a more traditional exposition by showing how the *missio Dei* conversation of the early part of the twentieth century established that mission is not simply an activity of the church. Instead, the church is a missionary body because it is both connected to God by his act of redemption and is sent by God into the world as his representative.

In this context Franke explores the details of mission as God's program and the ministry of the church. It is here that the book may frustrate many evangelicals. The author's interpretation, while using familiar language, seems to shift away from a prioritist understanding of mission. Concerning the mission of God, he writes:

> Peace and harmony in the world are central to the mission of God. For the church in the context of the ancient world, this meant peace between Jew and gentile. For the church in the context of Christian Europe, it meant peace among competing Christian communities. For the church at the outset of the third millennium, it means peace among the religions of the world. (p. 24)

Then later, as he summarizes the salvation Jesus brought into the world, Franke describes Jesus's ministry with no reference to the atoning nature of his death and resurrection (p. 33). His neglect of spiritual reconciliation and the substitutionary nature of the mission of God is disappointing and may undermine the entire project's usefulness.

Despite these concerns, Franke does provide a robust exploration of the foundational elements necessary for developing and implementing a theology of mission. Also, at the end of his chapter on the mission of the church, he includes a section entitled, "Mission after Christendom." The quick history and warnings he presents here are important and worth considering by anyone interested in missional theology or missionary praxis.

In chapter 3, the author observes that the challenge of the day is for the church to be transformed from "a church with a mission to a missional church" (p. 61) This movement, he notes, will require the development of a "truly missional conception of theology" (p. 62) This development is the goal of his text. Here he defines missional theology, followed by helpful guidelines for "doing missional theology." In sum, this chapter is the backbone of the book and is Franke's contribution to the ongoing conversation about missional theology.

The final two chapters unpack the necessity of doing missional theology as a dialogue across ethnic and cultural boundaries, while striving to maintain the church's unity. These dual priorities create the vessel from which the church's missional theology flows. On the one hand, we cannot pretend that any culture is the sole owner of the church's theological expression. The (diverse) universal scope of the church was first highlighted in Acts 2 at Pentecost and must be maintained. At the same time, this diversity must not be schismatic. The unity of the church is an equally important aspect of its mission. For these reasons, missional theology must strive to maintain both elements.

As noted earlier, this book deserves careful consideration. As a missiologist, I appreciate the theological work that Franke brings to the conversation: The text should help readers of both disciplines. However, as highlighted above, it also has areas of weakness and concern. It is thus the reader's responsibility to discern both its implications and limitations.

D. Scott Hildreth
Wake Forest, North Carolina

Ike Miller. *Seeing by the Light: Illumination in Augustine's and Barth's Readings of John.* Downers Grove: IVP Academic, 2020. xviii + 229 pp. Paperback. ISBN 978-0830848850. $35.00

This volume is the latest publication of IVP's Studies in Christian Doctrine and Scripture, including a series introduction from Daniel J. Treier and Kevin J. Vanhoozer. In this book, Ike Miller brings two Christian giants together in understanding the writings of John on illumination. Miller argues that illumination is essential in comprehending the nature of revelation and how one receives it. He contends for an effectual and progressive illumination, moving from effectual call to obedience.

Part 1 discusses the homilies of Augustine of Hippo (AD 354–430) on the writings of John. It includes the history and development of Augustine's method, his tendency to interpret allegorically, and his work in combatting heresy. These sections are vital, showing readers the growth of Augustine's thought on illumination. For Augustine, the Scripture is inspired, and its ministry is to communicate the salvation found in Christ. This Christocentric approach influences his exegesis in three stages, literal-historical, salvation-historical (which can also be typological), and rhetorical-historical. These multilevel readings of the text also make his interpretation of illumination multidimensional. Accordingly, illumination is intellectual (it enlightens the mind), moral (entailing one's walk in obedience to God), and spiritual (effecting communion with the divine light).

According to Miller, Augustine's doctrine of illumination has two dimensions: light and participation. The former is described in four ways: first, it is the means that brings clarity to fallen minds; second, this light is the truth; third, this light enables a person to understand the truth; and fourth, this light is the radiance of divine perfection. The latter dimension entails participation in the divine light. This is possible because of the goodness of God. However, it connotes ontological transformation too because it is only through our adoption that we can possess the light of God. Therefore, participation is a gift of God.

