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Book Reviews

The Story of Jesus in History and Faith: An Introduction

Lee Martin McDonald

Grand Rapids, MI: Baker Academic

2013, 346 pp., paper, \$29.99

ISBN: 978-0-8010-3987-4

Reviewed by J. Jordan Henderson

McDonald offers the educated lay Christian reader a compelling introduction to the study of the historical Jesus and how such study relates to Christian faith. The book is divided into three parts: “History and the Historical Jesus,” “Sources for Studying the Historical Jesus,” and “The Story of Jesus in History.” McDonald faces the challenge inherent in writing any introduction to a topic such as this by striking the appropriate balance between being concise and being thorough, which he meets admirably.

Part One (3-45) introduces the reader, in less than 50 pages, to the complex topics of modern historiography, the various quests for the historical Jesus, and the criteria used to determine authenticity in historical Jesus studies. After differentiating historical from scientific inquiry and noting the subjective nature of historical investigation, he discusses four assumptions of modern historiography: autonomy (conducting historical research without fear of state or religious authority); a closed causal nexus (which comes into conflict with any view of divine intervention in history); the principle of analogy (relying on what is known to find out what is unknown); and probability (often determined based on historians’ “own experience and contemporary scientific information” [16]) (13-17). Given these assumptions, McDonald does not expect historians to draw the same conclusions as Christians whose experience “enables one to be more open

to the activity of God *in history*” (45). Historical study of Jesus and early Christianity, then, is not determinative for Christian faith, but neither is it irrelevant, due to the Judeo-Christian belief in a God who acts in history.

Part Two (49-169) provides a somewhat standard introduction to the sources used to study the life of Jesus, covering the synoptic problem, non-canonical literary sources, and a helpful section on archaeology. Particularly helpful in this section is the attention given to the Gospel of John as a source of historical information. Without glossing over differences between the synoptics and John, he joins a growing chorus of scholars “now suggesting that behind John’s interpretation of his stories about Jesus are credible historical events that cannot be ignored” (118). This is refreshing to see, as often even conservative Christian scholars confine themselves to synoptic study when discussing the historical Jesus.

He spends the remainder of the book (173-346) offering his own examination of the events of Jesus’ life, throughout remaining faithful to his stated acknowledgement of “the limitations of historical inquiry, but also the limitations of a faith perspective” (x), and commitment to utilize both perspectives in studying Jesus. Included in his conclusion is a list of 23 facts he believes historians can affirm about Jesus (334-336), similar to those of other scholars surveyed earlier in the book (see 36-38). I shall spend a bit more space on his concluding thoughts about history and faith, as this will illustrate my primary criticisms of the book.

Having acknowledged that many useful things can be known historically about Jesus, he highlights the necessity to go beyond historical inquiry to theological questions not open to the scope of the historian (337-344). Believing that “the historian, as historian, cannot reasonably answer ultimate questions about the origin of Christian faith,” he proposes a *historical-theological* approach, which “recognizes that there is something in the nature of a theological methodology that both is open to the activity of God in human affairs and also assures the inquirer that God does exist and is involved in unique events that are beyond the scope of the historian’s field of investigation” (338). While his approach is certainly more attractive than a “merely historical” or “merely faith-based” approach, I believe it could be fleshed out a bit more in the following ways.

While McDonald does give a good introduction to the problems of historical inquiry and the subjectivity inherent in such inquiry, it would have been nice to see more engagement with philosophers of history about the nature of historical knowledge. Of course, all events of the past are subject to various subjective factors in our historical reconstructions and interpretations, but once we admit this, is there anything that can be said *objectively* about history? Is there any sense in which historical knowledge really can be said to be *knowledge*? If the answer to these questions is “no,” then we run into problems, as this book is filled with historical claims, for instance about the history of biblical interpretation. Though he summarizes the thought of some major post-Enlightenment historians on the nature of history (8-13), I wish he had engaged them a bit more. For instance, R. G. Collingwood is quoted along with others on the nature of history early in the book (8-9). Towards the conclusion, McDonald writes, “Historical inquiry into a person’s unrecorded thoughts...is a dead-end street” (338). Yet Collingwood would not only disagree that such knowledge is possible, but that it is indeed the very nature of historical inquiry! (See his *The Idea of History*, where he famously states that it is not enough for the historian to note Caesar’s blood spilt on the senate floor, but wants to know *why*. Collingwood insists that the only way to account for why is to re-think the thoughts of historical personalities.)

Secondly, it would have been good to see some engagement with those scholars from Martin Kähler to Luke Timothy Johnson who argue specifically that historical inquiry is unrelated to Christian faith. Though both Kähler and Johnson are mentioned several times, this central point of their writings is not fully engaged. In fact, Kähler would have been surprised to be listed by McDonald alongside scholars who “pursued the ever-elusive historical Jesus” such as Baur, Holtzmann, and Wrede (23-24). The whole point of Kähler’s book *The So-Called Historical Jesus and the Historic Biblical Christ* is not simply to disagree with other scholars’ historical reconstructions, but to attack the entire idea of historically reconstructing the life of Jesus. The same goes for Luke Timothy Johnson, who is listed among scholars who have given “carefully reasoned presentations of the Jesus of history” (344-345) when the whole point of Johnson’s *The Real Jesus* is that the entire quest for the historical Jesus is misguided and irrelevant to Christian faith. This is an important voice in the conversation about Jesus in history and faith that should be more fully engaged.

These criticisms notwithstanding, McDonald has offered a wonderful introduction to the problems of studying Jesus historically and how this relates to one's Christian faith. It would be a valuable contribution to any theological library.

Understanding Christian Mission: Participation in Suffering and Glory

Scott W. Sunquist

Grand Rapids, MI: Baker Academic

2013, xiv, 448 pp., paper, \$34.99

ISBN: 978-0-8010-3615-6

Reviewed by Jeremy B. Griffin

Understanding Christian Mission is an admirably robust introduction to missiology with Sunquist's approach to understanding mission through a tri-part paradigm. He states that mission is "held together by a cord of three strands: history, theology, and ecclesiology" (xi). The thesis of the book is that "mission is from the heart of God, to each context, and it is carried out in suffering in the world for God's eternal glory" (xii). For Sunquist, particular tasks (church planting, for example) or goals (making disciples or converts) are not the beginning points for mission, but mission is grounded in and finds its starting point from the *missio Dei*. He says, "Christian mission takes place in the world, it is for the world, but it is from God" (24).

In Part 1, the focus is on the history of mission within the preceding five hundred years while also examining a summary of mission themes from the time of Jesus Christ until 1500 A.D. More attention is given to recent mission history because Sunquist sees that the present, rapid changes in cross-cultural encounters, global technological flows, pluralism, and secularization profoundly affect Christianity today.

In Part 2, the author develops a Trinitarian, catholic, and evangelical model of missiology. This noble goal is developed by looking at the Sending Father, the Sent Son, and the Holy Spirit in mission.

Sunquist describes three overarching characteristics of this missiology: (1) the beginning point is the life, teaching, and ministry of Jesus Christ, (2) mission is not a specialized task of the church, but mission is a central aspect of Christian existence, and (3) “mission is primarily a matter of spirituality” (173). This missiology, the author argues, must be relevant in today’s world yet also based on scripture and tradition.

