

(199). The words *disposition*, *spirit*, and *morale* in this sentence clearly connote the psychological dimension of spirituality.

Finally, the "Possible Reflection" section that follows each of the exegetical sections sometimes tends to repeat what was stated in the commentary sections and wearies the reader. In addition, questions are often of a rhetorical nature, requiring either a "yes" or a "no" answer. For example, on p. 59, Thiselton asks, "Is there a danger in using the word 'spirituality' in an overly vague, free-floating sense rather than in a more direct relation to Christ and the Holy Spirit?" The expected answer is yes. As the author admits (xiv), these sections are the weakest part of the commentary.

These minor concerns do not detract from the fact that the commentary is full of powerful, seminal insights. Nearly every verse, indeed, every phrase of the letter is expounded with weighty insights not only about the text, but our time. Thiselton introduces the reader to the key issues debated in Pauline scholarship concerning the Corinthian letters. He does it, however, with elegance and sensitivity to expose the reader to the issues relevant to spiritual reflection and preaching, which is the chief aim of the book. The beauty of Thiselton's commentary lies in its ambiguity. The reader cannot always be sure whether Thiselton is commenting on the text or our time. For example, while commenting on 1:4-7, he writes: "Christian faith finds its focus not in ideas or systems, but in the person of Christ in whom God meets us." In the repeated mentions of Christ in these verses, Thiselton reads a call for a faith that centers on the person of Christ rather than a set of ideas. This is as much about our modern society as 1 Cor 1:4-7, a rebuke on our time that is becoming increasingly impersonal. The commentary boldly traverses the boundary between exegesis and reflection.

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P. RICHARD CHOI

Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grove: InterVarsity, 2006. 581 pp. Hardcover, \$38.00.

Christopher J. H. Wright is an experienced educator of Old Testament studies and former Principal of All Nations College in Ware, England. He is presently director of international ministries for the Langham Partnership International (known in the United States as John Stott Ministries). A prolific writer, his books include *Old Testament Ethics for the People of God* (2004); *Knowing the Holy Spirit Through the Old Testament* (2006); *Knowing God the Father Through the Old Testament* (2007); *Salvation Belongs to Our God: Celebrating the Bible's Central Story, Christian Doctrine in Global Perspective* (2008); and commentaries on *Deuteronomy* (1996) and *Ezekiel* (2001).

When one is confronted with a book that is two inches thick and nearly 600 pages long, the idea of reading it from cover to cover seems daunting. However, *The Mission of God* draws the reader in with well-explained, significant goals and with the subsequent material presented within elegantly crafted paragraphs. Each chapter is carefully thought out and clearly presents the different aspects undergirding Wright's main thesis: God's mission is

to redeem and reclaim the whole created order. God then invites us to be coworkers with him. It takes 581 pages for Wright to develop "the massive contours of this Bible-sculpted, God-centered, mission-driven vision of reality" (533). Thankfully, the publisher formats Wright's valuable research with footnotes instead of endnotes.

With this tome, Wright embarks on a distinctive "mission." He insists that the book is not the typical mission manual to help Christians become better "missionaries." Rather, he writes, "just as 'salvation belongs to our God' (Rev 7:10), so does mission." The Bible renders and reveals to us the God whose creative and redemptive work is permeated from beginning to end with God's own great mission, his purposeful, sovereign intentionality to bless all nations. "All mission or missions which we initiate, or into which we invest our own vocation, gifts and energies, flow from the prior and larger reality of the mission of God. *God is on mission*" (531).

Wright's passionate argumentation is structured within four main sections: "The Bible and Mission," "The God of Mission," "The People of Mission," and "The Arena of Mission." Having written commentaries on Deuteronomy and Ezekiel, Wright is well versed in OT materials, so it is no surprise that the vast amount of the author's work is in the OT. However, he also ably demonstrates how the parameters of God's mission were understood and utilized by the NT apostles. As he notes, "the whole pattern of Paul's thinking was so shaped by the pattern of the Scriptures that almost any scheme we might devise to map those Scriptures would be seen to be reflected in Paul" (523).

Wright is not deterred by modern scholarly tendencies to get lost in supposedly diverse "traditions" of the canon. He competently engages various scholarly arguments as he works within the parameters of a unified canon thereby making this book appropriate for use as a textbook for both OT and NT theology courses, as well as for classes in systematic theology.

Wright systematically allows God to be portrayed through his own canonical self-revelation. The resultant portrait is glorious and persuasive. The Christian church is indebted to Wright for tackling this major project.

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JO ANN DAVIDSON

Wright, N. T. *Evil and the Justice of God*. Downers Grove: InterVarsity, 2006. 176 pp. Hardcover, \$18.00.

N. T. Wright is the Anglican Bishop of Durham and a professor of NT studies for 20 years at Cambridge, McGill, and Oxford Universities. He has been a visiting professor at Harvard Divinity School, Hebrew University in Jerusalem, Gregorian University in Rome, and many other institutions around the world. Wright has authored more than thirty books; his magisterial work *Jesus and the Victory of God* is highly prized.

Despite Wright's almost legendary prominence in NT studies, he begins by rejecting any claim of full expertise on the subject. Twice he acknowledges, "I do not pretend for a moment that I have here a full or even a balanced treatment either of the problem of evil, or more especially of the meaning of