

This first book by (now) a Furman University philosopher is a bold and impressive foray into the chasm that has distanced the analytic and continental traditions of philosophy over the last two generations. The three parts of the book argue three interlocking theses: that the question of priority foregrounded by following either Kierkegaard (emphasizing God as the primary Other) or Levinas (focused on the human face of the other) can be freshly and helpfully mediated through a phenomenologically funded ontology of constitutive or bidirectionally relational responsibility; that what is valuable about the *separatist* reaction of phenomenology against theology and the *reconstructivist* phenomenological reinterpretation of theology can both be redeemed, without their liabilities, via a *reconstructive separatism* that takes the “theological turn” seriously not in order to colonize religion but in order to deepen philosophical and phenomenological inquiry through attentiveness to the otherness that is determinate religiosity; and that such an ontology of constitutive responsibility and reconstructive separatism is suggestive for new analytical-continental conversations for the religious, political, epistemological, and ethical divides that have persisted especially in philosophy of religion. Furman shows a command of the literature and charts constructive ways forward. Along with the appearance of a number of other of his edited and co-authored books, *God and the Other* forcefully registers the emergence of Simmons as one of a number of new voices in philosophy of religion on the present horizon.

Amos Yong

Regent University School of Divinity

Theology

THE COLLECTED SERMONS OF DIETRICH BONHOEFFER. Edited by Isabel Best. Minneapolis, MN: Augsburg Fortress Press, 2012. Pp. xxvi + 214. \$29.95.

This is a valuable and energizing collection of sermons from one of the most influential and interesting theologians of the twentieth century. The thirty-one sermons from across Bonhoeffer’s life are anchored in biblical texts, working primarily from the Gospels and moving on to *Wisdom*. They provide a unique and illuminating look into the theological, political, and intellectual development of Bonhoeffer and also offer the reader a peek into the tumultuous world in which he lived. Yet they are not frozen in Nazi Germany and have the range to speak to us today. The sermons derive their power from his obvious intellectual virtues but acquire a deeper power through his clear desire to serve the neighbor as a minister of the Word in a troubled time. They reveal a theologian who is a pastor first, and an excellent preacher, driven by desperate times, and fueled by his understanding of the text and deep desire to help others. This text is a wonderful addition to the bookshelf of any minister, would serve well in a college or seminary setting, and is clearly

a great read for anyone interested in Bonhoeffer’s life and Christian preaching.

Eric B. Berg

MacMurray College

UNDERSTANDING SPIRITUAL WARFARE: FOUR VIEWS. By James K. Beilby and Paul Rhodes Eddy. Grand Rapids, MI: Baker Academic, 2012. Pp. vii + 233. \$19.99.

This book presents four models of spiritual warfare from the perspectives of Walter Wink, David Powlison, Gregory Boyd, and C. Peter Wagner with Rebecca Greenwood. Wink’s world systems model presents Satan as “the symbolic repository” of evil that exists within the world. Spiritual warfare occurs when Christians hope, pray, and partner with God to expel evil in oppressive social structures. Powlison’s classical model presents Satan as a real being who cannot be reduced “to psychological or sociocultural forces.” All Christians should engage in spiritual warfare, but enthusiastic deliverance ministries are unnecessary. Prayer and proclaiming Christ are the most effective ways to wage spiritual warfare. Boyd’s ground-level deliverance model not only recognizes Satan as a personal agent, but it also portrays cosmic warfare as the central motif of Scripture. However, warfare is not waged in a violent manner. Loving and peaceful means, like prayer and counseling, should be used against the powers of evil. Wagner and Greenwood present strategic-level spiritual warfare by recognizing the existence of territorial spirits who can be defeated through methods that include spiritual mapping, identificational repentance, and prayerwalks. Following the presentation of each model, every contributor is given the chance to respond. The ongoing dialogue makes for an interesting read as similarities and differences of each model are highlighted by the contributors themselves. Readers will find this book informative and provocative as one weighs the practical implications of each model. The editors, Beilby and Eddy, are to be commended for their work and contribution.

David Bradnick

Regent University School of Divinity

THE GOSPEL AFTER CHRISTENDOM: NEW VOICE, NEW CULTURES, NEW EXPRESSIONS. Edited by Ryan K. Bolger. Grand Rapids, MI: Baker Academic, 2012. Pp. v + 372. \$29.99.

As a way to honor the life work of Eddie Gibbs, Bolger enlists 28 scholar-practitioners, including Graham Cray, Eileen Suico, Eric Zander, Stefan Pass, and Mary Kate Morse, to give us one of the widest angles to date on what it means to be the church in a post-Christendom context. Bolger succeeds in compiling a mosaic of essays describing how the good news is being embodied among different *peoples* (Latin America, New Zealand, Scandinavia, Belgium and the Netherlands, French-speaking Europe, and German-speaking Europe) while addressing six *cultural themes* (environmental issues, hybrid and glocal contexts, pluralism and individu-