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Moody's "Radical theology and emerging Christianity: Deconstruction, materialism, and religious practices" (Book Review)

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such difference” (*Course on Lectures*, p. 522). Overall, Strivens’ work modifies David Bebbington’s influential *The Emergence of Evangelicalism*, by demonstrating strands of continuity between the eighteenth-century revivals (led by Wesley and Whitefield) and their immediate predecessors (represented by Doddridge).

Reviewer

Paul Hartog, Faith Baptist Bible College & Theological Seminary

Moody, K. S. (2016). *Radical theology and emerging Christianity: Deconstruction, materialism, and religious practices*. New York: Routledge. 285 pp. \$119.95. ISBN 9781315603506

Moody, who has her PhD from the University of Lancaster, builds her arguments from thinkers in radical theology. This book would be identified as scholarly and philosophical in nature. Moody examines the works of John D. Caputo and Slavoj Žižek to argue her points. Moody utilizes a radical theology and atheistic perspective to prove her argument. She references a few scripture passages from Paul’s writings to argue for change in Christianity from a social-political perspective.

When Moody references scripture, difficulties arise in understanding what she is trying to explain. Context of the scripture passages are missing from her explanation and it becomes difficult to follow her argument. References to modern Christian scholars are lacking in her explanation to give an argument from a philosophical perspective and a Christian perspective. The Apostle Paul is mentioned in the work to use him as a comparative argument, but the comparison becomes unclear.

Moody uses the majority of the book to continually reference philosophers and theologians throughout history. The reader has trouble at times following the thesis of the book because of the constant shift from one author to the next. Moody has extremely distinct points for Christians to listen to radical theologians and atheists. The conversations need to be a two way communication between the radical theological/atheist perspective and Christians about the Triune God. The conversations would seem to be beneficial to both perspectives in order for both groups to have a true encounter with the Triune God. This book would be beneficial for a pastoral theology or an apologetics class. This book would also be beneficial to a philosophy class at a Christian college. In these classes, the book would provide a platform to answer Moody’s questions in the conclusion of the book. These conversations would teach students how to continue the conversation.

Reviewer

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