Part 2 focuses on the methodology of Karl Barth (1886–1968). This section includes Barth's interpretation of certain passages in the Gospel of John and his understanding of illumination in five stages. His first interpretive lens is historical-critical information. The second is the canonical context (i.e., the world of the text). The third is the dialectical relationship between the historical, grammatical, and literal senses, with a theological grid centered on one theme—the revelation of God in Jesus Christ. Barth's fourth interpretation of Scripture is catholic. That is, he dialogues with the church fathers, the Reformers, and the Chalcedonian

Creed. The last stage is application. Overall, Barth believes that theological interpretation is dynamic because humans cannot master God; it is the other way around.

Miller also meticulously presents Barth's understanding of John 1–9. As such, readers would see this work as a commentary on different pericopes. Barth's understanding of the prologue may serve as an example. Here, his engagement emphasizes the theme of the Word of God as life and light. It encompasses "the relationships of grace and truth, incarnation and illumination, reconciliation [or redemption] and revelation" (p. 89). For Barth, life and light are not ideas but Jesus Christ himself, the only exegete of the Father.

Part 3 concludes the book with a treatment of the Johannine account of illumination. It includes a discussion of what it means to "come to see the light" (of Christ). Also, Miller elucidates the work of the Trinity in the economy of illumination and the nature of "participation in the light."

The book's structure is well balanced and orderly. Moving on from its subtitle, readers can easily follow its trajectory in the table of contents and introduction. Also, the use of footnotes (rather than endnotes) is helpful, enabling readers to study Miller's sources conveniently.

In sum, this work is a major achievement on the topic of illumination. It differs from others that focus only on illumination's cognitive aspect. Particularly commendable is its constructive approach, which draws on Scripture, Augustine, and Barth. Evangelicals at large should find it helpful in enriching their understanding of formation. First, formation is a continuous event (the Barthian spin). Second, formation occurs not so much by inculcating ideas in a person but by aligning one's love and desires to God so that he or she can participate in the light (the Augustinian element). The book is thus an invaluable gift, contributing to the intellectual and pastoral life of the church.

On a final note, by juxtaposing two great theologians' understanding of an important doctrine, Miller also serves seminary students. He not only introduces the doctrine of illumination but also provides a prolegomenon to the work of Augustine and Barth. So, *Seeing by the Light* should certainly take its place on the shelf of all those who love those giants of the faith.

Francis Jr. S. Samdao
Baguio City, Philippines

Eric C. Smith. *Oliver Hart and the Rise of Baptist America*. New York: Oxford University Press, 2020. 348 pp. Hardback. ISBN 978-0197506325. $99.00.

Many Baptists are convinced they understand the roots of the Southern Baptist Convention as the convergence of two disparate traditions. The "Charleston Tradition" was characterized by church order, theological precision, and hesitancy toward revival, while the "Sandy Creek Tradition" was marked by spiritual ardor, confessional skepticism, and revivalism. Furthermore, many believe that understanding the alleged differences between Charleston and Sandy Creek somehow holds the key to understanding the diversity among contemporary Southern Baptists. Calvinist soteriology or a commitment to confessionalism? That is the Charleston Tradition. Contemporary worship music or a commitment to altar calls? That is the Sandy Creek Tradition.

William Lumpkin first advanced this thesis in *Baptist Foundations in the South* (1961), which was a study of the origins and early development of the Separate Baptists in the South. But it was Walter Shurden who popularized Lumpkin's thesis and applied it to then-contemporary Southern Baptist tensions in his widely discussed 1980 Carver-Barnes Lecture at Southeastern Seminary and the resulting article in *Baptist History and Heritage* (1981), "The Southern Baptist Synthesis: Is it Cracking?" The Lumpkin-Shurden thesis is considered a truism of Baptist history—one of those concepts that *everybody* knows to be true.

Despite its lingering influence, the Lumpkin-Shurden thesis is a collection of half-truths and outright myths that has been leveraged (and at times weaponized) in internecine Baptist debates about inerrancy, Calvinism, worship, and theological education. In *Oliver Hart and the Rise of Baptist America*, pastor and historian Eric Smith separates myth from reality while offering a new history of early Baptists in the South. As the title indicates, the narrative is structured around the life of Oliver Hart (1724–1795), the longtime pastor of First Baptist Church of Charleston, the "mother church" of Southern Baptists.