The attention in Part 3 is on the missional DNA of the church, whereby the author answers the question, “What does it mean to live God’s mission faithfully in the twenty-first century?” (273). The missional DNA components of church that Sunquist covers are evangelism, mission and the city, partnership in mission, suffering and glory, witness, and worship. The shortcoming of the approach in the book is Sunquist’s lack of engagement with the social sciences in developing missiology, but he explains that he is seeking to define the “*missio Dei* based on historical, biblical, and theological material” (xiii). Nevertheless, Sunquist provides a comprehensive historical and theological introduction to missiology.

Christian Philosophy: A Systematic and Narrative Introduction

Craig G. Bartholomew and Michael W. Goheen

Grand Rapids, MI: Baker Academic

2013, 289pp., paper, \$22.99

ISBN: 978-0-8010-3911-9

Reviewed by Paul L. Whalen

The authors have written a historical step-by-step approach to Christian philosophy. As seen from the contents, it is written in such a way that the reader does not need to be a philosophy major in order to enjoy and understand it. The “Introduction” to Chapter 1 (Faith and Philosophy) does an excellent job of explaining the importance of the study of philosophy within the context of being a Christian. They write, “There have been times in the history of the church when a good knowledge of philosophy was regarded as indispensable, but now it isn’t such a time. Bible study and knowing how to evangelize are indispensable, but would be regarded by

many Christians as strange indeed if their local church announced a course in philosophy as a vital part of the church's mission" (3). The purpose of philosophy is to help provide order in the world. In many ways faith can be said to be part of philosophy.

As the book is organized chronologically, it is helpful in understanding how some of the doctrines of the early church were reached. Within Part 2, *The Story of Western Philosophy*, the book spends three chapters reviewing Socrates, Plato, and Aristotle, and then discusses the rediscovery of Aristotle during the Middle Ages. The book does an excellent job of covering philosophers from the Middle Ages to the Modern period and does discuss Christianity. Within the discussion about the Reformation it discusses the position of Calvin and Luther against the use of philosophical concepts in theology, which might explain in part why there is a lack of interest in philosophy in most of today's Protestant congregations. As a Methodist I was disappointed that there was no mention of John Wesley and his contribution to philosophy from within the First Awakening. Specifically, the book fails to deal with, or otherwise mention Wesley's philosophy of "Christian Perfection." The doctrine of "Christian Perfection" has impacted the Holiness Movement that began in the late 18th century.

Chapter 10, *Modern Philosophy "Romanticism to Gadamer*, provides an overview of many of the popular philosophers of the 19th and 20th centuries. With the exception of Marx, this reviewer does not agree with the substantiation in the conclusion of this chapter that the men covered "were not Christian or were strongly opposed to Christianity." For example, Kierkegaard "saw himself as a missionary call to reintroduce Christianity unto Christendom." Darwin is also included within this chapter. It is noted that Darwin's view as to his theory of evolution was not meant to be a threat to Christianity. It is pointed out, "Darwin himself was cautious about any atheistic conclusions from his theory."

The charts contained in Chapter 13, *Reformed Epistemology* regarding "Classical Foundationalism" and "Foundationalism" should be reviewed by modern church leaders of all faiths. A review of the information contained in each can assist in understanding how and why people have a certain belief system. Overall, the book does a good job

bringing to the reader the importance of philosophy in understanding faith and its contribution to faith. In addition to understanding, the study of philosophy can provide insights on working with others in the mission field.

Deuteronomy: A Commentary

Jack R. Lundbom

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2013, 1064 pp., hardcover, \$80.00

ISBN: 978-0-8028-2614-5

Reviewed by Jeremiah K Garrett

The book of Deuteronomy is one of the most influential books in Judeo-Christian history. From before the Babylonian Exile biblical writers, redactors, and readers have used Deuteronomy as an inspirational link between the events of the Pentateuch and the formation and reformation of the people of God. Not simply a collection of rules, Deuteronomy serves to give its readers guidance on how to live a life of spiritual prosperity. It links its readers to the foundations of the covenant relationship between God and the people of God. It includes the Ten Commandments and the *Shema*, the central Jewish creed that includes Jesus' "greatest commandment." Ultimately, Deuteronomy is a book that combines all the rhetorical forces of law, prophecy, and wisdom literature into one book regarding how a covenant community is to live as the people of God.

Deuteronomy: A Commentary, by Jack R. Lundbom, was originally solicited by the late David Noel Freedman for the Eerdmans Critical Commentary Series. Although Friedman only lived to edit approximately one-third of the book, Lundbom carried out Freedman's vision by employing rhetorical criticism to write a translation of and commentary on the book of Deuteronomy intended for "any and all readers who want to better know and understand the book of Deuteronomy." To this end, Lundbom structured his translation and commentary section of his book into four main parts: 1) a translation of each passage, 2) commentary regarding the composition of the passage and the intended rhetorical effect, 3) general notes on individual phrases throughout the passage, and

4) how the intended audience would have received the message. Combined, these sections comprise the vast majority of his book, filling nearly 800 pages.

Lundbom's translations intentionally follow the Hebrew in terms of language, grammar, and style. The intermediate graduate student with a working knowledge of Hebrew poetic prose will find the repetitions, parallelisms, myriad dependent clauses, Hebrew idioms, and inverted word order useful in discerning the emphasis that pervades the Hebrew text of Deuteronomy, which is often lost in translation. For laity and students or members of church leadership who have not attained intermediate competency in Biblical Hebrew, the translations will prove more laborious than aptly nuanced. Only through much dedication would such a person come to appreciate the foreign and rigid style of English writing present in the translations.

For most open-minded or critically minded individuals (not to equate the two), Lundbom's "Rhetoric and Composition" sections and "Message and Audience" sections may prove the most helpful in understanding the thorough introductory claims he advances regarding the date, composition, and authorship of Deuteronomy, as well as its rhetorical purpose. It remains difficult to discern whether Lundbom's commentary in these sections is the inductive evidence for his claims regarding a *circa* seventh century BCE composition, or if his commentary is the result of deductively applying the thesis of his book to the biblical text. The fact that these sections can be viewed both as valid supporting data for his claims and as legitimate results of his approach to the text demonstrates the high caliber research and revisions that went into the writing of the commentary.

Lundbom's "Notes" sections comprise the majority of his commentary. The information in these sections demonstrates an adept use of rhetorical criticism, but it additionally demonstrates a thorough familiarity with other historical and linguistic methods of biblical study. In these sections, Lundbom draws from multiple types of sources, including archaeology, comparative ancient literature, rabbinical traditions, and modern historical scholarship. His sources also include a variety of traditions: Jewish and Christian; Catholic and Protestant; American, British, and German, among others. In his notes, he does not limit himself to a

single view, but rather at times presents conflicting information to allow the reader to weigh the evidence.

Prior to his commentary and translation, Lundbom includes a thorough, 98-page introduction to his book. In addition to the aforementioned “Date, Composition, and Authorship” section, he also includes thorough sections on ancient Hebrew rhetoric, theological ideas in Deuteronomy, the structure of the book of Deuteronomy, and the relationship between Deuteronomy and Law, Prophecy, and Wisdom Literature, among other introductory matters. The relationship between Deuteronomy and the New Testament receives both its own introductory section and a separate appendix. Although these sections are labeled as introductory, they are thoroughly researched and include data helpful for the beginning and advanced scholar alike.

Although the stated target audience was “any and all” who want a better understanding of Deuteronomy, the 1034-page book consistently contains style, grammar, and vocabulary (sometimes foreign) that would be difficult even for a beginning graduate student. The actual audience who will read this book is further limited by Lundbom’s overarching emphasis on seventh century BCE rhetoric. Although many critical scholars accept such a theory, many other scholars prefer an early first millennium or even late second millennium date of authorship. While Lundbom presents his views well, these views remain unorthodox in certain sects. Strong adherents to such sects of the Christian faith may be included in the target audience, but they will unlikely include themselves in the actual audience.

