John's gospel. His work is particularly helpful for practitioners as it assists them to understand that spiritual practices intended for helping people abide in Christ are inseparable from missional activities for expressing the love of Jesus in the world. Whenever we interconnect spiritual practices with mission endeavours we can expect to become more Christ-like as a result. Whenever we decouple theosis from mission we should not be surprised if little transformation occurs.

However, an area of Gorman's work that I found somewhat underwhelming was his lack of direct application of the missional hermeneutic he introduced at the start. After introducing the method, Gorman finally returns to answer the three general questions from John in overview fashion in his final chapter (p. 182-184). He then steps back into today's world by citing several contemporary examples of communities practicing patterns of abide and go. As helpful as these are, I wonder how much more might have been gleaned from the chapters of John's gospel if Gorman had asked and answered his six missional questions all the way through his exegesis of John?

Nevertheless, especially in our present contemporary church context where our usual patterns of abide and go have been severely disrupted by social restrictions, Gorman's work on missional theosis / abide and go, raises the priority of developing practices for abiding and going into our Covid and post-Covid world.

Carl R. Trueman, *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution*. Wheaton, IL: Crossway, 2020. (425 pp.) [ISBN 9781433556333]

Stanley S. Maclean

In *The Rise and Triumph of the Modern Self* by church historian Carl Trueman we have another diagnosis of the ills of modern (American) society, and one for a Christian readership. For Trueman, the cause of these ills is the common understanding of what it means to be an individual self. Specifically, it is the sexualizing of individual self-identity that is epitomized in the claim heard nowadays: "I am a woman trapped in a man's body" (p. 19). Trueman wants to know why such a claim is treated with respect and sympathy today when it would have been derided as nonsensical just a few generations ago. Naturally, he looks for an explanation in the sexual revolution of the 1960s. But he believes the explanation is to be located centuries earlier, in the "revolution of the self" that began in the 1700s with the thoughts of Jean-Jacque Rousseau especially. Rousseau, he feels, sowed the seeds for the modern "construction of selfhood and human authenticity" (p. 125).

The book is divided into four parts. Part one examines the "Architecture of the Revolution"; part two the "Foundations of the Revolution"; part three the 'sexualization of the Revolution"; while last part deals with the "Triumphs of the Revolution." In the first part, Trueman utilizes the conceptual categories of the philosopher Charles Taylor, the ethicist Alasdair MacIntyre, and the sociologist Philip Rieff to get a

handle on the "pathologies of this present age" (p. 102). Trueman borrows Taylor's concept of the 'social imaginary" as well as his theory of how the notion of the "expressive self" emerged in modern society. He finds MacIntyre's concept of "emotivism" indispensable for understanding why serious debates today on sexual ethics and sexual identity are impossible. Rieff is the least familiar intellectual of the three, but Trueman marshals his concepts—"the triumph of the therapeutic", "psychological man", "the anticulture" and "deathworks" (p. 26) in his diagnosis of the sickness of contemporary culture in parts two and three.

As indicated already, the "foundations" of the revolution of the self, for Trueman, were being put down in the eighteenth century, beginning with Rousseau. In him the "essential dynamics of the modern understanding of the self are… already in place" (p. 129). But Trueman believes that the English Romantic poets of the 1800s— in particular Wordsworth, Shelley, and Blake—fortified and propagated this understanding of the self. In particular, their disdain for monogamy and traditional marriage paved the way for the modern politicising of sex and the redefinition of marriage.

The foundations of the revolution were completed when Nietzsche, Marx, and Darwin convinced many, in their different idioms, that human nature is malleable, that there is no human substance created in the image of God. "All three … provided conceptual justification for rejecting the notion of human nature and thus paved the way for the plausibility of the idea that human beings are plastic creatures with no fixed identity… (166)." The "revolution of self," after all, rests on the assumption that one can "make and remake personal identity" at will, while transgenderism is just the most radical outgrowth so far of this assumption.