Following the insights of Thomas Kidd, Smith demonstrates that most Regular Baptists such as Hart were moderate revivalists who saw themselves as the colonial version of the English Particular Baptist movement. Their quarrel was not with revival per se but with perceived excesses such as alleged visions, claiming to know who was regenerate or not, and physical experiences such as jerking or fainting. The Separate Baptists were radical revivalists who were less concerned with the latter phenomena since they were an indigenous colonial Baptist movement

that was birthed from the First Great Awakening. In making this argument, Smith builds on his earlier monograph, *Order and Ardor: The Revival Spirituality of Oliver Hart and the Regular Baptists in Eighteenth-Century South Carolina* (2018).

From this foundation, Smith shows that there was significantly more interchange between Regular Baptists and Separate Baptists than is often assumed. Furthermore, their differences were more often a matter of style than substance, a reality recognized at the time by leaders in both movements. Over a generation, the two trajectories coalesced into a unified Baptist movement in the South around the turn of the nineteenth century, just in time to contribute to the formation of the Triennial Convention in 1814 and to later break away as the Southern Baptist Convention in 1845. Relationships were key in uniting pro-revival Calvinistic Baptists, and Smith argues that Hart was at the center of many of those relationships, rubbing shoulders with the leading Regular and Separate Baptists of the era.

Hart was nurtured in the Philadelphia Association, was the pioneering Baptist leader in the Coastal South, and spent time in New Jersey during the American Revolution. Along the way, he played an instrumental role in introducing the associational principle to the South with the formation of the Charleston Baptist Association, championing moderate revivalism, advocating for the importance of ministerial education, promoting evangelistic outreach and church planting, supporting the colonial side in the American Revolution, and establishing a common identity among nearly all Calvinistic Baptists along the Eastern Seaboard. Smith treats Hart as something of a Baptist Forrest Gump who was present for nearly every important historical turn prior to, and ultimately paving the way for, the American Baptist embrace of the modern missions movement and a more transregional denominational structure in the early 1800s.

Smith advances a helpful recontextualization of American Baptist history in the eighteenth century, with emphasis on developments in the South. He tells the story of emerging Baptist denominationalism in the Coastal South through the experiences of Hart, who was among the most influential players of the era. Smith also offers a window into everyday Baptist faith and practice through the eyes of Hart and the many leading ministers with whom he interacted. If there is one weakness to Smith's work, it suffers from exaggerating the importance of Hart to the exclusion of other key players, especially Morgan Edwards and John Gano, both of whose lives were contemporaneous with Hart. All three were Calvinistic moderate revivalists whose influence transcended any particular region, touched upon every aspect of Baptist development during the era, and who served as bridge-builders between different types of Baptists.

Overall, Smith has done an exemplary job of demonstrating Hart's seminal role in American Baptist development in the eighteenth century. One hopes for similar fresh studies of figures such as Edwards and Gano, as well as younger contemporaries such as Richard Furman, Thomas Baldwin, and John Leland. Embedded in their overlapping stories is the larger story of how Baptists in America evolved from backwater sectarians in 1715 to a national evangelical denomination by 1815.

Nathan A. Finn
Tigerville, South Carolina

Thomas Breimaier. *Tethered to the Cross: The Life and Preaching of C. H. Spurgeon*. Downers Grove: InterVarsity Press, 2020. xvi + 271 pp. Hardback. ISBN 978-0830853304. $35.00.

Thomas Breimaier has successfully contributed a fresh piece of scholarship to the field of research on Charles Haddon Spurgeon. In sum, he aims to identify and analyze Spurgeon's approach to biblical hermeneutics. He argues that Spurgeon read the entire Bible through the lens of the cross, always hoping to foster the conversion of his hearers and readers. Toward this aim, the author tracks Spurgeon's crucicentrism and conversionism. Simply put, he seeks to demonstrate that Spurgeon pursued the cross of Christ in every sermon he preached and in every work he wrote. Furthermore, he sought to preach and write in such a way that he could persuade people to convert to Christ by faith. Breimaier thus serves today's preachers through this helpful new analysis of Victorian preaching and hermeneutics.

