

215), or that “more female prophets existed than the biblical text might suggest” (p. 217). For pastors of churches or undergraduate students looking to understand and apply OT prophetic texts better, this book should probably not be high on the reading list. However, for research students interested in examining the shared cultural world of the ANE and OT prophecy, this book presents a comprehensive, scholarly contribution.

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Jackson Wu. *Saving God's Face: A Chinese Contextualization of Salvation through Honor and Shame*. Evangelical Missiological Society Dissertation Series. Pasadena: WCIU Press, 2013. xii + 355 pp. Paperback. ISBN 978-0865850477. \$25.00 (Paperback).

In *Saving God's Face*, Jackson Wu (a pseudonym) provides a helpful integration of theory, cultural studies, theology, and biblical exegesis. He also presents a strong argument for utilizing the honor/shame motif as a lens for theologizing in general, though he focuses primarily on a (21st century Han) Chinese context. Wu, a Westerner, currently serves cross-culturally as a theological educator in such a context. The work at hand is his published dissertation completed through Southeastern Baptist Theological Seminary, the third dissertation from this school published in the increasingly important EMS Dissertation Series.

Over a total of six chapters, Wu argues that “a dialogically contextualized Chinese soteriology, which draws heavily upon honor-shame concepts prevalent in Chinese culture, issues forth in a biblical understanding of atonement and justification” (p. 1). In the first major chapter, he critiques various models of contextualization, particularly those from a Western perspective. Overall, he makes the bold and apropos claim that Western missionaries and theologians have assumed too much about the content of the gospel when encountering non-Western worldviews. He thus calls for greater emphasis on biblical theology alongside cultural exegesis in lieu of overreliance on Western systematic categories. For him, contextualization is deeper than just communicating seemingly timeless a-cultural truths. Of particular concern to Wu, the West relies too heavily upon the law/guilt motif, supposedly arising out of Greco-Roman roots. He thus identifies this as an issue of theological method—contextualization itself must be part of the theo-

logical process. Contextualized theology, then, he argues, “empathiz[es] with a local context and then find[s] affinity with the Scripture” (p. 35).

Chapters three and four include Wu’s helpful treatment of various Chinese contextualizations followed by his detailed and scholarly discussion of honor/shame within a Chinese worldview. Any prospective theologian or missiologist in a Chinese context would greatly benefit from interacting with these chapters.

In the fifth, and arguably most important chapter, Wu emphasizes the biblical language of honor/shame which should inform theological discourse on soteriology. Wu discusses the terminology of atonement, righteousness, justification, honor, and shame, among others. He concludes with an invaluable study of Romans through honor/shame and group identity motifs. Central to his argument in this chapter, Wu maintains that Paul’s emphasis in Romans was not upon individuals and their guilt for offending general moral principles, but Paul was “countering ethnocentrism” by showing how “justification signifies one’s group identity” whereby Christians are members “of God’s family, which consists of those from among all nations who give their allegiance to Christ” (p. 292).

Wu’s conclusion includes thoughts on the implications of his study. His bibliography afterwards is expansive. Most helpful to the reader, Wu’s final inclusion is a scripture index.

This publication is thought-provoking—a must-read for any Westerner considering theological or missiological work in a Chinese context. Furthermore, this is a serious read for any ethnic Chinese theologian. What this work demands is a response, for good or ill, from Chinese thinkers. Wu honors the biblical text and also, as it appears to this Westerner’s review, the Chinese worldview. But more importantly, this work goes a long way towards demonstrating the strong honor/shame motif in Scripture.

If theologians were to take a dialogical approach, then the contributions Wu so aptly identifies are as important for correcting blind spots within Western theology as for theologizing Chinese-ly. In other words, Western theologians would do well to emphasize the honor/shame motif in Scripture, not because Western or Chinese culture demands it, but because Scripture demands it.