Lundbom has written an excellent, scholarly commentary on the book of Deuteronomy. The reservations expressed above do not affect its endorsement to those scholars who share a similar view of the text. Nor do they affect its endorsement to those scholars who are open to exploring such a view or his correlated ideas. In fact, for these types of scholars, Lundbom’s book is highly recommended. This recommendation may also extend unto laity who do not strictly adhere to the so-called traditional dating or similar notions.

In contrast, scholars who do not agree with his views and who are unwilling to entertain correlated ideas will only find fodder for a heated

debate. For such scholars, this book is not recommended. Such controversy does little to promote a better understanding of scripture, and in many cases detracts from understanding it. Additionally, this book is not recommended for those in the non-scholarly community who hold similar views. Without a more gradual introduction than what is available in this book, such laity may find it a stumbling block to their faith rather than a stepping-stone.

Arts Ministry: Nurturing the Creative Life of God's People

Michael J. Bauer

Calvin Institute of Christian Worship Liturgical Series

Grand Rapids, MI: Baker

2013, 352 pp. paper, \$29.99

ISBN: 978-0-8028-6928-9

Reviewed by Benjamin D. Espinoza

Michael J. Bauer has authored an in-depth volume advocating for broad use of the arts as a significant ministry of the local church. For Bauer, arts ministry “fosters the creative and artistic dimension of the life of God’s people, who are empowered by the Holy Spirit to manifest the full meaning of their creation in the image of God (the *Imago Dei*)” (25). Bauer’s intended audience is the church, though his arguments are historically and theologically grounded (16). His vision is one where the entire church--professional artists, clergy, and laity alike--cultivate their creative gifts in service to God, the church, and the world.

Bauer opens his volume by offering examples of churches and ministries that already have thriving arts ministries, demonstrating the power arts can have in Christian formation. For those unfamiliar with arts ministry and the possibilities of such a pursuit, this section will be particularly eye opening. Anticipating objections, Bauer examines the various arguments against arts ministry in the church, which allows Bauer to thoroughly construct a positive case for arts ministry in the rest of the volume. The book then moves to articulate how the arts enable us to

encounter a God who is both transcendent *and* immanent. For Bauer, “All arts ministry begins and ends with God...it has the potential to speak the truth to human beings” (90).

Taking a more anthropological perspective, Bauer demonstrates the role of the arts in shaping human formation and identity, leading him to suggest that a strong arts ministry attends to the “life of the mind, the spirit, and the body,” all of which are crucial pieces in forming a “fully-functional disciple of Jesus Christ” (119). Helpfully, Bauer widens the reach of arts ministry, arguing that such a ministry has the potential to play a significant role in evangelism, social justice, mission, community development, and breaks down intergenerational barriers. Bauer includes a chapter that masterfully cultivates a rich theology of arts ministry and human creativity with a theologian’s mind and an artist’s imagination. Bauer’s final few chapters explore the use of the arts in worship and offer an extraordinarily helpful guide to building an arts ministry that will assist “arts ministers” in this needed task.

Bauer succeeds in putting forth a volume that gives historical, theological, and practical arguments in favor of arts ministry. At a point in the history of the church where artistic imagination and creativity are experiencing increased hospitality as valid forms of worship and Christian expression, Bauer’s case is a welcome one. His survey of arts ministries in various Christian communities provides just a glimpse into this aesthetic renaissance that is happening in local churches across the nation, and will be inspiring to aspiring arts ministers. Moreover, Bauer’s insights into the theological dimensions of creativity and arts ministry are quite rigorous. While Bauer is thorough in his argument, the volume could be strengthened through the inclusion of research on the effect of the arts and creativity on neural function as well as the role of human emotion in the conception and construction of art. Probing the literature on these topics would add a deeper and possibly more significant dimension to Bauer’s case, though space is always limited in introductory texts such as this one.

A prime book for the thoughtful practitioner, *Arts Ministry* challenges the church to embrace the arts as a powerful catalyst for encountering God and bearing witness to God’s reign. Even the most aesthetically-challenged ministers and laypeople will find themselves moved

to explore the creative gifts God has given them for service in and outside the church.

The Bible's Prophets: An Introduction for Christians and Jews

David J. Zucker

Eugene, OR: Wipf and Stock Pub.

2013, 264 pp., paper, \$29.00

ISBN: 978-1-6203-2737-1

The Bible's Writings: An Introduction for Christians and Jews

David J. Zucker

Eugene, OR: Wipf and Stock Pub.

2013, 248 pp., paper, \$27.00

ISBN: 978-1-6203-2738-8

Reviewed by Michael Shire

Here are two books that feature a comprehensive and sensitive approach to the shared sacred writings of Christians and Jews. David Zucker's ability to accommodate the common and distinctive approaches to reading the biblical texts has been amply demonstrated in his book on the Pentateuch (*The Torah: An Introduction for Christians and Jews* – Paulist Press). In these books that continue the series, he covers the lives, writings and messages of the Hebrew Prophets, and then the parallel writings and messages found in the third section of the Hebrew Bible, the Writings. Each book is handled in at least three ways. First comes a scholarly description of the text material dealing with its context and literary style and form. Using contemporary scholarship, Zucker is able to provide an accurate and critically analysed description of each book in just a few pages. This is, however followed by the distinctive readings of the two faith traditions in which layers of biblical commentary and interpretation are summarised and clearly delineated. One can see how both traditions read their texts separately in many cases and in parallel in others. Helpfully these faith-based commentaries are all accompanied by their citations in the literature enabling any reader to go back to the original sources for more! Thirdly,

Zucker provides some selected texts from each book in question for mutual study and reflection. These passages have been carefully chosen to illustrate the very points elaborated in the first two sections.

Same faith, as well as interfaith study groups will benefit from engaging with these wonderful and comprehensive books. It will aid them in their search for meaning from religious texts as they seek to understand different readings of the prophetic literature as well as those books called the writings. Zucker ensures that the Hebrew Bible is authentically described and explained within its Jewish setting and language in the land of Israel and its neighbouring countries and that study of the Bible is well grounded in the layers of biblical commentary accumulated by rabbinic and medieval commentators through the ages. He also is able to accommodate Christians who would want to understand the Bible through the lens of the New Testament and the nature of how the New emerged from the Old as well as the settings in which Jesus and his disciples lived and worked. In Judaism there is a tradition of publishing separate liturgies for multiple occasions in the year. One that brings them all together is called a *kol bo*. This book by Zucker is a *kol bo* – everything is in it!

Zucker enriches the current spiritual practice of scriptural reasoning commonly practiced by interfaith groups. There, selected passages of Tanakh (the Jewish Bible) and New Testament are studied in parallel facilitated by members of each faith. Zucker's work enables scriptural reasoning groups to deepen their appreciation and insight into each other's scriptural readings.

Simon Peter in Scripture and Memory: The New Testament Apostle in the Early Church

Markus Bockmuehl

Grand Rapids, MI: Baker Academic

2012, xi, 223 pp. paper, \$24.99

ISBN: 978-0-8010-4864-7

Reviewed by Brian C. Small

In recent years there appears to be a growing interest among scholars in the biblical figure of Simon Peter. In fact, this is Markus Bockmuehl's second book on the figure of Peter. His earlier book, *The Remembered Peter in Ancient Reception and Modern Debate*, published with Mohr Siebeck in 2010, is oriented more towards the scholarly community. In this second volume he attempts to make his scholarship more accessible for graduate and upper-level undergraduate students, although it still retains a good amount of academic substance.

