

Book Reviews

Christensen, Scott. *What about Evil? A Defense of God's Sovereign Glory*. Phillipsburg, New Jersey: P&R Publishing, 2020, pp. 544, \$30, hardback.

Scott Christensen, is the author of the highly acclaimed *What about Free Will?*, foreword by D.A. Carson (P&R, 2016). Scott worked for nine years at the award-winning CCY Architects in Aspen, Colorado; several of his home designs were featured in *Architectural Digest* magazine. Called out of this work to the ministry, he graduated with his MDiv from The Masters Seminary with honors. He pastored Summit Lake Community Church in southwest Colorado for sixteen years and now serves as the associate pastor of Kerrville Bible Church in Kerrville, Texas.

What About Evil?, by Scott Christensen, is a theologically rich resource that provides a defense of God's sovereign glory and a reason for why God allows evil in the world. In seeking to answer the problem of evil, Christensen provides a robust solution that he calls the Greater-Glory Theodicy. In combining aspects of the Greater-Good Theodicy and fragments of the Best-of-All Possible Worlds Defense, the Greater-Glory Theodicy seeks to resolve the problem of evil in the backdrop of studying what brings God the greatest glory (p. 7). Christensen argues that Jesus' redemptive work on Calvary is the work that most magnifies God's glory, therefore, for Christ's work to be necessary, there must be a good world that has been ruined by evil and calls out for restoration (p. 7).

In his introduction, Christensen takes a reformed perspective in arguing that the fall of humanity was no mistake but was planned by God to bring about the greater good of redemption (pg. 8). Christensen begins to exposit his thesis in the first section (chapters 2 – 6) by examining how the historical record has sought to answer the problem of evil. He demonstrates why past defenses and theodicies have lacked certain qualities that downplay God's sovereignty, aseity, and omnipotence, specifically critiquing the Free-Will Defense. He then shifts in the second section (chapters 7 – 9) to extolling God's meticulous sovereignty and power as the transcendent God of the universe and addresses some issues of how one understands the relationship between divine sovereignty and human responsibility. The heart of the book can be found in the third section (ch. 10-13) where he frames the Greater-Glory Theodicy in a monomyth narrative and provides a biblical defense for his theodicy. Christensen concludes the last section (chapters 14 – 17) by describing Jesus' redemptive work on the cross and the importance of his incarnation to be the perfect substitute to accomplish God's cosmic plan of salvation.

Probing more into Christensen's thesis, that the greatest good is what will bring God the greatest glory (p. 281), he provides numerous examples from scripture that strengthen his argument. Psalm 115:3 and Romans 11:36 proclaim that God is free

to create the world in any way He desires, and He specifically chooses to create the world for his glory and pleasure (p. 286). Christensen says, “Everything-absolutely everything Christ made-is ‘for him,’ to magnify his glory (Col. 1:16; 1 Cor. 8:6; Heb 2:10, p. 289).” Christensen’s God-Centered Theodicy exemplifies the specific need for people to know they are not the center of the universe and that God’s ultimate purpose is not to make man materialistically happy, but to glorify himself (p. 292). Ironically, this God-Centeredness is the vehicle that provides man with ultimate satisfaction and eternal happiness as Christensen concludes that God’s glory is our good for it is God’s desire to glorify himself that leads to him constructing and bringing about his plan of the redemption of his people through the blood of Jesus (pg. 294).

One inimitable aspect of Christensen’s argument is the use of describing God’s story of redemption as a monomyth. Building on J.R.R. Tolkien’s dialogue with C.S. Lewis decades before, Christensen says that the fundamental storyline of the Bible is how God’s glory is magnified in his response to evil through the sending of a redeemer, his beloved Son, Jesus Christ (p. 260). Christensen uses Freytag’s Pyramid that distinguishes the different plot points of a story to map out how the “One True Story” of the Bible falls nicely into Freytag’s five categories. In contrast to traditional stories of monomyth, the Biblical storyline does not follow a u-shaped storyline (where the blissful state at the beginning is ruined by a tragedy, only to be restored to its original paradisaical state in the conclusion), but instead follows what Christensen calls a “J-shaped storyline” (pg. 285). This J-shaped storyline demonstrates that the conclusion of redemption in Christ and his work of overcoming the crisis of the fall is greater and more glorious than the original state of paradise at creation. The J-shaped storyline further buttresses Christensen’s Theodicy that the Fall and evil were “fortunate” to bring about an exceedingly greater good for mankind. In this acknowledgement, Christensen aligns himself Alvin Plantinga, who also argues for a theodicy utilizing the *felix culpa* motif. However, different from Christensen, Plantinga champions a free-will defense even though supralapsarianism (which is associated with a *felix culpa* theodicy) is traditionally more aligned and coherent with a reformed Calvinist perspective of theology (p. 299). Christensen claims that the reason for this incoherency with Plantinga may be due to him being raised as a Dutch Reformed Christian that held to a reformed view of the divine decrees (p. 300).

What About Evil?, is a book that adds tremendous value to the field of theology and apologetics for the theologian who is seeking to sharpen his or her knowledge of how to reconcile God’s divine sovereignty with human responsibility. Most readers will benefit specifically from Christensen’s critique of the commonly held Free-Will Defense. Christensen provides a charitable demonstration of the Free-Will Defense by listing its strengths and weaknesses but then demonstrates why it seems to fall short when examining the biblical data and storyline of Scripture in comparison to a compatibilist view of freedom; in both a compatibilism between divine decree and foreknowledge with human freedom.

Book Reviews

Although not a key point in the book, readers will find the explanation of the necessity of Jesus' incarnation to fully to accomplish the work of redemption for mankind's good and God's glory extremely helpful. Specifically, Christensen provides practical truth of how a Christian can cope with the problem of evil when he discusses the impassibility of God. Despite misconceptions about divine impassibility, Christensen communicates a high Christology making clear distinctions between God having affections but not having passions. By leaning on Scripture and the Reformers, Christensen demonstrates that Jesus in His divine nature did not suffer; but, in His humanity, he fully suffered and can sympathize with our weaknesses being our great High Priest (p. 378-389).

The audience most suited for this theological treatise would be a student, teacher, or pastor of higher education and/or training. The book is very steep in its doctrine and would be difficult to digest for the beginner in theology or average lay person of a church. As students interact with the book, they should specifically look for how Christensen methodically highlights the glory, grandeur, and transcendence of the Triune God in every chapter. Students should prepare for a rigorous dive into some difficult and heart wrenching questions about God, evil, and the Bible's solution, being prepared to change one's views if compelled.

Andrew Slay
PhD Student, New Orleans Baptist Theological Seminary

Spencer, Mark K. *The Irreducibility of the Human Person: A Catholic Synthesis*. Washington D.C.: The Catholic University of America Press, 2022. 448 pages. \$34.95.

The Irreducibility of the Human Person: A Catholic Synthesis is a rich philosophical exploration of the foundations for a theological anthropology. Mark K. Spencer covers tremendous ground that provides a unique contribution to the literature in the philosophy of theological anthropology—closely aligned with theological anthropology proper. Spencer's treatment of the human person is less like a well-prepared steak and more like a buffet, but a themed buffet where the master chef has carefully chosen all the dishes, arranged them, and done so in a way that each mutually inform one another providing the palette with a variety of related dishes that make one both full and artfully satisfied. Let me explain what I mean by this by highlighting some of the features of *The Irreducibility of the Human Person*.

Spencer contributes a novel reflection on the human person, but unlike most treatments that are largely coming from this or that tradition he blends the worlds of philosophical discourse in a harmonious way. It is analytic in that it prizes clarity, logical rigor, conceptual clarification, and drawing from the tools of the analytic philosophical tradition. His treatment surpasses, in some ways, the analytic tendency to prepare and cook a high-quality steak that is not only well-seasoned but craftily

cooked with precision. Instead, Spencer's treatment of the person is far more synthetic, holistic, and historically sensitive with a bit of fat. Good fat, as many recent dietitians will attest, is a necessary part of a healthy well-rounded diet and it can be quite savory. So, in this way it is as the Thomist would define it aimed at the good, but also pleasurable. While this sensibility and set of skills is reflected in Spencer and often reflected in treatments outside the analytic literature, this is not to say that no analytic philosophers of religion and theologians are concerned with a more well-rounded diet that prizes synthesis, systematics, history and the like. One such fine example leaning in this direction that stands out amongst the analytic religious literature is the recent *T&T Clark Handbook to Analytic Theology*. But, as most honest philosophers and theologians will attest, it is actually quite difficult to demarcate between the analytic and continental traditions. There are varying characteristics that, one might argue, are artfully displayed in each of the respective traditions. Spencer, however, not only courageously defies these categorical demarcations, he positively brings them together in this fine volume. He reminds me of the rare exception to the analytic tradition emulated in the likes of the great Stephen Priest who, like the master chef, is able to carefully prepare not just one dish (that would be good all on its own) but multiple dishes that are arrayed in such a fashion as to enhance the individual dishes as a complete meal.

