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## *Book Reviews*

### **John Wesley in America: Restoring Primitive Christianity**

Geordan Hammond  
Oxford, UK: Oxford University Press  
2014, 256 pp. cloth, \$90.00  
ISBN: 978-0198701606

*Reviewed by Howard A. Snyder*

In light of Geordan Hammond's extensively researched and fully documented *John Wesley in America*, Wesley scholars will have to rethink their assessment of "the second rise of Methodism"—John Wesley's nearly twenty-one months in Georgia, 1736–1737. Wesley went to America intent on "restoring the primitive church in a primitive environment" (154). This is Hammond's core thesis, stated more fully at the outset, then elaborated throughout the book.

Hammond begins with "John Wesley's Conception and Practice of Primitive Christianity" (Chapter 1). The four ensuing chapters deal with "Primitive Christianity on the *Simmonds*" (an important chapter), Wesley's interactions with both Moravians and Lutheran Pietists, his ministry in Georgia, and finally the opposition Wesley encountered. The story is familiar; what is new is the way Hammond shows how consistently the quest for primitive Christianity was Wesley's constant focus. Hammond elucidates Wesley's Lutheran (not just Moravian) contacts on the *Simmonds* and in Georgia, something that has largely been overlooked.

The book shows how the various aspects of Wesley's ministry in America—his liturgical exactness, his intended mission to the Indians, the much misunderstood Sophia Hopkey story—are all clarified when seen through the lens of Wesley's passion for primitive Christianity as he then understood it. It was in the furnace of Georgia that Wesley began rethinking what "restoring the primitive church" actually meant. He pushed his highest of High Church ideals to the

breaking point, then gradually reversed direction, moving toward a deeper, fuller, more transformative understanding and experience of true Christianity. By 1749 Wesley realized he had earlier pushed his “*High Church* zeal” to the point of violating Christian love (102).

Hammond clarifies Wesley’s early High Church trajectory, especially the influence of the Nonjurors, and highlights Wesley’s pastoral successes as well as failures. Wesley accomplished much more—for instance in developing prototypes of the later class meeting—than has generally been recognized.

In several pages toward the end of the book, Hammond examines “The Sophia [Hopkey] Williamson Controversy in Context” (171–77) and “Wesley’s Advocacy for the Poor and Oppressed” (178–89). Quoting Alan Hayes, Hammond notes that Wesley’s “relatively liberated attitude toward women in the church was far more a factor in the opposition [Wesley encountered] than has generally been recognized” (173). Hammond concludes more generally, “Wesley was interested in encouraging people whose lives gave evidence of integrated faith and practice regardless of their gender. His advocacy for the poor and oppressed was conceived of as a manner of acting in imitation of Christ and the primitive church in defense of the marginalized. In an unstable frontier environment it had the predictable result of causing public conflicts” (189).

In terms of what Wesley called the three rises of Methodism (Oxford, Georgia, England after Aldersgate), Hammond documents that Georgia was much a success as a failure. The Georgia mission has often been deemed a failure perhaps due to interpreters’ tendency to focus on individual experience rather social Christianity and ecclesiology. Most interpreters have highlighted Wesley’s personal faith journey to the neglect of his central aim of reinstating the early church. That Wesley went to Georgia to “save his own soul” is just half the truth; he said he went also to learn the true meaning of the gospel by preaching to the Indians. Georgia was a laboratory, not a fiasco.

At issue here: Is “primitive Christianity” the same as New Testament Christianity? Is third or fourth century Christianity still “primitive”? If normative early Christianity extends into the third or fourth centuries, then that determines issues of authority, structure, and liturgy in ways that are not the case if primitive Christianity refers to New Testament Christianity only.

Hammond concludes that Wesley “continued to believe that primitive Christianity provided a normative model to be restored. Wesley had no doubt that the doctrine, discipline, and practice of the primitive church was embodied by the Methodist movement. For Wesley, Methodism was the restoration of primitive Christianity. Though the people called Methodists were not without their faults,

their basic pattern was that of the primitive church” (201–02). The brilliance of Wesley’s leadership was that he discerned how to do this at the level of foundational New Testament principles rather than trying to reinstitute “proper” liturgical practice that developed in subsequent centuries, and in typical both-and fashion, he did this within the framework of the Church of England, seeking both to renew Anglicanism and to preserve its richness.

Missiologically, here is perhaps the main takeaway. Wesley carried his High Church zeal as far as circumstances permitted. His experience in Georgia and then in the wake of Aldersgate brought him to the realization, the dynamic balance that fueled his life and movement for the next fifty years. Since the question of the early church as normative model is a perennial one, Wesley’s trajectory on the issue is still instructive.

Geordan Hammond is an American scholar affiliated with the Church of the Nazarene. This book is his prize-winning 2008 University of Manchester doctoral thesis in revised form. He is Senior Lecturer in Church History and Wesley Studies at Nazarene Theological College, Manchester, and for the past several years has served as Director of the Manchester Wesley Research Centre and currently continues as Co-Director while preparing a critical edition of the 3,000-plus letters of George Whitefield.

**Acts: An Exegetical Commentary: 15:1—23:35 (vol. 3 of 4)**

Craig S. Keener

Grand Rapids, MI: Baker Academic

2014, 1200 pp., cloth, \$69.99

ISBN: 978-0801048388

*Reviewed by Timothy J. Christian*

Craig S. Keener, in his tome *Acts: An Exegetical Commentary: 15:1—23:35* published in 2014 by Baker Academic, released his third of four installments of his magnum opus on the book of Acts. This volume continues Part 5 (Paul’s Diaspora Missions: Acts 12:25—19:41) at 15:1 (2194–2944), and begins Part 6 (To Rome via Jerusalem: Acts 20:1—28:31) in 20:1 until 23:35 (2945–3348).

