

Khalia J. Williams and Mark A. Lamport, eds. *Theological Foundations of Worship: Biblical, Systematic, and Practical Perspectives*. Grand Rapids: Baker Academic, 2021. 290 pages. \$29.99.

Theological Foundations of Worship: Biblical, Systematic, and Practical Perspectives is a textbook intended to explore the practice of worship by offering a variety of theological entry points. It aims to expand beyond previous works that more readily support students and worshippers from high church and lectionary-based traditions by expanding their awareness of scholars who come from different traditions as well as the topics addressed in the different chapters. By utilizing themes that readers would not readily find in other worship volumes, Williams and Lamport intentionally constructed a wider conversation so that more traditions could engage. The volume is broken up into three different sections: Biblical Practices of Worship, Theological Principles of Worship, and Cultural Possibilities for Worship. Each explore different entry points into the conversation about the layers one might encounter in worship.

Part 1, Biblical Practices of Worship: Exegetical and Biblical Theology, offers insight into the ways we might think theologically through the biblical text about the practice of worship. Andrew Hill's chapter on the Old Testament offers extensive evidence of worship throughout the Old Testament, noting how the evolution of worship illuminates the history of who God has been known as through a deep dive into worship practices. PHEME PERKINS chapter focuses on the New Testament. This chapter posits that the New Testament helps to us to understand ecclesiological orientations in worship as seen in the New Testament around practices of table and prayer. Both chapters present helpful evidence of the historical practice of worship in the Bible, which offers a solid foundation for thinking about Christian worship today.

In Part 2, Theological Principles of Worship: Systematic and Historical Theology, the reader can consider a myriad of themes such as "Creation and Worship" and "Mystery and Worship." A highlight in this section is Khalia Williams' chapter "Pneumatology and Worship." Williams' approach highlights different images and ideas of the Spirit, while acknowledging the inherent mystery and expansive possibility of Spirit. In her work, the Spirit is an active and transformative entity, such that we as worshippers and people are changed and developed through our encounter. Thus, readers might consider how their daily life is being guided by the Holy Spirit and what that means differently within the container of a particular worshipping environment. This section at large supports ongoing conversation and the creation of dynamic worship through theological inquiry.

Part 3, Cultural Possibilities for Worship: Practical and Apologetical Theology, explores themes that may not always be seen as theological and/or are not exclusively talked about within the canon of Christian Worship. The chapters explore themes around time, ecology, the individual, secularization, and other world religions. Each chapter shows how their particular theme intersects and impacts Christian worship, and what the reader can gain from critical inquiry on their own within their specific context alongside the theme of the chapter. This section by nature also invokes the curiosity of the reader to consider what other themes might need to be explored in the conversation focusing on theological implications of worship.

Theological Foundations of Worship invites the reader to think through the possibilities of worship from a consortium of different topics. This volume is an effective conversation partner in that it offers a diversity of ideas for theological inquiry that can be taken even more deeply by those reading and using this in their day to day practice. The structure of the book as

an edited volume supports the need for diverse voices across different identity markers to write about worship from their tradition as a contribution to how worship is explored in scholarship. The racial makeup of the authors also reminds us that there is still work to be done for our books on worship to reflect the racial and ethnic diversity of the expansive body of worship traditions that would serve an edited volume like this well.

The most profound gift of this book to both scholars and practitioners is the pragmatic telos of each of the chapters. Every contribution tells you why that theme and their assertions matter to conversations about the nature of worship and the impact of these ideas in worship spaces. Readers can move directly from the book into the everydayness of their practice, utilizing the resources they have just read which will both enhance their understanding of worship and their practice within worship.

Chelsea Brooke Yarborough, Garrett Evangelical Theological Seminary, Evanston, IL