This conflation is not necessarily bad and may be intentional, because the local church is often the locus for discipleship.

Davis's discussion of truth and justice (chapter 3) leans toward holism as he argues for a balance between word and deed, propositions and actions, and personal and social transformation. This posture will be acceptable to many evangelical readers, but it will stretch prioritists.

The book often touches on theoretical concepts that are extensively discussed in theology and missiology; yet, to remain accessible at a popular level, Davis does not introduce the readers to the vast background of literature on these subjects. For example, he does not take much time to reteach concepts that are now well known in missiology, such as the homogeneous unit principle, honor and shame cultures, or cultural value orientations. Additionally, his discussions on balancing private and public faith are born out of centuries' worth of scholarship on Christianity and politics. Scholars would want to connect the discussion to Augustine, Abraham Kuyper, John Howard Yoder, and Miroslav Volf; yet, this is not the book for introducing higher-level theory. However, this is not to say that theoretical literature is absent in the book. Davis reveals his doctoral level missiological training at Trinity Evangelical Divinity School as he interacts with missiologists like Alan Tippett, Paul Hiebert, and Jim Plueddemann throughout the book.

Much of the book draws on Davis's extensive experience overseas, as a youth in Pakistan, as a missionary in Venezuela, and as the international director of TEAM. Davis's reliance on personal experience and anecdote makes the book readable at a popular level; but the lack of empirical research will leave missiologists a bit unsatisfied. For example, how are churches in places like sub-Saharan Africa heeding Davis' call to balance the visible and invisible? What problems do churches in India run into when they balance individualism and collectivism in their discipleship efforts? Who are these disciple makers that balance justice and propositional truth? How do their communities receive them? Davis's model comes across as more prescriptive than descriptive, and it is now up to missiologists to see how the model plays out in actual discipleship contexts.

DeYmaz, Mark. *Disruption: Repurposing the Church to Redeem the Community*. Nashville, TN: Thomas Nelson, 2017. 224 pp. $16.99.

Reviewed by Joey Chen. He has a passion for what God is doing in cities and is currently lead pastor at Sunset Church in San Francisco, California. He is also working on a DMin at Talbot School of Theology. He earned his MDiv from Trinity Evangelical Divinity School and BA from Cedarville University.

The growing disparity between the diversity of Silicon Valley and the lack of diversity represented in technology companies has brought criticisms that companies have systemic cultures that discriminate against minorities and

women. When the 2016 Oscars nominated only white actors and actresses in top categories, it sparked the viral social media response #OscarsSoWhite. As much as our country champions diversity, it often fails to embrace it relationally and institutionally.

Martin Luther King Jr. is famous for observing that Sunday worship is one of the most segregated hours in America, and segregation continues in the twenty-first century. The lack of diversity in the church is a problem that must be faced, not for political reasons, but for gospel reasons. Mark DeYmaz seeks to unsettle the church's status quo on issues of race and culture in his book, *Disruption*. DeYmaz is concerned about the church's lack of diversity and hopes his book will be a "practical guide that will help you rethink church and repurpose it to advance spiritual, social, and financial redemption in your community for the sake of the Gospel" (xxxiii). DeYmaz challenges leaders to prioritize diversity and cultural engagement for Jesus' sake.

DeYmaz's concept of disruption comes from a *Harvard Business Review* article titled, "Disruptive Technologies: Catching the Wave" by Joseph L. Bower and Clayton M. Christensen (13). Summarizing the article, he notes that "disruption" is future-oriented, while "sustaining" is focused on the present. When companies prioritize sustaining technology, it "leads to stagnation, marginalization, irrelevance, and decline" (6). He sees that the church often functions similarly because its use of resources often reflects a concern with the present while neglecting the future. The disruptive strategy that he suggests is based on three approaches illustrated by a three-legged stool (21). The legs of the stool are spiritual, social, and financial; these legs are the subjects of chapters three to five.