The primary and unique focus of this volume (and series) is the Greco-Roman (and secondarily Jewish) backgrounds of Acts, namely, its social-historical and rhetorical contexts. While its focus is not upon grammatical, literary, and

theological aspects of Acts (like most commentaries), Keener nonetheless does not spurn these approaches but uses them intermittently where appropriate. Keener, thus, has spotted this hole in Acts research, and generously filled it with his contribution of expertise in Greco-Roman (and Jewish) backgrounds. His citation and comparison of Acts with Greco-Roman (and Jewish) ancient sources is exhaustive. Given the terrain of Acts and Keener's expertise, there is no other NT book better suited for him to comment upon from this vantage point, having pertinent information on every location, philosophy, ethnic group, etc. mentioned in Acts. One might easily mistake Keener for a senior scholar of Classics, competent in Greco-Roman literature, history, rhetoric, and philosophy. Periodically, Keener digresses with excursions on important background information. Some of the most enlightening are on the "we" narratives (2363-74), demons and spirit possession (2429-56), pythoness spirits (2422-29), and suicide in antiquity (2498-2507). Many of the Greco-Roman (and Jewish) comparative references are new and fresh discoveries and not simply rehashing other commentators' citations, though much more so with his social-historical insights than his rhetorical ones, which although solid, depend more upon rhetorical handbooks and secondary literature than on ancient speeches. Occasionally, he provides examples from say Cicero's or Demosthenes' speeches, but that is not the norm. To further demonstrate, of the 18 excurses, only one is on rhetoric (The Defense Speeches of Acts 22-26, especially 22:2-21; 3195-3200) with the rest on social-history. Nevertheless, this volume (and series) will inspire a cornucopia of new research and dissertations, but even more so will inspire scholars of all perspectives to go to the Greco-Roman primary sources themselves.

Not only does Keener cite an innumerable amount of ancient primary sources (232 pages worth of index on CD), he has also amassed an Everest of secondary literature (297 pages of works cited). He is notably respectful and fair towards scholars he disagrees with; for example, with Stanley Porter concerning the "we" narratives, he says, "Porter...is a thorough scholar with whom I do not disagree lightly, but his arguments for a source separate from the author here seem open to question" (2358).

One oddity about this commentary is that Keener does not provide a translation of Acts, which is standard for commentaries. Another peculiarity is that his subject index on CD is only 4 pages, whereas his other indices are all over 200 pages. Regardless of these inconsequential criticisms, I highly recommend this third volume for scholars and academic students of Acts as it is highly technical, and not so much for laity. It is the new norm and landmark in Acts scholarship and cannot be overlooked or avoided.

**The Book of Psalms, NICOT**

Nancy deClaissé-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner

Grand Rapids, MI: Eerdmans

2014, 1080 pp., cloth, \$60.00

ISBN: 978-0802824936

*Reviewed by Brian Shockey*

Nancy deClaissé-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner's (DJT) recent single volume commentary *The Book of Psalms* is a treasure trove of research and study presented in a clear and concise manner. While some may inevitably complain that certain elements do not receive sufficient treatment, DJT have done a commendable job of addressing the form, language, and interpretation of each Psalm while also pointing the reader to additional literature on topics of continued debate.

The commentary begins with a short introduction to the corpus as a whole, which covers expected topics such as text, authorship, history of interpretation, poetic structure, and theology. DJT have chosen to use the BHS as a base text for the commentary and address significant text critical issues in the footnotes to the translation of each psalm. A classification system is also introduced, including common categories such as: prayers for help, psalms of trust, hymns of praise, songs of thanksgiving, instructional psalms, royal psalms, and liturgies. In practice, DJT often use more specific subcategories to describe each psalm and guide their comments. While DJT rightly note their intent to use these categories only as "a way *into* the interpretation and understanding of a psalm" (21), the concise nature of the commentary limits them from thoroughly exploring multiple classifications.

The core of the commentary is divided into five sections in keeping with the traditional fivefold division of the Psalms. DJT clearly value the canonical shape of the psalter, and discuss it in the introduction, the beginning of each major section, and in their discussion of many individual psalms. Each psalm is treated individually by one of the authors. Jacobsen covers 39 psalms (Psalm 9/10 is handled as a single unit) in the first and fourth books of the Psalter. Tanner writes on 56 psalms in books one, two, three, and four. deClaissé-Walford handles 54 psalms in books two and five.

The comments on the individual psalms vary in length and detail throughout. Surprisingly the length of the psalm itself has little impact on the length of the treatment, which instead seems governed by authorial style and interest as well as the particular issues present. While each author provides a sufficient

discussion of the text, they display different stylistic tendencies and interests which unfortunately leave the commentary somewhat unbalanced. Jacobson's sections are generally longer and include a *reflection* with application for the modern reader. Tanner's sections usually offer more text critical details. deClaisé-Walford is the most concise of the three, focusing primarily on the content of each psalm itself. The lack of a consistent method presents a problem for the reader who, depending on their own needs, will likely prefer the approach of one author at the expense of the other two.

In spite of this imbalance, the high quality of the material as a whole will leave most readers pleased with this volume. The commentary is well written, accessible, and offers the reader an excellent, comprehensive treatment of the Psalter.

### **Knowledge and Christian Belief**

Alvin Plantinga

Grand Rapids, MI, Wm. B. Eerdmans

2015, 144 pp., paper, \$16.00

ISBN: 978-0802872043

*Reviewed by Jeremy B. Griffin*

Alvin Plantinga the John A. O'Brien Professor Emeritus of Philosophy at the University of Notre Dame offers in his book a shorter version of his magnum opus *Warranted Christian Belief* (WCB). He removed some of the difficult and tedious sections in WCB and has made this present book more accessible to new students of philosophy. He writes with wit, exceptional clarity, and demonstrates a high level of scholarship in the development of his arguments. The goal of the book is to look at the sensibleness or the rationality of the Christian belief and to determine if there is warrant for the Christian belief. The book is a long argument moving towards the conclusion that Christian belief, despite many detractors, does have warrant.

As for the contents of the book, chapter one looks at the question of whether or not there even is belief in God. Chapter two is about *de facto* and *de jure* objections to the faith. The *de facto* objection is that a belief is just false. The *de jure* objection, which is often aimed at Christianity, is that anyone who espouses the Christian belief is irrational. I found the author's engagement and rebuttal of these two objections to be exceptionally perceptive. Chapter three looks at the essence

warrant and then chapters four, five, and six look at the witness of the Holy Spirit and the *sensus divinitatis*, which lead to further warrant for Christian faith. Chapter seven covers the objection to the Christian belief based on religious experience. Chapters eight, nine and ten deal with defeaters to the Christian faith. The defeaters are historical biblical criticism, pluralism, and evil, respectively.