In the first chapter, the author provides a biographical introduction to Spurgeon. He looks specifically into how Spurgeon was steered early in life toward the pursuit of a crucicentric and conversionistic ministry. He notes how Spurgeon enjoyed access to his grandfather's Puritan library. He also highlights how Spurgeon's moment of conversion in 1850 set him on a course of preaching Christ crucified. Having heard a lay preacher take the text of Isa 45:22 and exhort his hearers to look to Jesus, Spurgeon was turned to faith and called into a ministry where he would do the same—call his hearers to look to Jesus from every text in the Bible.

In the second chapter, Breimaier examines Spurgeon's early ministry. In particular, he notes how Spurgeon established a variety of ministry pursuits, including a college to train pastors, successful orphanage ministries, Bible distribution, and his magazine, *The Sword and the Trowel*. As he examines these ministry developments, he points out that Spurgeon demonstrated an acute focus on the cross with a call to conversion.

In the third and fourth chapters, Breimaier investigates Spurgeon's approach to Old Testament and New Testament interpretation, respectively. He begins by setting the stage of nineteenth-century historical-critical scholarship, acknowledging how Spurgeon maintained a high view of Scripture and a clear priority to preach the gospel. In these chapters, the author presents Spurgeon's interpretation of the various genres of Scripture, including the historical books, wisdom literature, prophetic books, Gospels, epistles, and apocalyptic literature. He repeatedly shows how Spurgeon, preaching from any portion of Scripture, aimed at the gospel.

In the fifth and sixth chapters, Breimaier reviews Spurgeon's ministry outside the pulpit, specifically in his later years. He provides more discussion on *The Sword and the Trowel* and explores how Spurgeon found himself in battle and controversy, particularly in what has become known as the Downgrade Controversy. Much of what motivated Spurgeon during these difficulties was his passion to preach the cross of Christ and call people to respond to the good news. Specifically, he asserts that "Spurgeon used his resources and influence to emphasize the cross of Christ and to encourage others to use the Bible for evangelistic ends" (p. 206).

The attentive reader can detect at times that this book began as the author's doctoral dissertation. He presents wave after wave of evidence, all focused on his singular thesis. The reader thus faces one example after another of Spurgeon's preaching, writing, and efforts, which Breimaier uses to show how Spurgeon points to the cross and pleads with people to turn to Christ.

The book, while not overly large, is very thorough. This reviewer particularly appreciates the author's provision of a significant amount of biographical information on Spurgeon. In addition to the biographical information, Breimaier showcases a wide array of Spurgeon's preaching and writing. He also effectively fits Spurgeon into the historical, evangelical, and scholarly context of the nineteenth century, with a keen emphasis on how Spurgeon interacted with the ongoing critical scholarship of that day. By looking at Spurgeon's Old Testament preaching, New Testament preaching, magazine publications, and other ministry efforts, the author provides significant evidence substantiating his thesis.

In conclusion, Breimaier's examination is well balanced. He admires Spurgeon's gospel focus and accomplishments strongly, but also provides moments of objective critique. *Tethered to the Cross* is recommended to all readers who want to excel in hermeneutics and preaching by looking at their craft through the eyes of this key champion of evangelicalism.

Michael Hull
Chapin, South Carolina

Esau McCaulley. *Reading While Black: African American Biblical Interpretation as an Exercise of Hope*. Downers Grove: InterVarsity Press, 2020. 198 pp. Paperback. ISBN 978-0830854868. $18.00.

Esau McCaulley is Assistant Professor of New Testament at Wheaton College and author of *Sharing in the Son's Inheritance: Davidic Messianism and Paul's Worldwide Interpretation of the Abrahamic Land Promise in Galatians* (T&T Clark, 2019). He is also a regular op-ed writer for *The New York Times* and *The Washington Post*. His *Reading While Black* introduces a "black ecclesial interpretation" that Black pastors and scholars of faith have discovered in the entire sweep of Black church life (pp. 4–5).

A black ecclesial interpretation includes theological commitments that stand in contradistinction to those of black liberationists, Anglo moderate and liberal biblical interpreters (who often inhabit the academy), and white evangelicals. The latter includes some evangelicals who insist that their interpretative practices are transcendent of contextual considerations.

