

The Asbury Journal 70/1:181-199
© 2015 Asbury Theological Seminary
DOI: 10.7252/Journal.01.20145S.11

Book Reviews

Paul and the Law: Keeping the Commandments of God

Brian S. Rosner

New Studies in Biblical Theology

Downers Grove, IL: InterVarsity Press Academic

2013, 249 pp., paper, \$25.00

ISBN: 978-0-8308-2632-2

Reviewed by Timothy J. Christian

Brian S. Rosner, in his book *Paul and the Law: Keeping the Commandments of God* published in 2013 by InterVarsity Press and part of their New Studies in Biblical Theology (NSBT) series, tackles one of the most difficult, controversial, and overly written upon topics in biblical studies – Paul’s theology of the law. Instead of trudging through the well-worn path, Rosner takes a unique and fresh approach by grounding the discussion in 1 Cor. 7:19 – “Circumcision is nothing and uncircumcision is nothing. Keeping God’s commands is what counts (NIV)” – instead of the typical road of starting with Romans or Galatians. His main points about Paul’s theology of the law are threefold: Paul repudiates, replaces, and reappropriates the law. First, the repudiation is explicit (chap. 2) and implicit (chap. 3), the former summarized in that Christians are not under the Mosaic law and the latter in that they do not walk according to it. Second, the replacement (chap. 4) is with the law of Christ to love, which is the work of the Holy Spirit by faith. Third, the reappropriation is twofold: as prophecy (chap. 5) and as wisdom (chap. 6), the former being a prognostic forerunner to the gospel and the latter that the law is applicable to Christian living. Rosner concludes that this threefold framework is the hermeneutical key to understanding Paul and the law.

Concerning the aims, as series editor, D.A. Carson, notes in the preface, the NSBT endeavors to frame discussions in confessional Evangelicalism “to

help thinking Christians understand their Bibles better” (Rosner 2013:11). Rosner certainly achieves this goal in that the book (1) is void of technical terminology, (2) scarcely uses Greek and Hebrew, and (3) lacks criticalness. The book, then, reads more like an extremely conservative take on Paul and the law, than a scholarly work of biblical theology.

Concerning methodology, Rosner claims the superiority of his method because he uses the full range of Pauline texts unlike other works on the subject, yet admits later that he neglects considering 1-2 Thessalonians, Titus, and Philemon (Rosner 2013:209). This is disconcerting. Another issue of method is his deductive approach to biblical theology, starting with conclusions and then proving them using scripture. This makes the book feel scattered, unorganized, and lacking focus, not to mention it is proof-texting. An inductive approach however is much preferred for biblical theology. Rosner should have discussed Paul and the law in Romans, then in 1-2 Corinthians, Galatians, and so forth until he covered the whole Pauline corpus and ended with a synthesis of the evidence. Ben Witherington III’s works on NT theology are the most reputable exemplars of this method, especially his two volume work *The Indelible Image* which Rosner cites (Ben Witherington III, *The Indelible Image: The Theological and Ethical Thought World of the New Testament: Volume One. The Individual Witnesses*. Downers Grove: IVP, 2009; and Ben Witherington III, *The Indelible Image: The Theological and Ethical Thought World of the New Testament: Volume Two. The Collective Witness*. Downers Grove: IVP, 2010).

Concerning citation, Rosner’s bibliography is exceptionally stunted, citing only 211 sources for a 222-page monograph. While most are high quality and recent, he nevertheless leaves out several important works, especially vital Evangelical commentaries on Romans from N.T. Wright, Ben Witherington III, and Craig S. Keener which speak to the topic. This is simply unacceptable and seems to indicate that he is avoiding scholars associated with the New Perspectives on Paul.

To further corroborate, from comments like “[Paul’s] polemical response to Judaism” (Rosner 2013:218) and remarks construing Replacement Theology, it is clear that Rosner holds to the Old Perspective and that this book is an attempt at a rebuttal of the New Perspectives. Unfortunately, the book does not live up to its name, being more interested in *keeping the Reformed tradition* than *keeping God’s commands*. Even though Rosner’s threefold framework of Paul’s theology of the law – repudiation, replacement, and reappropriation – is solid, the way in which he frames it – being extremely conservative, deductive, Old Perspective, and

lacking critical engagement with pertinent secondary sources inside and outside of Evangelicalism – is disappointing.

The World of the New Testament: Cultural, Social, and Historical Contexts

Joel B. Green and Lee Martin McDonald, eds.

Grand Rapids, MI: Baker Academic

2013, 616 pp., hardcover, \$49.99

ISBN: 978-0-8010-3962-1

Reviewed by Ruth Anne Reese

All language is embedded in a context, and it is important to know that context in order to fully understand what is being communicated. Joel Green and Lee McDonald have provided a valuable volume that lays out the contexts that inform the New Testament. The book is divided into five sections. The first section entitled “Setting the Context: Exile and the Jewish History” addresses 400 years of history leading up to the New Testament. The second section entitled “Setting the Context: Roman Hellenism” lays out details about life in the Roman Empire. Here there are essays covering such items as religion, economics, slavery, and education. The third section looks more specifically at “The Jewish People in the Context of Roman Hellenism.” The 12 essays in this section look at the temple, groups of people such as Samaritans, Pharisees, Sadducees, and Zealots. There is information on the synagogue and on the way that health and healthcare were understood in the ancient world. The fourth section provides information on “The Literary Context of Early Christianity.” Here, readers are familiarized with literacy in the ancient world, pseudepigraphical writings, and the influences of such authors as Homer, Josephus, Philo, and the Rabbis on our understanding of the New Testament. In the final section we are given a tour of “The Geographical Context of the New Testament.” The events and writing of the New Testament took place during the rule of the Roman Empire, and this section does a good job of introducing us to such places as Egypt, Palestine, Syria, the province of Asia, as well as Rome itself. The book ends with a few additional resources and a helpful set of indexes.