Overall I found the book engaging, and I was impressed with the author's humility, yet his ability to clearly argue his perspective. I found myself encouraged in the faith as I finished the book. I believe the author successfully argued for a warrant in the Christian faith, and has a masterful grasp on the objections to Christianity. I was surprised that there was no discussion in the book on postmodernity and how postmodernity can be an argument against Christianity. The author does discuss pluralism, yet I would have found it helpful to have something devoted to arguments surrounding postmodernity and the Christian faith. I suggest that this book could be used in an introductory course to philosophy or a text in an apologetics course.

### **Early Christianity In Contexts: An Exploration Across Cultures and Continents**

William Tabbernee, ed.

Grand Rapids, MI: Baker Academic

2014, 602 pp., cloth, \$42.99

ISBN: 978-0-8010-3126-7

*Reviewed by Moe Moe Nyunt*

When the second millennium was approaching the end, Andrew Walls, a prominent missiologist and historian, realized that there were some problems in mission studies. He saw the failure of theological and historical studies that need to reflect the changes in Christianity at the present time. He uses the term “old-fashioned missions” for “the studies of the activities of Western missionaries” and “of the movement that produced them.” He states, “the global transformation of Christianity requires the complete rethinking of the church history syllabus” (Andrew Walls, “Structural Problems in Mission Studies” *IBMR*, 15:4 (October 1991): 146). Consequently, today scholars such as Dale T. Irvin and Scott W. Sunquist, have retraced the history of Christianity and realized that, since in the beginning, Christianity has belonged to different parts of the World.

In the same way, in this work a group of eighteen scholars, whose academic disciplines are in ancient history, classics, Christian art and worship,

archaeology, patristics, and historical theology, look into early Christianity and pre-Christianity from different contextual and regional perspectives. They investigate the traditions, literary texts, and archaeological data that are found in each region. The book is presented in ten regional chapters and arranged in chronological order of the spread of Christianity from the first century to the ninth century. Each chapter investigates politics, economic, culture, social patterns, archeology, arts, symbols, religious thought forms, and practice in each geographic region.

The first three chapters explore present-day western Asia, such as Palestine, Syria, Arabia, Mesopotamia (Iraq) and Persia (Iran), and Armenia (Georgia), which is the only country situated in modern Europe. The fourth chapter investigates Central Asia, China, and India. The fifth and sixth chapters highlight African countries such as Egypt, Carthage (Tunisia), Numidia, Mauretania (Morocco), and Tripolitania (Libya). The seventh chapter focuses on Asia Minor and Cyprus (a European country). The final three chapters go into European provinces such as the Greek Islands, Rome (Italy), and beyond. It is appropriate to say that the center of Christian gravity in the early century was located in the east although Christianity explored areas east, west, south, and north of Jerusalem.

This volume also points out the diverse nature of Christian beliefs and practices in the early centuries. Scholars recognize the different means of diffusion of Christianity in each region (61). This book discloses that early Christianities such as Montanists, Gnostics, Marcionites, Arians, Donatists, Nestorians, Monophysites, and other Christianities identified as heresies by groups of Christians who triumphed over the controversies of Christology, pneumatology, Trinitarian theology, and the role of Mary, were active missionaries. It also informs us that, before the first Crusaders arrived in 1099, Chalcedonian Christology and the unique Arab Orthodox Christianity were dominant in the gentile world (26-27).

Added to that, these scholars interestingly uncover two external influences of Christianity in the ancient Roman Near East: 1) the pilgrim movement that preserved the holy places associated with the first generations of Christians for future pilgrims and 2) the monastic movement that inspired devote Christians to live a purer and simpler way by solitude, contemplation, and study in the Holy Land (62). The book is informative and comprehensive; however, it lacks a theological cohesion, which could have been found by doing more to integrate the *missio dei*.





## **The Uncontrolling Love of God: An Open and Relational Account of Providence**

Thomas Jay Oord

Downers Grove, IL: IVP Academic

2015, 229 pp., paper, \$22.00

ISBN-13: 978-0830840847

*Reviewed by Nicholas W. Carpenter*

For nearly 2000 years, Christians have been trying to figure out what God is like, how God interacts with the world, and ultimately who this God is. Within such endeavors, one of the main themes Christian thinkers have wrestled with is the fancy term “providence”: how much interaction does God do with creation/humanity and how much control does God have over creation/humanity? A great spectrum of answers to this question has given all kinds of ideas, many with just as much validity as others. Presently, one more wishes to add his thoughts to the great cloud of witnesses: Thomas Jay Oord, philosopher, theologian, professor, and ordained minister in the Church of the Nazarene.

With 15 years of writing and over 20 books as author or editor to his name, Oord seems to have written what could very well be the pinnacle of his work. For years now, Oord has researched and written on various issues including but not limited to: science and religion, philosophy of religion, concepts of love, Wesleyan/Arminian theology, etc. But in his newest book, *The Uncontrolling Love of God: An Open and Relational Account of Providence*, Oord has beautifully balanced many of these various disciplines into one cohesive work to showcase some of his best thoughts relating to God, providence, and humanity.

Oord begins with various actual occurrences of tragedy and suffering with the question “where is God in this?” applied to each situation. Some aspects of suffering in these stories would be considered natural consequences, others random. From here, Oord builds upon the idea that we must be able to reconcile God with random occurrences and evil situations. Chapters two and three are then dedicated to exploring and defining key aspects to further understand what we mean by terms such as “random,” “free will,” and “evil.” His conclusion to each of these chapters is that these terms have a different understanding than what is normally attributed to them. For example, Oord discusses in chapter three how free will is not the ability to do whatever we want, but rather the “limited but genuine freedom” to choose between options in any given situation (58).

With his terms defined, we come to the mid-point of the book with chapter four discussing various models of providence. Oord lays out seven models, ranging from omnicausal (God determining all actions and outcomes within all creation) to extreme deism (God is complete mystery and simply observing outside creation). After going through the strengths and weaknesses of each, Oord begins elaborating a model he finds most conducive to balancing God's providence with randomness and suffering. In chapter five, Oord shares about the "open and relational alternative" theological position for which he advocates. He uses four different but significant "paths" to explain his position – Scripture, Christian theologies, philosophy, and science – a balanced yet diverse grounding for his position, similar to that of the Wesleyan Quadrilateral.