Spencer is likened to the master chef of the buffet in another way. By working in the Thomist tradition, he contributes to the recent set of philosophical foundations for theology literature. Notable examples of this recent and growing literature include J. T. Turner's *On the Resurrection of the Dead*, Edward Feser's *Aquinas*, along with the philosophy and theology adjacent treatments from Jeffrey's Brower's *Aquinas's Ontology of the Material World*, and J. P. Moreland and Scott Rae's excellent broad treatment of Aquinas in *Body and Soul* with insights from science as exemplified in Matthew Owen's fine treatment *Measuring the Immeasurable Mind*. Turner's being the most notably theological of the bunch. There are other worthy Thomist works deserving a mention from the likes of Robert Koons on the analytic side and Adam Cooper on the more continental and theological side of the aisle. Of course, Spencer's exploration differs from these not in his analytic sensibilities but in his desire to capture something often missing in the analytic Thomist treatments—namely that which is, arguably, uncapturable by analytic propositions and minimized in most Thomist accounts, the irreducible nature of each person. The fundamental uniqueness of persons is often an insight from modern philosophers of which earlier Thomists were simply not concerned. So, on the other side, Spencer reminds me of other Thomist treatments found in the existential Thomists and the phenomenologists. He is arguably the philosophical parallel to the Thomist theologian Matthew Levering for his insightful engagement across traditions and his breadth of Thomist knowledge.

But, there is another way in which *The Irreducibility of the Human Person* is likened to the master chef of a grand and beautiful buffet. Spencer displays a

Book Reviews

knowledge of the Thomist literature across the Roman Catholic theological tradition. In this way, his buffet is not only thematic and focused, but, as anyone familiar with the Roman Thomist literature, it is vast. Naturally, Spencer could have engaged with a wider set of literature in Thomism and in the Reformed traditions, but, in this way, his aims are clear. And, he capably brings a synthesis across the Catholic Thomist literature while seasoning these accounts with the insights from the phenomenologists.

While space is short, I am unable to explore and analyze all the themes and contributions found therein. Spencer covers a broad range of topics from metaphysics, to phenomenology, and finally theology.

With all that has been said of a positive nature, there are some criticisms that might hinder those dining at Spencer's table. The palette required to taste all the variant flavors is quite extensive, generally speaking, which will make it difficult to taste all the variant flavors. However, more specifically, one of the aims of Spencer is to show why Thomist hylomorphic dualism is superior to both substance dualism and idealism. He attempts to do this by extrapolating the virtues of Thomism. While giving a nod to Descartes' valuable contribution that we are not simply souls but unique souls not explainable by metaphysical complexity, Spencer seems to think Thomistic phenomenology can provide an accounting without being compromised by Thomas's matter-form composite metaphysics. I'll leave the reader to decide whether he is successful on this point—I am not so confident. The related problem of what has been called 'Thomist survivalism' in the disembodied discussions, too, remains complex and will, undoubtedly, be controversial (see specifically pp. 316-325).

Often simultaneously giving a nod to Cartesianism, Spencer also gives a nod to idealism as having numerous resources to account for the human person. But, according to Spencer idealism suffers from an insufficient account of the material body of which Thomism is superior. Carefully pointing out the tendency amongst some toward materialist emergentism, he states: That we can predict what someone is thinking about based on neural activity (or other bodily signs) merely shows that intellect and sense are connected, but it does not show the nature of that connection. Features of intellect already considered show that it first raises sense to share its mode of being, rather than (as emergentism has it) being caused by sense in a "bottom-up" way, so much for materialism or its cousin-emergentism (see p. 79, p. 102 fn. 86, p. 256). As far as it goes, most dualists and idealists agree. But Spencer argues that idealism reduces individual persons to concepts to be grasped, which undermines irreducibility. This is a fascinating line of objection to idealists and one that is not without some warrant—although I am sure there are viable responses. Something like a Berkeleyan idealism would not fall prey to this objection because all ideas are communicated by one mind—the Divine mind. Created minds are rather originary ideas in the mind of God but published as it were as substances with powers in their own right and by themselves (one way of articulating the independence criterion of substance). So, Berkeley's idealism is not obviously susceptible to this objection.

Neither is a kind of Cartesian substance dualism. But, Spencer does have an objection to Descartes as well.

He objects that Descartes and his progeny are susceptible to the ‘interaction’ problem. His solution is that a more robust account of matter where souls are not only intellect that transcend materiality but also serve as the informing principle for matter, thus making *this* matter and not *that* matter. He argues that an ‘experientially motivated hylomorphic distinction between two kinds of contact’: one that is spatial and the other that permits actuality and potentiality to connect (p. 170). Apart from two common responses: (1) simple dualists posit a singular relation, and (2) that the interaction problem is an overrated objection, there may be more to say in favor of either dualism or idealism that posits a sufficiently rich account of contact between the two substances or sets of properties. Both dualists and idealists, are, of course, able to draw from versions of Divine occasionalism that permit a robust exchange between matter and soul that is rooted in Divine intentionality. In a similar way, Descartes’s interpreters like Suarez have moved in a parallelism direction that permits a two-way exchange of information that is originally designed by God. There is also likely a hybrid view of these two views that is suggested by Descartes and one that leans hylomorphic without buying wholesale into Aristotelian metaphysics. Some interpreters are happy to call Descartes’ mind-body view hylomorphism, but this is probably a bit mis-leading. He certainly affirms that the mind is present at each part of the body intellectually, yet not spatially. He readily affirms that the mind has a unique relation to the body and gives intellectual sense to it. Additionally, he has a complicated view that the body sends-representation information to the mind that is translated into ideas by the mind yet he does so without the mysterious distinction found in Aristotle. Causally, the body can send signs to the mind as a trigger that God designs to receive information about the world. In other words, the movements of the body become ‘occasions’ for the mind that are triggered by the body and parallel the body in those instances. With that sketch in mind, it’s important to point out that it is not clear that a Thomist hylomorphic ontology is necessary to explain the world and our relation to it as irreducible creatures.

While *The Irreducibility of the Human Person* is a masterful treatment of numerous subjects, at times the reader will feel as if Spencer is drawing from a number of resources that arbitrarily thicken up his Thomism, but it is not always clear that the same couldn’t be done by the Christian idealist (of the Berkeleyan variety) or the Christian Cartesian. Nonetheless, Spencer’s *The Irreducibility of the Human Person* deserves re-visiting as it brings together several distinct plates that beautifully complement one another for the refined palette. It would not serve the introductory student to Aquinas, but it would be a useful text in an advanced undergraduate or graduate course on Thomism and the philosophy of theological anthropology.

Joshua R. Farris

Humboldt Experienced Scholar Fellow, Ruhr Universität Bochum

Lee, Daniel D. *Doing Asian American Theology: A Contextual Framework for Faith and Practice*. Downers Grove, IL: InterVarsity Press, 2022, pp. 216, \$24.00, paperback.

Daniel D. Lee is the Associate Professor of Theology and Asian American Studies, and also the academic dean for the Center for Asian American Theology and Ministry at Fuller Theological Seminary in Pasadena, California. Lee's newest work, *Doing Asian American Theology*, presents his Asian American Quadrilateral (AAQ) as a heuristic tool to empower Asian Americans to live out Christian theology from their own contextuality/embodiment (p. 2). The elements of his AAQ are as follows: the first element is Asian heritage, which includes various inheritances from all across Asia, from the cultural to the religious (p. 68); the second element is the migration experience (p. 70); the third element is American culture, which includes American colonial histories in the Asian continent (p. 71); and the fourth and final element is racialization or, in other words, "the process of racial identity formation, navigating the Black/White binary, and the particular forms of discrimination the Asian Americans face as people of color" (p. 72). Lee's AAQ constitutes the main thrust of the nine chapters in his book where he tries to theologically understand how God reveals himself to Asian American Christians and how Asian American Christians can, in turn, respond to God in their embodied selves: "Theological contextuality arises out of divine self-revelation of a covenantal God who enters history, making creation part of the divine being. Because Jesus is eternally Jewish, our present particularities matter as well" (p. 15). As such, Lee's overarching point is that Asian American theology is both a task and calling that Asian American Christians ought to take seriously (p. 18).

As Lee proceeds with his AAQ as a framework for how an Asian American can do theology, one question that comes to mind is this: how do we even understand what "Asian American," much less "Asian," even means? With an umbrella term such as "Asian American," Lee's solution is to lean into Asian heritage and cultural archetypes in chapter four (the first chapter where Lee starts to expound on his AAQ in more detail). While there is much to say about the other parts of Lee's AAQ, it seems to me that Asian heritage and cultural archetypes is the cornerstone of Lee's AAQ, because it sets up a lot of what Lee does in the other three elements of his framework. Thus, the first part in particular of his AAQ perhaps presents the most thought-provoking element in Lee's theological methodology. His examination of Asian heritage begins with a treatment of the geographic, temporal, and theoretical distance that Asian Americans have in relation to their own ancestral histories (pp. 78-79). Lee then proceeds to state, "A direct way to theologically engage Asian heritage is through a frame of interreligious dialogue" (pp. 78-79). This begs a few questions, though: what if this is irrelevant to some Asian American Christians? How relevant would this be for, say, Asian American adoptees or mixed-race Asian Americans?

To illustrate, one section in particular that stood out in that chapter was Lee's analysis of Filipino heritage and cultural archetypes. As a Filipino American Christian, I took a great interest in this short but important section. Lee states, "The Philippine myths and indigenous spiritual beliefs are an important part of the Filipino cultural imagination" (p. 85). Now, it is important to mention that Lee wants to avoid cultural essentialism: "These elements should not be seen and handled as some eternal essence of ethnic culture" (p. 83). Yet, one cannot help but wonder this possibility: if a Filipino does not care much (much less know) about Philippine myths and indigenous spiritual beliefs, then is this Filipino *less* Filipino? If all a Filipino has ever known was growing up in church, then how important are these Philippine myths in light of the lived existence of the Filipino Christian? To give Lee the benefit of the doubt here, there is perhaps an element of truth in that there may perhaps be *some* trace of these indigenous beliefs in Filipino Christianity; but as to how important these cultural archetypes really are, is up for debate. To be sure, this is not only true with Filipino American Christianity, but also for other Asian American Christianities such as Chinese American and Korean American Christianity (both of which Lee highlights in chapter four).

