

SALVATION AND SOVEREIGNTY: A MOLINIST APPROACH. By Kenneth Keathley. Nashville, TN: B & H Academic, 2010. Pp. xiv + 232. \$24.99.

Keathley opens this book with the following question: "What shall a Christian do who is convinced of certain central tenets of Calvinism, but not its corollaries?" In particular, Keathley finds biblical support for the concept of the election of individuals to salvation but little if any biblical support for the doctrines of irresistible grace and limited atonement. His proposal is built upon the insights of L. de Molina, a Spanish Jesuit who developed a robust picture of divine providence that remained compatible with a robust picture of human freedom. Keathley opens with a biblical case for Molinism followed by a sustained argument for the notion that God died for all. He then offers a Molinist picture of salvation in terms of the acrostic ROSES: Radical Depravity, Overcoming Grace, Sovereign Election, Eternal Life, and Singular Redemption. While this is a genuinely useful and engaging conversation, those looking for a sustained defense of the concept of Middle Knowledge should look elsewhere. Keathley assumes the philosophical viability of the Molinist framework and then applies it to various debates over the nature of salvation. In short, Keathley (wisely) does not try to replicate the work of W. Lane Craig and T. Flint in this volume. This is an excellent and helpful book for undergraduate- and graduate-level classes on soteriology.

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ANATHEISM: RETURNING TO GOD AFTER GOD. By Richard Kearney. *Insurrections: Critical Studies in Religion, Politics, and Culture.* New York: Columbia University Press, 2010. Pp. xxii + 247. Cloth, \$29.50; paper, \$22.50.

This book of philosophical theology is inspired by hermeneutics, especially in light of Ricoeur's sense of finding the self through the other. Kearney passionately argues for an "anatheism," which he describes as a mediating stance between faith and doubt and between traditional theism and atheism. Anatheism is a "wager" and a "risk" that comes when we return to God after we have moved beyond God (a "postreligious theism"). This option that comes after atheism is built upon three elements: protest, prophecy, and sacrament. To develop this, he begins with an exploration into the connection between the stranger and the divine; anatheism must navigate between hospitality and hostility when confronted with the stranger. The second chapter offers five interrelated movements of such anatheism: imagination, humor, commitment, discernment, and hospitality. Kearney then discusses the name of God, in light of recent authors who model a "post-theism" that places the sacred in the midst of the secular (e.g., Derrida and Bonhoeffer). Moving to the second section of the book, chapters four and five reflect on sacramentality as suggested by philosophers (Merleau-Ponty and Kristeva) and novelists (Joyce, Proust, and Woolf). The final section of the work offers a reflection on ethics in light of the other. The conclusion

places Kearney's work into context, showing how anatheism responds to recent atheist critiques, as well as showing how it engages the multiplicity of religious traditions in a meaningful way. As always, Kearney's work is poetic and thoughtful. It would be interesting to see how he would respond to movements such as recent writings in theological humanism and radical theology, works that appear to have a similar tone of reflexive mediation, as well as a desire to welcome the other.

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ECCENTRIC EXISTENCE: A THEOLOGICAL ANTHROPOLOGY. By David Kelsey. Louisville, KY: Westminster John Knox Press, 2009. Pp. 1496. \$80.00.

Breathtaking in scope and execution, Kelsey's long-awaited magnum opus does not disappoint. Like European dogmatic theology, he moves systematically through topics traditionally associated with theological anthropology such as creation and sin. While the book is developed in engagement with a wide range of theological and philosophical positions, Kelsey relies especially on deep engagement of the scriptural depiction of the relationship between God and humanity. In an ingenious move, each of the book's chapters is divided into parts: the first intended to be accessible to all readers, and the second engaged in showing how his proposal fits within the contemporary theological landscape. This work will certainly be profitable and a required reading for all serious theological students for a generation, if not beyond.

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THE BEAUTY OF BALANCE: A THEOLOGICAL INQUIRY INTO PARADOX. By Young Woon Ko. Lanham, MD: University Press of America, 2010. Pp. iii + 105. \$23.00.

This work examines an organic model of God within the context of a creative rather than antagonistic relationship between opposites such as subject/object, good/evil, and true/false. Ko's constructive aim views such oppositions as elements of ongoing divine creativity as they reveal God as the basis for harmonious order and the ultimate principle of creation. God and creation are interdependent, with a paradoxical balance existing between oppositions that expand human thinking about God and creation. Ko uses Whitehead to establish this model of God, while critically engaging thinkers such as Aristotle and Hegel. The work is strongest in its engagement of several East Asian traditions, especially the *Yijing* understanding of the self and the world. Ko helpfully uses these traditions to critique Western ideas that emphasize overcoming paradox and God's transcendence rather than oppositions as a divine creative principle. The text ends with a brief examination of environmental issues and interreligious dialogue as practical examples of God's paradoxical ordering. Where the text struggles is in fully