

disregarded because “Baysider literature makes no mention of this connection” (204). Even if Baysiders themselves have not noticed allusions to the Bible in Lueken’s oracles, it is certainly evident that they exist. Lueken referenced Jonah 3:10; 4:11 incorrectly by claiming that God destroyed Nineveh, which was given alongside a remark of the destruction of Sodom and Gomorrah in Gen 19:23–29 (88). She alluded to Rev 9:1–11 with a reference to demons and the open abyss (102). Lueken also adverted to Rev 2:9 and 3:9 with a comment about the “synagogue of Satan” (113). It also seems likely that Lueken’s visions that commanded the silence of women in churches and the donning of female head coverings were influenced by her understanding of 1 Cor 11:1–16; 14:34–35; and 1 Tim 2:9–12 (34, 124, 168).

Though some may consider it unnecessary to acknowledge scriptural allusions like this, it seems quite beneficial if we are to understand Lueken and her message. For example, Lueken claimed that Mary told her that she would have “to face the red serpent.” Rather than unpack this allusion to Rev 12 (specifically, vv. 3, 9, and 14), Laycock simply suggests, “The phrase ‘red serpent’ indicated that Lueken was not only confronting demonic forces, but communist ones as well” (91). Though possibly a covert reference to communism, it seems more likely that Lueken was placing herself in the position of the woman in Rev 12 that fled from the red serpent’s face. This reading is more plausible, because Roman Catholics, such as Lueken, typically interpret this woman to be Mary, the mother of Jesus, because the woman also gave birth to a son that would rule all the nations (cf. Rev 12:4–5). Therefore, it seems that Lueken essentially identified herself with the Virgin Mary—the one supposedly talking with her—and her struggle with Satan, the red serpent. At best, Lueken could have meant her statement about the red serpent to be understood as a *double entendre* for communism and Satan, but the latter reading seems more overt.

Regardless of these two critiques, *The Seer of Bayside* is a foundational study of this new religious group, as it is the first objective work on Veronica Lueken and the Baysider movement. Laycock’s insights as a Roman Catholic scholar enabled him to wade through many references to Catholic liturgies and practices that non-Catholics would have easily missed. Furthermore, he was able to illustrate many of the commonalities that Marian apparition movements around the globe share with one another. These features, as well as many others not mentioned in this review, make *The Seer of Bayside* a valuable resource for scholars and proletarians alike.

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MacLeod, David J., *The Suffering Servant of the Lord: A Prophecy of Jesus Christ*. Dubuque, IA: Emmaus Bible College, 2016. ix+224. Softcover, US\$19.95.

A native of Cape Breton, Nova Scotia, Canada, David J. MacLeod is presently a professor of Bible and Theology at Emmaus Bible College in Dubuque, Iowa, where he has taught since 1983. He served as associate editor of *The*

Emmaus Journal, a semiannual journal of biblical and theological studies, and has written articles in *The Emmaus Journal*, *Journey Magazine*, and *Bibliotheca Sacra*. MacLeod has also authored two other books: *The Epistle to the Hebrews* (1998) and *The Seven Last Things* (2003).

The Suffering Servant of the Lord: A Prophecy of Jesus Christ originated from expository sermons that MacLeod delivered at an annual men's conference in Ontario, Canada, in 2011. Subsequently, he presented these lectures/sermons at three other conferences and four congregations until the present monograph was developed. Hence, MacLeod composed his present book over the last five years as he expanded and perfected his manuscript. The author's methodological approach is not explicitly stated. However, a review of the manuscript makes it clear that MacLeod uses an exegetical and biblical study approach. Although the author does not share specifically why he wrote this monograph, it appears to be for the simple reason that Isa 52:13–53:12 contains a prophetic message pointing to Jesus (see xi).