Therefore, the student of theology and culture must ask whether or not culture can have the explanatory power to unite diverse people groups under an umbrella term such as "Asian American," or perhaps divide diverse groups further. In other words, students must realize the inherent complexity at hand when discussing theology and culture. To Lee's credit, though, he explains further in the chapter that there is a dialectic when it comes to culture: it is at once sinful (p. 100) and good if and only if God commandeers it to function as a witness (p. 101). And this, I think, is an important nuance that Lee makes close to the end of chapter four.

While chapter four had some weaknesses in terms of possible essentialism, chapter seven was Lee's strongest as he aims to discuss racialization of Asian Americans and how Asian American Christians can resist "the lordless powers" of White supremacy (p. 166). He frames this resistance by primarily engaging with the problematic White/Black binary in contemporary discussion on race in America. Lee correctly highlights that part of how Asian Americans experience the process of racialization is being deemed invisible because of this racial binary; Asian Americans do not know, in other words, when or even how to engage in questions of race because they, because of this binary, do not know if it is their place to engage in such discussions (p. 164). Thus, Lee is right: the question at stake here is if Asian Americans can truly be deemed as American.

As such, Lee, with his undoubtedly Barthian flavor, does a great job in his "lordless powers" section by beginning to form a very apt theological anthropology. In other words, Lee is saying that it is our duty as Asian American Christians to resist what he calls "White normativity" (the idea that whiteness is the norm in society) because, in this resistance, we are saying *no* to this demonic power (p. 166) while

Book Reviews

also becoming more human in the process (p. 168). Lee hence beautifully says that our embodied relationship with the incarnate God is simply to learn what it means to be more human (pp. 167-168).

In sum, Lee's new book is undoubtedly a great contribution to Asian American theology because he envisions a grassroots theology through his own lens of "contextuality" (p. 20). In addition, Lee should be commended for bringing Asian heritage into the conversation when talking about Asian American theology because our heritage always plays a subtle role in all that we do theologically; there is thus an element of truth to Lee's comment of there being a "cultural DNA" in an Asian American's psyche. Overall, Lee really brings to the forefront the complexities of having an Asian American theology. Therefore, students of theology and culture (especially Asian American Christians) can highly benefit from engaging with Lee's new work.

Kristoff Reese Grosfeld

Ph.D. Student, Princeton Theological Seminary

Miles, Todd. *Superheroes Can't Save You: Epic Examples of Historic Heresies*. Nashville: B&H 2019. pp. 208, \$20 paperback.

Todd L. Miles is professor of Theology and Director of the Master of Theology program at Western Seminary in Portland, OR.

We are easily enamored with escaping our normal everyday lives to enjoy watching our favorite superhero destroy the evil villain, bring justice to the oppressors, and save the day. Whether you are a Marvel or DC fanatic, most people cannot resist seeing the newest superhero movie that seems to drop every few months. The connection and love we have with superheroes seem to highlight a deeper truth that as humans, we all desire someone who is more powerful and stronger than us to come and save us from the difficulties and sufferings in our lives. All superheroes are attempts to create a "savior-like figure" who can rescue us from our depravity using their super-human powers. Yet as Todd Miles demonstrates in his book, *Superheroes Can't Save You*, every superhero that we have created is an inadequate picture of the true hero of the story of reality: Jesus Christ.

Superheroes Can't Save You attempts to show how each one of our coveted heroes exhibits a "bad idea about Jesus," that can be traced back to the heresies that arose in the early church about the person of Christ. It is important to understand these heresies because these "bad ideas" undercut the gospel and can lead others away from embracing the true gospel. Therefore, each chapter of the book provides an explanation of a superhero; how each superhero displays an incomplete view of Jesus; and how Jesus is a much better idea than what is represented by each superhero (p. 7). Each chapter is divided up into five sections: an introduction of the superhero, the heresy that the superhero represents, how this heresy is still practiced today,

what the Bible teaches to combat this heresy, and why these truths about Jesus are important for our lives today.

Miles covers most of the heresies about the person of Christ from the early church, which include Docetism, Modalism, Arianism, Adoptionism, Apollinarianism, Nestorianism, and Eutychianism. The only heresy that Miles covers that cannot not be traced back to the early church is Liberalism, which he argues, was birthed in the 18th century by Friedrich Schleiermacher. Due to its focus on the heresies of Christ and the four famous councils of the early church, *Superheroes Can't Save You* aids in adding to the reader's understanding of the church history and Christology of the Patristics. The book is written to students in theological studies but can also be understood by the general Christian or skeptic who has an interest in learning more about the person and work of Jesus.

Four commendable aspects of the book can be seen in the readability of the prose, the relatability to understanding how each heresy is represented by a familiar symbol of a superhero, the linear progression of the author's thought, and the practical application and discussion questions at the end of each chapter. Throughout the book, Miles uses big theological terms but always defines and provides helpful examples to further the reader's understanding. One example can be seen when Miles explains how to understand Nestorianism through the character Gollum from *The Lord of the Rings*. Just as Nestorius believed Jesus had two natures and two separate consciousnesses, Gollum provides a practical example that most readers can relate to in his split personality with his other personhood of Smeagol.

Another example can be seen by each of the sub-headings of the chapters. Miles provides a short statement that describes each heresy in a way that is embodied by the superhero that is the subject of each chapter. For example, Docetism is described as thinking Jesus was simply "God in disguise" just as Superman disguised himself as a man in Clark Kent. The complexities of Eutychianism can be arduous to comprehend for most people, but relating this heresy to Spider-Man, knowing Peter Parker is part human and part Spider, is much easier for the reader to understand Eutyches' claim that Jesus had a hybrid nature in being part human and part god.

The similarity of the structure and organization of each chapter allows the reader to easily understand Miles' argument and flow of thought throughout the work. The framework of each argument also helps teach readers how to approach, understand, and combat false ideas that undercut the gospel. For example, Miles starts each chapter laying the background information by describing the superhero, how they emulate the heresy, and then the historical information of what the heresy is and how it originated. Once a charitable explanation of the heresy is given, he expounds on how we can still believe this false idea today and how it leaves a picture of Jesus that cannot save us. Miles then confronts the false idea with the truth of God's Word; and demonstrates who the Bible proclaims Jesus to truly be; and then concludes with why believing these truths about Jesus are important for our lives

Book Reviews

today. This structure demonstrates the necessity of conducting sound historical research and biblical exegesis to demolish strongholds or any lofty thought that is raised up against the knowledge of God.

Lastly, the personal application sections and discussion questions are what make this book a user-friendly and a practical resource. When considering ideas that were espoused in the third and fourth centuries, readers can easily revert into thinking these ideas have nothing to do with them today. Yet, Miles provides everyday examples of how we can still fall into these heresies. For example, when looking at Modalism, most Christians understand the common fallacy of comparing the Trinity to H₂O or a three-leaf clover, but very few realize they are falling into Modalism during prayer when they ascribe to the Father things that only the Son did (i.e. dying on the cross, Patripassianism). Miles then explains how having these false ideas about Jesus can have serious consequences. Using the Modalism example, if Jesus is just “one of three costumes God put on,” then he cannot answer our prayers because the Bible teaches us to pray in a trinitarian way of praying to the Father, in the name of the Son, and through the Holy Spirit. More importantly, this view of Jesus cannot save us because it was the work of all three persons of the Trinity that was necessary to accomplish our salvation. To drive the application further for the reader, Miles ends every chapter with personal reflection questions, small group discussion questions, and a section for further study to foster deeper application and life transformation by meditating on the timeless truths about Jesus.

One critique of the book is the lack of scholarly contributions. There are few, if any, footnotes and there is no bibliography section. In Miles’s defense, it does not appear that a scholarly and in-depth magnum opus of the heresies of church history and a thorough exegesis of Christology was his intention in writing this book. Rather in this work, Miles seeks to provide a practical resource for students of theology, youth workers, and avid superhero fanatics that provides sound historical theology, biblical exegesis, and Christology in an easy-to-read format and everyday language. Miles’s creativity should be extolled in the way he exquisitely expounds how each heresy is emulated by superheroes that are easy to relate to and remember. Therefore, this book is for any Christian or skeptic who wants to take a deeper dive in understanding the false ideas about Jesus that are still being propagated today and how the Bible confronts those lies to demonstrate who Jesus truly is: two natures, one person, fully God, fully human. Superheroes can’t save us, but praise God that Jesus can!

Andrew Slay
PhD Student, New Orleans Baptist Theological Seminary

Poidevin, Robin Le. *And Was Made Man: Mind, Metaphysics, and Incarnation*. Oxford: Oxford University Press, 2023, 256, \$84.00, hardcover.

And Was Made Man by Robin Le Poidevin is an original, creative, and daring reflective proposal on the metaphysics of the incarnation. Poidevin is emeritus philosopher of philosophy at the University of Leeds. He is well-known for his work in the metaphysics of time having authored several books and numerous essays. Though he is an agnostic, Poidevin is interested in the philosophical issues raised by the incarnation and active in publishing in the various areas of the philosophy of religion.

The book is divided into two main parts: (1) models of the incarnation and (2) various problems or challenges to the incarnation. He covers four broad models. First, on the relational compositional model the Son as joined together with a concrete human nature, thus the Son becomes a part of (though not identical to) a divine-human composite. Second, on the transformational compositional the Son, by acquiring a concrete human nature, is *transformed* into a divine-human composite. Third, on the divided mind model, which may or may not be “compositional,” the Son has two streams of consciousness in the single person. Finally, on kenotic Christology, there is significant variation but there is unity by treating the Son as giving up certain divine properties in becoming human. The main problems for the coherence of the incarnation he introduces relate to divine embodiment, divine necessity, divine goodness, and the incarnate God’s relation to time. Each of these problems are relatively standard objections to the divine becoming human. How could an immaterial object become material? How could a necessary being die? Etc. Therefore, the first half of the book is designed as an introduction to existing views whereas the second section is focused on original and creative responses to common problems in Christology.