Before unpacking the three legs of the stool, DeYmaz wants to disrupt three assumptions regarding the gospel, our neighbors, and how to measure success. DeYmaz is unconvincing in his exegesis that Paul has two gospels, a point that will be addressed later in this review. He suggests that there is a gospel of salvation *and* a gospel of Gentile inclusion that is separate and often ignored (37). Most helpful is his challenge to common metrics of success. When considering a multiethnic and economically diverse church, he says, "a more significant metric is diversity and subsequent breadth of influence" (44). While not wholly against numbers, dollars, and buildings as metrics, he challenges the assumption that these metrics should be used universally.

The spiritual leg is discussed in chapter three. After recounting the successes of the multiethnic movement as evidence that the future of the church is multiethnic (50–54), he quickly reminds the reader that the motivation for becoming multiethnic and economically diverse must be God's Word. Turning to Scripture, DeYmaz presents a biblical argument that the church was not homogenous but multiethnic, based on Jesus' high priestly prayer (Jn 17:20–23), Luke's description of the church in Acts (Ac 11:19–27 and

13:1–3), and Paul's description of the church in Ephesus. The chapter ends with recommended resources to encourage multiethnic ministry.

The social leg of the stool is an exhortation for the church to start a nonprofit parallel to the church to engage the community for justice, mercy, compassion, and hope (79). On the opposite end, DeYmaz suggests that the financial side of disruption should be the creation of for-profit businesses (109). His creativity is evident, but a reasoned explanation is lacking, except for a quote from Rick Warren that "we just can't keep begging people for money" (124).

After spending an entire chapter on testimonies of other pastors who are models of disruption, he calls for the churches to be peacemakers (ironically titling the chapter "disrupting peace"). The final chapter is helpful in giving a perspective that those in power can leverage their positions for peace and the good of others (174–175). Also helpful are the guiding principles for those seeking to pursue peace in and through their churches.

DeYmaz's effort is commendable because the church must consider its witness in an increasingly diverse world. He is creative and passionate about his ideas, and the testimony of God's work in his church is encouraging and inspiring. The greatest strength of DeYmaz's book is its practicality. This is evident in his examples, testimonials, and efforts to give practical steps in each chapter. He is winsome and writes in an approachable manner.

My assessment, however, is that DeYmaz fails to achieve his goal of "disruption" because of a biblical error and unpersuasive suggestions. Discussing the assumption of the gospel (34–37), he points to Romans 16:25 to suggest that "my gospel and the preaching of Jesus Christ" is a reference to a second gospel or "the gospel of Gentile inclusion in an otherwise 'only for Jews' gospel of Jesus Christ, local church, and kingdom of God" (37). Against DeYmaz, the *kai* (translated in English as *and*) does not indicate a separate gospel. The *kai* is epexegetic, which means that it is used to explain further what he means by "my gospel."

The gospel of salvation includes the Jews, and the church often neglects this inclusion. However, to suggest that Paul has two gospels is an error that is unbiblical and unhelpful. Paul speaks harshly to the Galatians who turned to another gospel and states clearly that there is no different gospel (Gal 1:6–7). While DeYmaz is not suggesting a gospel that is apart from the grace of God in the finished work of Jesus, this kind of exegetical error is hard to overlook.

Another glaring issue is how few his suggestions are for social and financial involvement. Giving only one suggestion for social involvement, DeYmaz states that the purpose of starting a 501(c)(3) umbrella nonprofit is to "address the social, physical, and material needs of people living in an under-resourced, specifically defined community" (79). DeYmaz believes this is the best strategy for social engagement because "local churches have limited capacity, and causes like these are often (mistakenly) seen as outside

the scope of its spiritual mission" (82–83). If it were a mistake to see it as outside of the church's scope, one would expect to see examples of how to make it a priority within the church.

What is missing is a discussion of how to increase involvement or ways to reprioritize resources within established churches. Starting a nonprofit may bring unwanted disruption and distraction for many pastors and churches.

When it comes to disrupting economics, his suggestion is to start a "for-profit business enterprise to stimulate economic recovery, create points of destination, and help fund mission" (109). Encouraging economic involvement by starting a for-profit business must be defended, and the only defense given is how it worked for Mosaic Church and a few others. He is creative to rethink how churches can use their buildings, but to suggest that the main way for a church to be involved economically is to start a business is dangerous and not applicable for many pastors.