This book is a collection of 44 different essays by 34 different authors. With such a collection of contributors and topics, it would be easy for a book to feel uneven in the quality of the essays. However, each essay is informative, well

written, and easy to read. The essays are between 7-10 pages in length, making them manageable reading; yet they are long enough to give sufficient depth to the topic being discussed. This book would be an excellent book for use by pastors, teachers, and students. It provides significant access to up-to-date research on a wide variety of backgrounds relevant to the New Testament. In addition, each essay ends with an annotated bibliography that points readers towards significant resources for further research. Overall, this book is a significant contribution in the area of New Testament backgrounds and will be of value for many.

A Missional Orthodoxy: Theology and Ministry in a Post-Christian Context

Gary Tyra

Downers Grove, IL: InterVarsity Press Academic

2013, 393 pp., paper, \$30.00

ISBN: 978-0-310-516743

Reviewed by Jeremy B. Griffin

Gary Tyra's book has two main goals with the first being "about doing theology and ministry in an increasingly post-Christian context in a way that is faithful to both the biblical text and the missional task" (11). The second goal is to lessen the gap and decrease the tension between the emerging church and traditional evangelism. He hopes evangelicals realize "that it is not necessary to choose between a fighting fundamentalism and a new liberalism" (362). The hope for Tyra is that the emergent church, traditional evangelicals, and even those who know little about the church would embrace this missional orthodoxy.

The book has two parts; with part one laying the foundation for a missional orthodoxy and part two outlining the theology. Tyra is not promoting a missional orthodoxy that is "a magic bullet, some sort of spiel that when presented properly cannot fail to reclaim post-Christian hearts and minds for the Christian cause" (363). Throughout the work, Tyra is nuanced in his engagement with theology, holds to theological realism, promotes a critical realist epistemology, and ultimately wants Christianity to be recontextualized. The author sees the

ultimate goal of contextualization as presenting the gospel in a compelling and comprehensible way (67).

Chapter two outlines the possible contextualization approaches from Christians, with five theological responses to the changing modern/postmodern North American context. They are: 1) Abject assimilation or capitulation, the response of liberalism, that changes the faith, hoping to make the faith more acceptable and palatable to culture, 2) Accommodation, the response of the emerging church in general, as they embrace postmodernism “to cure the many ills of traditional Christianity,” 3) Incarnation or recontextualization, the task of missional orthodoxy, where the church holds to a post-postmodern epistemology and seeks to “recontextualize the Christian faith,” 4) Toleration, the common focus of traditional evangelism, where Christians acknowledge some of the features of postmodern culture and attempt to contextualize the faith, and 5) Repudiation, the response of fundamentalism, that does not contextualize the faith and ignores current cultural changes (87).

Tyra then uses the divisions of systematic theology to outline a missional orthodoxy: The Bible, God, Christ, Holy Spirit, Human Beings, Salvation, Church and Final Things. He is not using these divisions to establish an unchanging universal theology as many systematic theologians do, but uses Biblical Theology, some Practical Theology and two main conversation partners, Marcus Borg (*The Heart of Christianity*) and Brian McLaren (*A Generous Orthodoxy*). Tyra explains that McLaren can be difficult to understand because when one reads McLaren’s works one is often left wondering if he believes what he is writing or if he is writing simply to provoke discussion. The false theological antithesis promoted by both Borg and McLaren are explained, analyzed, and deconstructed for each section of theology, then a better way forward for missional theology is created.

Space only allows one example of how Tyra forges this missional orthodoxy. In charting the doctrine of God, Tyra looks at Borg’s antitheses where people must choose between the different views of God he promotes. For Borg, God is either “out there” or “right here,” a “God of Law” or a “God of grace,” a “God of requirements and rewards” or a “God of love and justice.” Tyra says, “Despite all of these attempts to indicate otherwise, the theological image generated by Borg is that of a benevolent life force in which the universe exists” (158). Similarly McLaren’s antitheses are that there are two ways to view God and one must choose between the God A and God B, with God A being the way that

people in Israel, ancient times, and the early church viewed God (the views from the Old Testament). Whereas God B is “evolving or emerging over the span of several centuries following Christ’s time on earth” (165), and this view comes from the New Testament.

To build this missional orthodoxy of the doctrine of God, Tyra states there is an alternative to these opposing views of God and instead of seeing God as “out there” or “right here,” God is actually paradoxically both at the same time. Instead of seeing God as different in the Old and New Testaments, with God being about the law in the Old and grace in the New Testament, Tyra thinks that one does not have to suggest a massive disconnect between these two created versions of God. He postulates that God “is true to his own loving, holy, and just nature” and “has graciously provide his covenant partners with certain behavioral standards while at the same time mercifully making provision for their self-sabotaging missteps” (172). Borg promotes that idea that one must choose between an impersonal God who is a distant force, who is not interested in human affairs, or a personal God that caused the Holocaust. Tyra looks a C. S. Lewis, Craig Van Gelder, Dwight Zscheile, T. F. Torrance, Karl Barth, and scripture to show that “the God of the Bible is great, good, and wise” and that “this is a theology proper that has missional legs precisely because it is messy, involves paradox, requires a capacity to engage in nuanced (rather than either-or) thinking, and calls for a willingness to walk humbly rather than arrogantly before God.” He then says, “This kind of theological realism is an exciting, coherent, existentially relevant way of understanding God” (179).

Overall, chapter two, which outlines different contextualization responses from Christians, was the most substantial chapter and the highlight of the book, in my opinion. Lacking is the author’s engagement in chapter two with the works of Paul Hiebert, and I was surprised that Hiebert was not referred to it in the contextualization continuum. Also, Tyra is careful, nuanced, and understanding of both authors’ positions and even appreciates what the authors have contributed, but by the end of the book Borg and McLaren feel like theological whipping boys for Tyra. While other readers may not have that feeling, I felt that way at times through the book.