Oord begins to specify his position in chapter 6 by examining the work of John Sanders, a noted open and relational theologian. While agreeing with many of Sanders' concepts, Oord ultimately finds it inadequate in advocating God's defense for not preventing evil. Thus, in chapter 7, Oord presents his own view of God's providence as "The Essential Kenosis" model. Basing his model on the primacy of love in both God's character and nature, Oord gives a thorough account of his theory on God always doing, working, and ultimately "being" out of love for all creation in all instances and all contexts. The final chapter takes Oord's Essential Kenosis idea and applies it towards the issue of miracles, where Oord claims that miracles may occur but never out of coercion or manipulation.

After reflecting on Oord's work, there seem to be two over-arching strengths to the book and one potential weakness. The first strength is Oord's use of interdisciplinary studies. Throughout the book, Oord brings together various disciplines such as theology, philosophy, and science to explain how the various aspects to his ideas are not confined to a single subject. By blending the various disciplines together, Oord creates a sound structure with multiple supports for his case of "essential kenosis", each building upon the other. By drawing upon a number of disciplines, the other strength of Oord's work appears in how this work speaks to a wide audience. Two aspects can measure the breadth of the audience for this book: discipline and vocation. As previously mentioned, people from various disciplinary backgrounds can all find a piece of familiarity in Oord's work while graciously being exposed to other fields with what they might not be familiar. This allows for discussion across disciplines to occur, generating a greater understanding of potentially difficult discussions. But Oord's work also appeals to those of various vocations in that this work is not exclusively written for scholars and academics. Using simple phrases and an understandable writing style, Oord is able to communicate his ideas in a way that average lay-people in churches would

be able to engage with, including concepts previously deemed “too lofty” for them to consider.

One weakness that seems to affect Oord’s work was a seeming one-sidedness. Granted, it is the author’s intent to show how his view and understanding of God’s providence is more conventional than others. However, some of the discussions border on downplaying various other theological positions to be seen as not as valid as others. For example, in chapter 3 Oord discusses how free will is genuine and plays an integral part of creation and humanity, particularly seen through the lens of “liberation free will.” However, when ideas such as determinism or compatibilism, are discussed they seem easily dismissed as “not convincing.” Though most might be persuaded to see the rationality of genuine, actual free will, it would also do well to do this so that opposition to that view is also valid in its own way.

Thomas Oord set out to answer difficult questions regarding randomness and providence, seeking how God fit in the mix. What Oord produced was a book that combined years of passion and study of various disciplines into a single, cohesive body of work. Balancing thorough research of various perspectives while maintaining a simple, straight-forward writing style, Oord manages to effectively communicate his beliefs that God can still retain a nature of love and the will to work within creation while not being the cause of suffering within our world. He states his goal for this project is to “offer the best way to believe God acts providentially in a world of regularities and randomness, freedom and necessity, good and evil,” and he certainly has accomplished that in this volume (81). It is a most splendid addition to any library of those who have a passion for contemplating God in unique ways, and should become a valued resource for professional and novice thinkers alike.

### **The Matriarchs of Genesis: Seven Women, Five Views**

David J. Zucker and Moshe Reiss

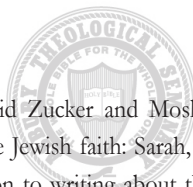
Eugene, OR: Wipf and Stock

2015, 267 pp. paper, \$32.00

ISBN: 978-1-62564-396-4

*Reviewed by Robert Danielson*

Retired rabbis David Zucker and Moshe Reiss decided to tackle the subject of the mothers of the Jewish faith: Sarah, Hagar, Rebekah, Leah, Rachel, Bilhah, and Zilpah. In addition to writing about these women, Zucker and Reiss



decided to write about each woman from five different angles. First, they examine each woman in light of what the Bible says about them. Then the authors move to the extra-Biblical literature up to and including Josephus. Third, they turn to the teachings of the Jewish rabbis in the Talmud and Midrashim. After this historical research, the writers assess each character in light of contemporary scholars, and then for a fifth lens they examine the arguments of modern feminist scholars. Finally, Zucker and Reiss sum up the collective evidence about each character from the five various lenses and offer their own opinions.

This text is well organized to move historically through each character and examine how each of the mothers of the faith is seen through each lens. Sometimes, the evidence is a bit repetitive since many of these women overlap in scripture: Sarah and Hagar, and Leah, Rachel, Bilhah, and Zilpah for example, but even here, the writers always manage to surprise the reader with some new thought or idea about each woman or her motivations. As an evangelical Christian reader, some of the material from the Jewish tradition, which is not found in the Bible, is a bit surprising. Such as the suggestions that Leah and Rachel might have been twins and originally planned to marry Esau and Jacob. Or the idea that Abraham remarried Hagar after Sarah died, calling her Keturah. Some of these ideas from the Jewish Midrashim can be quite challenging, but often increase our own reflection and speculation on trying to understand the story.

Perhaps most challenging, and yet also very enlightening, was Rabbi Zucker's interpretation of the Rebekah and Jacob narrative. I was so intrigued by his suggestion that I asked him to write on this for *The Asbury Journal* in a separate article, which he kindly agreed to do for a future issue. Instead of seeing Rebekah as a cunning manipulative woman taking advantage of an elderly, feeble Isaac for her favorite son, Jacob, Zucker asserts that the evidence shows perhaps Isaac and Rebekah were working together in an attempt to be sure Jacob took a wife from within the family, unlike Esau, and that in reality, it is Jacob who is fooled by Isaac's acting and not the other way around! I found his arguments to be quite persuasive and helped redeem Rebekah from a history of maligning interpretations.

*The Matriarchs of Genesis* is a very accessible book for anyone interested in learning more about the early women figures found in the Genesis narrative. Books such as this provide an amazing opportunity for Christian and Jewish scholars to learn from their various traditions. I have found reading more of the Jewish understanding of the Old Testament materials really deepens my own level of understanding, and provides new lenses through which to reflect on scripture. I sincerely hope we can see similar resources continue to emerge that can enrich both of our faith traditions in the near future.

## **Our Global Families: Christians Embracing Common Identity in a Changing World**

Todd M. Johnson and Cindy M. Wu

Grand Rapids, MI: Baker Academic

2015, 240 pp., paper, \$22.99

ISBN: 978-0-8010-4957-6

*Reviewed by Grant Miller*

Recognizing the world church now looks more like John's vision of the great multitude from every nation (Revelation 7:9) than ever before, the authors call Christians to find common identity with our global human family and our global Christian family. They also call Christians to work together for justice and peace in an increasingly interconnected and rapidly changing world.