The book is organized into three parts containing two chapters each. Chapter 1 lays the philosophical and methodological groundwork for his project. Given modern biblical scholarship's inability to recover the real facts of the first-century world underlying the layers of tradition and interpretation of the biblical text, Bockmuehl instead proposes to use social memory theory and the tools of reception history in order to trace the living memory about the historical Peter through the first two centuries of the Christian era. While he realizes that such a procedure cannot produce assured results, it may uncover persistent memories that were preserved through the traditioning process. In chapter 2 Bockmuehl surveys the evidence for Peter in the New Testament writings (i.e. the gospels, Acts, 1 Corinthians, Galatians, and the Petrine Epistles). He notes that there is surprisingly very little biographical information about Peter in the New Testament. The New Testament portrays Peter as Jesus' foremost disciple and a prominent figure in the early church and its missionary outreach, but it is reticent about Peter's fate.

Part 2 constitutes the bulk of Bockmuehl's study. Chapters 3 and 4 examine the living memory about Peter respectively in the Eastern and Western traditions of the first two centuries of the Christian era. In both chapters, he begins with the most recent traditions and works backwards to the earliest traditions as represented in the New Testament writings. He is tantalizingly selective about the material he chooses to comment on, but he directs the reader to a companion website containing a listing of all of the sources relevant for the study of Petrine memory. In my opinion, it would have been useful to include these sources in an appendix at the back of the book. Chapter 3 assesses numerous Eastern (primarily Syrian) traditions concerning Peter: Serapion, Justin Martyr, Ignatius, Apocalypse of Peter, Gospel of Peter, the Pseudo-Clementines, and various other apocalypses

and noncanonical gospels. Bockmuehl includes the gospels of Matthew and John, and the epistles of 2 Peter and Galatians, among these Eastern traditions. Chapter 4 investigates the Western (primarily Roman) traditions concerning Peter: Dionysius of Corinth, Marcion, Phlegon of Tralles, and Clement of Rome. He includes Luke-Acts, Mark, 1 Peter, Romans, and 1 Corinthians among the Western traditions. The Eastern and Western traditions emerge with a consistent portrait of Peter: he is a leading apostle, a spokesperson for the disciples, a faithful witness of the Jesus tradition, and a defender against false teachings. Bockmuehl's distinction between Eastern and Western traditions is somewhat artificial since the provenance and destination of many of these writings are disputed and uncertain. Nevertheless, an important insight arises from his analysis. The West is replete with localized traditions about Peter, that is, there are localities that are associated with Peter's life, such as his conflict with Simon Magus, his crucifixion, his imprisonment, his burial, and so forth. By contrast, the localized traditions about Peter are surprisingly sparse in the East, only identifying his house in Capernaum.

Part 3 contains two "case studies" that attempt to illustrate how reception history may illuminate "the relationship between the historical Peter of critical reconstruction and the historic Peter of memory" (153). Chapter 5 attempts an exegetical study of Peter's conversion. Luke 22:32 appears to anticipate Peter's conversion, but by the beginning of Acts, Peter has already been converted. Bockmuehl finds clues in early Christian art, the Acts of Peter, 1 Peter, and John 21 to suggest that the moment of Peter's turning began when Jesus gazed at him after he denied Jesus thrice and the rooster crowed. Chapter 6 attempts an archaeological study of Peter's birthplace Bethsaida. Archaeology suggests that Bethsaida was a fully Hellenized village. Peter later moved to Capernaum, which had a much stronger Jewish orientation. Bockmuehl suggests that there are signs in the earliest Christian sources that Peter had sympathies both towards nationalistic Judaism and towards a "global and multicultural articulation of faithful Jewishness" (176). Peter's beginnings may help to explain his later role as a bridge-builder between Jews and Gentiles and his willingness to extend the gospel to the Gentiles.

The book closes with some concluding observations, a bibliography, and helpful indices for ancient sources, authors, and subjects.

Bockmuehl's book is an interesting and insightful study on how reception history can shed light on understanding an important biblical figure.

The End of Apologetics: Christian Witness in a Postmodern Context

Myron Bradley Penner

Grand Rapids, MI: Baker Academic

2013, 180 pp., paper, \$19.99

ISBN: 978-0-8010-3598-2

Reviewed by Andrew D. Kinsey

Is it still possible, in a postmodern context, to engage in the practice of apologetics? If so, how may the church both “defend and commend” the faith without needlessly offending in the process? Myron Penner seeks to answer as well as reframe these questions by building on John Stackhouse’s *Humble Apologetics*. Penner writes that not only can the “modern apologetic enterprise” (MAE) curse, but the MAE *is* a curse (7). Current apologetic debates, whether in conservative and liberal forms, only serve to underwrite the fragmentary nature of modernity, taking the church’s witness off course. Another way forward is needed. The MAE is no longer works. What to do? Utilizing Alistair MacIntyre’s analysis of modernity in *After Virtue* and incorporating the works of Soren Kierkegaard, Penner supplies a way to move beyond the present modern/postmodern impasse. In Kierkegaard there are theological resources available to engage Nietzsche’s critique of modernity while grounding Christian confession in Aristotle’s tradition-centered form of practical reasoning as rooted in narrative and identifiable in the virtues (10). Kierkegaard, as Penner contends, offers a “middle way” with Christian categories, which can bring an “end” to the MAE as presently conceived and practiced, and open the way toward a new postmodern paradigm (12).

Penner divides his book into five chapters. Chapter 1 traces the way modern apologetics imagines itself as a “rational and objective discourse” untainted by political power. Here, Penner takes particular aim at apologists like William Craig and J.P. Moreland as exemplifying the “amnesic” impulse

in much of modern apologetics (38). In Chapter 2, Penner outlines Kierkegaard's creative distinction between the "genius" and the "apostle": rather than become bogged down in endless epistemological justifications of religious belief, which end in nihilism, Christians need to be concerned with a hermeneutic that can help to understand the life of faith as witness, which can lead to hope (58). Chapter 3 explores the deeper journey into the "poetics of truth," noting how irony can serve as a prophetic strategy to edify while avoiding the pitfalls of defending faith propositionally; such a strategy, while critical of modern notions of absolute Truth, really can help to open up spaces to *be* that truth (101). Chapter 4 continues this line of argument clarifying Kierkegaard's concept of truth as subjectivity (129), while Chapter 5 brings Gabriel Marcel's concept of sympathy to the surface to reveal how it can preserve the importance of the human person, arguing how the MAE can so easily perpetuate violence, especially among those who may not believe in the gospel (150).

Penner's book will undoubtedly provoke many who work in apologetics, evangelism, and missiology. First, Penner's text provides a creative way to conceive of apologetics in a postmodern context. The fruitful engagement with Kierkegaard can only help reorient what apologetics is. To be sure, more work is necessary here, but Penner's reframing of apologetics in light of the modernity's questionable past and postmodernity's confusing present is certainly welcomed. Second, Penner's research dovetails nicely with proposals being currently done in religious epistemology. No longer does the church need to take a back seat to modern or postmodern "experts" (geniuses) but can engage creatively, if not evangelistically, with all newcomers in the struggles for truth. Penner's arguments allow the church to wrestle with the kinds of faithful witness and vocabulary that will sustain discipleship over time.