However, this work excels in using the categories of systematic theology and constructing a theology that is missional. The author, I think, has accomplished this task. If theology is not applicable to one’s context then it ceases to become theology, for theology is answering the questions of today’s world. As for the

application of this book, it is doubtful that this work will gain much ground with people on far sides of the Christian spectrum, those holding to liberalism or fundamentalism, but those are not the author's primary target audience. This work could help bring together some emergent and traditional thinkers. This book could be used in a systematic theology class to demonstrate how systematic theology can be more relevant in today's world and the book could be used in a class on contemporary theology in North America.

Practicing Christian Doctrine: An Introduction to Thinking and Living Theologically

Beth Felker Jones

Grand Rapids, MI: Baker Academic

2014, 256 pp., paper, \$22.99

ISBN: 978-0-8010-4933-0

Reviewed by Logan Patriquin

While organizing her work in a typical fashion, Dr. Jones has anything but the same goal in mind as many other introduction to theology texts. The aim of *Practicing Christian Doctrine* is clearly indicated in the title and further explained in the introduction. Her main point seems to be that beliefs must be rooted in learning but cannot remain purely cognitive. She explicitly states, "our beliefs must be put into practice, and faithful practice matters for what we believe" (2). From this perspective, one must not approach this text expecting a deep systematic theology. Yet, even with the limits imposed by the brevity of an introduction text and a different objective, the reader of this book will find themselves commendably drawn into every position discussed.

It is always nice to come across an ecumenical work that highlights points of similarity and unity over-against hostile differences. This work is unashamedly evangelical. Yet, Beth Jones is content on leaving the door as wide open to interpretation as historical Christian Orthodoxy will allow. She accomplishes this task by repeatedly pulling from Christian history as well as current global thought in nearly every section.

Jones begins her work by defining theology and then continues on to discuss the sources of theology—the Wesleyan Quadrilateral. From there, she moves into the nature of general and special revelation and eventually ends up with a discussion of the Trinity, the attributes of God, and then a valiant exchange on theological anthropology. While always having previously highlighted means of practice of doctrine at the end of every section, it is at this point in her work where the practical element of doctrinal beliefs starts to differentiate her work from others.

The author's attention now turns to Christology, Pneumatology, Ecclesiology, and Eschatology. Throughout these next major sections Jones introduces the historical and biblical basis of each doctrine as well as current and historical controversies. In her section on Christology, Jones speaks with amazing clarity on the major heresies of old and present. Her discussion of Nestorianism is one such area where even with space constraints she is able to articulate the real theological issue at hand in a way that major voluminous works only seem to scratch. However, while having skated through to this point with relative poise and depth, when arriving at the doctrine of Sanctification, the author is noticeably light. Also, its lack of explicit mention in the section on Pneumatology is disconcerting.

Even with the relative handicap of space and a different aim, Beth F. Jones is able to helpfully introduce many aspects of theology while also calling forth reflection and action on the part of the reader. In refreshing true Thomistic form, throughout her work she stresses the undivided nature of created reality and the goodness of the material world. For her, the problem is not materiality but sin. Jones reveals her Wesleyan roots by consistently restating the affects of sinful brokenness through all streams of doctrine in a way that would make Luther's heart content, yet she still holds unswerving optimism because of the work of God. This text is a valuable work that should have a home in undergrad and graduate classrooms as well as the in the hands of seasoned ministers and laity alike. All who are in search of a helpful introductory theological text that will require response have found it in *Practicing Christian Doctrine*.

Jesus Remembered: Christianity in the Making, Volume 1

James D. G. Dunn

Grand Rapids, MI/Cambridge, UK: William B. Eerdmans Publishing Company

2003, 1,019 pp., hardcover, \$68.00

ISBN: 978-0-8028-3931-2

Reviewed by Joy Ames

James D. G. Dunn's *Jesus Remembered* is the first volume of the Christianity in the Making series, which aims to deliver a "comprehensive overview of the beginnings of Christianity" (xiii). The first phase of this work centralizes upon Jesus and asks one key question: "What was it about Jesus which explains both the impact he made on his disciples and why he was crucified?" (3). Dunn proposes that the answer to this question comes through understanding the traditioning process standing behind the construction of the gospel accounts. He argues that these traditions allow the reader to understand the way Jesus was remembered by his first followers. In other words, Dunn argues, ". . . that the Gospel traditions provide a clear portrayal of the remembered Jesus since they still display with sufficient clarity for present purposes the impact which Jesus made on his first followers" (6).

Dunn's work makes a contribution to the field of historical Jesus studies through its model, which seeks to determine the core traditions found within the sources (Christian and non-Christian). Dunn's theory of transmission is built upon principles of orality involving the passing of tradition inclusive of individuals in the ancient context who served as references for information as well as those witnessing and remembering. His point is that the earliest churches deeply desired to remember and pass on this tradition, which is still reflected in the Gospels. Further, he clarifies that the starting point for the traditioning process comes through the acts and words of Jesus himself (239).

In short, Dunn comes to this task by segmenting his work into five parts. In part one, Dunn summarizes the numerous quests for the historical Jesus into two main trajectories, the "flight from dogma" and the "flight from history." A student who is looking for a brief summary of a voluminous field will greatly benefit from this approachable summary. Part two delineates the sources used by Dunn and provides the methodological framework that is employed. Parts three through five consist of the brunt of this massive tome and provide an overview of the mission of Jesus involving detailed comparisons of the sources to answer five significant

questions: 1) “To whom did Jesus direct his message of the kingdom?” 2) “What did acceptance of it mean for those who responded?” 3) “How did others see Jesus’ role as regards the coming of the kingdom?” 4) “How did he see his own role?” 5) “And did he anticipate his death as part of that whole?” (489).