Part One addresses our changing world. The authors note the "middle of nowhere is becoming the middle of everywhere" but also remind us of the widening gap between the rich and poor. Part Two describes our changing identity beginning with Wolf's insight that "the future of our world will depend on how we deal with identity and difference." The authors note how Christians often embrace identities that are far too small. Christianity has always been both local and global.

Part Three addresses our changing relationships in today's world. The authors promote an "evangelical theology of interfaith solidarity" built on shared values and common concerns. They call us to develop cultural intelligence and sensitivity through hospitality and friendships with neighbors from diverse cultural and religious backgrounds. Part Four focuses on changing our world. Tennent remarks this book "helps us move past the 'let's-change-the-world' drumbeat, to a focus on "faithful presence" in the world today. The authors provide a practical guide for faithful presence.

In conclusion, the authors call for common identity, education, action, patience and humility to understand "how our plans fit with others." We need cultural sensitivity as we make deliberate choices alongside members of our global family for global good in local contexts daily. The authors provide a small group discussion guide helpful for reflection.

This book is an excellent introduction for Western Christians seeking to develop cultural sensitivity. It will help pastors and professors at Christian institutions hoping to educate their congregations and students. The discussion guide could be used in multi-cultural settings providing Christians from different backgrounds a forum to share concerns, pray for one another and plan ministries

together. For many people today, being in “the middle of everywhere” means being more painfully aware than ever of being left out and left behind. Multi-cultural discussion groups could help diverse members of our global Christian family promote biblical justice and peace together.

African Christian scholars (e.g. Adogame, Asamoah-Gyadu, Hanciles) describe African Christian experience and dynamic diaspora congregations in vivid detail. The outreach and ministries of our fellow members of the global Christian family, who are changing the world in the name of Christ, often go unnoticed even when they live as our neighbors. Pew Research has documented the steady decline in American Christianity while Walls, Hanciles and others have noted the simultaneous growth of Christianity in the global south during an era of increased migration. As Christians migrate from the global south to the West, Walls (2002, 47) believes, “the oxygen-starved Christianity of the West will have most to gain.” This book can help those of us in the West listen to and learn from our global family.

### **The Call of Abraham**

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

Notre Dame, IN: University of Notre Dame Press

2013, 408 pp. cloth, \$64.00

ISBN: 978-0-268-02043-9

*Reviewed by Benjamin J. Snyder*

This *estschrift* in honor of Jon D. Levenson features a collection of essays oriented around the central theme of “the theological meaning of Israel’s election” (1). It continues the conversation started by his 1995 work also on election, *The Death and Resurrection of the Beloved Son: The Transformation of Child Sacrifice in Judaism and Christianity*. The central theme is treated from three perspectives: “The Hebrew Bible” (five essays), “Reception of the Hebrew Bible” (eight essays) and “Theological Essays” (two essays). In keeping with Levenson’s legacy this work will be of interest to both Jewish and Christian readers alike. Due to the impossibility of covering each chapter in detail, my treatment will be necessarily selective. As such, I will give close attention to chapters 1, 2, 3, and 12 which focus on Genesis 1, 15, the Bible (OT and NT) as a whole, and Romans 9-11 respectively. The topics of the other chapters are merely mentioned thereafter.

Chapter 1, “Election in Genesis 1” (by Richard J. Clifford), attempts to demonstrate that “covert references to several defining features of Israel, viz.,

the Sabbath, the temple, the dietary laws, and the conquest” may be isolated in Genesis 1:1–2:4, a P source (7). This has the effect of situating Israel and its practices “in the beginning” thereby predating all others (20). Some explanations are more plausible than others. Notably, the essay struggles with the chicken and egg dilemma; which legitimates the other? Does Israel legitimate itself in the way it writes its own cosmogony or do the preexisting traditions legitimate and form the nation? A curious fact noted by Clifford, but not addressed, is why does the Israelite cosmogony break from the conventions of ANE cosmogonies by not making an explicit connection between the “defining features of Israel” and creation (13-14)? Moreover, it remains unclear how these covert references were supposed to “help anxious and displaced exiles reread their traditions as promises and assurance” (11)?

W. Randall Garr, in chapter 2, “Abraham’s Election in Faith,” deals with Genesis 15:6 and the *hiphil* אָמַן (‘*mn*). He argues, “not a single *hiphil* verb form has an uncontested [*sic*] stative meaning” as is argued by G. Bergsträsser (25). While his lexical exploration of the *hiphil* אָמַן (‘*mn*) in its various forms and idioms is laudable, the relevance of the data to the argument is not always evident. Moreover, he creates a straw man argument leveled against any tradition (i.e. Judaism and Christianity) which describes Abraham’s faith as a “state of mind,” i.e. stative meaning. He does not demonstrate that Paul, James, Ben Sira or the author of 1 Maccabees, let alone the traditions behind these texts, intend to convey a stative meaning nor that they believe “faith” to be a “permanent state” (38). Indeed, the author himself describes Abraham’s experience in Gen 15:6 as a “conversion experience” (39) and that “he behaves in a manner consistent with the *hiphil* verb form and maintains as much involvement and effort as (he feels) the situation requires” (39). It is a significant assumption that Paul, James, Ben Sira or the author of 1 Maccabees would disagree with this assessment.

Chapter 3, “Can Election be Forfeited?” (by Joel S. Kaminsky), explores the Biblical evidence relating to divine election in its diverse forms (i.e. individuals, families, offices, and the nation of Israel). He effectively demonstrates that the evidence is varied, but certain conclusions remain consistent. For one, punishment, even exile, actually points to the *persistence* of Israel’s election (48). On another level, Eli retains his elect status whereas his progeny loses out. However, the elect status of the *office* is simply *transferred* to another family (50-3). This same principle can be seen with Saul (transferred to David) and Shiloh (transferred to Jerusalem). While this explains the basis on which the later Church could develop Supersessionism, it is ultimately a faulty theory (59). The Torah unequivocally maintains Israel’s national election. The Former Prophets support the possibility of abrogation, but only in exceptional cases (e.g., Eli and Saul) and Israel’s election is maintained (54). The

Latter Prophets maintain that Israel's "special status does not insulate her from God's coming judgment" but this cannot be forced to say that she will be disselected (54). When considering Paul's argument in Romans 9-11, isolated parts (9:6-18) can sound as if Israel is replaced, but the larger argument maintains Israel's election (Rom 9:1-5; 11:28-9) even if it may be temporarily suspended, by analogy with Hosea or Isa 54 (60).

