

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.

Peter Goeman
Shepherd's Theological Seminary, Cary, NC

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

(2) why it was such a short-lived phenomenon. The New Divinity ministered in a transitional age as the thirteen American colonies were becoming the United States. Conversations about justice, sovereignty, the principles of good government, etc., were front and center. The moral governmental theory of atonement harnessed these concepts and applied them to the cross of Christ. This contributed to the theory's particular appeal to late-eighteenth century Americans, but it also explains why the theory did not last. As the conversation in America took a new direction in the late-nineteenth century, this way of describing the atonement was no longer compelling.

The second part of the book covers the five "core principles" of the moral governmental theory: glory, goodness, sovereign grace, public justice, and faith. As he develops these themes, Todd argues that the New Divinity's theory does qualify as a form of "penal substitution," though it does re-envision the concept as well. As Todd explains, the theory states that "Christ suffered the equivalent of damnation in order to maintain the honor of the law, to vindicate the Moral Governor, and to achieve the most good for his moral universe. Christ did not endure the actual penalty of the law, but suffered extralegally, non-savingly, and non-transferrably as a substitute for punishments in order to satisfy public (general) and rectoral justice and to open the door for sinners to be pardoned of their sins upon faith by a good and just Ruler" (7).

The third part brings the New Divinity doctrine into conversation with other Reformed thinkers to better demonstrate how it compares and contrasts with the traditional Reformed doctrine of atonement. I found his summary of Warfield's, Hodge's Crisp's, Sweeney and Guelzo's assessments of the moral governmental theory and its relationship to the Reformed tradition very enlightening. At the same time, I found Todd's decision to describe the New Divinity as "Christian Hedonists" (65) to be a bit anachronistic.

These critiques aside, readers will find Todd a reliable guide as they seek to understand how the New Divinity's doctrine of atonement developed, how it was distinct from the traditional Reformed orthodox view, and why it did not endure. Readers may also appreciate his pastoral tone throughout the work. Todd is a pastor, and he communicates like a pastor, sprinkling his work with analogies, alliterations, and applications for the present. In doing so, he has produced a work that can edify scholars and students alike.

Brandon Crawford
Grace Baptist Church, Marshall, MI

God Reforms Hearts: Rethinking Free Will and the Problem of Evil, by Thaddeus Williams. Bellingham, WA: Lexham, 2021. 216 pp. \$27.99

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