To clarify, McCaulley positively employs David Bebbington's quadrilateral to elucidate the theological presuppositions of black ecclesial interpretation. This entails:

1. *Conversionism*: The belief that lives need to be transformed through a "born-again" experience and a lifelong process of following Jesus.
2. *Activism*: The expression and demonstration of the gospel in missionary and social reform efforts.
3. *Biblicism*: A high regard for and obedience to the Bible as the ultimate authority.
4. *Crucicentrism*: A stress on the sacrifice of Jesus Christ on the cross as making possible the redemption of humanity.

While McCaulley affirms Bebbington's marks of evangelicalism as appropriately foundational to black ecclesial interpretation, he highlights one of the latter's key theological presuppositions by insisting that "very few black churches would have a problem with what is included in the list. The problem is what is left out" (p. 10). Specific omissions for McCaulley are concern for injustice and the ethical outworking of the Christian faith.

Throughout the book, the author emphasizes a "hermeneutic of trust" (p. 20), relying on biblical authority to guide his introduction to a black ecclesial interpretation. He treads a fine line as he considers the reader's context which is nevertheless under the authority of the biblical text: "Although I believe we must engage in a dialogue with the text, I acknowledge that ultimately the Word of God speaks the final word" (p. 20). Context

matters, but the Word of God is ultimate. McCaulley elucidates:

> … just as their context spoke to the Bible, the Bible, as the Word of God, spoke back…. If our experiences pose particular and unique questions of the Scriptures, then the Scriptures also pose unique questions to us. Although there are some experiences that are common to humanity, there are some ways in which the Bible will pose particular challenges to African Americans. For example, the theme of forgiveness and the universal kinship of humanity are both a boon and a trial for Black Christians because of the historic and ongoing oppression of Black people in this country. (p. 20)

So, contextuality is not lorded over the biblical text. Rather, it must be considered to discern how Christ's lordship informs specific circumstances.

Thinking practically, the gap in the interpretative dialectic was clarified for McCaulley when he was asked a question while lecturing a group of Church of God in Christ pastors. He recounts:

> [A minister] said that he accepted my criticism of a complacent orthodoxy that doesn't advocate for the oppressed. But when he sends his clergy to colleges and seminaries that share his concern for the disinherited, too often that comes at the price of the theological beliefs that he holds dear…. The conversation distilled for me the growing sense of unease with elements of the Black progressive experience. I could nod my head during some of the social analysis, but some Black progressives shared the same disdain for traditional belief [i.e., Christian Orthodoxy] that I had witnessed among my mainline professors. (p. 14)

With this in mind, McCaulley explores a black ecclesial interpretative model. He does so by considering unconventional topics for biblical texts while maintaining his historically evangelical theological commitments. He thus includes chapters on policing (chapter 2), political protest (chapter 3), justice (chapter 4), ethnicity (chapter 5), black anger (chapter 6), and the relationship between the Bible and slavery (chapter 7).

The utility of this volume is vast. Thoughtful lay people, students, and scholars interested in the African American Christian tradition will be enriched by it. In addition, the book is beneficial to those interested in a biblical interpretation that champions the authority of Scripture but is not willfully blind to the considerations of those undertaking the interpretative process. McCaulley proves that contextual consideration is not cultural captivity. Rather, acknowledging unique contextual considerations under the authority of the biblical text is an exercise in hope.

In sum, *Reading While Black* is a key work on biblical interpretation in the early twenty-first century. It is particularly invaluable as it unveils the biblical underpinnings of a rigorously orthodox tradition of black faith in America.

Walter R. Strickland II
Wake Forest, North Carolina

Priscilla Pope-Levison. *Models of Evangelism*. Grand Rapids: Baker Academic, 2020. 208 pp. Paperback. ISBN 978-0801099496. $21.99.

In a climate where some Christians avoid evangelism, Priscilla Pope-Levison's *Models of Evangelism* offers a thoughtful and encouraging resource for churches reevaluating how to do it well. She presents a much-needed categorization of various methods of Christian evangelism across time, denominations, and cultures. She claims, "The history of evangelism is a diverse litany…. Evangelists come in all shapes and sizes" (p. 5). Pope-Levison argues that the future of evangelism is not found in mastery of one model but through a combination of models in a culturally appropriate way. She states, "A vital, promising future for evangelism will happen only as individual models combust [sic] to create a model uniquely suited to each particular context" (p. 9). By combining models, churches can create the greatest evangelistic impact for their community.

