In addition, Christensen makes God's glory in judgment something less than his glory in redemption. It is good and right to speak of God's glory in redemption and grace. It is true that God has permitted/ordained the Fall so that he might display his mercy and grace against the backdrop of sin. Because sin merits damnation, God's redemption, saving a people from that damnation, does indeed give us a perception of the grace of God we would not have otherwise.

While Christensen does recognize some value in a divine-judgment defense, his predominant emphasis is that God's judgment is a necessary backdrop against which the beauty of his redemptive grace is seen more clearly. These quotes are typical: "Thus, the maximization of divine glory—and this is what the greater-glory theodicy argues—is connected to two important realities. First, maximal love to God's creatures is uniquely displayed in his mercy, which requires that evil be experienced by others. Second, this mercy is further maximized when contrasted with those who get what they deserve—divine wrath. And this contrast between wrath and mercy highlights and maximizes God's glory in ways that could not happen otherwise" (338). "The severer the judgment, the sweeter the mercy. The sweeter the mercy, the greater the glory—glory certainly for the believer, but preeminently the glory magnifying the supremacy of our mighty God" (423).

I contend that Christensen's greater-glory theodicy is strengthened when we recognize that God is glorified both in redemption and in judgment. As the apostle John wrote, "After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, 'Hallelujah! Salvation and glory and power belong to our God, for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants.' Once more they cried out, 'Hallelujah! The smoke from her goes up forever and ever'" (Rev 19:1–4). God's righteousness is not less central to his glory than is his mercy. The creation of a world with a fall into sin allows the manifold glory of God to be displayed.

These critiques should not be taken to diminish the overall value of Christensen's contribution. The greater-glory theodicy best articulates the biblical and Christian answer to the problem of evil.

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Baptism: A Guide to Life from Death, by Peter J. Leithart. Bellingham, WA: Lexham, 2021. 140 pp. $15.99.

Peter Leithart currently serves as president of the Theopolis Institute, a study center and training institute for leaders in Birmingham, Alabama. Leithart received a ThM degree from Westminster Theological Seminary (1987) and a PhD from University of Cambridge (1998).

He also has consistently served in pastoral ministry, currently serving as teacher at Trinity Presbyterian Church in Birmingham. Pastoral ministry in particular has given Leithart a passion to speak about the subject of baptism, a topic which is as controversial as it is important.

Leithart offers this short primer on baptism (only 128 pp.) in an effort "to reunite a church divided by baptism" (2). The key to unity on the issue of baptism, according to Leithart, is "to recover the baptismal imagination of earlier generations" (2). In order to do this, this small book is divided up into ten brief chapters, each an explanation tied to Luther's Great Flood Prayer, which Leithart says he uses when he baptizes individuals.

Although Leithart's goal is "to unite a church divided by baptism," given the historical divide between Baptists and Paedobaptists, he is up against a difficult task. Although the book has over 131 footnotes (impressive for its small size), some of the most crucial and controversial statements remain undefended and uncited. For example, "Baptism is a warning to Nephilim of every age" (36), a statement foundational to Leithart's belief that baptism is a sign of coming judgment on the world, is unexplained and uncited. In an additional example about the first century Roman world, Leithart notes, "baptism warned persecuting Romans that their world, too, would one day be swamped by barbarians" (36). The reader is left wanting a further explanation as to why exactly the Romans would think that about baptism.

Similarly, in Leithart's discussion on the connection between circumcision and baptism, he notes: "Circumcision is a symbolic castration, a repudiation of natural potency and a declaration of faith in God's power" (43). It is, again, difficult to accept this kind of statement without biblical analysis or citation; especially in light of the ancient Near Eastern practice of circumcision found among other nations. It seems unlikely that all those who practiced circumcision in the ancient world believed they were symbolically castrating themselves. Some cultures viewed circumcision as a symbol of fertility.

There are other additional minority interpretations that are offered by Leithart without much comment or defense at all. For example, he makes the shocking statement, "Even for adults, repentance doesn't precede baptism; baptism *is* repentance, the 'turn' from Satan to Christ" (55). In defense of this, he argues that in Acts 2:38 Peter's statement should be interpreted as "Repent *by being* baptized" (55), a difficult-to-defend interpretation—and one that receives no further comment.

One can certainly understand that, given the length of the book, there may not be robust discussions on some of these controversial statements. Given the attempt to keep the book quite short, there is a depth that is sacrificed which will not please many outside the paedobaptist camp. Additionally, many readers will take issue with Leithart's excessive use of an allegorical hermeneutic.

An example of this allegorical hermeneutic is found when Leithart quotes Justin Martyr with approval, noting that the eight individuals on Noah's ark are symbolic of the eighth day, being linked with the power

of Christ's resurrection (37). Similarly, Leithart argues that those who have been baptized in Christ, the new Joshua, participate in a spiritualized conquest (75–76). Leithart also draws some interesting parallels later on: "We're all Naaman, lepers reborn. We're all iron sinking toward Sheol until the wood and water save us" (98). Leithart also provides a closing admonition to "be God's water, for nothing is more powerful" (104). By heavily using allegorical connections to the concept of baptism, perhaps this is what Leithart means by saying he wishes "to recover the baptismal imagination of earlier generations" (2). But for interpreters who hold to authorial intent as the primary factor in biblical interpretation, these kinds of assertions will be troublesome.

Leithart writes from the perspective of a Reformed paedobaptist, so it is understandable that he would approach the subject of baptism from that viewpoint. However, his expressed desire to unify the church on baptism will be unsuccessful with the approach taken in this book. Against the Baptist viewpoint, he dismisses repentance and faith as being necessary prerequisites for baptism (55). Additionally, against many within his own camp, he states that unsaved children should be allowed to partake in the communion experience: "If children are in the family, they eat the family meal" (64). Many of our Reformed Presbyterian brothers and sisters would disagree with the practice of paedocommunion, arguing that that the Lord's Table is a table of self-examination (1 Cor 11:28). Thus, Leithart's assertion that paedocommunion is a necessity for the church is one which would intrinsically lack unity, even within the paedobaptist camp.

Leithart writes in an exciting and engaging style. The attractiveness of the book is largely in its conciseness and accessibility. It is not written in esoteric fashion but written to be understood. However, due to the brevity of the book and lack of detailed discussion, Leithart will likely not accomplish his goal of uniting Christians in their love for baptism.

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The Moral Governmental Theory of Atonement: Re-envisioning Penal Substitution, by Obbie Tyler Todd. Eugene, OR: Cascade Books, 2021. 213 pp. $27.00.

Obbie Todd's recent book offers a systematic theology of the moral governmental theory of atonement as it was articulated by the New Divinity. The first part places the theory in its intellectual context. Todd begins with Jonathan Edwards, explaining how some of the familiar themes in the Edwards corpus likely influenced the New Divinity thinkers—particularly Edwards's distinction between "natural" and "moral" human ability. Todd does a particularly admirable job of explaining both (1) why the governmental theory found its birth in America and