The Suffering Servant of the Lord is divided into five chapters followed by five appendices. The fact that the book is separated into five chapters demonstrates that the author is following the traditional structure of the fourth servant song: five stanzas with each stanza comprised of three verses. The first chapter begins by introducing Isa 52:13–53:12 as well as the book of Isaiah as a whole. MacLeod then outlines the history of how commentators have used the book of Isaiah over the years. The setting of the passage follows, giving the structure of the book, date, and authorship. Next, the literary genre and history of the fourth servant song are briefly discussed. The author then gives an overview of interpretations regarding the subject of the passage, specifically the identity of the servant, which appears somewhat premature for the first chapter (see 11–18). Finally, MacLeod provides an exposition of the first stanza in Isa 52:13–15. Each verse is approached exegetically. Linguistic and contextual analysis is used for the entire servant song, and each of the next four stanzas is considered using the same method.

Employing one chapter for each stanza, MacLeod links his exegetical structure in these stanzas to previous scholars who have suggested a structural division for the servant song. Thus, in chapter two, the author exposites the next set of verses, Isa 53:1–3, with each following chapter moving to the next three verses: chapter three, vv. 4–6; chapter four, vv. 7–9; and chapter five, vv. 10–12. The author obviously sees that these sets of verses are related to particular aspects of Jesus' last moments on earth. The titles of each chapter suffice here to show the author's theological conceptions: "From Golgotha to God's Right Hand," Isa 52:13–15; "Israel's Rejection of the Servant of the Lord," Isa 53:1–3; "The Vicarious Sufferings of the Servant of the Lord," Isa 53:4–6; "The Ignominious yet Voluntary Death of the Servant of the Lord," Isa 53:7–9; and "The Resurrection and Reward of the Servant of the Lord," Isa 53:10–12.

What drives MacLeod's exegesis of each chapter is his theology, as demonstrated by the titles of each chapter, since MacLeod presupposes that the fourth servant song refers directly to Jesus. While it is true that Isaiah 52:13–53:12 points to someone who would come to fill the attributes outlined

in this passage, Isaiah's audience may have understood the message to refer to someone more in their time rather than to someone who would come in the distant future. Since MacLeod assumes the servant to be Jesus, he does not discuss to whom Isaiah may have referred or how the audience may have understood Isaiah's message. It would have been better, and clearer, if the connection to Jesus had been made toward the end of the book in a chapter dedicated to demonstrating how the servant song and Jesus are associated and how Jesus is predicted. MacLeod has done a great work, particularly in the footnotes, in terms of his linguistic approach, but his work is weakened by the fact that he has not fully developed his use of exegesis.

MacLeod's book also has another strength, the appendices, if readers take time to explore these particular sections on "The Suffering Servant of Isaiah 53 in the Jewish Interpreters," "Healing and the Atonement in Isaiah 53," "Popular Objections to the Doctrine of Substitution," "Christian Hymnody and the Doctrine of Substitution," and finally, "A Composer, A Disgraced Actress, A Debtor's Prison, and Isaiah 53." These sections supply plenty of valid and varied information concerning Isa 53. However, some of these appendices would have been more appealing if included in the main text of the book, perhaps as excurses.

MacLeod's book seems to be geared toward two audiences: laypeople would be interested in the major content of the monograph, and scholars would find the rich sources in the footnotes useful and stimulating. The challenge with this approach is that many scholars may not take the time to peruse the book in order to read the footnotes. It may have been better to focus on one audience or the other to really do a good job.

The Suffering Servant of the Lord contains a wealth of information, and it is well documented with plenty of references to research by other scholars. However, while MacLeod supplies much scholarly support for his claims, many of the sources are older, and it would have been nice to see more recent sources and up-to-date information. The greatest weakness of this book is the absence of a bibliography and indexes, which makes it hard for readers to find particular topics, authors, and biblical passages.

Overall, *The Suffering Servant of the Lord* is a great book, in spite of the weaknesses mentioned above. While it is definitely worth reading and would be a helpful source for college students, I would not recommend this book for graduate-level scholarship. This book's theology would be mostly accepted in traditional scholarship circles, although the majority of scholars would not accept its approach and theology.

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Miller, Nicholas P. *The Reformation and the Remnant*. Nampa, ID: Pacific Press, 2016. 144 pp. Softcover, US\$15.99.

In his debut monograph on *The Religious Roots of the First Amendment* (Oxford University Press, 2012), Nicholas P. Miller, professor of church history in