

to anyone interested in the intersection between race, ethnicity, and religion among Latinos, in addition to pastors and leaders hoping to come alongside the Latino community in order to create a more equitable and just society for all.

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The Oxford Handbook of Nineteenth-Century Christian Thought, Joel D. S. Rasmussen, Judith Wolfe, and Johannes Zachhuber (eds), Oxford University Press, 2017 (ISBN 978-0-19-871840-6), xviii + 718 pp., hb £110

In recent years, a new genre of academic publication has arisen that is a hybrid of an encyclopedia and companion work, that is, the handbook. This particular version covers the intellectual history of Christian thought throughout the 'long nineteenth century', covering many traditional and non-traditional topics amongst its forty chapters. The editors have assembled many reputable scholars, some of whom are experts in their respective fields, to compose essays that survey a particular topic as it developed during the nineteenth century, while also providing constructive critiques of these developments and their receptions into the twentieth century. In contrast to the dominant 'secularization thesis' that the nineteenth century saw the gradual secularization of Europe and North America, this work seeks to recognize the fact that, even though the emerging secularism stemming from the French Revolution of 1789 made significant inroads into the Christian West, the Christian religion in its ecclesial and intellectual domains was influential upon and influenced by these socio-political movements. Moreover, this handbook attempts to show that Christianity remained a massive intellectual and social force all the while adopting, adapting, and reacting in various degrees to the myriad of revolutions that occurred from the fall of the Bastille to the beginning of the First World War.

After providing an introduction to the rationale for the book and a survey of its five parts, the work begins with Part 1 and its five chapters titled 'Changing Paradigms', which are broad brushstrokes on various subjects in which certain intellectual revolutions occurred: metaphysics, politics, history, literary criticism, and the natural sciences. From the discussion of the lofty, sweeping paradigm shifts of the previous chapters, the book then proceeds into Part Two with its seven chapters on a variety

of aspects of the ever-changing terrain of anthropology and religion titled 'Human Nature and the Nature of Religion'. Topics such as: immanence and transcendence, selfhood and relationality, gender, faith and reason, experience, myth, and virtue and character are all discussed therein.

Part Three, titled 'Culture and Society', is the longest section of the book comprised of ten chapters that delve into a plethora of topics and demonstrate most clearly the interdisciplinary nature of the book. Topics include: state and church, nation and nationalism, capitalism and socialism, mission and colonialism, education and its institutions, recreation and leisure, world religions, race and emancipation, nature, and war. Although these chapters may seem to have little to do with Christianity, both in its ecclesial and scholarly realms, the authors all show quite convincingly just how influential Christianity was on all these aspects of nineteenth century life and thought, even if Christianity merely functioned as that which to fight against. Part Four, titled 'Christianity and the Arts', looks at an often-neglected area of nineteenth century intellectual history by focusing on: the novel, poetry, theater, painting, music, and architecture.

Part Five ('Christianity and Christianities') returns to a more religious tone when the five chapters look at how the many socio-intellectual revolutions influenced and were influenced by Roman Catholicism, Protestantism, Anglicanism, Orthodoxy, and Christian minorities throughout the nineteenth century. Part Six concludes the book with seven chapters on explicitly Christian doctrinal themes. Some of the most traditional theological *loci* are present and discussed, such as: God, Christ, Church, Scripture, sin and reconciliation, life in the spirit, and eschatology. These chapters, however, are not simply a repristination of a received, traditional orthodoxy, but a delineation of how these doctrines underwent not insignificant changes in the crucible of the nineteenth century, particularly under the conditions of modernity.

As a quasi-reference work, this handbook provides the reader with a veritable cornucopia of topics that show just how multifaceted and complex the 'long nineteenth century' was, particularly the tensions, accommodations, and (over-)reactions that occurred both inside and outside the Christian religion relative to the ever-shifting movements that characterized this epochal century. We are pleased that the editors were able to assemble a group of world-class scholars who wrote on topics on which they are experts, and that they all wrote for a broad enough audience hopefully to stimulate further research on these many interesting topics. Further, all of the forty essays were written at about the same readable length and every essay not only provided a bibliography of sources used, but also a recommended reading list for those who wish to delve deeper into that particular topic. Readers, however, must be cautious in their expectations of this work. This book focuses almost exclusively on Western European and North American contexts and the

socio-intellectual movements that occurred therein during the nineteenth century. Moreover, this is not a work of Christian theology *per se*, but how 'Christian thought' influenced and was influenced by the many aspects of these contexts, thus, this is most definitely an interdisciplinary work and readers should approach it as such. Although we would not recommend this work as a course textbook, it is a most worthy reference source for all libraries and will provide readers with a helpful starting place for further research into the rich, complex, and often-misunderstood nineteenth century, especially regarding the relationship between the Christian faith and the rapidly changing societies in which it existed.

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Known by God: A Biblical Theology of Personal Identity, Brian S. Rosner, Zondervan, 2017 (ISBN 978-0-310-49982-4), 274 pp., pb \$29.99

We are seeing a resurgence of interest in theological anthropology from a variety of different perspectives and disciplinary angles. There are several new treatments from a philosophical perspective, some from a scientific perspective, and others from the perspective of systematic theology. Recently, biblical theologians have jumped into the mix and contributed to this growing set of literature. Brian Rosner's recent publication, *Known by God: A Biblical Theology of Personal Identity*, contributes to this latter and growing set of literature. Carefully situated in a portion of the biblical theological literature, Rosner develops and expands on two recent academic publications where he offers a distinctive approach to personal identity.

Rosner does not expend his time developing standard or traditional models of personal identity as they have been developed in the philosophical and theological literature. Instead, he advances what he considers to be an underappreciated view that finds traction in a holistic and wider reception of the whole canon of Scripture. He argues that what is most significant or fundamental to our personal identity is that we are known by God. And, he is right to develop this important theme in the biblical story line. Being known by God is a common feature that expresses the what and how we come to know about God and the self. Anyone familiar with Calvin's Institutes will read Calvin's influence on Rosner's proposal that knowing the self is found in knowing God and being known by God.