

Gene L. Green, Stephen T. Pardue, and K. K. Yeo, editors, *All Things New: Eschatology in the Majority World*, Majority World Theology Series (Carlisle, Cumbria, UK: Langham Global Library, 2019). 159 pp. \$24.99 paperback.

The importance of Majority World theological voices is slowly being recognized by scholars in the western world, and the Majority World Theology Series is helping to promote these voices. The goal of this series is to produce “biblical and theological textbooks that are about, from, and to the Majority World” (third page of unnumbered front matter). *All Things New*, the most recent volume in the series, is a collection of essays that brings to light some of the eschatological beliefs held by Christians in Africa, Asia, and Latin America. In this book, each region was represented by one biblical and one theological scholar, thus ensuring not only an inclusion of underrepresented theological and cultural voices, but also a diversity of approaches to the theological and hermeneutical nuances present in these cultures.

All Things New consists of an introduction, seven chapters, and some indices, including short bios for the contributors. Each chapter contains copious footnotes and a short list of suggested readings for those interested in further study. The essays are short enough to be read in a single sitting, though readers unfamiliar with the worldviews, theological movements, and political histories of the countries included in this volume may find some chapters difficult to follow on a first reading. This book provides some invaluable insights into Majority World Christianity and is worth the effort of reading.

The book opens with a brief introduction by Stephen T. Pardue in which he highlights the importance placed upon eschatology in early Christianity, including the ministry of Jesus, and laments its declining importance in most modern western systematic theologies. He moves on to discuss the important role eschatology plays in Majority World Christianity and then provides summaries for the seven chapters in this volume. Following this is a chapter by D. Stephen Long in which he attempts to answer the question of how to interpret apocalyptic literature for eschatology, interweaving this with the arenas of ethics and political theology. He presents Christian Zionism as “an eschatologically charged political movement that seeks to create political conditions that would

lead to the second coming of Jesus” (16); and he argues that while this teaching has little support from western New Testament scholars, it is still present and influential in many Majority World eschatologies. In the remaining half of his essay Long discusses the decline and reemergence of eschatology in western Christian thought, explores the relationship between apocalyptic, ethics, and political society, and ends by introducing his idea for an apocalyptic imagination that is more focused on God’s presence than anything else.

Chapters two and three, authored by James Kombo and John Ekam, are focused on the African worldview and Christian experience. Kombo, a Kenyan minister and theologian, discusses not only eschatology from an African worldview, but also how eschatology can be brought to bear on the larger African situation. He mentions that African Christians still ask questions about death and the existence of the dead after physical death, and that there are three critical aspects of the African worldview through which Christian eschatology can speak to the African situation: 1) their approach to death, dying, and living on after death; 2) the question of ancestors, spirits, and divinities; and 3) the modes of time, events, and seasons in African cosmology. He also lists six areas in which African theological thought can benefit global Christian thought. Ekam, a New Testament scholar from Ghana, explores Revelation as apocalyptic literature and, more specifically, how an African exegesis of Revelation 2:1-4 can impact Ghanaian eschatology. Before discussing his interpretation of this passage, he explores the different types of apocalyptic literature, some of the primary themes in this type of literature, and how poor hermeneutical approaches to apocalyptic have led to the extremes of religious fanaticism on one end, and apathy towards social, political, environmental conditions on the other.

Alberto F. Roldán and Nelson R. Morales Fredes introduce various Latin American eschatological movements in chapters four and five. Roldán, an Argentinian theologian, begins by explaining two types of dispensationalism, then explores eschatology in Spanish theological literature, three influential movements in Latin American theology and their social and political aspects, and concludes with the presence of eschatology in the songs of Evangelical Christians in Latin America. Fredes, a Guatemalan New Testament scholar, explores the kingdom of God from a Latin American perspective by discussing the Kingdom and

the Nicene Creed, four distinct theological viewpoints on the kingdom of God in Mark 1:14-15, then offering his own approach to the Kingdom and Christian discipleship. Of the four groups whose teachings he examines in this chapter, he classifies two as external influences on Latin American thinking—traditional Catholicism and dispensationalism—and two as internal or more logical to the Latin American context—liberation theology and the Latin American Theological Fraternity (FTL).

In the final two chapters some of the Asian eschatological and theological contexts are introduced by Aldrin Peñamora, a theologian from the Philippines, and Shirley S. Ho, an Old Testament scholar from Taiwan. Peñamora discusses the pluriformity of peoples and cultures of Asia, examines two Korean and two Chinese eschatological movements, then moves into a critique of eschatologies that focus too much on otherworldly eschatological hopes which cause their adherents to largely ignore the responsibility of attempting to transform their societies. Ho focuses her essay on three primary topics: Taiwanese exegesis of Isaiah 2:1-5, the Jewish-centered reading of this passage, and her proposal to combine this reading with a reworked version of Ta-Tung (a utopian vision). Both authors say that some Christian groups in China place a major focus on evangelizing Israel, and Jewish people in general, because they believe that this is part of God's plan for Chinese Christianity in the last days.

The only complaint this reviewer has with the material found in *All Things New* is one of the comments made by Long in the introduction. Long says that the restoration of Israel, something he considers to be one of the most important themes in eschatology, is present in the Nicene Creed. However, there is no explicit or implicit reference to Israel's restoration in the Creed and Long does not explain how or where this teaching is found in it. There are other beliefs and hermeneutical approaches presented in the book that may seem surprising or disagreeable to readers, but this is to be expected when reading theologians from different cultural and denominational backgrounds.

This reviewer believes that *All Things New* is a challenging read that will be a valuable investment for ministers and scholars interested in global theological perspectives. The volume's contributors present their topics clearly, provide ample footnotes and reading suggestions, and are

cognizant that they are presenting only a few of the eschatological perspectives present in the Majority World churches.

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