We now jump ahead to chapter 12, "The Salvation of Israel in Romans 9-11" by Mark Reasoner. He challenges the notion of Supersessionism by arguing, "Paul's expression 'all Israel will be saved' includes the idea that corporeal, ethnic Israel will be restored in its land" (257). His argument includes an anti-Imperial reading of the text, but whether or not one accepts this, it is difficult to counter the essential point he makes: the context of *all* of the OT texts which Paul employs in Rom 9-11 include "the political dimension of Israel's plight in the world" (259). Another significant observation he makes which strengthens his argument is that in this section alone "the Israel/Israelite terms predominate over *Ioudaios*." Since Paul consistently uses this latter term throughout Romans, his choice to change the terminology is intentionally related to national/political Israel (258). Thus, when Paul asks in Rom 11:1, "God has not rejected his people, has he?" (NET), Reasoner argues that he is really asking, "Has God decided to leave Israel scattered among the nations and subjugated under Rome?" (268). A final significant observation he makes is noting Paul's language in Rom 11:25, "Why does Paul say 'comes in?'" (272). Reasoner reads this in light of 11:12 which mentions "the wealth of the nations," a concept that refers to restoration from exile in the citations he makes in 11:26-7. However one evaluates his conclusion, alternative readings will need to respond to the fact that the OT citations Paul uses affirm Israel's irrevocable calling by God.

The remainder of the essays include the following: Part I, The Hebrew Bible—chapter 4, "Election and the Transformation of *Hērem*," by R.W.L. Moberly; chapter 5, "Job as Prototype of Dying and Rising Israel," by Kathryn Schifferdecker—Part II, Reception of the Hebrew Bible—chapter 6, "Does Tobit Fear God for Naught?" by Gary A. Anderson; chapter 7, "Divine Sovereignty and the Election of Israel in the Wisdom of Ben Sira," by Greg Schmidt Goering; chapter 8, "The Chosenness of Israel in the Apocrypha and Pseudepigrapha," by Matthias Henze; chapter 9, "A House of Prayer for All Peoples' (Isaiah 56:7) in Rabbinic Thought," by Marc Hirshman; chapter 10, "The Descent of the Wicked Angels and the Persistence of Evil," by James Kugel; chapter 11, "The Election of Israel Imperilled: Early Christian Views of the 'Sacrifice of Isaac,'" by Kevin Madigan; chapter 13, "*Populus Dei*: Luther on Jacob and the Election of Israel (Genesis 25),"



by Brooks Schramm—Part III, Theological Essays—chapter 14, “Election and Affection: On God’s Sovereignty and Human Action,” by Leora Batnitzky; chapter 15, “Christ and Israel: An Unsolved Problem in Catholic Theology,” by Bruce D. Marshall.

The end of the book contains three lists: (1) publications by Jon Levenson; (2) doctoral dissertations supervised by him; and (3) the contributors of the essays. There are also two indices on ancient sources and modern authors. It is unlikely that a reader will find all of the essays interesting or of equal quality. Anyone interested in the topic of divine election or who wishes to read further fruit derived from Jon Levinson’s work will find that this work contains numerous thought provoking essays written from diverse perspectives.

### **The Future of Evangelical Theology: Soundings from the Asian American Diaspora**

Amos Yong

Downers Grove, IL: IVP Academic

2014, 255 pp., paper, \$25.00

ISBN: 978-0830840601

*Reviewed by Jeremy B. Griffin*

Amos Yong’s book pushes the traditional framework and processes of evangelical theology as he promotes the idea that Asian American theology adds to global evangelical theology. His thesis is “that Asian American experiences and perspectives have much to contribute to the broader evangelical theological discussion” (27). The material of the book is not entirely new for it is a reworking of previously published articles and essays, and only the final chapter is new material. This causes redundancy in some chapters; however, this is minor, and Yong lets the reader know he has sought to present a coherent contribution to evangelical theology in his preface.

Yong is a Pentecostal and an evangelical, and he subscribes to the quadrilateral of evangelicalism as defined by David Bebbington (a conversion emphasis, active spirituality leading to a different observable way of life, Biblicism focused on the authority of Scripture, and a focus on the death of Christ for the world’s salvation). Yong adds a fifth feature to the quadrilateral: a broad Pentecostalism with a Pentecostal and charismatic voice. Yong calls these five features a “pent-evangelical,” and he uses this term throughout the book.

The question Yong answers in his book is: In the global context, how and what does an Asian American point of view of theology contribute to evangelical theology? To accomplish this, the first two chapters speak about the contributions in the literature of the voices of Asian Americans. Then chapter three looks at the problem of why their voices have been ignored. This chapter was a highlight for me as Yong discusses the epistemology base of evangelical theology where evangelicals think they are producing a universal theology, and they tend to ignore that they are developing theology from a certain local and social location. As some evangelicals seek to push their truth claims as universal, they hold to a foundationalism viewpoint, which leads them to think their theology is “a-historical, a-cultural and even a-contextual” (114). And Yong insightfully remarks how the theological and doctrinal truths of the faith have already been developed (according to some evangelicals), and the problem is that evangelicals look at Asian American theology as having little relevance for their theology except for being a topic on local concerns.

The mid-section of the book (chapters 4-6) looks at the heart of what Yong is developing in this theology. Chapter five examines immigration as he seeks to develop a theology of migration and the issues it raises, and chapter six ventures deeper into those issues, seeing what the spirit of jubilee contributes to the discussion. In his final chapter, Yong addresses three contemporary dimensions of Asian American life: immigrant generations, second and later generations of immigrants, and the roles of women. He posits that Asian American theology contributes to North American evangelical theology as Asian Americans write about a theology of culture, public theology, and how to have constructive theology in a multi-faith world. Overall, Yong weaves numerous Asian American works into his book, and I believe he has accomplished his task of contributing to global evangelical theology from this standpoint. It would be profitable for Western evangelicals to read his work, which may press the boundaries of their evangelical theological thinking.