Freud, of course, is the figure who ultimately sexualizes the new understanding of self-identity that was taking place in his day. Indeed, Trueman believes that Freud is the pivotal figure in his sweeping narrative of the triumph of the self. "Freud's fingerprints are all over the Western culture of the last century, from university lecture halls to art galleries to television commercials" (p. 203). While Rosseau and the Romantics psychologized the self, Freud was instrumental not only in sexualizing the self but also in turning sexuality into an identity. It does not matter that Freud's psychological theories have been discredited. His lasting legacy is the belief that 'sex…is the real key to human existence" (p. 204).

The revolution of the self was completed when sex was "politicized" by representatives of the New Left, specifically Wilhelm Reich and Herbert Marcuse, when they married the "political concerns of Marxism with psycho-analytical claims of Freud" (p. 230). After them, the need for liberation from economic oppression expanded into the need for liberation from sexual repression. The mainstreaming in society of the "erotic," the "therapeutic," and lately "transgenderism" are proofs, for Trueman, that the revolution of the self that began with Rousseau and the Romantics has finally "triumphed." Those phenomena are really only symptoms of a pathological "social imaginary" that has captivated all of us.

Genealogies of modernity have become fashionable, and this one by Trueman has to be one of the most engaging and accessible; and it is doubtless the only one that devotes so much space to sex—and perhaps too much. Although the narrative tends to fall apart near the end of the book, the author adroitly holds it together. To his credit, Trueman also avoids a polemical tone and resists fanning the flames of the

"culture war." "The revolution of the self," he concludes, "is now the revolution of us all" (p. 381). Still, in the "Concluding Unscientific Prologue," he helpfully suggests ways for people, and the church, to deal with this revolution.

The Rise and Triumph of the Modern Self certainly fills a gap in our knowledge of the modern identity, but its scope is too narrow to give anything close to a complete picture. To get that, one needs to study other works of the same genre, beginning with those that Trueman draws upon, especially Taylors's *Sources of the Self* and his *Malaise of Modernity*.

Douglas A. Campbell, *Pauline Dogmatics: The Triumph of God's Love*. Grand Rapids, MI: Eerdmans, 2020. (xii + 795 pp.) [ISBN 9780802875648]

Jonathan R. Robinson

Douglas Campbell is a prolific and innovative Pauline scholar who achieved some prominence in the field, particularly for his tome *The Deliverance of God: An Apocalyptic Rereading of Justification in Paul* (Eerdmans, 2009). He is also a New Zealander, a graduate and later faculty member of the University of Otago, and now a professor of New Testament at Duke Divinity School in the USA. Hence, he is well known in the "Pacific" context, although not personally to this reviewer.

This new book, while building on his previous work on Paul, is not a Pauline theology (in the vein of James Dunn's *Theology of Paul the Apostle* (T&T Clark, 2003)) but is very much an exposition of Campbell's own theology. Indeed, it is as much in tribute to Karl Barth (hence the "dogmatics" of the title) as it is to Paul, although Campbell's understanding of Paul is the bedrock of the volume. However, the author's understanding of Paul is not the only foundation on which Campbell builds his theological edifice, drawing deeply on Barth as well as Stanley Hauerwas and many other theological resources both ancient and modern. Campbell also brings insights from a wide variety of other domains, including psychology, physics, and his own life experience, to inform this constructive work of theology. The wide variety of different disciplines Campbell interacts with are a stimulating feature of this book.

There is something a little strange, then, from the start, with a systematic theology which embraces a wide range of theological and influences as well as theories from the natural sciences, but only focuses on one voice in the canonical Biblical witness. This is not something Campbell ever tries to justify, even as there is a very clear sense that he offers this as a Christian theology, without need for further reflection on the Gospels, or the Old Testament, or indeed the remainder of the New Testament. He will very occasionally cite the Gospels or other parts of the Bible, but the exegetical focus never moves away from Paul's letters (working with a 10-letter corpus. The Pastoral Epistles, he argues, are the product of a faithful Pauline disciple, pp. 5, 720-40). This is especially apparent in his discussion of "covenant" which seems to rely far more on analogy to Campbell's own experience of parenting than the concept as employed in the Bible or ancient Judaism (pp. 175-77). Other times, his argument would have been considerably