But Penner's work may also disturb. With moral relativism and religious pluralism center stage, persons will most assuredly ask questions about what truth is, both as absolute and as relative, and about the ways truth is known. In addition, they will ask about strategies utilizing irony. Indeed, irony can take many forms, but irony, at least in its Rortyan version, can end in nothingness. Penner, to his credit, notes this, but others will certainly raise objections (97).

And lastly, with respect to church's witness in a pluralistic context, it is curious why Penner did not reference the work of Leslie Newbigin, or did not ground his arguments on personhood more within the doctrine of the Trinity. With regards to developing the "hermeneutics of the gospel" as visibly practiced in the community of God's people, we may question the omission. Perhaps Penner will draw on these resources in the days ahead. We can surely hope so. Until then, we will enjoy Penner's work on the end of apologetics and seek to see where the journey goes next.

Grassroots Asian Theology: Thinking the Faith From the Ground Up

Simon Chan

Downers Grove, IL: IVP Academic

2014, 217 pp., paper, \$22.00

ISBN: 978-0-8308-4048-9

Reviewed by Moe Moe Nyunt

A number of Asian scholars have attempted to construct a Christian theology in the rich and diverse Asian context. In Western academia, India Dalit, Korea Minjung and Asian liberation theologies as well as the works of M. M. Thomas, Raimon Panikkar, Stanley J. Smartha, Kosuke Koyama, and C. S. Song are discussed as Asian theologies. Inopportunately, none of them are really qualified to be authentic Asian theologies. In his book, *Grassroots Asian Theology: Thinking the Faith From the Ground Up*, Simon Chan, the Earnest Lau Professor of Systematic Theology, argues that these theologies are articulations by intellectuals intended for the poor, oppressed, and marginalized in Asia.

What is more, in this volume, Chan makes significant contributions to the scholarship of contextual theology by means of providing a realistic approach in doing theology, as well as demonstrating how grassroots Asian theology is constructed. Chan's mastery in doing contextual theology can be seen from the beginning chapter and methodological questions, through the rest of the five chapters. I, as a student of contextual theology, realized several new ideas from Chan's work on *Grassroots Asian Theology*.

Chan highlights the critical role of church and tradition in the development of contextual theology, in addition to scripture and dogma. He argues that church doctrines are not the result of what conservative Christians' believe about scripture alone. More to the point, Chan articulates that the roles that scripture and dogma play need to be more carefully spelled out in relation to the church and tradition. On this point, I totally agree with him. Scripture is but one of the channels of God's revelation to his people, so it is necessary for a theologian to dialogue with the church in history as well.

Chan draws attention to the essentials of ecclesial experience, rather than human or cultural experience in the socio-politico-economic context or the religio-cultural context in which previous contextualizers have constructed local theologies. Chan's rationale is that "local cultures do shape the way the faith is received and expressed, but for a local theology to be authentically Christian, it must have substantial continuity with the larger Christian tradition." Chan's grassroots Asian theology runs through diverse Christian traditions. He creatively engages Evangelical and Pentecostal theologies with vast sources from the Orthodox and Roman Catholic churches considering that these two traditional churches offer a broader and more solid basis for constructing contextual theologies.

Chan redirects us to focus on the experiences, beliefs, and practices of the grassroots instead of depending on elitist theologies. His argument is that authentic theology should be shaped and directed by the experiences of the people of God (*laos*). He insists that theologians must endeavor with utmost seriousness to listen to what God by his Spirit is saying through the laity. Chan's *Grassroots Asian theology* emerges as a result of discussions with the creative theologies of Asian popular spiritual leaders such as Watchmen Nee, Wang Ming Dao, David Yonggi Cho, and Sadhu Sundar Singh, located in sermons, devotional works, testimonies, and other popular writings.

Even though Chan focuses on Christianity in Asia, this excellent book is also a landmark for contextualizers whose interest is beyond Asia. I believe that this book is essential for contextual theology classes.

Organizational Leadership: Foundations & Practices for Christians

Edited by John S. Burns, John R. Shoup and Donald C. Simmons Jr.

Downers Grove, IL : InterVarsity Press

2014, 286 pp. paper, \$25.00

ISBN 978-0-8308-4050-2

Reviewed by Paul A. Tippet

This book consists of ten essays, which weaves scripture, leadership history and theory, and personal experiences throughout the work. The three editors divided the present book into three sections to meet the challenge of combining the Christian worldview with organizational leadership. The first and second sections provide the theological and theoretical foundations for constructing a model of Christian leadership. In the first section, a guide of important themes that emerge from scriptural teachings is provided:

Leading is normal human activity. We are ordained and equipped by God to lead relative to the rest of created order and in a wide variety of settings. At times, for some people, this includes the leading of other people in order to accomplish divinely ordained purposes.

Filling the role of leader always depends on God's delegated authority. There is no authority for a leader that does not derive from God's providential appointment. All those who serve as leaders should view themselves as holding their positions by the grace of God, and should be aware that God can change or remove a leader at any time.

Human leadership is not just management task; it is often a transformative task. The creation was immature, so to speak, and part of the human function was to facilitate its growth. Human leaders and followers are often sent to change or alter conditions that are not pleasing to God—be that slavery in Egypt or slothfulness in Crete (1 Titus 1:5, 12-13).

While granting that leadership is often transformative, there is a very substantial place for managerial functions in kingdom work. All well-run organizations require management skills. Through history, those who performed these management tasks were always faithful and accountable stewards of what was entrusted to their care (1 Corinthians 4:2).

Leaders do not lead independently of followers. Both are divinely appointed to their place in an organization. Both are divinely equipped and gifted. Successful completion of God-given mission defines Christian leadership. It will always be a joint effort of gifted leaders, gifted followers, and divine provision (p. 77-79).

The second section, *Theoretical Foundations*, explains “Christian leadership facilitates the transforming and sanctifying journey of organizations from X1 to X2 in both material and spiritual ways” (p. 139). The third section outlines specific skills and practices for conducting Christian leadership, such as: communication, conflict and negotiation, decision-making, Christian leadership and financial integrity, and sustaining the leader.

In our rapidly changing environment, we have the challenge to understand or not to understand, to see something as meaningful or meaningless. Throughout the book, three reasons are provided for why this book is unique and a critical asset for those wishing to improve their understanding of Christian leadership. The first reason is that the book contributes to the lack of a systematic theology of Christian leadership within the leadership literature. The second reason is that the book highlights the importance of general revelation and the leadership truths that have been revealed which can enhance Christian and non-Christian leadership practices. The third reason given is that though not all Christians are necessarily leaders, all Christians are called to serve in different leadership capacities at different times during their life.

The book is a helpful guide for students providing a much-needed practical theology on organizational leadership, and I would recommend it for a variety of introductory courses concerning organizational leadership.

Pastors who are interested in organizational leadership may also find this book helpful. This book provides a tool for leaders (Christian and Non-Christian) that may be helpful to guide conversations in the area of Christian leadership, especially as leadership continues to be a topic of interest for a wide variety of scholars.

Longing for Jesus. Worship at a Black Holiness Church in Mississippi, 1895-1913

Lester Ruth

The Church at Worship: Case Studies from Christian History

Grand Rapids, MI and Cambridge: William B. Eerdmans Publishing Co.