Pope-Levison presents eight models: personal evangelism, small group evangelism, visitation evangelism, liturgical evangelism, church growth evangelism, prophetic evangelism, revival evangelism, and media evangelism. Though she acknowledges the possibility of other models, she chooses these eight because of their longevity across history, the significant amount of literature available about them, and the number of their proponents (p. 7). She also chooses distinctly wide-ranging models to highlight the broad strokes of Christian evangelism throughout the ages.

As the author introduces each model, she describes its biblical bases, theological themes, historical examples, and practical implementation. She relies on the words and arguments of proponents of each model to do so. She then gives a brief appraisal, critiquing things such as pragmatism, an inward-focused small group spirituality, and the downplaying of the Holy Spirit. She also suggests multiple ways that Christians could combine the other models with the model under review for a fully orbed evangelistic effort. For example, she recommends coupling a revival model with visitation and prophetic models (pp. 153–54). In doing so, she provides practical ways in which churches can combine the various models

and gives glimpses of their combustible power.

Reflecting on all the models, Pope-Levison suggests that *good* evangelism across the ages includes five main ingredients: "hospitality, relationship, integrity, message bearing, and church rootedness" (p. 181). These comments about good evangelism challenge Christians who adhere to all types of models to pursue a fully expressed evangelism that Christians both proclaim and live. In sum, the models encourage intentionality, Christian charity, and bold proclamation.

The author also offers diverse views through diverse voices. Her examples include women, minorities, and leaders in the global church. She illuminates overall trends in evangelism across Christianity, a feat many authors have not attempted because of the plethora of denominational and practical distinctions. A Methodist professor, she analyzes evangelism models prevalent in other denominations fairly, including Catholic, Southern Baptist, non-denominational, and many others. Her historical examples often highlight seemingly unlikely bedfellows across time and geography. For example, her prophetic evangelism model includes Charles Finney, John Perkins, and Orlando Costas.

One of the most important contributions of Pope-Levison's book is the crucial link between evangelism and the church. Some models, such as the liturgical or church growth models, denote an obvious tie to the church; others do not. Yet, even in seemingly individualistic evangelism models such as personal evangelism, the author points to their connection to the body of Christ. For example, she states, "The church may not be on the edge of personal evangelism—that is the job of individuals—but it certainly provides sustenance and grounding and a community to bolster the evangelist" (p. 29). As noted above, she presents "church rootedness" as one of the five marks of good evangelism (pp. 189–90). Evangelism, no matter the model, is best done in the context of the church.

Because she explores models across denominations, some evangelists and professors might challenge some of Pope-Levison's models. First, she includes diverse biblical bases and theological themes that some Christians might contest. For example, her small group model is rooted theologically in the Social Trinity, which some Christians accept and others dispute (pp. 35–37). Second, she is intentionally ambiguous about her definition of evangelism and the gospel. She states, "No one definition of evangelism is universally accepted, yet common to those presented here is the promise of evangelism that issues invitations, forges relationships, relieves hunger, quenches thirst, restores fruitfulness and reconciles estranged parties" (p. 6). She includes "message bearing" as one of the factors required of good evangelism but leaves the reader to decide what that message should encompass (pp. 187–89). This ambiguity of terms allows

her to explore many diverse models but could lead to critiques by evangelists and evangelism teachers who desire stronger definitions or denominational distinctives.

In any event, Pope-Levison's *Models of Evangelism* demonstrates that churches do not need to discard or avoid evangelism. Instead, they can thoughtfully build a contextually relevant evangelism strategy based on several integrated methods and seasoned with the five flavors of good evangelism. Evangelism is not a relic of the past but an invigorating and life-giving part of today's church.

Anna Daub
Wake Forest, North Carolina

Carl R. Trueman. *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution*. Wheaton, IL: Crossway, 2020. 425 pp. Hardback. ISBN 978-1433556333. $34.99.

Esteemed historian Carl Trueman's timely work is aimed at Christian readers who ask, how did we get to a world where the idea of a woman trapped in a man's body is taken seriously? (p. 23) Tracing the contours of cultural change related to the sexual revolution, this volume is not a remedy for the cultural challenges Christianity faces. Instead, it is a work of history and philosophy. Analytical rather than polemical in nature, Trueman nevertheless highlights the rise of radicalism and the question of sexual and gender identity, writing as a Christian for Christians.

