

intellectual contexts of African American Christianity; 2) examination of the central doctrinal components of African American faith; and 3) examination of the moral implications of African American faith for Christian witness. The book's central task is to argue that the central component of African American communities of faith is the unfolding story of God's revelation to, and encounter with, peoples in their journeys toward freedom and liberation. The first seven chapters cover the classical Christian doctrines, including the doctrine of God, christology, ecclesiology, and eschatology. Of African American interpretations of God, Evans highlights what he notes as the "ungiven God." The ungiven God of African American Christianity is the product of both African religious orientations regarding the divine, as well as American Christianity as encountered during slavery. Of Jesus Christ, Evans continues his interpretation of the mystery of God in African American theology. Christ is positioned as liberator and mediator in Evans' framing. The character and personality of God, therefore, is revealed in Christ's mission and ministry among the dispossessed and his death and resurrection—revealing the extent to which faith, assurance, and obedience in God yields new life. This newly printed, twentieth anniversary second edition also features three response essays from L. Thomas, B. Fields, and J. Wright. As a classic introduction to some of the critical themes of African American Christian thought, this text is highly useful to those just beginning the study of African American religion and for courses on black and liberation theologies.

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HALLOWED BE THY NAME: THE SANCTIFICATION OF ALL IN THE SOTERIOLOGY OF P. T. FORSYTH. By Jason Goroncy. London: Bloomsbury, 2013. Pp. xvi + 291. \$130.00.

This is a thorough study of the undervalued British theologian P. T. Forsyth's (1848–1921) soteriology through the lens of "hallowing." Goroncy carefully analyzes Forsyth's views seeing God's "holy love," realized in the cross of Jesus Christ, as the center of life, history, and the conscience—"God's and ours." In the cross, God's holiness is incarnate in Christ. In the cross-event (which is shorthand for the whole soteriological center in Christ) is "the action of *God* bearing responsibility for the covenant-deranging power of sin and founding a new humanity reconciled to God." The cross is an event "within God's own trinitarian life where God 'goes out to save us into His own holiness.'" This is the hallowing of God's name in the earth since "humanity is created, elected and sanctified to mirror the God of holy love and to be God's counterpart in creation." Goroncy argues that Forsyth's soteriology should lead him to universalism since "God's soteriological vision is universal in scope." But Forsyth maintains what the author calls a "hopeful universalism," refusing to assert a dogmatic statement, declining "to pub-

licly posit such a position." This godly agnosticism is expressed by Forsyth: "We are obliged to leave such questions as universal restoration unsolved." Goroncy's splendid book repays careful reading. For Forsyth, Christ hallows all things in himself.

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APPROACHING THE END: ESCHATOLOGICAL REFLECTIONS ON CHURCH, POLITICS, AND LIFE. By Stanley Hauerwas. Grand Rapids, MI: William B. Eerdmans, 2013. Pp. xvii + 251. Paperback, \$24.00.

Hauerwas's latest book—a collection of interrelated essays—is keenly aware that he is "approaching the end" of his career. It is also aware that many individual churches are "approaching the end" of their existence as numbers drop and Christendom comes to an end. Yet none of these ends causes Hauerwas any anxiety. Instead, he opts to guide the reader—whether student, scholar, or lay Christian—to the only end that gives everything else meaning: the eschaton. It is with wry wit and full faith that Hauerwas can write, "I am also at an age when death becomes a more present reality. It turns out, therefore, that eschatology can and does have quite immediate implications." This work seeks out many of those implications. Fans of Hauerwas will see a lot of past themes and thoughts reemerge: John Howard Yoder is present in many footnotes; thoughts on disability are here; Christology is at its core; peace is still demanded instead of violence; character is again prescribed as the appropriate method of growing in faithfulness. Yet this is not to say that these elements make this work only a rehashing of the old. Even still, the thoughts charted throughout are but minor variations on these old (and important) themes. What results, then, is simultaneously an introduction to much of Hauerwas's career (for the novice) and a refinement of that career (for the experienced close reader). Hauerwas may be approaching the end, but this book reveals that the rest of us have much more work to do.

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GOD AS REASON: ESSAYS IN PHILOSOPHICAL THEOLOGY. By Vittorio Hösle. Notre Dame, IN: University of Notre Dame Press, 2013. Pp. xiii + 407. Paper, \$48.00.

In this volume, Hösle writes authoritatively and masterfully on a vast number of topics. For example, the author renews the teleological argument in a post-Darwinian world, rehabilitates determinism to make it a more formidable interlocutor in debates over human freedom, analyzes the nature of interreligious discourse in the middle ages, and rescues Abraham's sacrifice of Isaac from absurdity, among a host of other things. The essays included here coalesce around the central conviction that—especially after the