2013, 173 pp., paper, \$24.00

ISBN: 978-0-8028-6949-4

Reviewed by David Bundy

This volume is an important addition to the scholarship on Charles Price Jones (1865-1949). Jones was the progenitor of at least two major denominations: the Church of God (Holiness) and the Church of God in Christ, which split off from Jones' movement when many congregations adopted Pentecostal theology and experience under the leadership of Charles H. Mason. This volume focuses on the period of Jones' pastoral work in Jackson, Mississippi. It covers the years between 1895 (when Jones accepted the pastorate of Mt. Helm Baptist Church) and ostensibly 1913, although many of the texts included in the anthology were published after that date. The church split during Jones' pastorate and many parishioners followed Jones to a new congregation, Christ's Temple, on contiguous property in Jackson.

The volume is intended for an educated lay audience but will also be helpful, and occasionally frustrating, to scholars. The volume is divided into three parts. The first, "Locating the Worshipping Community" (pp. 3-21), deals with issues of context and historiography. It contains a well-conceived time-line (pp. 6-10) that provides a glimpse of the context of Jones and the congregations in Jackson. Even more useful is the "Cautions

for Studying Christ's Temple Worship History" (pp. 16-17) that presents historiographical issues in succinct summary form. There is a period map of Jackson with some important sites located.

The second part "Exploring the Worshipping Community" (25-151) begins with a short history of Jones' experience at Jackson, the terrible with the good (pp. 25-39). This is followed by an anthology of texts published by and about Jones as well as documents (usually by Jones) from the church. The texts are well selected to demonstrate Jones' theology and his understanding of worship. They include creedal statements, liturgical texts, sermons, theological essays as well as explanations by Jones of the community's practices. Especially helpful are the descriptions of the community's worship written, and reprinted here, by those on the edge of the community or from outside it. These demonstrate the stature in which Jones was held by his contemporaries, even those who disagreed with him. Unfortunately it was absolutely necessary to devote significant space to the dispute between Jones and his former colleague, C. H. Mason, because the struggle was primarily about the nature of worship, especially the role of glossolalia and Pentecost worship styles, both in congregational worship and in the life of Christian piety. This part of the volume provides easy access to Jones materials that are difficult to find. Here one gains partial access to the creative processes of an incisive theological mind as well as to Jones' erudition, attachment to the Radical Holiness Movement, and his biblicism.

The first two sections are greatly enhanced by a large number of well-reproduced photographs, most from private collections. The final section, "Assisting the Investigation" is a study guide for groups and individuals who would struggle with the question "Why Study Christ's Temple." It will be helpful to those using the volume in university classes and with groups of laypersons.

The pitfalls are many for anyone who would study the African-American Holiness and Pentecostal traditions. Ruth has skillfully negotiated these; he was aware of the historiographical problems. One problem that persists, perhaps, is that of Jones' relation to the Radical Holiness tradition that was fermenting in the same region and across the nation. Those familiar with the work of his contemporaries in that tradition, including for

example, Martin Wells Knapp (Cincinnati), J. O. McClurkan (Nashville), F. M. Messenger (Providence and Chicago), and Charles F. Parham (Topeka, Houston), William and Mary Boardman (London), Jonathan Paul (Berlin), Theodore Monod (Paris) and T. B. Barratt (Oslo), among many, will see commonalities of themes and concerns with those of C. P. Jones. To suggest this is crucial to understanding Jones is not to cast aspersions on Ruth's work, nor to cast doubt on the originality of Jones. It is a careful study. As it is, the work of Ruth on Jones is a remarkable book, and bodes well for the usefulness of the series. It is to be hoped that it finds its way into scholarly libraries as well as into the hands of informed laypersons across the English reading world.

Core Biblical Studies: The Apocrypha

David A. deSilva

Nashville, TN: Abingdon Press

2012, 160 pp., paper, \$15.99

ISBN: 978-1426-742354

Reviewed by Benjamin J. Snyder

In line with the stated goals of the Core Biblical Studies series, deSilva delivers a “brief, substantive, yet highly accessible introduction” to the Apocrypha. There are eight chapters, all informative and easy to read. Chapter 1 provides a concise overview of each Apocryphal work (Tobit, Judith, Esther, Wisdom of Solomon, Wisdom of Ben Sira or Sirach, Baruch, Letter of Jeremiah, Additions to Greek Daniel, 1 and 2 Maccabees, 1 Esdras, Prayer of Manasseh, Psalm 151, 3 Maccabees, 2 Esdras, and 4 Maccabees in that order). Approximately one page is devoted to each, including a brief quote. As to why would anyone want to read the Apocrypha, deSilva persuasively states that in doing so, “we are reading the literature of pious Jews trying to make sense of their changing circumstances in light of the unchanging revelation of their sacred texts” (2).

The historical context of the Apocrypha is covered in chapter 2, “The World of the Apocrypha.” The expected topics are addressed under the following subtitles: Judea Under Hellenistic Rule, The Hellenizing

“Reform,” The Maccabean Revolt, The Rise and Fall of the Hasmonean Dynasty, and Jews in the Diaspora. This tumultuous history (events of 175 - 164 BCE) is important because it is “of special importance for the formation of Jewish consciousness in the time of Jesus” (21), which was celebrated at Hanukkah. Despite the preponderance of the influence of Hellenism among the Jews, deSilva correctly points out that acceptance of Greek culture did not necessarily equal being an unfaithful Jew (33).

In Chapter 3, deSilva shows the foundational role that “God, the Law, and the Covenant” played in the minds of the Apocryphal authors. These are the theological and ideological “keys” to its logic. He does an admirable job revealing the diverse spectrum of thought within Jewish understanding of the sin-nature, collective vs. individual righteousness, election, the Law as grace and not an oppressive burden, the importance of Deuteronomy (covenant), and the potential role that martyrology played in atonement (as well as interpreting Jesus’ death).

The Apocrypha and things Jewish forms the focus of chapters 4 - 6. Ethics (ch. 4) were ultimately related not to what one believed was “right” or “wrong,” but how one lived (actions). Hence, charity, care of family, and protecting kinship through endogamy was praised. This, however, does not imply that beliefs were secondary. Not all modern readers find the ethics reflected in the Apocrypha as something praiseworthy as he demonstrates with Judith (use of deceit). However, his placing her actions in cultural context should not be overlooked (75-6). Spirituality (ch. 5) is discussed under the topics of Petition, Penitence, Praise, Calendar (Sabbath and festivals), and Temple and Liturgy. Ethnicity (ch. 6), as guarded by circumcision, food laws, Sabbath, and monotheism, set observant Jews ostensibly apart from their neighbors. These issues, not surprisingly, also form the basis of debate surrounding Jesus and the Jesus movement, especially with Paul.

In chapters 7 - 8 he turns to the Apocrypha and Christianity. The amount of influence of the Apocrypha on the teachings of Jesus, James, and other NT authors may be surprising to some readers unfamiliar with the Apocrypha (ch. 7). Although the NT never quotes the Apocrypha, its shared thought world is manifestly evident. This reviewer is in agreement with deSilva that Jesus does not have to be original to be profound. Finally,

deSilva discusses in chapter 8 the Apocrypha's reception in church history, i.e. its canonical status and attitudes toward it. It is immediately clear that he is in favor of ending its neglect among Protestants, a point with which we are also in agreement.

Despite the fact that it is a “popular” level book, apart from fewer endnotes, his analysis of the Apocrypha in its historical, social, and cultural context does not differ substantially from his earlier academic title on the same topic (*Introducing the Apocrypha: Message, Context, and Significance*, Grand Rapids: Baker, 2002). In fact, he seems to expand the discussion in this most recent title. However, if the reader is looking for more substantial treatment of the actual contents of the Apocrypha, he or she is advised to turn to his academic title. The value of this introduction is betrayed by its small size.