Throughout the book Poidevin advances a form of kenotic Christology wherein the Son “*gives up something*” to become incarnate (p. 93). He argues it is the ideal model for addressing these pressing Christological issues. As such, he believes kenoticism is profoundly emotionally, theologically, and philosophically satisfying. Notwithstanding, Poidevin’s main goal is philosophical and not theological. He seeks to determine if the incarnation logically and metaphysically possible. And his conclusion is that it *is* possible. It is possible given a kenotic model wherein God gives up omnipotence, omniscience, omnipresence, immateriality, self-sufficiency, and meta-ethical status (pp. 212-213). On Kenoticism there is a more satisfying answer to all four of the incarnational problems he introduces. For example, he argues that unless we appeal to kenosis the Son cannot be wholly embodied since it is impossible for a human brain to be omniscient, and thus, the divine mind isn’t really “embodied” (p. 139). Similarly, he suggests that while the Father is absolutely necessary the Son is conditionally so since otherwise the Son couldn’t truly be *human* since humans are

not absolutely necessary (p. 166). Radical as such an account may be, whether it is *true* is another matter that Poidevin does not consider.

Irrespective of what one makes of Poidevin's thesis, he is an especially lucid writer, providing refreshingly clear accounts of the various terms and concepts throughout his work. It is clearly organized and serves as a useful introduction to some of the important philosophical aspects of the incarnation. It is further quite obvious that Poidevin has decades of teaching experience in philosophy as his brief descriptions of the various metaphysical options for topics like time are especially useful. For example, in less than four pages he introduces the various main views on the metaphysics of time, offer reasons to accept and reject each view, and provide his own preferred rationale for one of the models. Such skill in lucid brevity is rare.

While Poidevin's book is well written, well organized, and well explained, it suffers from several potential weaknesses. First, Poidevin suggests that his account of the incarnation is more theologically satisfying throughout the work though at the end he pleads innocence by claiming that since he is not a theologian he must defer to theologians to make such a judgment (p. 212). While it is surely appropriate to be modest if one is a philosopher and dealing with theological matters, surely it is more appropriate to simply own any mistakes outright or to refrain from making strong claims about them.

Second, Poidevin's account is likely to be unsavory for nearly all Christians except for the most radically revisionist. A kenotic account like Poidevin offers, that requires God—even if only the Son—to give up omnipotence, omniscience, omnipresence, immateriality, self-sufficiency, and meta-ethical status is no small cost. Further, Poidevin suggests there are numerous other unorthodox requirements or expectations for his model. For example, he thinks Social Trinitarianism (one of the requirements for his view) is better off simply accepting tritheism (p. 114). He thinks the only way to avoid the implication of tritheism is to accept a version of relative identity which he finds deeply troubling. If one is to remain committed to classical forms of logic and identity, they will be better off, and will be left with three gods. Elsewhere he thinks elements of Arianism cannot be avoided (p. 168). These are steep costs for any Christian account of the incarnation and most would likely consider it heretical. Proposing alternative models of the incarnation is certainly acceptable—especially as an academic book—but proposing radically revisionary of this sort will gain few hearers.

Third, Poidevin makes some curious claims at points in his book. For example, he suggests that “the creation of free beings is thus a kenotic act insofar as it involves a stepping back from full control of the created order” (p. 101). Whether one is a libertarian about freedom or not, surely this account of divine action is at odds with most traditional accounts. God does not act in a one-to-one fashion with creation. It is part of his nature as divinely transcendent that he can non-competitively act while we act freely simultaneously. A similar curious claim comes from his chapter on

divine embodiment. He offers three theories of God and space: occupation, identity, and knowledge and power. Either God is present by occupying every space, by being identical to space, or by having knowledge and power over space. However, these are by no means the only categories. And his definition of occupation is rather strange. For example, the section would have greatly benefited from interaction with the seminal works of Ross Inman who has published variously on accounts of omnipresence in venues he is surely familiar with like Oxford and T&T Clark.

So, how should the biblical-theological student interact with this book? For the student desiring to understand much of the philosophical categories and how they impinge on the doctrine of the incarnation, this resource presents a helpful guide. The student will find a wide range of careful and readable definitions and examples. However, a biblical-theological student from a traditional Christian background will find the book rather off-putting given its massive revisionary requirements. It should be noted that the book is not an undergraduate level text. It is best suited for graduate students and requires some level of prior philosophical-theological knowledge even while it offers definitions. Given this, I have trouble providing a firm recommendation of the book. While I personally disagree vehemently with most every conclusion in the book I did find it well-written and clearly argued. Two virtues that are not easily dismissed. Therefore, I may recommend it to graduate students for specific contexts. However, I would strongly avoid recommendation for undergraduates or those Christians not involved in academic study of religion.

Jordan L. Steffaniak
Wake Forest, NC

Gallagher, Robert L. and Edward L. Smither, eds. *Sixteenth Century Mission: Explorations in Protestant and Roman Catholic Theology and Practice*. Bellingham, WA: Lexham Press, 2021, 29.99, paperback.

Many readers will be able to recall a barbed quotation taken from the Jesuit, Robert Bellarmine, who castigated Protestantism for its evident lack of apostolic zeal for mission. He claimed that “they had hardly converted a handful” (Stephen Neill, *The History of Missions*, 1986, p. 188). As one who wrestled first to understand and then to explain to others the ‘tortoise and the hare’ phenomenon exhibited in the modest beginning of Protestant missionary effort in the sixteenth century, this reviewer was keen to examine *Sixteenth Century Mission*. The prospect of finding accounts of Reformation-era missions provided from both sides of the confessional divide in a single volume seemed promising. In this review, we shall consider *Sixteenth Century Mission* as to its concept, as to its methodology, and as to its overall quality.

The concept of Sixteenth Century Mission (hereafter SCM) is a noble one. Why hasn’t someone brought together essays representing early modern Protestant and Catholic mission, before now? The volume offers an initial ten chapters describing

Book Reviews

Protestant missionary activity within and beyond Western Europe, followed by eight chapters describing the Catholic mission activity which—because linked with transoceanic exploration of Columbus and da Gama—commenced before the dawn of the Reformation era. But this consideration of the laudable concept behind the book, leads naturally to a reflection on the methodology implicit in it.

In SCM we indeed see essays about Protestant and Catholic sixteenth century mission. But it is striking that the volume does not bring the two missionary movements together in any intersecting way. By volume-end, we are none the wiser as to what (if anything) Protestants thought about existing Catholic missionary endeavor, and vice versa. This lack of intersection is in part a reflection on the expectations spelled out in commissioning the conference papers which now form SCM chapters; it is also a reflection of the fact that the majority of chapters on Catholic mission are written by non-Catholics (which is the opposite of what we might expect).

Still thinking about methodology, on the whole, SCM employs a broadly historical method in its attempts at comparing Protestant and Catholic mission. Yet while some authors write from a rigorously historical perspective, emphasizing original sources (e.g. chaps. 7 & 15); others utilize a blend of quite romantic nineteenth century accounts with modern scholarship (e.g. chap. 4). Some chapters (e.g. 5) are essentially historical-theological, while still others are extensively biographical (2,7,10, 13,14). It appears that the volume has overlapping chapters: two touch on the Genevan mission to Brazil (5&6), two explore European Anabaptist missionary activity close-to-home (9&10), while a further two (11&12) both touch on Jesuit missionary activity in China. It was not clear to this reviewer what warranted the inclusion of chapters 2 and 13, as they formed no real part of missionary history. It is enough to say that the project of bringing early Protestant and Catholic missionary activity into comparative focus was impeded by a lack of methodological unity and a clearer division of labor.

The reviewer wants to highlight strengths in this volume. An impressive opening chapter by Ray Van Neste sorted out fact from historical misrepresentation of early Protestant missionary efforts; this trend he traced back to German missiologist, Gustav Warneck (d. 1910). But Warneck, effectively dispatched in that first chapter, was still sowing frequent confusion later in the book. We find helpful surveys of Lutheran missionary expansion into Scandinavia in the early sixteenth century (chap. 3) and early, pre-Calvin Protestant proliferation in France (chap. 4). These chapters are primarily drawn from existing secondary literature. A chapter on the French Reformed mission in colonial Brazil (6) while largely dependent on a range of secondary literature, because written from within Brazil by Franklin Ferreira—did draw on Latin American literature and brought new insights which were truly helpful.

An insightful chapter (7) on the Zurich Reformation-era linguist, Theodore Bibliander, showed that this scholar was alert to the family of human languages and the theological implications of this inter-relatedness for the spread of the gospel. The

chapter on Ignatius Loyola and his Spiritual Exercises (10) while instructive, seemed oblivious to the fact that the unquestioning submission to papal authority encouraged in these exercises made Jesuit emissaries of the Pope ‘persona non grata’ in Catholic Spain, Portugal, France and the Philippines by the mid-eighteenth century. The one which follows, on Matteo Ricci and the Jesuit mission to China (11) does well in drawing attention to the pitfalls of the Jesuit strategy of accommodating the Christian message to non-European cultures. But this is not shown to be part of the larger tendency of this religious order which led to the coining of the adjective, ‘Jesuitical’, i.e. duplicitous. The reviewer admired the nuance observable in the chapter (12) on Jesuit missionary effort in West African Kongo; here it is shown that Jesuits involved themselves in unwelcome statecraft and mercantile trade, as well as the evangelizing which was their stated reason for being in the Kingdom.