## **The Gospel of the Lord: How the Early Church Wrote the Story of Jesus**

Michael F. Bird

Grand Rapids MI: Eerdmans

2014, 394 pp., paper, \$30.00

ISBN: 978-0-8028-6776-6

*Reviewed by Taylor S. Brown*

The study of the Gospels in relation to oral history, eyewitness testimony, and social memory has experienced a tremendous surge in the past decade. While many commentators have been contributing to this fruitful field of study, three of the most important “pillars” of recent oral history and memory-related Gospel studies are James D. G. Dunn and his massive *Jesus Remembered* (2003), Samuel Byrskog and his *Story as History—History as Story* (2000), and Richard Bauckham and his masterpiece, *Jesus and the Eyewitnesses* (2006).

With the publication of Michael Bird’s book, *The Gospel of the Lord: How The Early Church Wrote the Story of Jesus*, it may well be time to add a new, “fourth pillar” to this group of key commentators. Not only does Bird extensively interact with and build upon the work of Dunn, Byrskog, and Bauckham (as well as other key voices, such as Richard Burridge and the late Martin Hengel), he adds a new understanding of what exactly the Gospels are and were intended for in the earliest Christian communities.

While space precludes an extensive interaction with Bird’s assessment of the major scholarly views of the genre and function of the Gospels, it will suffice to say that he is in agreement with the growing consensus among New Testament scholars that the canonical Gospels fall under the categorical umbrella of Greco-Roman biographies. This in itself is not new of course. What Bird does though, is take a deeper look at the kerygmatic nature of these biographies within and for the early Christian communities. Bird notes how deeply woven through the Gospels are with intertextual quotes, echoes, and allusions to the Hebrew Scriptures. Just as one cannot dismiss the Gospels’ historical-biographical emphasis on the life, death, and resurrection of Jesus, so too one cannot dismiss how heavily indebted these same texts are to the story of Israel and what they perceive as it’s culmination in Jesus of Nazareth.

With this equal focus on the story of Israel’s climax and the historical-biographical literary emphasis on Jesus of Nazareth, Bird labels the Gospels as *biographical kerygma*. They are meant to function within the Church in a kerygmatic role, proclaiming what God has done in the life, death, and resurrection of Jesus of

Nazareth. At the same time this *kerygma* is anchored in and reliant upon the fact that the events proclaimed happened in space and time, as attested to by eyewitnesses.

While this assessment alone would be more than worth the price of admission for the book, Bird also places extensive excursuses at the end of each chapter, dealing with subjects such as the failure of form criticism, patristic writings on the Gospels, and the nature of the various non-canonical “gospels” such as the Gospel of Thomas. Combine all of this with one of the best discussions on the Synoptic Problem this reviewer has read and you have what may be a new standard text in the field of Gospel studies.

Michael Bird’s *The Gospel of the Lord* is a must read for anyone involved in Gospel studies or New Testament studies in general. If I were to recommend one book that not only critically interacts with the major scholarly voices in Gospel studies over the past two centuries, but also paves a new way forward in understanding the Gospels in their oral-historical and social memory contexts, it would be Bird’s volume. Of all of the books I have read in 2015, this volume takes first place.

### **Methodism in the American Forest**

Russell E. Richey

New York, NY: Oxford University Press

2015, 230 pp. cloth, \$55.00

ISBN: 978-0-19-935962-2

*Reviewed by Robert Danielson*

Russell Richey, the dean emeritus of Candler School of Theology has presented in this volume a fascinating framework for reflecting on Methodism in America. Based on a triumvirate of wilderness, shady grove, and garden, he examines both the historical development of American Methodism and its theological growth as part of the taming of the New World. He draws this theme in part from Asbury’s journals in which the American environment becomes a metaphor for many different aspects of the circuit-riding ministry. The same forest becomes both the wilderness, a place of challenge and obstacles, the shady grove, a place to preach out of the torturous sun, and the garden, a place to retreat for spiritual renewal and reflection.

In the same way, American Methodism has moved through similar patterns in its experience on the continent. The period of the wilderness recalls

the toils of circuit riders battling the elements to establish the earliest movements of Methodism. The shady grove reflects back to the vibrancy of the camp meeting tradition, as the fledgling movement began to grow in power and influence. Finally, the garden, as Methodism became more domesticated and part of the urban scene in the late 19<sup>th</sup> century. Indeed the camp meeting itself becomes the most visible examples of uniting all three views of the forest into one common experience.

Richey poetically crafts this narrative, tying together an impressive amount of historical material from journals and early publications, while at the same time illuminating the impact of the American environment on the theological development of Methodism. Circuit riding was not British field preaching, and likewise American Methodism would develop its own unique and creative aspects. This is more than a history of the Methodist camp meeting, although it certainly fits that description. The sylvan framework of wilderness, shady grove, and garden really help define and give clarity to the unique dynamics of American Methodism.

*Methodism in the Forest* is not an introductory text for the beginning student, but it is far more than a textbook. It is the deep scholarly reflections of a top Methodist historian summing up a vast wealth of knowledge and experience and offering it back to the Methodist community as a piece of art, a visual masterpiece painted in words, yet somehow articulating the historic truth of American Methodism in a way that I have never encountered before. This is a very scholarly work, filled with all that the academy asks of such works, and yet there is a level of beauty that the reader encounters that is not normally found in scholarly works. Reading this work almost becomes devotional, as you start to explore the wilderness, the shady grove, and the gardens in your own spiritual walk as you journey side by side with the history of American Methodism.



## *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](mailto:Robert.danielson@asburyseminary.edu)) if you are interested in reviewing a particular title. Reviews will be assigned on a first come basis.

Adams, Samuel V.

2015 *The Reality of God and Historical Method: Apocalyptic Theology in Conversation with N. T. Wright*. New Explorations in Theology Series. Downers Grove, IL: InterVarsity Press Academic. ISBN: 978-0-8308-4914-7. Price: \$40.00.

Aers, David

2015 *Beyond Reformation? An Essay on William Langland's Piers Plowman and the End of Constantinian Christianity*. Notre Dame, IN: University of Notre Dame Press. ISBN: 978-0-268-02046-0. Price: \$35.00.

Alcántara, Jared E.

2015 *Crossover Preaching: Intercultural-Improvisational Homiletics in Conversation with Gardner C. Taylor*. Strategic Initiatives in Evangelical Theology Series. Downers Grove, IL: InterVarsity Press Academic. ISBN: 978-0-8308-3908-7. Price: \$35.00.