The Holy Spirit – In Biblical Teaching, through the Centuries, and Today

Anthony Thiselton

Grand Rapids, MI: William B. Eerdmans Publishing Co.

2013, 579 pp., paper, \$46.00

ISBN: 978-0-8028-6875-6

Review by Isaiah Allen

Anthony Thiselton's *The Holy Spirit – In Biblical Teaching, through the Centuries, and Today* (Eerdmans, 2013) is a substantial survey of the doctrine of the Holy Spirit, tracing its development in terms of continuity and discontinuity from the Hebrew Bible through to contemporary discussions, in penetrating dialogue with the widespread Pentecostal and Renewal movements. Thiselton has published significant works on hermeneutics, theology, and biblical studies. He is skilled in practicing the distinct disciplines of these related fields, and this current book demonstrates his thoroughness in examining the evidence and precision in drawing relevant inferences.

Though not clear from the title, one of Thiselton's key concerns in this book is to include Pentecostals and Renewal advocates in the dialogue at every point, even when those advancing their positions do not have scholarly credentials. His Preface touches upon the legitimacy of this concern. The movements in question are so widespread within and alongside the global church that ignoring their teachings would exclude a major component of historical theology and biblical interpretation. Further, though the majority of material in the book is of a descriptive nature, its most compelling contribution is probably its incisive final chapter (468-500), where Thiselton provides a cogent summary of his entire survey, presents illuminating conclusions, and prescribes specific areas for mutual dialogue across traditions and disciplines. His generous, 442-page survey of the evidence might, at those points where one is already acquainted with the literature, seem tedious; but, cumulatively, it strongly reinforces his conclusions.

As a widely respected scholar and an elder in the Church of England, Thiselton approaches dialogue with key voices in the Pentecostal and Renewal movement respectfully and sensitively, but not without incisive criticism. He puts forward representative Pentecostal and Renewal scholars (e.g. Gordon Fee, Max Turner, Robert Menzies, etc.) alongside more mainline writers (e.g. C. K. Barrett, L. T. Johnson, James Dunn) in shared dialogue with the history of teaching on the Holy Spirit.

Primarily a large survey, the book has three main sections that lead to a vivid, precise, and fresh conclusion. "The Holy Spirit in Biblical Teaching" (1-162) presents a relatively uncontroversial survey of biblical material on the Holy Spirit. Thiselton systematically discusses the major considerations (e.g. personhood, ambiguity of some texts, role of inspiration, etc.) that reemerge (with continuity and discontinuity) throughout the book, interacting with some major interpreters. This section is not strictly exegetical but is rather a survey of biblical interpretations. Appropriately, the organization of this section is corpus-based (e.g. Old Testament, Synoptics, Paul, John, etc.), the greater number of pages being devoted to the New Testament, as might be expected. This survey is set apart from most others in that Thiselton critically engages, throughout, the interpretations of major Pentecostal and Renewal thinkers.

The second section, “The Holy Spirit through the Centuries” (163-292), considers the doctrine of the Holy Spirit historically. Thiselton’s survey representatively covers a wide time period, giving audience to major interpreters such as Ignatius and Clement, Tertullian and Augustine, Hildegard and Aquinas, Catherine of Sienna and John Wesley (Some Wesley scholars might argue that Thiselton misses the mark in his assessment both of John Wesley’s teachings and his influence. Some may also judge that he tends to caricaturize “Holiness” traditions.). As the historical material allows, his survey is broad, including the insights of men and women, the Eastern and Western church, mystics, scholars, and pastors (though the same level of and attempt at inclusion does not seem to be present when discussing modern thinkers). The downside of this truly impressive survey is that the contributions of even the most significant writers can only be afforded a few pages of summary. This section, by nature, was far less engaged with Pentecostal and Renewal thinkers – partly because these movements had not begun yet (though Thiselton is conscious of their earlier corollaries), and partly because of a dearth of historical theologians and scholars from these more recent traditions.

The final section, “The Holy Spirit in Modern Theology and Today” (293-467), brings the discussion into the modern era. Commensurate with Thiselton’s career-long interest in hermeneutical clarity, he rightly engages key philosophical voices of the modern era – e.g. F. Schleiermacher, J. Newman (with a careful critique of the Pentecostal tendency to embrace postmodernism). The eight chapters of this third section might represent his most lively (and timely) work. When the non-routine question, “What does this person have to say about the Holy Spirit?” is asked of such iconic figures as Schleiermacher, for instance, the answers are illuminating. This is the section Thiselton presents and critiques the ideas of key Pentecostal and Renewal leaders directly in the light of the groundwork laid in previous chapters. Thiselton is reasonable and judicious, appreciative of what these traditions bring to the church, but not reluctant to expose their flaws in the interest of integrity.

A longer Preface, explicating his motives and his criteria for engaging Pentecostal and Renewal writers would be helpful. Back matter includes a bibliography, so teachers and students will stay abreast of works

on this topic; an index of modern authors; an index of subjects, under which Thiselton places pre-modern and ancient authors; and an index of scripture and other ancient sources cited.

A theology course that seeks to give primary or significant attention to the doctrine of the Holy Spirit should now consider this book either as a required text or as essential background research. Not only is it a thorough and up-to-date volume on the topic, it also presents fresh and engaging, even provocative, conclusions that urge action. Pentecostals and Renewal advocates, who have special interest in the doctrine of the Holy Spirit and who desire a strengthened connection with the historic and global church will find this book to be an excellent, sympathetic, but challenging resource.

Books Received

The following books were received by the editor's office since the last issue of *The Asbury Journal*. The editor is seeking people interested in writing book reviews on these or other relevant books for publication in future issues of *The Asbury Journal*. Please contact the editor (Robert.danielson@asburyseminary.edu) if you are interested in reviewing a particular title. Reviews will be assigned on a first come basis.

Acolatse, Esther E.

2014 *For Freedom or Bondage? A Critique of African Pastoral Practices*.
Grand Rapids, MI: Wm. B. Eerdmans
Publishing Co. ISBN: 978-0-8028-6989-0. Price: \$35.00.

Anderson, Gary A. and Joel S. Kaminsky, eds.

2013 *The Call of Abraham: Essays on the Election of Israel in Honor of
Jon D. Levenson*. Notre Dame, IN: University of
Notre Dame Press. ISBN: 978-0-268-02043-9. Price: \$64.00.

Arnold, Bill T.

2014 *Introduction to the Old Testament*. New York, NY: Cambridge
University Press. ISBN: 978-0-521-70547-9.
Price: \$53.99.

Bartholomew, Craig G. and Michael W. Goheen

2014 *The Drama of Scripture: Finding Our Place in the Biblical Story*.
Second edition. Grand Rapids, MI: Baker
Academic. ISBN: 978-0-8010-4956-9. Price: \$22.99.

Brueggemann, Walter

2014 *Reality, Grief, Hope: Three Urgent Prophetic Tasks*. Grand Rapids,
MI: Wm. B. Eerdmans Publishing Co. ISBN:
978-0-8028-7072-8. Price: \$15.00.

Burke, Tony

2013 *Secret Scriptures Revealed: A New Introduction to the Christian Apoc-
rypha*. Grand Rapids, MI: Wm. B. Eerdmans
Publishing Co. ISBN: 978-0-8028-7131-2. Price: \$18.00.

Burns, John S., John R. Shoup and Donald C. Simmons Jr., eds.

2014 *Organizational Leadership: Foundations and Practices for Christians*.
Downers Grove, IL: InterVarsity Press. ISBN:
978-0-8308-4050-2. Price: \$25.00.