A chapter on Bartolomé de las Casas (14) deserves credit for its acknowledgement that las Casas – while defending the native population against efforts to enslave them, promoted the enslavement of West Africans (a stance he later needed to repudiate). But the attempt to show that las Casas, a Dominican, was almost-Protestant and very nearly conformed to the Bebbington quadrilateral represented a tendency toward digression away from his task.

In sum, SCM represents a noble concept which points the way towards a wider understanding of still-other tangled questions. Its methodology needed to be much clearer, especially in drawing on actual representatives of the Roman Catholic tradition. It contains a good number of excellent chapters which I know I will return to regularly.

Kenneth J. Stewart
Covenant College

German, Brian T. *Psalms of the Faithful: Luther’s Early Reading of the Psalter in Canonical Context*. Bellingham, WA: Lexham Press, 2017, pp. 232, \$24.99, paperback.

In this work, Brian German presents a fresh perspective on the function of the faithful synagogue as an interpretive category within the *Dictata super Psalterium*, Martin Luther’s first lecture series through the Psalms in the years 1513-1515. According to German, professor of theology at Concordia University Wisconsin and director of the Concordia Bible Institute, part of the importance of the *Dictata* for understanding the early Luther is the way in which it furnishes us with an almost daily account of his struggle to make sense of each passage unfolding before him. This struggle, German points out, provides a window, not only into the interpretive development of the young Doctor, but into the specific theological principles adopted, abandoned, or merely altered throughout his journey. As he says, “Luther, well informed of the

Book Reviews

sacred tradition but not yet sure how best to use it, set out on a journey through the Psalter to see where it would take him” (p. 10).

German, an able guide throughout, begins by situating his discussion within the complex history of interpretation surrounding Luther’s approach to Scripture in general and the Old Testament in particular. Specifically, the study is directed at further defining what is for Luther the abiding relevance of the Old Testament in the contemporary church, especially as it pertains to the place of the Psalms in the Christian life. To accomplish this, German focuses his attention on the notion of the faithful synagogue, outlining its role as a positioning system of sorts in recent efforts to trace Luther’s theological movements within the *Dictata* with greater precision. The primary aim of the analysis is to examine how consideration of the Psalter’s canonical structure informs previous attempts to discern what (or who) the faithful synagogue is and what role it plays in the overall theological system of Luther. This approach, German notes, “introduces a fresh set of questions in the realm of the faithful synagogue’s relationship to the content of the Book of Psalms, such as where the faithful synagogue ‘originates,’ how Luther incorporates the faithful synagogue beyond its origination, what influence the faithful synagogue has on Luther’s subsequent exegesis, and so on” (p. 22).

Of these previous attempts, those of James S. Preus and Scott Hendrix feature most prominently in German’s argument. In his words, “Because Preus and Hendrix both grant some fluctuation in Luther’s *Dictata* and yet argue for opposite ends of the spectrum regarding the theological significance of such, these two scholars, in our judgment, prove to be the most suitable conversation partners” (p. 19). More specifically, Preus and Hendrix concur in their understandings both of the distinctness of Luther’s appropriation of the faithful synagogue in relation to his medieval climate and of his sea change taking place toward the end of the *Dictata*; however, where they differ is in their ultimate theological assessment of what this faith finally means for Luther. Does Luther signal a novel break with the medieval tradition by elevating to an extent the faith of the Old Testament community (Preus), or does he simply maintain his medieval inclinations toward the interpretive centrality of New Testament faith, albeit with some alterations to the received tradition (Hendrix)? Ultimately, while recognizing these contributions for clarifying the complexities of a moving Luther, German contends what is lacking in each case is an accounting for the structure of the text itself, namely “a moving Psalter” (p. 23).

Building on these developments by way of a more consciously canonical reading of the *Dictata*, German locates the origin of the faithful synagogue within the Asaphite corpus of the Psalter’s third book (Pss. 73-83), significantly earlier than either of his interlocutors. The first step in his argument is “a much closer examination of Luther’s unique emphases vis-à-vis Augustine and Cassiodorus,” which allows one to see more clearly when Luther, on the one hand, is essentially appealing to their views and when, on the other, he is speaking with his own voice. Following this, the second

step is then to “enhance our findings by examining Luther’s interpretation of similar psalmody appearing (canonically) before the Asaphite corpus in order to surmise what effect, if any, the new context in Book III may have had on his exegesis” (p. 29). In other words, wherever Luther departs from both his forebears and his earlier self, it is likely, German says, indicative of this interpretive shift shining through. After dealing extensively with each of these steps, German then moves beyond the Asaphite corpus to demonstrate how the faithful synagogue, once developed, maintains an abiding influence in Luther’s exegetical decision-making throughout the remainder of the Psalter.

The overall analysis German provides is thorough and compelling, not to mention refreshingly readable for such a multi-layered discussion. Even though there are moments amid so many details where it can be easy to lose sight of the argument’s main track, careful engagement along the way proves fruitful at journey’s end. For example, the corrective offered by German in his treatment of “the most immediate hermeneutical implications of Luther’s increasing preoccupation with the Old Testament perspective” as shown in his discussion on Psalm 119 and the *sensus literalis* in Luther is a convincing culmination to his previous findings, especially in their “answering how Luther’s integration of the faithful synagogue relates to the fundamental task of interpreting Scripture” (pp. 131–132). Thus, insofar as he attempts to recalibrate our understanding of the faithful synagogue as a determining influence in the exegetical mind of Luther, German succeeds in painting a clearer picture of where such a conception likely originates and how it ought to inform our approach, not only to Luther, but to his beloved Bible.

Despite a rather modest concession that the study merely scratches the surface of so many distinct conversations, especially within Luther studies and biblical studies, scholars will not find themselves disappointed with German’s contribution. Similarly, pastors and laypeople alike will find valuable guidance for how better to read the Psalms as members themselves of this faithful synagogue, having been prepared to move with greater confidence “into the uneven terrain of meditation and lament, promise and praise.” (27) German, with a harmony of clarity and complexity, gives us a quintessentially human Luther longing to understand these quintessentially human prayers and, in so doing, gives us a model for our own struggles through this most precious of books.

Shawn M. Langley
Kirby Laing Centre for Public Theology
Cambridge, UK

Verde, Danilo. *Conquered Conquerors: Love and War in the Song of Songs*. Atlanta: SBL, 2020, pp. 271, \$40, paperback.

Danilo Verde is a postdoctoral associate with the Research Foundation Flanders (FWO) at the Faculty of Theology and Religious Studies in KU Leuven, Belgium, in addition to being a member of the Biblical Studies research group at the same university. In this revised edition of his dissertation that advances the frontiers of scholarship in Biblical Metaphor Studies, Verde provides readers with an insight into the military metaphors, similes and scenarios undergirding the Song of Songs' depiction of human love, for which no extensive research using cognitive linguistics exists. Conceptual metaphor theory and blending theory were mainly employed by Verde to demonstrate that the root metaphor LOVE IS WAR undergirds the Song's conceptualization of both the Song's lovers and their love, marking the Song as both conceptually unitary and thematically coherent, despite its seeming fragmentary composition. In organizing his argument, Verde adduces four surface metaphors – WOMAN IS FORTIFIED CITY (pp. 45–102), MAN IS CONQUEROR (pp. 103–132), WOMAN IS CONQUEROR (pp. 133–168), and LOVE IS STRIFE (pp. 169–202) – which he claims serve not only to sustain the aforementioned root metaphor throughout the Song but ultimately held the Song together as a literary piece.

With respect to the strengths of this monograph, Verde's stimulating observations and extensive analysis on how the Song's source domain of war interacts with its target domain of love to create blended concepts of the lovers as both conquerors and conquered is impressive, particularly at the level of detail drawn from the field of cognitive linguistics, the Hebrew Bible and cognate literature. The author clearly demonstrated to what extent the Song's warlike imagery is conventional in the conceptual world of its *Umwelt*, as well as aspects in which the Song's unconventional perception of eros and gender roles shines the brightest (pp. 45, 96–99, 130, 200). While the expression of love as strife is not entirely alien to the biblical tradition and cognate literature in the ancient Near East, what makes Verde's work stand out is his exposition of the unconventional trends unique to the Song's characterization of eros in warlike terms. This is done by portraying both the male and female lovers as simultaneously conquerors and conquered in a never-ending game of love; thus, reconfiguring gender stereotypes and constructions in the socio-cultural milieu from which the Song draws its inspiration (pp. 37, 103, 130–131, 216).

Another feature that sets the book apart is its creative recognition and interpretation of the Song's military language, in which the implication of the Song's warlike imagery is constructed from the encounter between the world of the author and the world of the book (p. 41). And by exhaustively analysing the Song's military metaphors based on their clausal constructions, underlying conceptualizations and communicative purposes, Verde effectively established that the Song's understanding of love as warlike strife is revealed internally in the perpetual tension between

the lovers themselves, and externally in the tension between the lovers and their environment (p. 201). As Verde sees it, the above three-level analysis helped to shed light on the underlying mechanism veiling some problematic texts within the Song's complex literary compositions, such as the unclear scene of the bride in a litter of military escort in Song 3:6–8 and the puzzling military dance of Song 7:1 (pp. 169–172, 216).