One might be surprised that Dunn’s approach finds a close dialogue partner in Rudolf Bultmann who stated that form criticism’s main purpose is “to study the history of the oral tradition behind the gospels” (194). Dunn rightly frees himself from some of the assumptions that plagued Bultmann’s work (including Bultmann’s literary approach and “laws of style”). In particular, he takes the spotlight off of the early Christian communities and shines it on the core of the early tradition concerning Jesus. In doing so, Dunn’s work ought to be praised for both its oral paradigm and historical-critical approach, which do not fall to the temptation of depicting an a-historical or non-Jewish Jesus. In the end, Dunn summarizes that the core tradition concerning Jesus attests to the scholar’s ability to recognize Jesus’ Jewishness, his message as the message of the kingdom of God, and his role as a teacher, prophet, exorcist, and healer. Jesus’ sonship realizes his strength to fulfill his mission and his resurrection is viewed as metaphorical.

The major tension in Dunn’s work comes with what he might allow to actually be said about Jesus himself as distinct from what is said by those who remembered him and whom he impacted. Dunn astutely recognizes this tension when he writes, “I hope in what I have already written I have not been misunderstood to mean that nothing can be said about what (the one who) made the impact” (876). Dunn’s intention is that a notable amount of continuity be allowed between the mission of Jesus and its impact. However, due to his methodological approach which quests for the core tradition, after one surveys numerous pages of his analysis, which sometimes appears as Dunn’s constant attempt to separate the corn from the husk, the reader of this tome will at times puzzle to differentiate between when Dunn allows the Gospels to provide us the opportunity to sit amongst those who remembered Jesus and were impacted by Jesus and when Dunn suggests that the Gospels do afford the ultimate opportunity to sit at the feet of Jesus himself.

Introduction to the Old Testament

Bill T. Arnold

New York, NY: Cambridge University Press

2014, 436 pp., hardcover, \$53.99

ISBN: 978-0-521-70547-9

Reviewed by Theresa Lieblang

In his book, *Introduction to the Old Testament*, Bill T. Arnold has developed a textbook that is more than just an introduction to the Old Testament, but an introduction into the ancient Near East encapsulated around significant historical events, analogous literature, and archaeological artifacts. Some scholars such as Lasor, Hubbard, and Bush concentrate more on the historical data and theological themes in their text, *Old Testament Survey*, while Brevard Childs mainly focuses more on the critical scholarship in his text, *Introduction to the Old Testament as Scripture*. However, Arnold takes a more literary approach that explores the major historical events in Israel's history, comparative religions, and sociology.

The construction of Arnold's text is built upon the doctrine of monotheism and the world in which it evolved in the midst of a polytheistic society. Arnold begins his text at the macro level with a broad discussion of the history of the ancient Near East that includes an overview of the religious beliefs of the surrounding cultures, early civilization, then on into the development of the canon. As the text continues, the details of discussion become more on a micro level as the significance of each book is discussed based on its canonization, or theme. Each chapter includes additional pertinent information in a *sidebar* to enable a deeper understanding along with maps that are relevant to enhance visual understanding of a topic. Each chapter ends with a plethora of additional resources for further study on that particular subject material.

Introduction to the Old Testament is an ideal text for the beginning student who may be new to the study of the Old Testament as well as the more advanced student, and even the well versed scholar. Arnold has expanded this text beyond the books of the Old Testament by incorporating analogous literature from the surrounding cultures that corresponds with the stories in the Bible. Each book of the Old Testament has its own relevance in history; Arnold pulls out the relevance in each book to tell the story of the Old Testament. In some cases, this relevance may come in the form of a theme such as covenant, or land. In other cases we

witness how the relevance of these themes, combined with the growth of the people of Israel, are joined together into the development of Israel's monarchy, which includes triumphs as well as failures. In the last chapter of his text, Arnold includes a brief, but interesting discussion that unites the relevance of the Old Testament and how that fits into our contemporary society.

As I first began to read through this text my initial thought was that this would be an ideal companion text alongside a more advanced, or technical text, but about halfway through I changed my mind. Arnold's text introduced many terms, historical events, literature, and archaeological artifacts in this text alone that I was not introduced to until I took more advanced Old Testament courses. If I were teaching a course on the Introduction to Old Testament I would definitely include this text for my students!

How (not) to be Secular: Reading Charles Taylor

James K.A. Smith

Grand Rapids: William B. Eerdmans Publishing Co.

2014, 160 pp., paper, \$16.00

ISBN: 978-0-8028-6761-2

Reviewed by Grant Miller

Philosophy professor James K.A. Smith offers us a 160-page "small field guide" to Charles Taylor's monumental 900-page "commentary on postmodern culture," *A Secular Age* (2007). While making Taylor's main arguments more accessible to practitioners of the gospel who are attempting to navigate today's secular landscapes, Smith notes that our secular neighbors operate with "completely different mental maps" discovering all the "significance" they need without being bothered by the questions we, as Christians, love to answer. Guiding us through Taylor's work, Smith aims to show us how we got here, how to get our bearings, and how to remain faithful and bear witness in today's secular age.

First, Smith emphasizes how these landscapes and maps have always been highly complex and complicated. While "exclusive humanism" may offer significance without transcendence, our secular neighbors are often still haunted and "spooked by longings" they don't understand. At the same time, we Christians

have been greatly influenced by the beliefs and practices of “exclusive humanism,” equally haunted by its doubts.

Over time, exclusive humanism became a new and exciting option alongside countless other live options. In this secular age, we are allowed and even encouraged to doubt like never before. In the end, Smith reminds us it is neither the maps of the “new atheists” nor those of the “religious fundamentalists” that guide most people today, but those of the haunted and doubting. We must learn to live faithfully and bear witness in an age free to doubt and praised for doing so.

I greatly appreciated Taylor’s reminder that it has been the stories and the heroes of science, much more than any scientific data, that has drawn converts to exclusive humanism. Stories have allowed secular people and societies to imagine human significance without the burdens of “eternity and its demands.”

Smith does an excellent job explaining how belief in God has become just one of countless, highly contested live options today. He helps us understand the cognitive, affective, and evaluative consequences of secularism influencing the way we think, feel, and make decisions in the secular age. Smith urges us to be more honest about our own doubts and sufferings as we seek God and promote human flourishing alongside our secular neighbors.

