

consider the content of these expansionary notes if footnotes rather than endnotes had been adopted by the publisher.

Keener assumes his readers already know the basics of hermeneutics. This work is not a how-to book on hermeneutics but is more a work of hermeneutical theory that goes beyond the basics. Keener elucidates a Pentecostal hermeneutic of great erudition, wisdom, and philosophical sophistication. It would not be well suited to most undergraduates except in an advanced, senior level course for Biblical Studies majors. It would serve well as a supplemental textbook in a graduate level course on hermeneutics and as a resource for anyone wanting to integrate the immediate, subjective work of the Holy Spirit into one's theory of hermeneutics.

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Intercultural Theology, vol. 1: *Intercultural Hermeneutics*. By Henning Wrogemann. Translated by Karl E. Böhmer. *Missiological Engagements*. Downers Grove, IL: IVP Academic, 2016. xxii + 431 pp., \$45.00.

Translated from the German, this work is the first in a three-part series on intercultural theology by Henning Wrogemann, chair for mission studies, comparative religion, and ecumenics at the Protestant University Wuppertal/Bethel in Germany. Subsequent volumes, still awaiting translation and publication in English, address theology of mission and theology of religions. In terms of related works, Wrogemann's work resembles K. C. Abraham's edited volume *Third World Theologies: Commonalities and Divergences* (Maryknoll, NY: Orbis, 1990) as well as Stephen Bevans's and Roger Schroeder's *Constants in Context: A Theology of Mission for Today* (Maryknoll, NY: Orbis, 2004).

Opting for the term *intercultural theology* instead of *mission studies*, Wrogemann's aim in this book is to "take into account the broad scope of world Christianity" (p. 20). He asserts that intercultural theology will make "an important contribution to the processes in which Christians see themselves within the pluralized society of Europe and around the world" as "various forms of Christianity are analyzed from an intercultural perspective according to their particular characteristics ... what they take for granted both culturally and contextually ... what they view as problematic, and ... their particular assumptions and priorities" (p. 395–96).

In the first of five parts, Wrogemann introduces the concept of intercultural theology. In part 2, he discusses the concepts of culture and hermeneutics with some attention to cultural semiotics (symbols), the history of biblical interpretation, globalization, and modern science. Part 3 offers a brief survey of global contextual theologies with a focus on African theology and a particular emphasis on Christology. In part 4, Wrogemann surveys the history of Christian mission, discussing how Western missionaries have approached the relationship of the gospel and Christian theology with local cultures. He begins with the sixteenth-century Roman Catholic *tabula rasa* ("blank slate") approach, progressing toward more recent attempts at indigenization and appropriation. Finally, in part 5, he seeks to summarize princi-

ples of intercultural theology by addressing themes such as inculturation, syncretism, post-colonialism, and ecumenism.

What are the strengths of this work? First, it is quite apparent to the reader that Wrogemann has spent many years reflecting on the meaning of intercultural theology. He has left hardly a stone unturned in his engagement with the literature from global scholars who represent various cultural backgrounds and Christian traditions and who work in the fields of mission studies, global theology, and cultural studies. Each section of the book offers students a deep reservoir of resources for continual research.

Second, Wrogemann presents his arguments for intercultural theology within the concrete contexts of the global church. This is evident from the opening chapter, in which he describes the work of a Tanzanian Lutheran pastor ministering to the spiritually oppressed in his congregation. In this sense, Wrogemann emulates the values of African theologian Tite Tiénou, whom he cites in chapter 13: “[Tiénou] criticizes the theology pursued at the university level because in his view it is far removed from congregational praxis and also elitist, since it does not consider the context of poverty, suffering, and injustice to any real extent” (p. 208). Though Wrogemann’s analysis throughout the work is quite erudite, his concrete case studies throughout the work—particularly African theology in part 3—drive the reader to pursue a street-level, congregational theology.