Similarly, the organization of the book, which shows how the root metaphor LOVE IS WAR is portrayed through the abovementioned four surface metaphors, with each surface metaphor being made evident through a number of figurative expressions, makes most of the author's argument both succinct and compelling (p. 31). At the same time, the author's use of recent developments in cognitive metaphor studies, particularly the blending theory and Gerald Steen's three-dimensional model, helped in the analysis of the undercurrent metaphor LOVE IS WAR in greater depth such that it is seen to underlie all the clusters of surface metaphors already mentioned.

Unfortunately, some of Verde's analyses seem less compelling than others. A good example is his argument that the female lover receives a novel portrayal with regard to her personality and sexuality in the Song, which is minimized by his admission that it is only through the eyes of the male lover that such recognition is acknowledged (p. 218). Likewise, a few of his analytical reasonings, leading to some of the blended concepts he drew from the Song, are less easily accessible than others. For instance, it is somewhat less convincing to the reviewer how he arrives at the blended concept *love subjugates all* in Song 8:6–7 (pp. 187–201). Moreover, it is hard to see the direct relevance of discussing *the dialectic of the Song's warlike metaphors* and *the Song's troublesome metaphors* under the concluding chapter when they could have been explored in more depth in a separate chapter.

On balance, in spite of some negligible shortcomings, the richness and range of Verde's work is remarkable. His monograph definitely makes up for the scant attention commentators have paid to the Song's military language. Not only is it a welcome addition to the literature on Biblical Metaphor Studies, but it will also prove an invaluable resource for anyone interested in Hebrew Bible metaphors in general and the Song of Songs in particular. For this reason, Verde's monograph could count as a seminal text in the field of Biblical Metaphor Studies.

Joseph Nnamdi Mokwe
KU Leuven, Belgium

Estelle, Bryan D. *Echoes of Exodus: Tracing a Biblical Motif*. Downers Grove, IL: InterVarsity Press, 2018, pp. 351, \$42, paperback.

Bryan D. Estelle is professor of Old Testament at Westminster Seminary, California, where he has taught since 2000. Estelle received his doctorate from The Catholic

Book Reviews

University of America. He is the author of numerous essays, articles, and books, including *Salvation through Judgement and Mercy: The Gospel According to Jonah*.

Bryan Estelle takes his readers on a *tour de force* of one of the Bible's most significant themes, moving from Creation to the world-to-come in a sweeping survey of texts. On the surface, his book reflects a straight-forward yet comprehensive tracing of the biblical motif of exodus. In reality, Estelle has created a case study rich in methodological insight and hermeneutical acumen. In Chapter 1 he introduces the linguistic and philosophical backgrounds of *intertextuality*. He follows this discussion by stating his hermeneutical presuppositions and outlining his method for determining an allusion, including carefully clarifying what he means by typology.

In chapter 2 Estelle identifies the cosmic-mountain ideology of the ancient Near East in the Creation account and demonstrates the similarities between creational realities and the Tabernacle. Estelle is clear that both creation and exodus are essentially about a great king forming a people and bringing them to himself at his holy abode (pp. 64, 68, and 93). Estelle helpfully demonstrates that the exodus motif must include all stages of the Israelite journey, from initial deliverance to the wilderness wanderings and then finally to the conquest of Canaan.

Estelle then explores how the Psalter uses the exodus motif in chapter 4, and in chapter 5 Estelle examines Isaiah's use and adaptation of the exodus motif, demonstrating how Isaiah foretells a coming new and greater exodus and a "way" in the wilderness. Chapter 6 studies the use of the exodus motif within exilic and post-exilic writings by examining Jeremiah and Ezra-Nehemiah.

Chapter 7 discusses how Matthew and Mark develop the exodus motif. According to Estelle, Mark develops Jesus as the one who inaugurates Isaiah's "way" in the wilderness. Matthew portrays Jesus as a (new) and better Moses, the obedient son, and the one who takes up Israel's calling. In Chapter 8 Estelle treats Luke-Acts by tracing the use of the "way" terminology throughout the two-volume text, with a particular emphasis on the Gentile inclusion in Jesus' new exodus.

In chapters 9, 10, and 11, Estelle investigates the use of the exodus motif in the Pauline corpus, in 1 Peter, and in Revelation, respectively. Estelle's final chapter presents a summary of his findings by suggesting a number of contributions his study makes to the field of Biblical Theology. First, his study of one particular motif validated his appropriation of *intertextuality* as a method. Second, Estelle reiterates that the exodus motif in the Scriptures must encompass the entire trajectory of exodus from liberation to final destination in God's presence. For Estelle, the exodus motif can serve as a synecdoche for the story of salvation. Third, Estelle leans heavily on his own terminology of entitlement to the world-to-come as a forensic/legal notion and therefore proposes that the results of his study could inform recent debates on justification by providing a both/and approach rather than an either/or approach. For those interested in further study on *intertextuality*, Estelle includes a

lengthy appendix that provides significantly more background into the linguistic and philosophical background of *intertextuality* as developed by Kristeva and Bahktin.

Estelle must be applauded for undertaking a study of this magnitude in a consistent and even-handed manner. When compared with Robert and Wilson's book of the same title from the same year, Estelle's book is much more rigorous methodologically and thus much more convincing. Estelle's insistence on defining the exodus trajectory more broadly to include wilderness and the *telos* of exodus is one of the greatest contributions of his book for Biblical Theology.

In my opinion, chapter 5 (*Isaiah's Rhapsody*) was perhaps the heart of the book and functioned to bridge the use of the exodus motif from the Old Testament to the New by highlighting how Isaiah develops and re-imagines this crucial biblical theme. The use of this motif is particularly significant given that each of the Gospels incorporates Isaiah's use of this motif in their respective introductions.

Often when Estelle presents data regarding the similarities between exodus and creational themes, Estelle appears to prioritize exodus themes and language over creational themes and language with no real rationale for doing so. In this regard Estelle's exclusion of the Gospel of John for review seems to be a significant miss, given John's utilization of *both* creation and (new) exodus language. In his one-page entry on the book of Colossians (p. 284), Estelle appears to be grasping to demonstrate just exactly why the first chapter of Colossians reflects the exodus motif, while failing to mention the obvious creational motifs that are organic to the text. In addition, Estelle's conclusion that the "influence of the exodus motif on the apostle Paul is pervasive" (p. 285) seems overstated, in that while the motif is present, he fails to demonstrate the motif to be pervasive or controlling.

Due to its comprehensive and technical nature, Estelle's book will most likely find a home on the shelf of the academic or the serious student of the Word who desire to have a methodologically sound grasp of one of the most important themes for Biblical Theology. Students new to the concept of *intertextuality* will most likely find his theoretical engagement demanding, while students eager for a case-study in *intertextuality* will find his book rigorous yet rewarding.

Jared Kaessner

PhD Candidate, Columbia International Seminary

Alexander, T. Desmond. *From Paradise to the Promised Land: An Introduction to the Pentateuch*, 4th ed. Grand Rapids: Baker Academic, 2022, pp. xxv + 422, \$29.99.

There are certain volumes which have imprinted themselves as being *par excellence* textbook material with respect to faculty and students alike. T. Desmond Alexander's

Book Reviews

From Paradise to the Promised Land: An Introduction to the Pentateuch, now in its fourth (!) edition, is one such work. Initially published over twenty five years ago (Baker, 1995) *From Paradise to the Promised Land* is *sui generis* with respect to its pedagogical sensitivity and academic integrity.

In this carefully revised, expanded, and updated fourth edition, Alexander does not disappoint in continuing to well-serve his audience through introducing the major themes of the first five books of the Bible alongside substantial, erudite engagement with modern critical approaches to the composition of the Pentateuch, effectively guiding readers through this stimulating, not insignificant portion of Scripture (see the back cover). According to the author, “the present volume seeks to (1) focus on the main themes of the Pentateuch, viewed as a unified literary work, and (2) guide the reader through the maze of modern approaches to the study of the Pentateuch” (p. xvii). Unquestionably, Alexander succeeds in achieving these objectives. The question stands, though, as to what changes, specifically, have been implemented in this edition?

Prior to elaborating on these particulars, however, a brief overview of the text, as a whole, is in order. *From Paradise to the Promised Land* is comprised of two parts: (1) The Main Themes of the Pentateuch (eighteen chapters). This section covers (for example) the royal lineage in Genesis, why Israel?, the covenant at Sinai, and other related things, (2) Pentateuchal Criticism (six chapters) focuses on the Documentary Hypothesis and the future of Pentateuchal studies. A recommended reading section is also included which is comprised of a seven page overview of different Pentateuchal commentaries and a (select) twenty-five page bibliography of different articles. Three thorough indices (author/Scripture/subject) round out the text. One particularly nice touch for all serious students is that many key Hebrew words (in transliteration) also appear within the subject index, thus making for easy reference tracking (more on this later).

As in the previous three editions of *Paradise to Promised Land*, the text itself is very user-friendly. Writing-wise, Alexander pitches his style just right for this readership. There is also an effective use of bold face type, special shading, good use of white space, ample headings sub-headings, etc., and multiple charts, diagrams, tables, and figures. Each graphic is crisp and clear. One new-to-this-edition illustration is ‘Mount Sinai as Archetype of the Tabernacle’ wherein Alexander delineates the boundary lines of the Holy of Holies, the Holy Place, and the Courtyard of the Tabernacle as they relate to and compare with Mt. Sinai (p. 101). Such stimulating visual content throughout the text is not only a treat to the eyes but also the mind as the images duly convey much that is of great theological import in a highly compressed yet relatable way.

The “New Testament Connections” at the end of every chapter (section one) do a great job of helping students connect the dots to the Pentateuch and the biblical metanarrative (cf. pp. 222–26). The ‘set off’ text for chapter summaries (section one)

are also beneficial to students. If only the author had included some type of end-of-chapter questions as this provision would have been an especial boon for busy ministers, pastors, and church leaders, to help accommodate the volume to a group Bible study or the like. Perhaps future edition(s) might make this change.