In Part 1, the book's framework takes shape, based on the work of three significant scholars: Philip Rieff, Charles Taylor, and Alasdair MacIntyre. Each of these figures contributes to Trueman's narrative of the development of human identity as psychological self-identity. The primary theme of the book, grounded in this collective framework, is that "psychological man and expressive individualism shape the dominant understanding of what it means to be a human self in this present age" (p. 64).

Trueman turns to a historical survey in the second and third parts. He begins with Rousseau as an advocate for the notion that society, with its shaping influence, corrupts individuals and individuality (p. 115). The rise of expressive individualism begins with this belief in the corrupting influence of society on the individual. Wordsworth, Shelley, and Blake then follow as examples of those who accepted this understanding and sought to express themselves outside the influence of society. Trueman next highlights Nietzsche's role in the rise of the modern view of self through

a conception of the world without God's imposition of identity (pp. 173–75). It thus becomes important to frame human existence outside of any conception of God's existence. Marx then emerges as one who posits human existence in economic and political terms. Finally, Darwin appears as the one who brings to culmination a world without God. Darwin's contribution is that "the world as we have it does not need a designer or divine architect" (p. 186).

In Part 3, Trueman turns to the "sexualization" of modern culture with an explanation of Freud's work associating human identity with sex: "sex is the real key to human existence, to what it means to be human" (p. 204). Freud is pivotal to Trueman's argument—as the figure who takes the individual expressionism he inherited and makes sex the basis for human identity (p. 221).

The final part is a series of case studies that demonstrate how the view of the human self from Rousseau to Freud has triumphed in modern culture. The first category of case studies is "The Triumph of the Erotic" (p. 271). The examples Trueman cites all relate to the pornification of culture, which is intent on "overturning a Western culture that was built on a Christian social ethic" (p. 298).

Next is the "Triumph of the Therapeutic," by which Trueman means "expressive individualism working out in the public sphere" (p. 302). Representative of the therapeutic are gay marriage, the decline of human exceptionalism, the incidence of abortion and infanticide, and free speech on college campuses. The consequence of the triumph of the therapeutic is that "cultural amnesia is the order of the day, a political imperative, a fundamental aspect of the social imaginary" (p. 337).

The final chapter in Part 4 is "The Triumph of the T," or Transgenderism (p. 339). The transgender community calls into question the identification of female existence with the female body or male existence with the male body (p. 374). For Trueman, the triumph of transgenderism means that human "identity is almost entirely internalized, so that in theory a parent does not necessarily know whether a particular child is a son or a daughter" (p. 377).

Trueman writes with gripping prose. As a contribution to the history of philosophy, *The Rise and Triumph of the Modern Self* carries the reader through times of significant upheaval with both care and confidence. Its conclusions are warranted by the narrative account.

Trueman's volume identifies significant matters of concern for Christians who desire to understand the world surrounding them. From the perspective of pastoral concern, the book helps readers navigate largely unfamiliar waters. Besides explaining the root causes of the highly politi-

cized and overtly sexualized world in which Christians live, the work allows for self-reflection. It provides a way for Christians to discover potential philosophical and psychological steps they have taken that have perhaps shaped their own way of thinking about sex, human identity, or even God. When human identity is centered in the desire to cast off the oppressive restraints of both God and a culture shaped by theism—to replace it with a world where meaning is related only to the individual and her or his personal expression—the outcome is what we now know.

Steven A. McKinion
Wake Forest, North Carolina

Sue Ellen Browder. *Sex and the Catholic Feminist: New Choices for a New Generation*. San Francisco: Ignatius Press, 2020, 152 pp. Paperback. ISBN 978-1950939039. $15.95.

Can a woman believe in God and be a feminist? In her book *Sex and the Catholic Feminist: New Choices for a New Generation*, Sue Ellen Browder challenges the contemporary idea that Christianity and feminism are incompatible. Browder is a writer, freelance journalist, and former pro-choice feminist whose career as a journalist for *Cosmopolitan* placed her on the front line of the hijacking of the American Women's Movement from a pro-life movement focused on personhood to a pro-choice movement seeking fulfillment in sexuality. As a professing Catholic pro-life feminist, Browder takes readers through a brief historical survey of the Women's Movement to argue for its underlying theme of personhood and its pro-life origins, before tracing its radical transformation into a pro-choice movement.

