

only ignores divine-ownership arguments but also fails to address defenses of the self-ownership axiom other than Nozick's (e.g., Hans-Hermann Hoppe's *The Economics and Ethics of Private Property*).

The market is not a universal solution to human problems, and it is worthwhile to consider nonmarket institutions and values that might provide boundaries to social reliance on market coordination. However, there is little reason to default to state intervention. Shionoya acknowledges nonstate institutions such as the family (the church is practically ignored) and mentions the social risk insurance of the family but argues that the family delegates this function to the state (231). We might respond, however, that this delegation to the state has been disadvantageous to the family and that political agreement through a democratic process does not grant the state moral authority to take over family functions. Shionoya argues at the conclusion of his book that we should *not* return to the family as a source of social assistance. Rather, the "role of government must increase" (325). Unfortunately, through all of Shionoya's turgid philosophical prose, his third way amounts only to an expansion of the role of government.

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## The Redemption of Love: Rescuing Marriage and Sexuality from the Economics of a Fallen World

**Carrie A. Miles**

Grand Rapids, Michigan: Brazos Press, 2006 (240 pages)

Dr. Miles, an organizational psychologist, has written an interesting study of gender roles and marriage by looking at the economic background to the traditional division of labor and by offering a rereading of the biblical texts on marriage and the family, especially Genesis, the Song of Songs and Saint Paul's letters. She writes as a conservative evangelical; she treats Scripture as normative and uses the work of scholars such as S. Scott Bartchy, David DeSilva, Carolyn Osiek, and David L. Balch.

Miles accepts Phyllis Tribe's reading of Genesis that after the Fall and resulting from it, God cursed the serpent and the ground, not the people. She follows Gary Becker's analysis that in conditions of scarcity children were necessary for their labor. Consequently, women were assigned to work that enabled them to bear and rear as many children as possible. Thus, the traditional sex roles came about as a rational response to the conditions of life.

Patriarchy, she notes, is not the rule of men over women but the rule of a few men over everyone else, male and female. This is a refreshing change from the hermeneutic of suspicion that pervades much Christian feminist writing.

Sensitive as she is to economic realities and their effects on human behavior, she recasts our understanding of the breakdown of the family. After the industrial revolution, the compelling need to have many children for their labor disappeared. Cheap,

reliable, and socially acceptable birth control was developed because, for the first time, great numbers of people wanted fewer children. The social system that included child support, old age pensions, and universal healthcare outsourced these functions from the household. Women, no longer bound by the labor of the household for survival, sought interesting work. Feminism did not cause the breakdown of the family; rather, the breakdown of the historic functions of the family caused feminism. In the sense that the state or the employer has taken over these functions, marriage has ceased to exist; it has become not an essential way of surviving in a hostile world but a lifestyle choice for personal fulfillment.

The church is guilty of taking over the gender stereotypes and using them to support an unjust system of male headship. She rereads the Pauline letters and the Song of Songs to recover a Christian ideal of marriage and family, which is no longer a relationship of pure necessity to survive in a hostile world but a relationship of the redeemed who can participate in God's plan for the world. She reads Paul's letters as texts of radical equality that require true mutual submission in imitation of Christ's servant leadership. She reads the Song of Songs as a way of understanding the progress the lovers make on their way back to the garden—a progress from selfish infatuation to true, redemptive love.

In recovering this biblical message about marriage, she understands that women and men crave meaningful work. Children are seen as a blessing and not a fashion accessory, but she admits that the traditional solution of the stay-at-home mom does not work anymore for many Christians. She suggests that we need new patterns of approaching our whole life as dressing the garden rather than as painful toil and quotes research on the need for care of children by loving parents rather than by strangers. Fathers and mothers are called on to provide for their children emotionally and spiritually, as Paul directed men to nurture and self-sacrifice in Ephesians 5–6.

Miles' claim is that Christians cannot use politics to save the traditional family. She offers few practical directives, but her warning about the limits of politics in saving the traditional family, along with her analysis of the counterproductive effects the church's support of traditional gender roles are timely and relevant.

She never addresses the morality of contraception, which causes a Catholic reader pause, especially as she is citing the Genesis that Pope John Paul II used in his theology of the body. Children are a blessing, but this notion is not discussed in detail theologically. Nor does she address how families should sustain their community when so many of the obligations such as support for the young and the elderly are now outsourced. She has, however, done a very good job in clearing an area for a rational discussion about supporting marriage and the family as well as also answering the charge that Christianity is oppressive of women.

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