At the same time, while Wu reminds the reader more than once that the honor/shame motif is a starting point, not an exhaustive framework for theologizing, Scripture demands an interaction with

the law/guilt motif. Perhaps there is an unwarranted assumption in Wu's critique of Western theology. Could it be that the reason why Western theology has emphasized law/guilt is not primarily because of its Greco-Roman heritage but because of the rather large collection of laws in the Hebrew Scriptures, including the Ten Commandments? Could it be that the emphasis on penal substitution and imputed righteousness derive from biblical presentations, even if they fit within western frames of reference? While Wu presents his argument as both/and, not either/or, it will be important to see how the both/and works itself out in Chinese theologizing.

As a final and small point of contention, this review and this book use the term "Western" rather loosely. Even among cultures traditionally deemed "Western," there is plurality, cultural and theological plurality. This plurality is only increasing, not just because of immigration but because of the rightful challenge to hegemony previously exercised by majority groups, among a host of other reasons. Scholars would do well to be more precise when using this language. Nonetheless, Wu's dissertation is a valuable addition to the field and a must-read for theologians and missiologists alike.

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Heath Thomas, Jeremy Evans, and Paul Copan, eds. *Holy War in the Bible: Christian Morality and an Old Testament Problem*. Downers Grove: IVP Academic, 2013. xii + 352 pp. Paperback. ISBN 978-0830839957. \$26.00 (Paperback).

This thirteen-essay collection, which began life as a 2009 colloquium involving Duke Divinity School and Southeastern Baptist Theological Seminary, approaches the topic of biblical holy war from a variety of angles. It may be summarized as "a kind of 'reader' [to] enable discussion and deliberation from a number of different perspectives: biblical, ethical, philosophical and theological" (p. 18).

Following the introduction, Douglas Earl employs primary texts in order to reject "pervasive and powerful" assumptions that the book of Joshua fueled, inspired or justified later conquests like the Crusades. However, Stephen Chapman emphasizes that the goal of divine warfare (a term he prefers to "holy war") "is not violence but peace" (p. 61). God cannot be "fully extricated" from warfare

because God is involved in every aspect of life," even in flawed or sinful human efforts like war. And Heath Thomas' essay wraps itself like a scarf around Chapman's, using Lamentations to explore divine warfare and the ability of God's people to express lament for such warfare. Thomas thus notes the inapplicability of sacred-secular distinctions.

Tim Gombis stresses that believers' warfare in the NT is not against other humans, but is supernatural in its nature and mechanics and based on the cosmic victory won by God and inaugurated by his Son (Eph 1:20–23). The question of whether God has waged, is waging, or will wage war against "children of wrath" (2:3) is not addressed. The following essay by Alan Bandy on Revelation takes up the question. Faithful witnesses (martyrs) present their case to the Judge; they do not take matters into their own hands. God is righteous in his judgments and their severity. His "warfare is not arbitrary but central to the question of divine justice" (p. 108).

David Lamb addresses God's compassionate motivation in wars (even against Israel). He is the defender of the oppressed and the punisher of oppression. Thus "warfare motivated by compassion and by [justified] anger is less problematic" than thoughtless vengeance (p. 151). Like Lamb and other contributors, Earl (chapter eight, concerning holy war and *berem*) addresses the use of "Holy War" as a label, and the book's discussion of this question begins to be repetitive. However, Earl finds *berem* to be non-genocidal in both Testaments.

Daniel Heimbach develops a theology of crusade, which is both initiated and led by God, but in a manner that could be verified by those called to participate (p. 196). He rejects a variety of Christian approaches to crusade, but affirms God's right to do what he wills (not least because of the evidence in Revelation 19).

In chapter ten, "The Ethics of 'Holy War' for Christian Morality and Theology," Copan and Matthew Flannagan take a philosophical approach to the biblical text and its critics. Here we find a rare reference to the judgment merited by the Canaanites (p. 233), noted also in Genesis 15:13–16 (pp. 230–1); these and related biblical warrants should perhaps have been more thoroughly explored elsewhere in this volume. Copan and Flannagan emphasize hyperbole in the text in light of ancient literary parallels, citing biblical scholars like Hess and philosophers like Wolterstorff. They illustrate the "hyperbole" phenomenon in scripture: for instance, in its own literary (Deuteronomy—Judges) and cultural contexts, "Josh-