As intended, Smith’s guide is a great resource for scholars studying religion and secularization as well as practitioners serving God in the secular age. Practitioners, however, may still be seeking more concrete examples of how Christians can use this understanding to bear witness among the increasing numbers of people who embrace doubt and identify themselves as spiritual but not religious. Smith’s work remains highly philosophical and could be supplemented by testimonies of doubters who have found faith in Christ in the secular age. Contributions from the faithful in the majority world, where the church is still growing rapidly, could also be extremely helpful. Majority world Christians experience and navigate the pressures of the secular age in unique and diverse ways that continue to inform and inspire the larger body of Christ.

A Handbook of Ancient Greek Grammatical Terms: Greek-English and English Greek

T. Michael W. Halcomb

Wilmore, Ky.: GlossaHouse

2013, 200 pp., paper, \$14.99

ISBN: 978-0-6158-0409-8

Reviewed by Benjamin J. Snyder

This reference work, which features a bilingual dictionary from Greek to English and English to Greek, is part of the larger AGROS (Accessible Greek Resources & Online Studies) series. However, the value of this book does not lie in its connection with this series, but in its being a reference work which stands on its own. A feature that sets AGROS apart from other Koine Greek curricula is that it is designed to include conversation. That said, this book does not depend on the user's conversational abilities in Koine since its function is reference.

The two main objectives of the book are as follows: “1) to provide learners with a quick-access guide to ancient Greek grammatical terms; and 2) to assist learners in building their grammatical vocabulary so they can better engage discourse, whether written or spoken, that occurs in ancient Greek” (3).

With reference to the first objective, the book admirably accomplishes its job. The mere fact of having a list of over 600 grammatical terms in one place, with sources no less, is a wonderful aid to the student and scholar. As the author points out, however, proper understanding and use of the terms will require that one consult the attestation(s) of a given term in the context of its primary source. Due to the diverse nature of the Greek language in antiquity, “a term used in Attic might not have been used the same way in Koine and vice versa” (3). Later, the author contradictorily avers that, because this work provides examples and explanations in English, one will not have to “consult any number of other works to understand the grammatical concept under discussion” (6). This is only true if a “working definition” is all that is sought.

Whether the author attains to the goal of objective two is uncertain. It is clear that this book will aid students in increasing their vocabulary, but one must ask how useful it will be to know these terms. While on the whole this reviewer is in favor of discussing topics of antiquity on their own terms (in this case with the

grammatical terms presented in this book), it remains to be seen whether they will be adopted by the already established Koine Greek curricula on the market and finally make their way into classrooms. If such an adoption does not take place, these terms will likely serve as nothing more than trivia for the end user. On the other hand, it requires a text like this to promote such awareness and interest, and for this the author is applauded.

To be fair, the second objective appears to be limited to being able to “better engage discourse” that one might come across in reading or speaking. However, it is rare for Koine Greek students to be reading material in which such terms occur; and even when they do, a standard lexicon or reader will normally provide the necessary information, certainly for a “working definition.” In other words, will students actually benefit from a specialized resource like this unless they are reading an ancient Greek grammar in Greek? It is even more rare that students *converse* in Greek, so if this book is solely intended to complement the AGROS series, which *does* employ conversation, then the student of this series will be the intended audience who gains the most from this title.

A final critique of book relates to the choice of terms and their connection with “grammar.” For example, ἐντολή is glossed “command,” sourced from 1 Cor 7:19, and defined as “An order given by an authoritative figure” (44). First Corinthians is neither a grammar, nor is this word found in a context related to Greek grammar. It is true that one may speak of a “command” in grammatical terms, but we should at least expect the source to be a Greek grammar, not the NT. Another example is προσῳδία “Accent (mark), pitch” (82). Consultation of the source provided (Plato, *Republic* 399a) reveals that in context this term is not in reference to Greek grammar but to oral, not written, music. While this term may be used with reference to the grammatical accent marks of Greek, we should expect the source to be a Greek grammar or at least occurring in the context of a grammatical discussion if attested in a non-grammatical work. More examples could be provided, but this should not give the impression that most of the terms are superfluous; indeed, the majority of terms are helpful.

Should this work be revised in the future, besides the removal of non-grammatical terms and the updating of primary source references to those grammatical in nature, a structural change might be of some advantage. Since the information provided in the Greek to English section is the same as that found in the English to Greek section, a simple index could be provided in place of one of

the sections. For example, if the Greek to English portion is retained, the English to Greek could simply be a list of English equivalents with the appropriate page number linked to the Greek term. This would considerably reduce the size of the book and the same information would be accessible from either language direction.

In sum, this book will serve students of the AGROS series well. Beyond this role, however, it is uncertain how helpful this work will be to the average Koine Greek student.

Journey Toward Justice: Personal Encounters in the Global South

Nicholas Wolterstorff

Grand Rapids, MI: Baker Academic

2013, 272 pp., paper, \$21.99

ISBN: 978-0-8010-4845-6

Reviewed by Dan Dake

Journey Toward Justice is a part of the Baker Academic Turning South series, and the main purpose of the series is to exhort western Christian scholars to fulfill their obligations of intellectual service to their brothers and sisters in the Global South. Nicholas Wolterstorff, philosopher and professor emeritus of Yale University, serves as a paragon of scholarly engagement in the Global South, and an example of the fruits such engagement can bear. In *Journey Toward Justice*, Wolterstorff recounts his experiences with the Global South, and how that fundamentally shaped his reflections on the nature of justice, and sundry related issues.

Journey Toward Justice is divided into six parts. Part one lays out the experiences that motivated Wolterstorff in the 1970's to engage in the injustices suffered by Palestinians and South Africans, and the impact that had on his view of justice. Part two, provides a skeletal framework for his *particularistic* inherent rights view of justice (as opposed to right order theorists' accounts like Oliver O'Donovan's). Part three engages in the historical precedence of an inherent rights view of justice, tracing the view through the canon lawyers of the 12th century and some early Church Fathers (Ambrose, Basil of Caesarea, and John Chrysostom) back to Holy Writ. Part four examines Wolterstorff's subsequent experiences with injustices in the Global South, and his views on the psychological

and sociological dynamics of right-order justice, the contribution of the arts to justice, hardening of hearts toward justice, and on the structure of social justice movements – which offers a new contribution to Wolterstorff’s public thought. Part five displays Wolterstorff’s views on the authority and role of the state, retributive and reprobative punishment, and the concept of forgiveness. Part six addresses perhaps *the* scarlet thread throughout Wolterstorff’s theorizing – *shalom* – and how that fecund concept draws together seemingly disparate parts – justice, hope, and beauty – into a systematic expression of the Christian mind.