According to Browder, the first and second wave of the Women's Movement primarily focused on human dignity and held pro-life, anti-abortion, and pro-family views. To support this claim, Browder focuses on Alice Paul, a known Quaker who rooted her activism in her belief that "men and women have equal dignity in the eyes of God" (p. 25). Additionally, women such as Susan B. Anthony, Elizabeth Cady Stanton, and Margaret Sanger each held anti-abortion views. Browder notes these views as follows: "'They called it 'child-murder' (Susan B. Anthony), 'degrading to women' (Elizabeth Cady Stanton), 'most barbaric' (Margaret Sanger)'" (p. 30). Moreover, at the beginning of the second wave, Betty Friedan, that wave's pioneer, held a favorable view of marriage and motherhood but focused on the *something* she felt women were missing, which was work.

The shift began during the second wave of the movement, with the

help of the news media and books on sexuality. Publications by Alfred Kinsey titled *Sexual Behavior in the Human Male* and *Sexual Behavior in the Human Female*, Hugh Hefner's *Playboy Magazine*, and *Cosmo Magazine* each contributed to revolutionizing the concept of sexuality. Browder pays particular attention to her former boss, Helen Gurley Brown, the creator of *Cosmo Magazine*. Brown created the "Cosmo girl," a woman who utilized her femininity to secure sexual satisfaction, power, and fulfillment. Brown's goal was to persuade women to discard motherhood and marriage in exchange for sexual power, freedom, and autonomy.

By the 1960s, Friedan's friendship with notable pro-abortion advocates Dr. Lawrence Lader, whose abortion book was used in the *Roe v. Wade* proceedings, and Bernard Nathanson changed her feminist agenda. Friedan adopted Lader and Nathanson's pro-abortion views in hopes of decreasing discrimination toward women due to pregnancy. By the second annual National Organization for Women (NOW) conference in 1967, Friedan fully embraced the pro-choice agenda, dedicating two of eight articles of NOW's bill of rights, which focused on the special status of women, to repealing abortion laws. Friedan's influence was then supplanted by Kate Millet's *Sexual Politics* which entangled the term *patriarchy* with the feminist movement. Millet's anti-God sentiment included conflating Christianity with patriarchy and thus placing feminism in opposition to Christianity. As a result, the earlier movement was fully transformed into an anti-patriarchal, sexually freeing, pro-choice movement.

Browder showcases the pro-life values of early feminists, rejecting the notion that feminism has always been at odds with Christianity. By highlighting the activism of prominent first waver Alice Paul, she demonstrates that earlier Christians did not see their involvement in women's rights as conflicting with their Christian faith. Browder's discussion on notable publications, Helen Gurley Brown, and male abortion activists thus shows the intentionality directed towards reorienting women, to emphasize their sexuality and to encourage a move away from motherhood.

Though insightful, several weaknesses appear in Browder's argument. First, Browder presents conclusions on the Women's Movement based on just a few women. Ironically, Browder attempts to prove her thesis by following a methodology like the one she criticizes in her book, which is using the sentiments of a few to make a widespread assertion about an entire movement. Second, Browder's presentation of Margaret Sanger's anti-abortion conviction is misleading. It is true that Sanger spoke negatively about abortion, but she appears to be pro-woman and not pro-life. Sanger's writings scarcely mention the preservation of babies or their suffering during abortions. Instead, Sanger advocated for birth control because of her desire to alleviate abortion-induced suffering for women and

to provide low-income women with safer methods of pregnancy prevention. Third, Browder simplifies the complexity of the Women's Movement and does not discuss the nuances of issues surrounding women, sex, and their bodies, which paint the entirety of the later waves as antithetical to Christianity. Fourth, though Browder proves that some women were anti-abortion in the earlier movement, she fails to prove that the movement itself was pro-life or seeking personhood. Nonetheless, Browder shows Christians that feminism rooted in humility and the selfless pursuit of God-given human dignity, for every person, is truly Christian.

Sherelle Ducksworth
Wake Forest, North Carolina