Third, and related, Wrogemann consistently appeals to Christian mission history to illustrate concretely the dynamics of intercultural theology. Current approaches to intercultural theology are surely the product of generations of mission practice and missiological reflection, and there is much value in seeing how we have arrived at where we are today. A historical approach also reveals different contexts (e.g. Christendom, postcolonial, premodern, modern, postmodern) in which Christian missionaries and global cultures have interacted.

In addition to these affirmations, I have a few constructive critiques. First, in terms of the book’s organization, the author takes a rather miscellaneous approach in presenting his arguments. While the multi-disciplinary approach (cultural, historical, theological) is praiseworthy, Wrogemann tends to toggle between disciplines which makes the overall flow of the argument difficult to follow at times. Though I have praised him for the historical work in the volume, at times the book moves rather abruptly from a discussion in cultural theory back to history. Perhaps if chapters and sections were more clearly delineated along the lines of these noted academic disciplines, it would enable the reader to track the broader argument more closely.

Second, I thought the chapter on the history of hermeneutics in the West could have been more expansive. In just a couple of paragraphs (pp. 45–46), Wrogemann jumps from Augustine to John Cassian to Luther to nineteenth and twentieth-century theologians. While Augustine’s hermeneutical thought from his famous work *On Christian Doctrine* ought to have been emphasized, John Cassian (ironically an Eastern Christian who migrated from Scythia to Egypt to Gaul in his monastic career) is not typically remembered as a leading exegete in the history of interpretation. Jerome, Gregory the Great, or Thomas Aquinas would have proba-

ably been better choices for this discussion. I also wonder why Wrogemann limited his survey to the Western church because Eastern church leaders such as Origen, Basil of Caesarea, Theodore of Mopsuestia, and Ephrem of Syria contributed greatly to biblical hermeneutics and early global theology. In particular, Wrogemann's broader argument for intercultural theology would have been enriched by a discussion of analogical reasoning in early Eastern Christian hermeneutics.

Finally, speaking of biblical hermeneutics, I was expecting to read more in this volume on how the global church reads, interprets, preaches, and applies Scripture in its various contexts and how theology is cultivated in context. I found the noted chapter on Tiénou's congregational hermeneutical values to be very helpful in this way and I think more similar discussions would have strengthened the book.

In summary, Wrogemann has presented a rich work to the church and the academy on intercultural theology. Professors and graduate students (both German- and English-speakers) in missiology, biblical studies, and theology will most benefit from this study. Because of the many case studies and concrete historical examples, missionary theologians will also have a useful resource as they help facilitate the cultivation of local theologies.

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Being Human in God's World: An Old Testament Theology of Humanity. By J. Gordon McConville. Grand Rapids: Baker Academic, 2016, xii + 228 pp., \$27.99.

A number of years ago, I had the privilege of being invited to participate in a colloquium on Adam Smith's *The Theory of Moral Sentiments*. No papers were read, and no books were published as a result. Rather, it was a gathering of scholars from different disciplines (economics, history, theology, philosophy, Bible, and English) and different backgrounds for the purpose of discussing a book of some significance. The purpose was to grow in our own understanding of Smith's work as we contributed to the growth of others.

J. Gordon McConville's work reminds me of that colloquium, in that it is to a great extent a conversation informed by the OT about what it means to be human. It is not so much a work of biblical theology—though the subtitle leads the reader to think that—as it is a work of biblical spirituality (as McConville indicates in the preface). It is certainly very different from H. W. Wolff's *Anthropology of the Old Testament* (Philadelphia: Fortress, 1974).

In some sense, the book may be considered an extended reflection on Psalm 8:4, "What are human beings that you are mindful of them?" (NRSV), as McConville revisits this verse throughout the book. Following the introduction, the book falls into two large parts. The first five chapters are more general considerations drawn especially from Genesis 1–3. Chapter 1 discusses the image of God. Chapter 2 reflects on what it means to be "like God." Chapters 3 and 4 meditate on what it is that constitutes a human being, especially in community. Chapter 5 is