Journey Toward Justice has much to recommend it, and two aspects deserve mention for the present review. First, it is an excellent distillation of his theory of justice and related views. Parts two and three provide a summary to his *Justice: Rights and Wrongs*, whereas parts three and five summarize the core content of *Justice in Love*. Parts two, three, five, and six receive some treatment in his *Understanding Liberal Democracy*. For any reader interested in an introduction to Wolterstorff’s thoughts on political philosophy and theological politics, *Journey Toward Justice* is a wonderful inlet to that sea of scholarship. *Journey Toward Justice* also provides a living example of Wolterstorff’s method of theorizing. He holds that to function as both a Christian and scholar is to allow the belief content of “our authentic commitment” to control the weighing and devising of theories in our respective fields (see his *Reason within the Bounds of Reason*). *Journey Toward Justice* offers a condensed sample of this approach. For example, his theorizing about justice owes a great deal of debt to the conception of worth and dignity that scripture attributes to the human species (chapters 12, and 14). It offers a new *grounding account* of worth (contrary to the common *capacity* account) in the Divine act of love (part 2 and 3). Any Christian scholar – and for that matter any Christian – will benefit greatly from observing and emulating this type of methodological engagement.

To end on a disagreement, I turn to his conception of forgiveness. Wolterstorff holds that forgiveness in a strong way is conditioned on both the wrongdoer and the wronged. The wronged cannot forgive the wrongdoer apart from the offender’s recognition and remorse of the wrong done. But can this be right, when so many of us have the contrary intuition, that is that we can forgive someone apart from their recognition or remorse of the wrong done. Consider the following scenario: person x murders person y’s spouse, and then commits suicide. Under Wolterstorff’s account, person y is burdened -- for y’s earthly life -- with the negative and retributive emotions that are saddled with an unforgiven deed (barring the possibility that y can forget about the deed). Thus, the wrongdoer – to a

significant degree – can control the quality and state of the wronged. That does not seem right. Further, on Wolterstorff’s account, it is hard to see how forgiveness and reconciliation are distinct concepts, since if his conditions are met the two distinct concepts seem to be simultaneously met. For a helpful contrary view see Eleonore Stump’s account in “The Nature of Love” in *Wandering in Darkness*.

In *Journey Toward Justice*, Wolterstorff contributes another articulate, powerful, and promising aspect of the Christian vision in the 21st century. We are all the beneficiaries of Nicholas Wolterstorff’s achievements in philosophy and theology, and owe him a great deal of gratitude.

The Human Being: A Theological Anthropology

Hans Schwarz

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

2013, 416 pp., paper, \$35.00

ISBN: 978-0-8028-7088-9

Reviewed by Jason C. Stigall

In his latest theological exposé, Hans Schwarz, a distinguished Lutheran theologian and professor of Systematic Theology and Contemporary Theological Issues at the University of Regensburg, Germany, has written an “encyclopedic” work concerning the question of what it means to be human. His book, *The Human Being: A Theological Anthropology*, is a comprehensive account that discusses biblical, theological, philosophical, and scientific perspectives on human life. Schwarz attempts to leave no stone unturned and arranges his publication into three parts. The first part is an assessment of the special occupancy that humanity holds in the world. The second part is a detailed appraisal of Human Freedom from the perspectives of the natural sciences, Christian scriptures, and Church traditions. Schwarz concludes his account with a survey of Humanity as a Community of Men and Women. This thorough theological survey travels along a trajectory touching on each of the three aforementioned parts by attempting to answer the questions of who we are, what the extent of human freedom is, and what it means to be a community of men and women.

In answering the question of who we are, Schwarz begins his discussion with the biblical texts, their original languages, and terms used to describe humanity. The discussion continues with an assessment of human anthropology in the natural sciences, Darwinian evolution, and some of the more recent findings in genetics. The first part concludes with Schwarz highlighting that which differentiates humanity from the rest of the living world.

In answering the question of what it means to be free, Schwarz begins part II with the perspective of contemporary neuroscience and its understanding of human freedom. The conversation continues on with both the biblical account of human evil and the understanding of sin and evil within the tradition of the Western Church. Schwarz details that in the examination of part II where we find this notion that paradise and communion with God have been lost, but that a way of reconciliation has been made by the triune God to be attained in the context of human community.

In turning to the last part, Schwarz assesses the question of what it means to be a community of men and women. Here, he discusses sexuality, gender roles, marriage, and the concept of community as a unity of man and woman. He finishes the discussion with an account of vocation, work, and final human destiny. Schwarz concludes his work with a distinctive statement on what it means to be both *human* and *Christian*. He stipulates, “*Christians are Easter people living from and toward that Easter experience of a new creation*” (385).

All in all, Schwarz completes the comprehensive task of this book in just over 400 pages. At times, it assumes a technical familiarity with scientific terms, philosophical concepts, and transliterated terms from the original languages of the Bible. Nonetheless, the interaction with this material takes place in very clear and lucid prose. In particular, I found the interaction with the natural sciences to be an invaluable aspect of the work. It must also be noted that Schwarz’s Lutheran background strongly influences the theological scholarship that he interacts with in this work. The works of Martin Luther, as well as a long list of prominent 20th century German-Lutheran theologians (Paul Tillich, Rudolf Bultmann, Claus Westermann, & Wolfhart Pannenberg), permeate the footnotes. It leaves to be desired some more explicit clarification in the subtitle (or at least in the introduction) that the bulk of theological interaction would take place within the Lutheran tradition. Nonetheless, Schwarz’s work is extensive, noteworthy, and a reference that I will draw from for some considerable time to come.