In both the social and financial suggestions for disruption, DeYmaz encourages the church to start parallel entities. These suggestions may lead to mission drift. DeYmaz does emphasize that transformation is crucial (170), but his practical advice may unintentionally lead many to confuse the mission of the church in exchange for cultural involvement. Cultural involvement and transformation are not at odds, but the process requires discernment.

A pattern that is seen in DeYmaz's book is to use his church as justification for his principles. One should praise God for the work that is going on in Mosaic, but to use only his church as a defense is insufficient. What is needed is an effort to help the reader contextualize the principles so that they are transferable to many contexts. Chapter six is dedicated to others who have succeeded, but the chapter seems self-serving rather than helpful. To add to the tone of self-congratulation, the end of every chapter is an "in their own words" section that highlights others' praise for Mosaic. Much of the book feels like an extension of the endorsements rather than an expansion of his ideas.

DeYmaz's love for the church and reaching others is evident in his writing. The book is creative and approachable because of its style and tone. However, it is not a book I would recommend for leaders who are looking for a thoughtful treatment of how the church can pursue diversity or how to help the church deal with issues of race or culture.

While DeYmaz's goal is to disrupt the church and church leaders, the kind of disruption that may come from applying his principles may be damaging for the uncritical reader. I agree with DeYmaz that the church must address issues of race and culture and that pastors need to be awakened to the future because we are "not framing the questions, shaping the narrative, or influencing the conversation" (xxix); but he does not successfully help the reader become ready for the future. Those readers looking for disruption of the status quo ought to look elsewhere. Start by carefully studying God's

Word, seeking the Spirit in prayer, and learning from the field of missiology for a more careful treatment of how the church should address diversity and engage the culture for the sake of the gospel.

Mulder, Mark, Aida Ramos, and Gerardo Marti. *Latino Protestants in America: Growing and Diverse.* Lanham, MD: Rowman & Littlefield, 2017. 218 pp. $37.98 hardcover.

Reviewed by Benjamin D. Espinoza, BA in Biblical and Theological Studies, Cedarville University; MA in Christian Education, Asbury Theological Seminary; and current PhD student in Higher, Adult, and Lifelong Education, Michigan State University. Benjamin is also pursuing a certificate in Chicano and Latino Studies at MSU.

By 2050, more than one-third of the population in the United States will be Latino. The April 4, 2013, issue of *Time* covered "The Latino Reformation," a reference to the exponential growth of Latino Protestantism in the United States. Moreover, while Latinos tend to be Catholic, by 2030, the majority of Latinos will be Protestant. What is behind this marked shift, and what traits characterize this growing and diverse population? Aided by data from the Lilly-endowed Latino Protestant Congregations (LPC) project, Mark Mulder, Aida Ramos, and Gerardo Marti seek to present a multifaceted picture of the scope, shape, and feel of Latino Protestantism in the United States. The authors recognize the fluidity of both Latino identity and Latino religion and therefore are careful to avoid generalizations about this population. They highlight that while the Latino population has surged in the United States in recent years, Latinos have been present in this nation since its founding. In chapter 2, they describe both indigenous and migration patterns, beginning with white settlers in Mexican lands and the explicit racism that ensued. The authors provide a strong picture of how Mexican Protestantism began to take shape due to the presence of white missionaries in Texas and the Southwest.

Today, Latinos occupy a diverse and growing share of Protestants in the United States. The authors describe how Latino Catholics are migrating to Protestantism for numerous reasons, such as theological preference, freedom to worship expressively, and "as a means of gaining power, challenging the status quo, or rechanneling political anxieties into religion to cope with political discord" (55). Among Latino Protestants, Pentecostalism is popular and continues to grow, as does a willingness to worship in predominantly white churches. Some of the churches that Mulder and others highlight worship in significantly different ways, speak both English and Spanish, and embrace diverse leadership structures. Moreover, the majority of Latino Protestants attend smaller congregations with bi-vocational leaders, lay volunteers, daily ministry services, and a high degree of "relational intimacy" (85).