is an example of a woman confronting colonialism even as she embraced Christianity, brought to her by the colonizers. Her story also challenges the stereotype of African women as powerless in the face of injustice.

These three themes are the background to Hinga's theological reflections. She is a member of the pioneer Circle generation; as an African woman she struggles with the dual identity of African and Christian, and she uses her voice in her writings to speak truth to power, that is, patriarchal power in African culture and the church.

The section on Afro-theologies contains her now classic essay, "Jesus Christ and the Liberation of Women in Africa," which includes a strong indictment of the colonial missionary enterprise and its detrimental effects on African life. Her critique is even stronger in a companion essay, "Christology and Various African Contexts," in which she asserts that the missionaries attempted to "eradicate African spirituality and African culture" in order for a "clean slate" to emerge for Christian spirituality (72). This has led to a "gross sense of alienation and rootlessness" (72) among African people.

The section "Gender and Applied Afro-Theo Ethics" is the strongest area of theological engagement. Hinga discusses food security, the food-energy-water nexus, AIDS and women in Africa, violence against women and the stance of the church, and the Gikuyu theology of land. Each of these chapters presents much useful practical information about each problem, which is analyzed from the perspective of African women's experience.

The title is an invitation to enter into the experience of an African Christian feminist doing theology and to learn about her concerns, passions, and hopes. The book is clearly written and would be a valuable resource at both the undergraduate and the graduate levels. It would also be of interest to all who are interested in knowing what an African woman thinks about significant themes in theology and ethics. It also contains a very complete index of themes and persons.

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Muted Voices of the New Testament: Readings in the Catholic Epistles and Hebrews. Edited by Katherine M. Hockey, Madison N. Pierce, and Francis Watson. Library of New Testament Studies 565. London: Bloomsbury T&T Clark, 2017. vii + 241 pages. $114.00.
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This volume addresses eight texts that have been overshadowed by the Gospels and Pauline Epistles in the history of the New Testament's formation

and interpretation. The editors state in their introduction that concerns about identity provide a common focus for the volume's contents; identity is regularly addressed, but the stronger unifying motif concerns how these epistles each contribute important theological voices that deserve a hearing (reflecting the book's title).

The twelve articles are mostly organized by epistle, beginning with 1 Peter. David G. Horrell ("Tradition and Innovation: Reassessing 1 Peter's Contributions to the Making of Christian Identity") masterfully explains how the author's hermeneutic (1:10–12, Jesus is the subject of biblical prophecy, with salvation of Christians its focus) allows him to "scripturalize" Jesus' passion (2:21–25, using Isa 53), use biblical language to establish Christians as a distinct "people" (2:9–10), and define Christian attitudes toward the emperor (2:17, adapting Prov 24:21). Katherine M. Hockey ("1 Peter 4.16: Shame, Emotion, and Christian Self-Perception") explores ancient perceptions of shame as an emotion and articulates sociological, ethical, and therapeutic implications of 1 Peter 4:16. Katie Marcar ("Building a Holy House: Identity Formation in the Community Rule, 4QFlorilegium and 1 Peter 2.4–10") compares use of "temple" imagery in Qumran texts and the epistle to consider how the latter shapes Christian identity.

Next, Scott Hafemann ("Identity, Eschatology, and Ethics in 2 Peter 2.17–22") examines how this passage demonstrates that one's ethics and understandings of eschatology spring from—rather than shape—one's identity. David R. Nienhuis ("'From the Beginning': The Formation of an Apostolic Christian Identity in 2 Peter and 1–3 John") elucidates connections between especially 2 Peter and 1 John from a canonical perspective: both appeal to the stabilizing eyewitness testimonies of putative apostolic authors and warn against deceiving false prophets/teachers who deny the authority of Jesus. Ruth Anne Reese ("Remember 'Jesus Saved a People Out of Egypt'") uses collective memory theory to explain the reminders about judgment in Jude 5–7. The "beloved" find memories that form their own identity, and they are to extend mercy rather than condemnation to the "others."

Two standout articles address James. Richard Bauckham ("Messianic Jewish Identity in James") argues (chiefly against Dale Allison) that James was written for Jewish Christians (and not also non-Christians). Evidence includes the address to the "twelve tribes," the contents of 2:1–7 and 5:14, and several ascriptions of Jesus as "Lord." Francis Watson ("'Every Perfect Gift': James, Paul, and the Created Order") contrasts Luther's disdain for James with Calvin's appreciation for its teachings about Christian life. Further, Watson compares James' concern for humanity's place with and within the rest of creation with Pauline thought.

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Wendy E. S. North ("'Handsome Is …': Profiling the Children of God in 1 John") considers the epistle's emphasis on consistency in identity and behavior with a focus on 3:16–18: the *Shema* is intertwined with the command to love others, and the call to meet others' needs in 3:17 reflects Jewish tradition that interpreted "might" as wealth.

The final three articles concern Hebrews. David M. Moffitt ("Wilderness Identity and Pentateuchal Narrative: Distinguishing between Jesus' Inauguration and Maintenance of the New Covenant in Hebrews") correlates the experiences of the wilderness generation and the epistle's audience. Jesus' death provides both their (Passover) deliverance and the "new" covenant; his resurrection and ascension let him enter the heavenly sanctuary to make atonement and intercession. Madison N. Pierce ("Hebrews 3.7–4.11 and the Spirit's Speech to the Community") roots the Spirit's role as speaker of Psalm 95:7–11 in Hebrews, in Isa 63:10–14, and in statements in Wisdom of Solomon that link the Spirit to Israel's wilderness experience. Nicholas J. Moore ("'In' or 'Near'?: Heavenly Access and Christian Identity in Hebrews") engages the book's complex discussion of access to God: the author carefully distinguishes between use of εἰσέρχομαι (*eiserchomai*) to discuss Jesus' *past* entrance into the heavenly sanctuary and believers' *future* entrance to God's "rest," and προσέρχομαι (*proserchomai*) to describe believers' *present* access to God. Robert Wall's epilogue offers suggestions for further conversations with themes raised in these articles.

This is a strong volume, even if the "identity" thread is not deemed prominent. Naturally the articles vary in quality, but all are lucid and inherently theological, including those that focus on specific exegetical points rather than broader issues. Both students and specialists will find much of value here.

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Conversation, Friendship, and Transformation: Contemporary and Medieval Voices in a Theology of Discourse. By Jennifer Constantine Jackson. New York: Routledge, 2017. ix + 182 pages. $150.
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The goal of this ambitious, highly scholarly, and truly innovative book is to reimagine the purpose of systematic theology as a discipline focused on discourse designed to foster friendships. Because those friendships, hopefully, will lead to love for God and one's neighbors, Jackson maintains that all genuine discourse—and hence systematic theology—seeks interpersonal conversion.