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.

- Allen, Michael and Scott R. Swain
2015 *Reformed Catholicity: The Promise of Retrieval for Theology and Biblical Interpretation*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4979-8. Price: \$19.99.
- Anatolios, Khaled, ed.
2014 *The Holy Trinity in the Life of the Church*. Holy Cross Studies in Patristic Theology and History. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4897-5. Price\$30.00.
- Arnold, Bill T. and Richard S. Hess, eds.
2014 *Ancient Israel's History: An Introduction to Issues and Sources*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3930-0. Price: \$44.99.
- Baker, David W.
2014 *Genesis 37-50: A Handbook on the Hebrew Text*. Waco, TX: Baylor University Press. ISBN: 978-1-9327-9268-3. Price: \$49.95.
- Beale, G. K.
2015 *Revelation: A Shorter Commentary*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6621-9. Price: \$35.00.
- Bender, Kimlyn J.
2014 *Confessing Christ for Church and World: Studies in Modern Theology*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4059-5. Price: \$40.00.

- Bird, Michael F.
2014 *The Gospel of the Lord: How the Early Church Wrote the Story of Jesus*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6776-6. Price: \$30.00.
- Branson, Mark Lau and Nicolas Warnes, eds.
2014 *Starting Missional Churches: Life with God in the Neighborhood*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4116-5. Price: \$18.00.
- Brunner, Daniel L., Jennifer L. Butler, and A. J. Swoboda
2014 *Introducing Evangelical Ecotheology: Foundations in Scripture, Theology, History, and Praxis*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4965-1. Price: \$26.99.
- Burns, J. Patout, Jr. and Robin M. Jensen
2014 *Christianity in Roman Africa: the Development of its Practices and Beliefs*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6931-9. Price: \$55.00.
- Burridge, Richard A.
2014 *Four Gospels, One Jesus?: A Symbolic Reading*. Third edition. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7101-5. Price: \$20.00.
- Campbell, Douglas A.
2014 *Framing Paul: An Epistolary Biography*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7151-0. Price: \$39.00.
- Carman, John B. and Chilkuri Vasantha Rao
2014 *Christian in South Indian Villages, 1959-2009: Decline and Revival in Telangana*. Studies in the History of Christian Mission Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6867-1. Price: \$35.00.
- Crisp, Thomas M., Steve L. Porter, and Gregg A. Ten Elshof, eds.
2014 *Christian Scholarship in the Twenty-First Century: Prospects and Perils*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7144-2. Price: \$22.00.
- Decker, Rodney J.
2014 *Reading Koine Greek: An Introduction and Integrated Workbook*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3928-7. Price: \$49.99.
- deClaissé-Walford, Nancy, Rolf A. Jacobson, and Beth LaNeel Tanner
2014 *The Book of Psalms*. The New International Commentary on the Old Testament. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-2493-6. Price: \$60.00.

- Diller, Kevin
2014 *Theology's Epistemological Dilemma: How Karl Barth and Alvin Plantinga Provide a Unified Response*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-3906-3. Price: \$30.00.
- Fee, Gordon D.
2014 *The First Epistle to the Corinthians*. The New International Commentary on the New Testament. Revised Edition. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7136-7. Price: \$65.00.
- Fergusson, David
2014 *Creation*. Guides to Theology Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7196-1. Price: \$18.00.
- Froehlich, Karlfried
2014 *Sensing the Scriptures: Aminadab's Chariot and the Predicament of Biblical Interpretation*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7080-3. Price: \$25.00.
- Gehrz, Christopher, ed.
2015 *The Pietist Vision of Christian Higher Education*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4071-7. Price: \$26.00.
- Green, Gene L., Stephen T. Pardue, and K. K. Yeo, eds.
2014 *Jesus Without Borders: Christology in the Majority World*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7082-7. Price: \$20.00.
- Halcomb, T. Michael W.
2013 *A Handbook of Ancient Greek Grammatical Terms: Greek-English and English-Greek*. Wilmore, KY: GlossaHouse. ISBN: 978-0-6158-0409-5. Price: \$16.41.
2013 *800 Words and Images: A New Testament Greek Vocabulary Builder*. Wilmore, KY: GlossaHouse. ISBN: 978-0-6158-2883-1. Price: \$22.99.
- Halcomb, T. Michael W. and Fredrick J. Long
2014 *Mark: GlossaHouse Illustrated Greek-English New Testament*. Accessible Greek Resources and Online Studies Series. Wilmore, KY: GlossaHouse. ISBN: 978-0-6922-0600-3. Price: \$19.99.
- Halcomb, T. Michael W. and Jordan Day
2013 *The Path to Learning Greek*. Accessible Greek Resources and Online Studies Series. Wilmore, KY: GlossaHouse. ISBN: 978-0-6157-9985-8. Price: \$21.99.

