

Resurrection of Jesus', 'The Resurrection of the Human Spirit' and 'The Resurrection of Human Flesh'. Reisenauer capably situates his study in the broader literature while acknowledging the gap in attention to Augustine's view of resurrection as noted by Marie-Anne Vannier, then taken up by Gerald O'Collins in his *Augustine on the Resurrection of Christ: Teaching, Rhetoric, and Reception* (OUP, 2017). As has been acknowledged by John Cavidini and Frances Young, O'Collins' work creates space for further investigation, especially concerning the chronological development of resurrection in Augustine's thought, as well as attention to his view on the resurrection of humanity, both of which are incorporated into Reisenauer's work.

Regarding key insights, I will mention just three. First, Reisenauer quickly draws attention to Augustine's faith-first approach to resurrection. Near the end of his introduction, Reisenauer asserts with St. Augustine that 'resurrection can only truly be viewed and handled from the inside, from an intrinsic participation in the resurrection itself' (p. 14), a theme to which he returns explicitly in chapter 7. Reisenauer builds on this assertion in chapter 6, arguing that for Augustine 'only those who humbly embrace the risen Christ have minds open enough to grasp the wisdom of the God of the resurrection and hearts generous enough to give him glory and thanks for everything' (pp. 117–18).

Second, Reisenauer offers a careful and, I think, appropriate perspective on both Augustine's Neoplatonic commitments and the developments in Augustine's view on the human person throughout his writings. Both Augustine's relationship to Neoplatonism and the development of his thought are often overlooked, overstated or oversimplified. Reisenauer avoids all of these while offering a holistic and well-situated perspective – chronologically and theologically – of resurrection in Augustine, attending closely to the primary sources in context while responding to the relevant secondary conversations without distraction. Chapter 8 deserves special mention here for its passionate narration of *Confessions* through the theme of resurrection.

Third, Reisenauer offers a most clarifying and encouraging emphasis on double-resurrection of both body and soul for God's people. This double-resurrection is intrinsically coupled with Augustine's Christology, where the *soul* resurrects through Christ as God, while the *body* resurrects through Christ as man. Reisenauer adds, 'Augustine grasps that these two distinct resurrections are not the preconditions, but rather the outcomes, of two distinct hearings of two distinct voices...[and] both are of eternal duration' (p. 131).

Some readers might wish for more contemporary clarification and application of Augustine's doctrine of resurrection. Augustine's insistence on faith in the resurrection as the means of dethroning human reason, for example, seems immediately applicable in western churches and culture, where the motto has often become, 'I believe *when* I understand', rather than, 'I believe *in order to* understand'. Others will wish for more in the way of apologetic application, given Augustine's commitment to a bodily resurrection of both Jesus and the saints. However, some application may be drawn from chapter 9's insightful discussion of Christian funerals and Augustine's pastoral approach to such matters.

Nevertheless, Reisenauer delivers a beautifully written, well-researched and most thoughtful contribution to the study of resurrection in Augustine. In both method and insight, Reisenauer's work deserves high praise. I expect this volume will sit atop the field for some time as the definitive study of resurrection in Augustine in the English language.

## Matthew J. Lynch, *Flood and Fury: Old Testament Violence and the Shalom of God*

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The violence of the Old Testament, at the hand of God and of God's people, has been a topic of contention for two millennia. It raises questions about the Old Testament's authority and value for Christian belief, and ultimately about the person of God. These debates have become quite prominent within Christian circles and in the public square. Responses deemed unsatisfactory are leading an increasing number of people to question, even leave, the faith.

*Flood and Fury* by Matthew Lynch, associate professor of Old Testament at Regent College in Vancouver, Canada, is a foray into this weighty topic. Its tone is irenic, the presentation accessible and pastoral, his discussion informed – an ideal combination for engaging the centuries-old concerns about the violence of the text. The book also is transparent about Lynch's own journey into the topic.

Two premier case studies, the Genesis flood and the conquest account in Joshua, are the focus of the book. It is divided into four parts: two introductory chapters (part one) set up the accusations and common solutions on offer; part two (chapters 3–6) deals with the flood story; part three, the largest of the book (chapters 7–13), presents ancient background material and careful readings to potentially reorient discussions about the conquest; part four (chapters 14 and 15) proposes reading strategies for those seeking ways to approach these difficult challenges from a perspective of trust in the Old Testament.

Chapter 1 lists the kinds of texts that challenge contemporary sensibilities, including violence committed, commanded or sanctioned by God, and violent prayers and prophecies. The second chapter surveys eight options that Lynch finds inadequate, such as spiritualising the problems, divine command theory, progressive revelation and the default to divine mystery or the cross. Instead, texts must be read within their fuller literary context and in light of central claims about God; we should recognise, too, that scripture may have a deeper understanding of violence than we do because of the lived realities of those times.

The chapters on the flood argue that it cannot be understood apart from a proper grasp of the creation narrative in Genesis 1 and 2 and its implications: violence and warfare are not part of God's original design and purposes. Human violence first appears in Genesis 3 and 4 and devolves into unrestrained vengeance, unacceptable treatment of women and even takes hold among animals. God's response is not anger but grief at the complete collapse of the original *shalom*. Accordingly, the flood can be viewed as a step towards recreation (Genesis 8 and 9), and the setting aside of God's bow (not a rainbow) demonstrates a commitment towards peace and flourishing.

The book's third section is wide-ranging. It is designed, correctly, to complicate too facile a reading of Joshua. Chapter 7 points out that the initial uses of the sword by the people of Israel are unexpected: the men are circumcised and thus neutralised, and then the angelic visitor does not give Joshua some sort of powerful weapon but instead

reminds him (as do subsequent passages) that victory would solely be the Lord's doing. Chapter 8 demonstrates that not all Canaanites were exterminated, as commonly believed. Israel's first encounter with them is in the person of Rahab; subsequently, there is the treaty with the Gibeonites, the inclusion of Caleb, and more. The label 'genocide', in other words, misrepresents the narrative.

In the ninth chapter, Lynch contrasts the 'Minority' and 'Majority' Reports in Joshua and Judges. The former (Judges) describes the taking of the land as incomplete and Canaanites as living among the Israelites, whereas the latter (Joshua) presents a picture of total conquest. To highlight only the second and ignore the first distorts the textual nuances. Chapter 10 relates discussion of the annihilation seemingly called for in *herem* to the stern commands against idolatry found from Deuteronomy to Ezra, which are not connected to that kind of violence. Lynch also notes that the date generally assigned for the composition of Joshua would have been at a time when the destruction of these peoples could not have occurred.

Chapters 11 and 12 contain relevant ancient Near Eastern data that explain the war language in Joshua and the historical context: the proper perception of a walled city, the probable number of soldiers involved in an attack and the hyperbolic language about the battles and the giants in the land. The text also links the conquest to the Exodus to suggest that it is best understood the climactic end to the conflict with Egypt. Chapter 13 reveals the liturgical framework of the conquest account.

As Lynch brings the book to a close in the final two chapters, he exhorts readers to root these debates in the character of God (especially Exod 34:6–7) and the tension between mercy and wrath. Finally, to deal adequately with the 'wicked problem' (pp. 214–15) of the Old Testament's violence, which Lynch knows will never be totally solved, one needs to read with 'empathy before evaluation' (p. 216) and with full scriptural literacy.

This is a helpful book to put into the hands of students and lay people, and there are gems for scholars as well. Lynch has done a great service with this constructive contribution to intractable issues that is both gentle and honest. My only quibble would be that the inclusion of a name index and/or bibliography might have made this an even greater resource.

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