

dynamics at play between the two (105). This standpoint can provide an important corrective to overwrought interpretations, but it also attends little to the value of the narrative's ambiguities as such. This is work that Schipper leaves to others, particularly the reader his commentary is meant to aid.

This new commentary will no doubt be a benchmark for contemporary studies on the book of Ruth and belongs in every campus library. The technical nature of the volume does not preclude its use by enterprising undergraduates, and it is essential for all graduate students, scholars, and pastors contending with this unique biblical narrative.

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*Sacrifice and Atonement: Psychological Motives and Biblical Patterns.* By Stephen Finlan. Minneapolis: Fortress Press, 2016. xviii + 224 pages. \$39.00 (paper).

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In *Sacrifice and Atonement* Stephen Finlan goes beyond concepts presented in his two previous books, *Problems with Atonement* (2005) and *Options on Atonement in Christian Thought* (2007). Concepts of sacrifice and atonement in the Hebrew Scriptures and atonement images in Paul have been discussed in some detail in his previous work; in this latest book he offers new insight from the field of psychology. He first names a problem in atonement scholarship, namely, the reluctance of biblical scholars and theologians to examine the old question of atonement through the lens of psychology. He notes that psychological aspects, such as desire for reconciliation, desire for communion, and desire to please, have already been involved in the discussion, but no one has committed to engage psychology seriously. That is precisely what he offers in this book.

Finlan proposes that theologies of atonement actually reflect psychological dynamics of ways of relating to angry parents. In his opinion, fear and love are the most powerful emotions that are part of the parent-child relationship. Furthermore, he notes that a cycle of guilt, confession, and forgiveness are constituent of the psychological aspect of atonement theories.

In *Sacrifice and Atonement*, Finlan revisits Old Testament sacrificial material as well as cultic metaphors in Pauline thought and in Hebrews, and he also provides an entire chapter dedicated to attachment theory and the role it plays in the articulation of atonement (chapter 3). He is particularly concerned with the issue of trust versus mistrust, beginning with the psychological perspective and continuing with its possible influence in the

development of atonement theories. Finlan reviews three styles of attachment: (1) secure—develops when parents are consistent and relaxed in their interactions with the child; (2) ambivalent—when parents are inconsistent, unpredictable, and moody; and (3) avoidant—when the parents are cruel and threaten the child (61). He proposes that each of these styles of attachment could influence the way we understand God as a parent who is always available to us, inconsistent, or cruel. These ways of understanding God, in turn, could have shaped the development of different models of atonement, as well as perceptions on the need to placate God or on sacrifice as a means to buy his love and forgiveness.

Since the concern with purity is important in the understanding of the Old Testament sacrificial system, Finlan also presents the concepts of disgust and shame as psychological elements that have influenced ritual systems. After reviewing cultic motifs in Paul, Finlan considers notions of disgust and shame in Paul's writings and proposes that Paul developed a sense of secure attachment in Christ and a desire to help others find the same path (75–109). Additionally, after having looked at the different psychological theories of Sandor Rado, Erik Erikson, and Alice Miller, Finlan presents his own original thought that “payment through suffering” is a psychological pattern that is the basis of atonement theology (66–74).

Finlan presents the work of three scholars who offer possible alternatives to the theory of penal substitution as an atonement model. First, he engages E. P. Sanders' interpretation of Paul's account of sacrifice as the internalization of ritual and the believer's participation in Christ's death and resurrection. Second, Finlan explores the thought of Ted Grimsrud, who presents Pauline teachings on sacrifice and atonement as restorative and motivated by love rather than a mechanical ritual to set things right with God. Finally, he reviews the contributions of Michael Gorman, who proposes the new covenant as a model for understanding the atoning sacrifice of Christ; this model, Gorman says, is not a new model, but perhaps the oldest mode. Finlan observes that the key essential element in Gorman's thought is that his model focuses more on the results of atonement, not on its mechanics (113–127).

Nevertheless, Finlan finds these three attempts to redeem atonement theology unsatisfactory and insists that they simply homogenize the biblical material. He argues that biblical interpretation has resulted in development of atonement theologies which are often disturbing. He advocates engaging the contributions of psychology to understand better what has been interpreted as needing to placate an angry parent (142). “Can we recover a concept of salvation independent of atonement?” Finlan asks (147). The answer is a qualified yes.

Stephen Finlan has set out anew on a well-traveled road, exploring the psychological patterns that have influenced our understanding of salvation, and offers a Christian understanding of salvation not centered on sacrifice, atonement, and what he considers to be “cruel doctrine” (190).

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*'And He Will Take Your Daughters...': Woman Story and the Ethical Evaluation of Monarchy in the David Narrative.* By April D. Westbrook. London: Bloomsbury, 2015. xii + 269 pages. \$144.00.

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Westbrook reads stories featuring women within the books of Samuel to examine how they shape the characterization of David and the monarchy more generally. She introduces the study by observing the presence of many such “woman stories” in Samuel as distinct from Chronicles and notes that these stories do not support the widespread view of 1–2 Samuel as “political propaganda” because the involvement of women presents David and the monarchy as morally compromised. In chapter 2, she draws on prior research to highlight women as objects of male control and as characters who question the justice of powerful leaders, specifically their responsibility to protect the vulnerable from the powerful. The following eight chapters analyze the stories of Michal, Abigail, Rizpah, Bathsheba, Tamar, the woman of Tekoa, the ten concubines, and the wise woman of Abel. The brief conclusion argues that the presence of so many woman stories raising questions about the justice of David and by extension the monarchy is an intentional inclusion that consistently guides the reader toward an ethical evaluation of monarchy and its inability to render justice. Her discussion periodically notes how these woman stories complicate efforts to read 1–2 Samuel as propaganda or royal apologetic because they consistently present David in a negative light. She notes, for example, that although some scholars observe that David’s marriage to Nabal’s widow Abigail provides him with a powerful base near Hebron, the text never makes this explicit. It does explicitly present ethical questions about David’s willingness to slaughter whole populations, prevented only by the timely intervention of an intelligent woman. But can David’s subjects depend on an Abigail appearing whenever he feels bloodthirsty?

Westbrook makes a persuasive case that woman stories provide a significant and consistent critique of David and the monarchy as abusing power. In the case of Bathsheba, Westbrook’s case might have been presented in even stronger terms. She understands the stories of Bathsheba, Tamar, and the wise woman