Arnold, Bill T. and Bryan E. Beyer

2015 *Encountering the Old Testament: A Christian Survey*. Third Edition. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4953-8. Price: \$49.99.

Ashford, Bruce and Chris Pappalardo

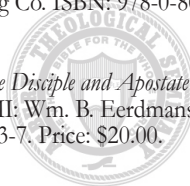
2015 *One Nation Under God: A Christian Hope for American Politics*. Nashville, TN: B&H Publishing Group. ISBN: 978-1-4336-9069-3. Price: \$14.99.

Barclay, John M. G.

2015 *Paul and the Gift*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6889-3. Price: \$70.00.

- Bartholomew, Craig G.  
2015 *Introducing Biblical Hermeneutics: A Comprehensive Framework for Hearing God in Scripture*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3977-5. Price: \$44.99.
- Bauckham, Richard  
2015 *The Bible in the Contemporary World: Hermeneutical Ventures*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7223-4. Price: \$22.00.
- Bauckham, Richard  
2015 *Gospel of Glory: Major Themes in Johannine Theology*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-9612-9. Price: \$24.99.
- Blauner, Andrew, ed.  
2015 *The Good Book: Writers Reflect on Favorite Bible Passages*. New York, NY: Simon and Schuster. ISBN: 978-1-4767-8996-5. Price: \$27.00.
- Bock, Darrell  
2015 *Mark*. New Cambridge Bible Commentary. New York, NY: Cambridge University Press. ISBN: 978-1-107-67767-8. Price: \$36.99.
- Bond, Helen K. and Larry W. Hurtado, eds.  
2015 *Peter in Early Christianity*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7171-8. Price: \$40.00.
- Boxall, Ian  
2015 *Discovering Matthew: Content, Interpretation, Reception*. Discovering Biblical Texts Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7238-8. Price: \$22.00.
- Cafferky, Michael E.  
2015 *Business Ethics in Biblical Perspectives: A Comprehensive Introduction*. Downers Grove, IL: InterVarsity Press Academic. ISBN: 978-0-8308-2474-8. Price: \$45.00.
- Clark, Chap, ed.  
2015 *Youth Ministry in the 21<sup>st</sup> Century: Five Views*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4967-5. Price: \$21.99.
- Crosson, Frederick J.  
2015 *Ten Philosophical Essays in the Christian Tradition*. Notre Dame, IN: University of Notre Dame Press. ISBN: 978-0-268-02311-5. Price: \$35.00.
- Demacopoulos, George E.  
2015 *Gregory the Great: Ascetic, Pastor, and First Man of Rome*. Notre Dame, IN: University of Notre Dame Press. ISBN: 978-0-268-02621-1. Price: \$28.00.

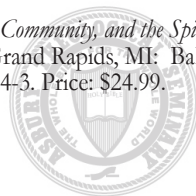
- Dyrness, William A. and Oscar García-Johnson  
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- Edwards, Ruth B.  
2015 *Discovering John: Content, Interpretation, Reception.* Discovering Biblical Texts Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7240-1. Price: \$22.00.
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- Fleming, Dean  
2015 *Why Mission? Reframing New Testament Theology Series, ed. By Joel B. Green.* Nashville, TN: Abingdon Press. ISBN: 978-1-4267-5936-9. Price: \$29.99.
- Green, Gene L., Stephen T. Pardue, and K. K. Yeo, eds.  
2015 *The Trinity Among the Nations: The Doctrine of God in the Majority World.* Majority World Theology Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7268-5. Price: \$20.00.
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- Greenwood, Kyle  
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2015 *Peter: False Disciple and Apostate According to St. Matthew.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7293-7. Price: \$20.00.



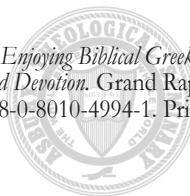


- Hauerwas, Stanley  
2015 *The Work of Theology*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7190-9. Price: \$28.00.
- Jacobsen, Douglas  
2015 *Global Gospel: An Introduction to Christianity on Five Continents*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4993-4. Price: \$21.99.
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- Klingbeil, Gerald A.  
2015 *The Genesis Creation Account and Its Reverberations in the Old Testament*. Berrien Springs, MI: Andrews University Press. ISBN: 978-1-940980-09-6. Price: \$18.49.
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2015 *Paul, Apostle of Liberty*. Second Edition. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-4302-9. Price: \$34.00.
- Lucas, Ernest C.  
2015 *Proverbs*. The Two Horizons Old Testament Commentary. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-2710-4. Price: \$28.00.
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2015 *The Book of Genesis*. The Bible in Medieval Tradition Series. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6845-9. Price: \$35.00.
- Schwartz, Wm. Andrew and John M. Bechtold, eds.  
2015 *Embracing the Past- Forging the Future: A New Generation of Wesleyan Theology*. Eugene, OR: Pickwick Publications. ISBN: 978-1-4982-0843-7. Price: \$22.00.
- Sherman, Robert  
2015 *Covenant, Community, and the Spirit: A Trinitarian Theology of Church*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4974-3. Price: \$24.99.



- Skinner, Matthew L.  
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- Stott, John  
2015 *The Challenge of Preaching*. Abridged and updated by Greg Scharf. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7335-4. Price: \$16.00.
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2015 *The Unexpected Christian Century: The Reversal and Transformation of Global Christianity, 1900-2000*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-9746-1. Price: \$22.99.
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2015 *Confucius For Christians: What an Ancient Chinese Worldview can Teach us About Life in Christ*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7248-7. Price: \$15.00.
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- van Deusen Hunsinger, Deborah,  
2015 *Bearing the Unbearable: Trauma, Gospel, and Pastoral Care*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7103-9. Price: \$20.00.
- Vanhoozer, Kevin J. and Daniel J. Treier  
2015 *Theology and the Mirror of Scripture: A Mere Evangelical Account*. Studies in Christian Doctrine and Scripture. Downers Grove, IL: InterVarsity Press Academic. ISBN: 978-0-8308-4076-2. Price: \$26.00.
- Vanhoozer, Kevin J. and Owen Strachan  
2015 *The Pastor as Public Theologian: Reclaiming a Lost Vision*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-9771-3. Price: \$19.99.
- Whitacre, Rodney A.  
2015 *Using and Enjoying Biblical Greek: Reading the New Testament with Fluency and Devotion*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4994-1. Price: \$24.99.



- Winter, Bruce W.  
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