With respect to the primary differences between the fourth and the first, second, and third edition(s), one notes that Alexander's review and critique of modern critical approaches to the composition of the Pentateuch, i.e., part two (see above) is placed at the end of the book—rather than at the beginning, as in the previous three editions. As Richard E. Averbeck states in his endorsement (see the back cover), this is a “good move. Alexander's discussion in this section sorts out the current plurality of critical positions in a readable way and offers sound, reasonable response to them.” Alexander's shift of having this material at the end of the text also allows for a clearer exposé ('show' vs. 'tell') of how “the Pentateuch cannot be understood solely by reconstructing the process by which it was composed; the whole is much greater than the sum of its parts” (pp. 231–32). Would, though, that the author had thoroughly engaged with the discipline of rhetorical-criticism (rhetoric as persuasion) as it receives only the briefest mention in his overarching discussion of literary criticism (p. 232). Arguably, rhetorical criticism is the true “future of Pentateuchal studies” (cf. pp. 331–59) as it leverages the *crème de crème* of the literary-critical discipline but also moves beyond it, effectively ‘filling the void’ between various diachronic and synchronic approaches. It is most regrettable Alexander missed this opportunity.

One minor critique is the lack of any sort of commentary in the “recommended further reading” (pp. 361–92). Surely some annotations would have helped fledging student(s). Could not have this section, perhaps, have been replaced by a complete bibliography of the text at hand (thus negating the need for such details in the footnotes) and then some select reference(s) be made to specialized books offering further assistance? One thinks, for instance, of Kenton L. Sparks' *The Pentateuch: An Annotated Bibliography* (Wipf and Stock, 2019) or John F. Evan's volume, *A Guide to Biblical Commentaries and Reference Works* 10th ed. (Zondervan, 2016).

A more significant criticism, though, is the lack of sustained interaction with Hebrew-language resources. To be clear, while it is certainly most welcome (and appreciated) to have special reference(s) made to *'abad, gôy, hāram/hērem, qādaš, šādeh, t̄āhôr, t̄āmē'* and the like within the text itself, would not students benefit from having had some reference(s) to the standard, user-friendly (read English speaking) lexicons, such as NIDOTTE and the like?

To conclude, despite these infelicities, I heartily recommend T. Desmond Alexander's *From Paradise to the Promised Land: An Introduction to the Pentateuch* without hesitation. Its primary users are most likely to include Bible college/Christian university college and seminary students along with Christian educators and, one hopes, invested pastors/laypeople.

Dustin Burlet
Millar College of the Bible

Snodgrass, Klyne R. *You Need A Better Gospel: Reclaiming the Good News of Participation with Christ*. Grand Rapids, MI: Baker Academic, 2022, pp. 174, \$24, paperback.

The author is professor emeritus of New Testament studies at North Park Theological Seminary. He posits two chief problems facing ministers in today's America: "our society has little interest in a gospel, and the church has failed miserably to do justice to its own message" (p. 2). Snodgrass maintains that the church desperately needs to recover its own gospel, what he calls "a better gospel," a gospel better than simply a ticket to heaven when you die. Here is the author's short explanation of the gospel:

God is *for* us and loves us, and God intends to have a people, a "family." Even when people ignore God, go their own way, and do what is wrong, God will still have a people. God grieves over the world, filled as it is with suffering, sin, and evil. That God is for us is demonstrated—revealed—powerfully through Jesus, the promised Deliverer. In Jesus, God identified with human suffering and evil, confronted sin, demonstrated how humans should live, in his own being took on our sin and dealt with it, and gave his life for us, demonstrating just how much God is for us. God is the God who creates life in the midst of death. Jesus's resurrection *is* the good news. With Jesus's death and resurrection God has defeated both death and evil, offers forgiveness, and engages us with meaningful action. God gives his transforming, life-creating Spirit to us to give life and purpose now, to create a community of Spirit-endowed people who reflect God's character and purposes in the world, and to give hope of ongoing life with God in a new earth and a new heaven. In a real sense the gospel calls us into being and into life engaged with God. This is a *gospel of participation* and power, good news indeed. (p. 6)

His goal is to show that this gospel of participation pervades the Scriptures, through both God's participation with us as seen in his love for us, the incarnation, death, and resurrection of Christ, and the giving of his Spirit, and our "*participating in the life of Christ and of God through the Spirit and being transformed by the participation*" (p. 20, italics original). By our "participation" he does not mean "becoming God." The distinction between Creator and creature remains. Rather it is expressed by terms such as being "bound with/ attached to/united with/incorporated into" Christ and his body the Church.

Snodgrass wonders why this focus has been lost, since it was stressed throughout church history by Christian thinkers. He points out Old Testament texts that speak of "clinging to the Lord" and "being attached to the Lord" as well as the texts' emphasis on being bound to God in covenant and participating in God's mission. He highlights the Synoptic emphases of the kingly reign of God for and with his people through the ministry of Jesus, and Jesus' call to discipleship to renounce an ego-centered life and be attached to Jesus. Participation language fills John's Gospel and First John.

The author notes the importance of John's repeated verb "to remain/abide in" and the theological stress on our participation in the life of the Trinity. Snodgrass argues that Acts reveals participation by its stress on the interplay of God's actions and human response.

Over two chapters the author discusses Paul's letters with the twofold question: How does salvation work and for what purpose? Focusing on four texts, 2 Corinthians 5:14-6:4; Ephesians 2:4-10; Romans 6:1-14; and 1 Corinthians 6:12-20, he shows how Paul repeatedly stresses the two-way participation, God's participation in Christ by the Spirit with us and our participating by faith and life with him. The author especially points to the Pauline language that we died and were raised with Christ. What happened to Christ happened to us. "How does salvation work? By participation, both the participation of God in Christ with us and our participation with Christ in baptism and life" (p. 141). Because we are "in Christ," caught up into the force-field of Christ, there can be no separation of salvation from ethics. The Christian life flows from participation. Snodgrass also draws attention to Hebrews 3:14; 1 Peter 2:4-5, 24; 4:13; and especially 2 Peter 1:3-4, "partakers of divine nature" which he understands as focusing on the present moral life. He affirms the traditional saying that "He became what we are that we might become what he is" (p. 162). Snodgrass concludes by stressing how churches today desperately need to reclaim the gospel of participation.

By way of evaluation, I thoroughly enjoyed the vibrant writing of Snodgrass. I found the volume quite moving and inspiring. Where is it decreed that biblical studies must be written in a boring way? He does a good job of bringing together into one discussion the many biblical texts that speak of participation and rightly stresses that the participation moves in both directions, God through Christ in the Spirit toward us and we attached to him by faith. In this respect I thought he could have emphasized more that both directions of the participation are maintained not in a direct fashion but mediated by the Word, as Jesus says in John 15:4-7, "Remain in me, and I in you If you remain in me, and *my words* remain in you."

The author's survey of texts raised for me some questions for further pursuit. Given the frequency of participation language in Pauline texts, when does Paul speak of Christ dying outside of us and for us and when does he say that we died with Christ? The former strikes me as non-participatory on our part. Is there any internal logic with each type of discourse?¹ Snodgrass properly stresses throughout the Christian's active living with God. While that is true, there are also many texts that

1. For an attempt to address this question, see Paul R. Raabe, "Who Died on the Cross? A Study in Romans and Galatians," *Concordia Journal* 23 (1997): 201-212.

speak of “faith” as passive receiving of God’s gracious gift such as the forgiveness of sin. How do these two types of discourse relate?

Snodgrass has written a superb study that highlights the prominent biblical emphasis on participation, both the Lord with us and we with the Lord. Christians need to reclaim the biblical gospel in all its richness, good news from God that is much “better” than merely a ticket to heaven when you die. I highly recommend his edifying and enriching book.

Paul R. Raabe
Grand Canyon University

King, Jacki C. *The Calling of Eve: How the Women of the Bible Inspire the Women of the Church*. Carol Stream, IL: Tyndale Momentum, 2022, pp. 176, \$16.99, hardcover.

Jacki C. King holds a master’s degree in theological studies from Southwestern Baptist Theological Seminary and serves as a Bible teacher. Despite juggling life as an author, blogger, podcast host, pastor’s wife, and mother of three, Jacki King thinks of herself as “just a normal girl.” While such achievements exceed what society or even the church considers normal, King’s standard of reference does not come from society or the church but from the women of Scripture.

King begins her book by describing how her understanding of the importance of women’s roles in the kingdom was formed in the context of the local church but subsequently shaken in the church. Lacking the stereotypical qualities the church emphasized as most important among women, the young King questioned whether following and serving Christ meant being someone other than, well, *her*. Her leadership gifting and devotion to Christ and his church seemed undeniable. Nevertheless, King felt little connection to the demure image the church expected women to portray. King describes her younger self as loud, extroverted, energetic, and clumsy. Finding herself vastly at odds with the superwoman depicted in Proverbs 31 (which King would later come to recognize as a personification of wisdom), King turned to the rest of Scripture to uncover a more accurate understanding of biblical womanhood.

