

of how these three books, placed together in the Twelve, draw in different ways from Exodus 34:6–7, thus creating a tension between divine mercy and judgement. Wöhrle raises interesting questions about the development of attitudes towards the gods of the nations in strands of prophetic material in the Persian and Hellenistic Periods (e.g. Isa 40–55; Mic 4: 1–4; Zech 5:5–11; Mal 2:10–16). In his excellent article, Schipper gives a literary and canonical reading of the passage which concludes Isaiah's oracles against foreign nations (Isa 19:1–15), and he explores possible origins of the passage's universalistic themes in light of Hellenistic Egyptian texts.

This volume is a parade example of what the published results of a scholarly colloquium should be: insightful, probing and accessible to an audience beyond the colloquium itself. All articles originally written in German have been translated except Achenbach's, and his should be accessible to English scholars.

It would have been helpful if the editors had given in the introduction a working understanding of monotheism in the Hebrew Bible for the sake of readers who are not Hebrew Bible specialists. As Collins (p. 202) and Beyerle (pp. 219–20) insightfully acknowledge, 'monotheism', as commonly conceived is a philosophical construct which does not appear in the Hebrew Bible. Rather, what appears is a sense that Israel's God is supreme, or has assumed the power and qualities of other gods, or perhaps that the Israelites incorporated the gods of the nations into the identity of YHWH. With this nuanced understanding of monotheism these essays provide a marvellous resource for exploring how late prophetic texts and apocalyptic material present God's universal reign and a vision of world order which includes the nations coming to YHWH for instruction (see especially the essay by Achenbach, pp. 125–75).

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Andrew F. Walls and Cathy Ross (eds.), *Mission in the 21st Century: Exploring the Five Marks of Global Mission* (London: Darton, Longman & Todd, 2014), pp. 240. £30.00.

Mission has been interpreted in thousands of ways but there is always scope for a fresh perspective. This book which brings a fresh approach divides into two sections: (1) 'The Five Marks of Mission', articulated in ten essays,

and (2) 'Issues in Mission', explored through a further seven. It compiles essays from scholars who are deliberately breaking new ground in the ever-challenging 'dominating' cultures and demonstrating a commitment to holding on to the truth in an age of compromise, whatever the response and cost. A global wisdom is displayed, conveying the possibility for the Gospel to impact on the entirety of human life and creation.

This book is an honest, critical reflection on traditional mission but brought from the outside into the local context. The chapters point to the great breadth of missiological discernment which exists when viewed on the global front, and thus contribute to the ongoing debate on mission. The reader is encouraged to understand how mission is being reshaped in the twenty-first century. Each essay stands as an excellent piece of scholarly work.

Rowan Williams recognises 'the great migration of Europeans to other regions of the world' and challenges the reader to re-examine the impact of its missiological approach thus far. Rowan writes: 'The Bible hasn't finished with us. Read afresh in a new context, it delivers more of God's challenge and promise' (p. xi).

While reflecting on traditional ways of reaching out, the book also reaffirms that 'mission must be from all and to all'. The Kingdom of God is for all who choose to repent and obey. It challenges the reader to interpret biblical mission 'in the context of ever-increasing socio-economic challenges which call for an intelligent and relevant interface between Christianity and these felt needs' (p. 26).

Dave Bookless argues that caring for creation is interrelated to the Good News of the Kingdom, which also includes the 'groaning creation'. He believes that 'Mission that ignores creation will always present too small a vision of God and his purposes. Mission that encompasses caring for creation – as long as it always keeps Christ central and makes him known, provides a message of hope and life in all its fullness' (p. 104).

Melba Maggay, whilst examining the traditional 'holistic nature of the Gospel', also explores fresh ways of understanding the mandate 'Love God and neighbour' in the context of ever-challenging poverty and injustice. The ongoing struggle of the 'indigenous Maori community' has not prevented them from celebrating what they are and as such have grown in confidence, knowing that God is with them (p. 60). Andrew F. Walls argues how 'mixed' social, economic, religious reasons and migration have contributed to a 'power shift' in terms of mission.

I believe that the book offers an excellent starting point for developing an understanding of missiological concepts and a whole range of issues which contribute to mission. These include: the discussion of social, economic and

political injustices in addition to those which touch on society, ecology and environmental disaster. These essays are enlightening and also challenging as readers realise that these universal issues are often perceived differently in other cultures.

Regrettably, the book draws from a predominantly male-dominated theological perspective on mission. It would have been helpful to have a conclusion at the end of every chapter, along with a bibliography and index. This book, however, is a welcome contribution for scholars and students of missiology and ecclesiology and useful for those wishing to explore their relevance at a local church level. It is a profound, scholarly and creative intellectual presentation of global mission in the twenty-first century and is thoroughly recommended.

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Gerald R. McDermott and Harold A. Netland, *A Trinitarian Theology of Religions: An Evangelical Proposal* (New York: OUP, 2014), pp. 346. £64.00/£19.99.

This substantial contribution to the theology of religions, by two respected evangelical scholars, is offered as an evangelical reading of current debates that seeks to make use of the renewed trinitarian discussions. A lengthy first chapter describes the rise of theology of religion discussions, noting the early attempts to take religious diversity seriously (in the 1960s), first in terms of fulfillment, then of pluralism, and finally of evangelicals' (somewhat later) entry into the discussion. The authors then provide helpful chapters on the triune God, revelation and religions, salvation and conversion, the Christian life, religions and cultures, and Christian witness in the multi-religious world. In each chapter a careful exposition of evangelical (or, as they say, historically orthodox) teaching is placed in relation to (and often contrasted with) assumptions of other major religions (surprisingly, there is no sustained reference to primal or popular religions). In the later chapters, the authors provide insight on practical and ethical issues to complement the more strictly theological discussion. Part two includes responses from Lamin Sanneh, Veli-Matti Kärkkäinen, Vinoth Ramachandra and Christine Schirmmacher along with a few last words from the authors.

There is much that is useful in this work. It certainly makes a major contribution to evangelical reflection on interreligious theological issues and will find a ready market among evangelical students and pastors. But