- Halcomb, T. Michael W., Kristi G. Halcomb, and Lydia C. Halcomb
 2014 *Where are the Carrots? A Story in Koine*. Accessible Greek Resources and Online Studies Series. Wilmore, KY: GlossaHouse. ISBN: 978-0-6159-6054-8. Price: \$9.50.
- Harrison, J. Klay and Chad M. Foster, eds.
 2013 *1-3 John: A General Reader*. Wilmore, KY: GlossaHouse. ISBN: 978-0-6158-2854-1. Price: \$12.99.
- Johnston, Robert K.
 2014 *God's Wider Presence: Reconsidering General Revelation*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4945-3. Price: \$25.99.
- Kapic, Kelly M., ed.
 2014 *Sanctification: Explorations in Theology and Practice*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4062-5. Price: \$28.00.
- Keener, Craig S.
 2014 *Acts: An Exegetical Commentary: 15:1-23:35*. Volume Three. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4838-8. Price: \$59.99.
- Leonard, Bill J.
 2014 *A Sense of the Heart: Christian Religious Experience in the United States*. Nashville, TN: Abingdon Press. ISBN: 978-1-4267-5490-6. Price: \$44.99.
- Levering, Matthew
 2014 *Engaging the Doctrine of Revelation: The Mediation of the Gospel through Church and Scripture*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4924-8. Price: \$44.99.
- Lewis, Donald M. and Richard V. Pierard, eds.
 2014 *Global Evangelicalism: Theology, History and Culture in Regional Perspective*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4057-1. Price: \$30.00.
- Long, Fredrick J. and T. Michael W. Halcomb
 2011 *A Parallel & Interlinear New Testament Polyglot: Luke-Acts: in Hebrew, Latin, Greek, English, German, and French*. Hexapla volume One. Wilmore, KY: Glossa House. ISBN: 978-0-6155-3789-4. Price: \$29.99.
- Long, Fredrick J. and T. Michael Halcomb
 2014 *Speaking Koine Greek: A Conversational Phrasebook*. Accessible Greek Resources and Online Studies Series. Wilmore, KY: GlossaHouse. ISBN: 978-0-6159-7627-3. Price: \$9.99.

Loyer, Kenneth M.

2014 *God's Love Through the Spirit: The Holy Spirit in Thomas Aquinas and John Wesley*. Washington, D.C.: The Catholic University of America Press. ISBN: 978-0-8132-2599-9. Price: \$65.00.

Madueme, Hans, and Michael Reeves, eds.

2014 *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3992-8. Price: \$26.99.

Matz, Brian

2014 *Patristics and Catholic Social Thought: Hermeneutical Models for a Dialogue*. Notre Dame, IN: University of Notre Dame Press. ISBN: 978-0-268-03531-0. Price: \$36.00.

Maughan, Steven S.

2014 *Mighty England Do Good: Culture, Faith, Empire, and World in the Foreign Missions of the Church of England, 1850-1915*. Studies in the History of Christian Mission Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6946-3. Price: \$45.00.

McGowan, Andrew B.

2014 *Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3152-6. Price: \$34.99.

Middleton, J. Richard

2014 *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4868-5. Price: \$26.99.

Migliore, Daniel L.

2014 *Faith Seeking Understanding: An Introduction to Christian Theology*. Third Edition. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7185-5. Price: \$30.00.

Moreau, A. Scott, Evvy Hay Campbell, and Susan Greener

2014 *Effective Intercultural Communication: A Christian Perspective*. Encountering Mission Series. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-2663-8. Price: \$27.99.

Mouw, Richard J.

2014 *Called to the Life of the Mind: Some Advice for Evangelical Scholars*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6766-7. Price: \$10.00.

Muck, Terry C., Harold A. Netland, and Gerald R. McDermott, eds.

2014 *Handbook of Religion: A Christian Engagement with Traditions, Teachings, and Practices*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3776-4. Price: \$44.99.

- Noll, Mark A.
2014 *From Every Tribe and Nation: A Historian's Discovery of the Global Christian Story.* Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3993-5. Price: \$19.99.
- Olson, Roger E. and Christian T. Collins Winn
2015 *Reclaiming Pietism: Retrieving an Evangelical Tradition.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6909-8. Price: \$18.00.
- Parsenios, George L.
2014 *First, Second, and Third John.* Paideia Commentaries on the New Testament. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3342-1. Price: \$30.00.
- Rainbow, Paul A.
2014 *Johannine Theology: The Gospel, the Epistles and the Apocalypse.* Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4056-4. Price: \$40.00.
- Regele, Michael B.
2014 *Science, Scripture, and Same-Sex Love.* Nashville, TN: Abingdon Press. ISBN: 978-1-4267-9829-0. Price: \$22.99.
- Rightmire, R. David
2014 *Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle.* Revised and expanded edition. Wilmore, KY: Francis Asbury Society. ISBN: 978-0-9151-4325-2. Price: \$12.50.
- Root, Andrew
2014 *Bonhoeffer as Youth Worker: A Theological Vision for Discipleship and Life Together.* Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4905-7. Price: \$19.99.
- Senior, Donald
2014 *Why the Cross? Reframing New Testament Theology Series,* edited by Joel Green. Nashville, TN: Abingdon Press. ISBN: 978-1-4267-5934-5. Price: \$29.99.
- Sheridan, Mark
2015 *Language for God in Patristic Tradition: Wrestling with Biblical Anthropomorphism.* Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4064-9. Price: \$26.00.
- Smith, Kay Higuera, Jayachitra Lalitha, and L. Daniel Hawk eds.
2014 *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis.* Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4053-3. Price: \$30.00.

- Stanglin, Keith D., Mark G. Bilby, and Mark H. Mann, ed.
2014 *Reconsidering Arminius: Beyond the Reformed and Wesleyan Divide.* Nashville, TN: Kingswood Books. ISBN: 978-1-4267-9654-8. Price: \$39.99.
- Stein, Robert H.
2014 *Jesus, the Temple and the Coming Son of Man: A Commentary on Mark 13.* Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4058-7. Price: \$18.00.
- Sweet, Leonard
2014 *Me and We: God's New Social Gospel.* Nashville, TN: Abingdon Press. ISBN: 978-1-4267-5776-1. Price: \$17.99.
- Tabbernee, William, ed.
2014 *Early Christianity in Contexts: An Exploration across Cultures and Continents.* Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3126-7. Price: \$42.99.
- Tyson, John R.
2014 *The Way of the Wesleys: A Short Introduction.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6954-8. Price: \$18.00.
- Wilkey, Gláucia Vasconcelos, ed.
2014 *Worship and Culture: Foreign Country or Homeland?.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7158-9. Price: \$36.00.
- Wilson, Marvin R.
2014 *Exploring Our Hebraic Heritage: A Christian Theology of Roots and Renewal.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7145-9. Price: \$22.00.
- Yong, Amos
2014 *The Future of Evangelical Theology: Soundings from the Asian American Diaspora.* Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-4060-1. Price: \$25.00.