

logical responses of modern theology to modernity inexorably convey a re-definition of the doctrine of God and the understanding of God's relation to the world. The new historical motif that Olson proposes for this edition of the book is not incompatible with the theological motif of the previous edition. Both complement each other.

Olson's book is a complete discussion of modern theology. The author accomplishes his purpose to present a general landscape of modern theology for students, pastors, and laypeople, although sometimes he does not avoid the introduction of some technical aspects in his discussion. This is, however, virtually inevitable considering that modern theology is extensively and explicitly linked to philosophical trends. Consequently, Olson's perspective on theology considers philosophical, scientific, social, and cultural trends that make this work down-to-the-earth and practical.

Regarding the formal aspects, the book is well organized and well documented. It frequently appeals to primary sources in dialogue with secondary ones. The table of content is not exhaustive but this inconvenience, nevertheless, is compensated by a good analytical index (pp. 714-720). Besides, one advantage of this edition of Olson's book in comparison with the previous one is that the bibliographical notes at the end of the book were transformed in footnotes, facilitating the access to the sources.

In summary, Olson's book is an advised reading for all the students who desire a complete introduction to modern theology. Professors of theology and history of Christianity, as well as pastors and lay church leaders will appreciate this book as a good resource to facilitate the understanding of the recent changes in Christianity and theology in relation to modern and postmodern cultural context.

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The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology, by Jeremy R. Treat, Grand Rapids: Zondervan, 2014. 305 pp. ISBN 978-0-3105-1674-3. Softcover, US\$26.99.

Jeremy R. Treat, Ph.D. in systematic theology from Wheaton College, is pastor at Reality, Hollywood, CA, and adjunct professor at Biola University in La Mirada, CA. He also earned degrees from Seattle Pacific University, Fuller Theological Seminary, and Trinity Evangelical Divinity School.

Treat states, "I will ultimately argue that the kingdom of God is established on earth by the atoning death of Jesus on the cross" (p. 53).

Treat claims, "The cross represents the end of the ages and is the turning point in redemptive history" (p. 103). Treat also calls Christ's crucifixion His "enthronement" (p. 99), and calls Jesus "the crucified king" (p. 109). "His death is the apex of his kingdom mission; the cross is the throne from which Jesus rules and established his kingdom" (p. 247). Treat says, "Jesus is king on the cross, establishing God's kingdom on earth as it is in heaven" (p. 173). Treat rejects the separation between biblical studies and systematic theology. For example: Biblical studies are "dominated by the theme of the kingdom of God" with "less attention to the doctrine of the atonement." By contrast, "Broadly speaking, systematic theology has given great attention to the doctrine of the atonement but has largely ignored the kingdom of God" (p. 27). Treat sees Christ's three subsequent offices of prophet, priest, and king (p. 28). Another cause of separation, for Treat, is understanding the cross as "personal salvation and the kingdom as future eschatology" (p. 28).

With the above in mind, Treat proposes exaltation in humiliation; and Christ's death as kingly as well as priestly (p. 38). He also unites two atonement theories—*Christus Victor* through penal substitution (pp. 39, 193, 204-205, 208). Treat says, "My goal is to integrate *Christus Victor* and penal substitution for the ultimate purpose of properly relating the kingdom and the cross" (p. 175). Thus, "On the cross, Jesus bears the penalty for sin by taking the place of sinners, thereby defeating Satan and establishing God's kingdom on earth" (p. 39). In Treat's thesis the kingdom and atonement are joined at the cross, since Christ defeated the "ruler of this world" (John 12:31) as king (p. 43, see also p. 131—Col 2:13-15; Heb 2:14; Rev 12:10-11). So "the cross is the throne from which Christ rules the world" (p. 160). Thus the kingdom for Treat is not only eschatology but now on earth as "the redemptive reign of God" (p. 42). For Treat, this "end-time reign of God on earth" began at the cross (p. 137) and "Jesus is king on the cross, establishing God's kingdom on earth as it is in heaven" (p. 173). Treat adds, "Just as the kingdom was established and inaugurated through Christ's death and resurrection, God advances his kingdom through Christians who have been united to Christ and who by the power of his resurrection are conformed to his cross" (p. 246). This kingdom, according to Treat, is set in motion at the beginning of Jesus' ministry when "Jesus is anointed as king at his baptism (Matt 3:13-17)" (p. 250).

Questions that can be raised are the following: How can the kingdom on earth now be the same as the kingdom of heaven? Isn't such a kingdom realized in the New Earth after the millennium, rather than before or during it (Rev 21-22)? It is true that Christ defeated Satan at Calvary (John 12:31), but He did so as a human not as a divine King. At the cross

He concluded a sinless human life, for He had to be a spotless Lamb of God (1 Pet 1:19) to make atonement for sinners (2 Cor 5:21). Furthermore, He died as a human, for God cannot die because He is immortal (1 Tim 6:16). Treat claims Rev 4-5 as a "visual" of his thesis (p. 119). But the "slain Lamb on the throne" is on the throne of heaven, not on the cross (Rev 5:1-13). Christ was not "anointed" as King at His baptism as Treat claims (p. 250), but on heaven's throne after His ascension. "God says to Christ: "Your throne, O God, is forever and ever. . . .Therefore God, Your God, has anointed You" (Heb 1:8-9).

This indicates that the exaltation in heaven followed the humiliation of the cross. (Contra Treat: pp. 152, 159) Scripture clearly supports that Christ's exaltation follows humiliation. For Christ descended from His position as God and humbled Himself "even [to] the death of the cross" (Phil 2:5-8). "Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:9-11).

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Christians in South Indian Villages, 1959-2009: Decline and Revival in Telangana, by John B. Carman and Chilkuri Vasantha Rao. Studies in the History of Christian Missions. Grand Rapids: Eerdmans, 2014. xxiv + 242 pp. ISBN 978-0-8028-7163-3. Softcover, US\$35.00

In 1959, P.Y. Luke and John Carman made a study on nine Dalit village congregations in the Jangarai Section of the Wadiaram pastorate under the Medak Diocese (Hyderabad) of the Church of South India (CSI) resulting in the publication of the book *Village Christians and Hindu Culture: Study of a Rural Church in Andhra Pradesh, South India* (London: Lutterworth, 1968). In *Christians in South Indian Villages*, John Carman and Vasantha Rao, who worked in the region for several years, attempt to re-study those congregations after a lapse of fifty years to determine their progress. Eight seminary students assisted them in collecting data. The authors also personally visited several congregations. The project took six years to complete.

In the beginning the authors present a brief review of the 1959 study, their own research methodology, and primary discoveries. The history of