Drawing from the first two chapters of Genesis, King presents a theological anthropology of women in a simplified manner that is easily accessible to a lay audience. Having already extracted the “fear of the Lord” from Proverbs 31 as foundational to biblical womanhood, the author explores with readers how Scripture defines their identity as image bearers and establishes their purpose. While acknowledging the commonalities men and women share in these areas, King also recognizes distinct differences, such as the woman’s role of “ezer,” a term markedly misunderstood and underestimated in the contemporary church. King endeavors to help women understand God’s intention for them to, along with men, reflect his image, exercise dominion over his creation, and commit their lives to his glory,

Beginning with the third chapter, King pivots her focus to how women can flourish and carry out their divinely appointed purpose within whatever sphere or circumstance God may place them. She explores what it means for women to flourish as image bearers and submit to God's purposes in (1) singleness, (2) marriage, (3) motherhood, (4) work, (5) mission, (6) church, (7) justice for the vulnerable, and/or (8) leadership. King highlights female exemplars from Scripture and modern-day women who stand out in fulfilling God's purposes in each of these categories. For example, in her chapter on justice for the vulnerable, King spotlights Rachael Denhollander, whose courageous stand against Larry Nassar ended his decades-long spree of sexually abusing girls and young women. The author then explores women of Scripture who exemplified the same courage, such as the Hebrew midwives of Exodus who risked their own lives by refusing to kill infant boys. No matter what their circumstance, King notes that God has placed a calling and commission on every redeemed woman's life.

With this book, King aims to help women catch a vision for flourishing as image bearers and fulfilling the cultural mandate—and the Great Commission—according to their design and God's purposes. King has a gift for conveying critical theological truths in easy-to-understand language. Such skillful writing lends toward accomplishing her goal.

King's eighth chapter, "Women in the Church," provides substance for contemporary ecclesiological debate. Writing from a complementarian perspective, the author nonetheless laments the disturbing tendency of church leaders to accent limitations on women's roles rather than freedoms. Juxtaposing such restrictive attitudes against Romans 16, King highlights women who worked hard, sacrificed, became imprisoned, and risked their lives alongside Paul for the gospel's sake—each of whom Paul esteemed and honored by name in his letter. Consequently, King asserts that outside of the office of elder/bishop/pastor, "women are able to lead, teach, serve, and love in the same way the faithful sisters in Romans 16 lived out their giftedness in the early church" (p. 106). Likely, King will garner pushback on this statement from those who embrace a more restrictive view of complementarianism. Considering her exposition of the text, however, critics will face a challenging task in arguing with her.

One weakness of King's work is her over-reliance upon the created identity found in Genesis 1 and 2 in her discussion of identity. While created identity is crucial to an accurate understanding of self, it is shared by all image bearers—all human beings—regardless of whether they are spiritually dead or alive in Christ. Believers wishing to flourish in the kingdom must also live in light of their redemptive identity received through union with Christ upon salvation. Not only do believers bear God's image, but they also bear, in increasing degrees, Christ's image. Adam and Eve were naked before the fall, but believers are clothed in the righteousness of Christ and filled with the Holy Spirit. Whereas the Old Testament focuses on created identity,

Book Reviews

the New Testament shifts its gaze toward redemptive identity--which is given only to God's elect. I believe King applies this perspective, but it does not appear in chapter two's discussion on identity.

While King writes *The Calling of Eve* to inspire women of the church, her book could and should be used also to *inform* the church. Women wrestling with how they can fit into and serve God's kingdom should indeed read the book. However, pastors, ministry leaders, and seminary faculty and students who do or will shepherd or teach women should also read it to equip themselves for encouraging, empowering, and promoting the flourishing of the women they serve.

Angelia Dittmeier

PhD Candidate, The Southern Baptist Theological Seminary

Dixon, Rob. *Together in Ministry: Women and Men in Flourishing Partnerships*. Downers Grove, IL: InterVarsity Press, 2021, 176, \$22, paperback.

Rob Dixon is an associate regional ministry director with InterVarsity Christian Fellowship/USA and senior fellow for gender partnership with the InterVarsity Institute. He is an adjunct professor at Fresno Pacific University and Fuller Theological Seminary and provides training on flourishing mixed-gender ministry partnerships for numerous organizations around the country.

Together In Ministry is the culmination of Dixon's twenty-seven years of ministry experience and four years of focused doctoral research in mixed-gender ministry partnerships. Dixon's book "rests on the premise that women and men are designed to partner together in the work of fulfilling God's mission on earth," as laid out in the first two chapters of Genesis (p. 2). His thesis states that it is necessary and possible to embrace this Genesis picture in order to have flourishing mixed-gender ministry partnerships. Drawing on years of hands-on experience, research interviews, focus groups, and a survey of theology and church history, Dixon lays out a model for ministry partners that helps each person find a profound sense of personal satisfaction and accomplish their ministry goals (p. 17).

His research has led him to focus on ten attributes that need to be present for a mixed-gender ministry partnership to flourish. Dixon divides these attributes into three domains (p. 22). First, the inner life domain is comprised of the attributes of an authentic learner's posture, a shared theological conviction of gender equality, and an awareness of gender brokenness. Next, the domain of community culture is populated with attributes including a vision for freely shared power, difference for the sake of mission, a value for holistic friendships, and a corporate sensitivity to adverse gender dynamics. The final domain is intentional practices, containing the last three attributes of abundant communication, contextualized boundaries, and public affirmation and modeling.

The bulk of the book is spent fleshing out each of the three domains, with individual chapters devoted to each of the ten attributes. Dixon begins each chapter with a survey of examples from Scripture and pertinent testimony from interviewees and focus groups that helped him develop and define each attribute. He then describes the benefits of exhibiting each of these attributes and the barriers that keep these attributes from being present in ministry partnerships between men and women. He rounds out each chapter with tactics for how to cultivate these attributes, leading to a well-rounded, flourishing mixed-gender ministry partnership.

Dixon anchors his organizational model in the context of church history and theology, resting on the premise that men and women are designed to partner together to fulfill God's mission, as seen in Genesis 1. Dixon spends a good portion of each chapter explaining the principles of each attribute based on what he has learned from Scripture. While his interpretation of Scripture is unapologetically egalitarian, the purpose of this book is not strictly to convince the reader to adopt an egalitarian posture. It is to provide well-researched, practical guidance for creating a healthy staff culture in ministries and churches, one that focuses less on what women cannot do and more on what men and women can accomplish together to advance the Gospel.

Dixon approaches each attribute with humility and care, neither berating men for their perceived slights nor coddling women for their perceived inabilities. He also does not take a genderless approach. Many of his attributes focus on embracing the differences between men and women and encouraging the difficult work of inspecting some of the sinful behaviors that arise from how we think about these differences. Where Dixon does promote commonality is in areas involving the convictions that we hold and the power that we wield, with attributes like a *shared theological conviction of gender equality* and a *vision for freely shared power*.

Attributes with titles like *awareness of gender brokenness* and *corporate sensitivity to adverse gender dynamics* can initially be challenging for some readers, but behind the modern jargon is the conventional wisdom found in the process of sanctification. It has merely been applied to the specific context of men and women working together in ministry, from the examination of one's own brokenness and how it leads men and women to sin against each other to how we learn to live and work with one another in the unity of fellowship through discipleship and spiritual formation within a community of believers. Even if some of the terms seem new or unwieldy to the reader, the underlying concepts can still be beneficial.

Admittedly, much of what Dixon teaches in these chapters can be summed up, as he puts it, in the pursuit of courageous intentionality (p. 151). That is also where the difficulty lies. It requires setting aside time to do things like debriefing during a staff meeting and putting in the effort to learn from the other person. It requires courage to be honest with one another when something is not working in the partnership and set appropriate boundaries and expectations. Regardless of the setting, if men and women are working together in a ministry context, applying these

Book Reviews

attributes can lead to personal satisfaction in their God-given calling and joyfully advancing the mission.

Christine Ellis
First Baptist Starkville, Starkville, MS

BOOK REVIEW INDEX

<i>What about Evil? A Defense of God's Sovereign Glory</i> by Scott Christensen (Reviewed by Andrew Slay)	129
<i>The Irreducibility of the Human Person: A Catholic Synthesis</i> by Mark K. Spencer (Reviewed by Joshua R. Farris).....	131
<i>Doing Asian American Theology: A Contextual Framework for Faith and Practice</i> by Daniel D. Lee (Reviewed by Kristoff Reese Grosfeld)	135
<i>Superheroes Can't Save You: Epic Examples of Historic Heresies</i> by Todd Miles (Reviewed by Andrew Slay).....	137
<i>And Was Made Man: Mind, Metaphysics, and Incarnation</i> by Robin Le Poidevin (Reviewed by Jordan L. Steffaniak).....	140
<i>Sixteenth Century Mission: Explorations in Protestant and Roman Catholic Theology and Practice</i> edited by Robert L. Gallagher and Edward L. Smither (Reviewed by Kenneth J. Stewart)	142
<i>Psalms of the Faithful: Luther's Early Reading of the Psalter in Canonical Context</i> by Brian T. German (Reviewed by Shawn M. Langley).....	144
<i>Conquered Conquerors: Love and War in the Song of Songs</i> by Danilo Verde (Reviewed by Joseph Nnamdi Mokwe)	147
<i>Echoes of the Exodus: Tracing a Biblical Motif</i> by Bryan D. Estelle (Reviewed by Jared Kaessner).....	148
<i>From Paradise to the Promised Land: An Introduction to the Pentateuch</i> , 4 th Edition by T. Desmond Alexander (Reviewed by Dustin Burlet).....	150
<i>You Need a Better Gospel: Reclaiming the Good News of Participation with Christ</i> by Klyne R. Snodgrass (Reviewed by Paul R. Raabe).....	153
<i>The Calling of Eve: How the Women of the Bible Inspire the Women of the Church</i> by Jacki C. King (Reviewed by Angelia Dittmeier).....	155
<i>Together in Ministry: Women and Men in Flourishing Partnerships</i> by Rob Dixon (Reviewed by Christine Ellis).....	157