- Carpenter, Joel, Perry L. Glanzer, and Nicholas S. Lantinga, eds.
2014 *Christian Higher Education: A Global Reconnaissance*.
Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
ISBN: 978-0-8028-7105-3. Price: \$36.00.
- Carroll R., M. Daniel
2013 *Christians at the Border: Immigration, the Church, and the Bible*.
Second edition. Grand Rapids, MI: Brazos Press.
ISBN: 978-1-58743-351-1. Price: \$17.99.
- Castelo, Daniel
2014 *Confessing the Triune God*. Wesleyan Doctrine Series. Eugene,
OR.: Cascade Books. ISBN: 978-1-62032-504-9.
Price: \$18.00.
- Chan, Simon
2014 *Grassroots Asian Theology: Thinking the Faith from the Ground Up*.
Downers Grove, IL: InterVarsity Press. ISBN:
978-0-8308-4048-9. Price: \$22.00.
- Ching, Erik
2014 *Authoritarian El Salvador: Politics and the Origins of the Military
Regimes, 1880-1940*. Notre Dame, IN: University
of Notre Dame Press. ISBN: 978-0-268-02375-1. Price:
\$55.00.
- Colorado, Carlos D. and Justin D. Klassen, eds.
2014 *Aspiring to Fullness in a Secular Age: Essays on Religion and
Theology in the Work of Charles Taylor*. Notre Dame, IN:
University of Notre Dame Press. ISBN: 978-0-268-02376-8.
Price: \$39.00.
- Copan, Paul and Kenneth D. Litwak
2014 *The Gospel in the Marketplace of Ideas: Paul's Mars Hill Experience
for our Pluralistic World*. Downers Grove, IL:
InterVarsity Press Academic. ISBN: 978-0-8308-4043-4.
Price: \$18.00.
- DeGroat, Chuck
2014 *Toughest People to Love: How to Understand, Lead, and Love the
Difficult People in your life- Including Yourself*. Grand
Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-
8028-7143-5. Price: \$14.00.
- Dutcher-Walls, Patricia
2014 *Reading the Historical Books: A Student's Guide to Engaging the
Biblical Text*. Grand Rapids, MI: Baker Academic.
ISBN: 978-0-8010-4865-4. Price: \$21.99.

- Goheen, Michael W.
 2014 *Introducing Christian Mission Today: Scripture, History and Issues.*
 Downers Grove, IL: InterVarsity Press. ISBN:
 978-0-8308-4047-2. Price: \$30.00.
- Goldingay, John
 2014 *The Theology of the Book of Isaiah.* Downers Grove, IL: Inter
 Varsity Press. ISBN: 978-0-8308-4039-7. Price:
 \$18.00.
- González, Ondina E. and Justo L. González
 2014 *Nuestra Fe: A Latin American Church History Sourcebook.*
 Nashville, TN: Abingdon Press. ISBN: 978-1-4267-
 7426-3. Price: \$44.99.
- Gosnell, Peter W.
 2014 *The Ethical Vision of the Bible: Learning Good from Knowing Good.*
 Downers Grove, IL: InterVarsity Press. ISBN:
 978-0-8308-4028-1. Price: \$25.00.
- Green, Joel B., ed.
 2013 *The New Testament and Ethics: A Book-by-Book Survey.*
 Grand Rapids, MI: Baker Academic. ISBN: 978-0-
 8010-4936-1. Price: \$19.99.
- Green, Joel B., ed.
 2013 *The Old Testament and Ethics: A Book-by-Book Survey.*
 Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-
 4935-4. Price: \$19.99.
- Groody, Daniel G. and Gustavo Gutiérrez, eds.
 2013 *The Preferential Option for the Poor beyond Theology.*
 Notre Dame, IN: University of Notre Dame Press.
 ISBN: 978-0-268-02986-9. Price: \$30.00.
- Hamilton, Barry W.
 2014 *The Role of Richard Watson's Theological Institutes in the Development
 of Methodism After John Wesley.* Lewiston, NY:
 Edwin Mellen Press. ISBN: 978-0-7734-0072-6. Price: \$49.95.
- Harding, Mark and Alanna Nobbs, eds.
 2013 *Approaching the End: Eschatological Reflections on Church, Politics,
 and Life.* Grand Rapids, MI: Wm. B. Eerdmans
 Publishing Co. ISBN: 978-0-8028-6959-3. Price: \$24.00.

Hart, Addison Hodges

- 2014 *Strangers and Pilgrims Once More: Being Disciples of Jesus in a Post-Christendom World.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6974-6. Price: \$18.00.

Hauerwas, Stanley

- 2013 *All Things to All Cultures: Paul Among Jews, Greeks, and Romans.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6643-1. Price: \$50.00.

Hays, Christopher M. and Christopher B. Ansberry, eds.

- 2013 *Evangelical Faith and the Challenge of Historical Criticism.* Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4938-5. Price: \$26.99.

Healy, Nicholas M.

- 2014 *Hauerwas: A (Very) Critical Introduction.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-2599-5. Price: \$23.00.

Hellerman, Joseph H.

- 2013 *Embracing Shared Ministry: Power and Status in the Early Church and Why it Matters Today.* Grand Rapids, MI: Kregel Publications. ISBN: 978-0-8254-4264-3 Price: \$17.99.

Henry, Phil

- 2013 *Adaptation and Developments in Western Buddhism: Socially Engaged Buddhism in the UK.* New York, NY: Bloomsbury. ISBN: 978-1-4725-1255-0 Price: \$120.00.

Hill, Johnny Bernard

- 2013 *Prophetic Rage: A Postcolonial Theology of Liberation.* Prophetic Christianity Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6977-7. Price: \$25.00.

Hiroshi, Shibuya and Chiba Shin, ed.

- 2013 *Living for Jesus and Japan: The Social and Theological Thought of Uchimura Kanzo.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6957-9. Price: \$25.00.

Johnstone, Patrick

- 2011 *The Future of the Global Church.* Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-5695-4. Price: \$35.00.

- Jones, Beth Felker
 2014 *Practicing Christian Doctrine: An Introduction to Thinking and Living Theologically*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4933-0. Price: \$22.99.
- Kalantzis, George and Gregory W. Lee, eds.
 2014 *Christian Political Witness*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4051-9. Price: \$26.00.
- Kalas, J. Ellsworth
 2014 *Preaching in an Age of Distraction*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4110-3. Price: \$16.00.
- Kärkkäinen, Veli-Matti
 2014 *Trinity and Revelation. A Constructive Christian Theology for the Pluralistic World*. Vol. 2. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6854-1. Price: \$40.00.
- Keith, Chris
 2013 *Jesus Against the Scribal Elite: The Origins of the Conflict*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3988-1. Price: \$22.99.
- Kilner, John F., ed.
 2011 *Why the Church Needs Bioethics: A Guide to Wise Engagement with Life's Challenges*. Grand Rapids, MI: Zondervan. ISBN: 978-0310328520. Price: \$26.99.
- Koontz, Gayle Gerber and Andy Alexis-Baker
 2014 *John Howard Yoder- Theology of Mission: A Believers Church Perspective*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4033-5. Price: \$45.00.
- Levison, Jack
 2013 *Inspired: The Holy Spirit and the Mind of Faith*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6788-9. Price: \$24.00.
- Leyerle, Blake and Robin Darling Young, eds.
 2013 *Ascetic Culture: Essays in Honor of Philip Rousseau*. Notre Dame, IN: University of Notre Dame Press. ISBN: 978-0-268-03388-0. Price: \$68.00.

Long, Thomas G.

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