



Sigg presents a positive and critical view of evangelical women engaged in mission in France by analysing the Christian motivations of female actors. She writes sympathetically of their achievements and the creation of a female missionary identity without hiding the contingencies with which women worked or the mistakes that they made. It would have been interesting to learn how this view might inform current feminist and postcolonial critiques of mission, but Sigg makes only limited reference to the way in which recent scholars have overlooked or criticised this movement for social change. For example, Fiona Leach's examination the class and racial assumptions of female missionaries from Britain to Sierra Leone would have provided a resource from which Sigg might have developed some counterarguments. This does not reduce the fine historical investigation that is presented in *Birthing Revival*. With erudition and sensitivity it fills an important gap in the history of mission, evangelicalism and women's studies.

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Isaac Augustine Morales, OP, *The Bible and Baptism: The Fountain of Salvation*

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This book is a rich and thorough biblical theology of baptism. The first chapter treats water's positive symbolic place in the Old Testament. Genesis 1:2 speaks of primordial 'waters' over which the Spirit of God moves at creation. The Garden of Eden is watered by a river that, in flowing out of Eden, becomes four life-giving rivers. The Psalms speak of the refreshment and peace given by water, and they compare God to a 'fountain of life' (Ps 36:9). God miraculously provides the people with water during the exodus. In Isaiah, water symbolises God's spirit, and the life-giving power of water is compared to the redemptive power of God's word. Joel 3:18 speaks of a fountain of water that will come forth from the Temple; Ezekiel 47 describes a life-giving river flowing from the eschatological Temple; and Zechariah 14:8 promises 'living waters' that will come forth from Jerusalem on the Day of the Lord.

The second chapter describes the connection of water with death and chaos in the Old Testament. Noah's flood provides a paradigmatic example. So does the Nile, in which the infant Moses survives only because of 'a mini-ark' (p. 25). The Psalms evoke images of a watery death. The water-monster Rahab symbolises opposition to God. The exodus is the topic of Morales' third chapter. Israel's experience of crossing the Red Sea so as to worship God is regularly recalled in the Psalms, with attention to God's power and faithfulness. In Isaiah's portraits of a new exodus, God promises that the waters will not harm his people. The crossing of the Jordan in the Book of Joshua

recalls the exodus and has a central symbolic function in joining 'liberation from sin and liberation for worship' (p. 55).

Morales' exposition of water themes in the Old Testament continues in the fourth chapter with attention to the way in which water is used for purification. He begins with Naaman the Syrian's bathing seven times in the Jordan in order to be healed. Addressing the relationship of moral impurity and ritual impurity in light of Jonathan Klawans' work, Morales explores the significance of ritual baths in Leviticus and Numbers, with particular attention to the purification baths mandated as part of the ordination rites. The imagery of water purification also appears in the prophets, as for instance in Isaiah 1:16: 'Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes.'

His fifth chapter presents Christ as the model of baptism. John's baptism has in view the redemption not only of individuals but of Israel after its exile. Morales presents Jesus' baptism as a 'new creation' through the Spirit, and as the royal anointing of Jesus as the Messiah. Jesus' baptism is also closely linked by the evangelists with his cross. When describing his upcoming crucifixion, Jesus employs baptismal imagery (see Mark 10:38). In the sixth chapter, Morales explores John's Gospel. He finds that baptism involves the gift of the Spirit; requires water; is connected to healings performed by Jesus; is linked to the foot washing and to the blood and water that come forth from Jesus' pierced side; and has to do with passover and the eucharist.

In the seventh chapter, Morales examines the significance of the name of the Lord and the divine indwelling. He focuses in particular on the Book of Acts. Those who are baptised become part of the new temple, filled with the Spirit and able to worship God rightly. His eighth, ninth, eleventh and twelfth chapters focus on Paul's understanding of baptism as a participation in Jesus' cross and resurrection, and as that which makes us into adopted sons or daughters in the Son. Baptised believers belong to Christ and receive his Spirit, and are called to live in unity and holiness, having received 'the washing of regeneration' (Titus 3:5; cf. Eph 5:26 and Heb 10:22). Ephesians, 1 Corinthians and Colossians 3 play a central role in establishing baptism's connection to building up the unity of the church in charity. In this context, Morales deftly treats the holiness codes, noting how Paul's understanding of Christ undermines both slavery and every domineering hierarchical status. He also compares circumcision in the Old Testament to baptism in the New, in light of Paul's teachings in Galatians.

The tenth chapter treats baptism as 'new birth' along lines set forth, at least implicitly, in 1 Peter. Here Morales reflects upon the relationship between baptismal 'new birth' and the experience of suffering. Baptised believers are a royal priesthood and a new temple offering spiritual sacrifices.

Morales' book will be welcomed by all readers interested in the biblical elements of the theology of baptism. The book is comprehensive, balanced and persuasive in its judgments, and it is well organised and easy to read. It fills a notable gap in recent literature and should make a significant contribution not only to theology classrooms, but also to all – scholars most certainly included – who wish to appreciate the deepest patterns of Christian life.

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