

Book Reviews

Between the Swastika and the Sickle: The Life, Disappearance, and Execution of Ernst Lohmeyer

James R. Edwards

Grand Rapids, MI: William B. Eerdmans

2019, 368 pp., hardcover, \$30.00

ISBN: 978-0-8028-7618-8

Reviewed by Susangeline Patrick

In *Between the Swastika and the Sickle*, James Edwards narrates the remarkable and unique biography of Ernst Lohmeyer, a German New Testament scholar and theologian, who lived through the Nazi years and mysteriously disappeared during the Soviet Communist occupation in 1946, East Germany.

Edwards has offered an in-depth analysis of how the circle of intellectuals responded to Nazism differently. He has also provided extensive contexts, historical background, and theological insights in the life and works of Lohmeyer. Edwards compares and juxtaposes his own scholarship in the New Testament and his own life experiences as an American who has lived in Germany both prior to and post 1990, with Lohmeyer's life and experience. Assigned to investigate how Lohmeyer went missing, Edwards explored primary materials in difficult to access archives, conducted interviews and even made personal connections with Lohmeyer's family members, friends, and witnesses.

Edwards resolved the puzzle of Lohmeyer's disappearance. In the first two chapters, he introduces the reader to why he embarks on the quest of seeking the truth about Lohmeyer's execution. Lohmeyer was accused of war crimes he never committed. The political regime of the time sought to erase Lohmeyer as if he never existed. Thus, Edwards pursued the restoration

of the memory of Lohmeyer as a way to resist a historical and political tyranny. Chapters three and four tell of Lohmeyer's upbringing, education, his interests in mathematics and aesthetics that built the foundation of his later critical Biblical scholarship, and his courtship with Melie Seyberth, his later wife. Chapters five through eleven reveal Lohmeyer's academic development, family life, and personal reflections in theologically opposing anti-Semitism in academia and supporting his Jewish colleagues in Breslau. Lohmeyer stood for truth and justice and endured opposition. Chapters twelve through fifteen chronicle Lohmeyer's drafting into the German military, how he navigated through the atrocities of war, the complexity of his return to Greifswald, and his arrest and imprisonment by the NKVD. The last chapters, sixteen and seventeen, turn to the correspondence between Lohmeyer and his wife, Melie Seyberth, and share the essential testimony, "the issue of being a moral human being in a world of violence and chaos" (258). Ultimately, Lohmeyer's memory comes alive to modern readers and presents him as a person of faith and character. His honest confession and self-understanding while in prison set him free and conformed his suffering and death with Christ's. Edwards restores Lohmeyer's honor.

Twenty-first century readers from academia and the church, and students in theology will find Edwards' skillfully crafted biography a remarkable work of research. It compels us to carefully discern our own theological engagements, social consciousness, and personal integrity in the context of politics.

Preaching Isaiah's Message Today

Bill Thompson

Joplin, MO: College Press Pub. Co.

2020, 224 pp., paper, \$17.99

ISBN: 978-0-8990-0074-9

Reviewed by Rob Fleenor

In *Preaching Isaiah's Message Today*, Bill Thompson explores how to bring the book of Isaiah from the domain of academic debate to the province of an effective pulpit. Thompson's work offers three goals: to bridge the gap between the Old Testament prophets and preaching, to bridge

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the gap between mainline and evangelical traditions of North American Christianity, and to provide practical examples of sermons as a culmination of his study. The first section of the book provides an overview of prophets and prophecy itself in relation to preaching: their value in scripture, the nuances of the prophets themselves and the works that bear their names, and the particulars related to the interpretation and exegesis of Isaiah. Chapter two provides a useful conceptual framework for the prophets and the books that bear their names, while chapters three and four narrow the focus to issues related specifically to the book of Isaiah. Chapter three surveys the themes appearing in Isaiah, while chapter four wades through the literary-critical issues, particularly in regard to the question of Isaiah's authorship. While Thompson ultimately finds a canonical approach rooted in a high view of scripture to be the most useful for the task of preaching from Isaiah, he presents a solid and fair overview of the issues involved.

The second section shifts toward homiletic concerns and engages the practical aspects of crafting sermons. Chapter six is a discussion of a straightforward template for effective exegetical study and sermon writing, followed by chapter seven's focus on application. Chapter eight returns to an emphasis on a high view of scripture as the foundation of effective preaching. The prophets were who they were precisely because of their perspective about and connection to God's message.

The third section is a sampling of sermon manuscripts from Isaiah, covering well-known passages such as Isaiah 1, 6, 53, etc. While the preaching style may resonate differently for different readers, the sermons clearly reflect the exegesis and writing framework offered in the second section.

Thompson's writing style is straightforward and organized. The book is highly accessible, bypassing the technical language related to Isaianic studies in favor of a colloquial style that still nimbly discusses the academic issues. Many ministry-themed books are often bogged down by bulky illustrations, but that's not the case here. Illustrations are succinct and illuminating rather than overwrought. The discussion throughout the book is well-documented and provides a strong jumping-off point for a deeper academic study on Isaiah.

The content itself would have benefited from more overt discussion regarding the book's second goal of bridging the gap between evangelical and mainline preaching traditions. Much of the book's accomplishment in this area is implicit, expressed primarily through the scholars and preachers

selected and Thompson's even-handed navigation of the issues. The print copy reviewed suffered from some minor pixilation on the fonts and headings, an unfortunate production issue. These are small quibbles that detract little from the book's effectiveness.

Thompson's overview is a strong treatment of prophetic identity and offers good material to mine for audiences not used to processing preaching from the Prophets. The book's treatment of Isaiah is broad enough that students, preachers, and motivated laity would benefit from the summary material.

Thompson's book will prove a useful addition to most preachers' libraries. Preaching students will especially benefit from the exegetical process presented in chapters six and seven, a condensed version of which appears as the second appendix. The first two sections include chapter review questions that should prove helpful, particularly to groups discussing the issues the book raises. Thompson's work will benefit anyone wanting a strong introductory overview of Isaiah and the issues involved in translating his message for contemporary audiences.

Acts of Interpretation: Scripture, Theology, and Culture

S.A. Cummins and Jens Zimmerman, eds.

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2018, 240 pp., paperback, \$35.00

ISBN: 978-0-8028-7500-6

Reviewed by Zachariah S. Motts

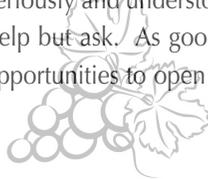
I had high hopes that this would be a book where some of the leading evangelical interpreters come together to wrestle with the questions our culture is asking today and engage with the urgent voices from the broader world of interpretation. *Act of Interpretation* did not meet my hopes. While most articles are well-written and appropriately scholarly, the authors and their "theological interpretation" do not do much to expand the boundaries of evangelical interpretation. Instead of offering us theology as the queen of the sciences, able to take on the hard questions and deal with new data, there is an atmosphere of almost irenic defensiveness where appeals to canon and church seem to justify an inward turn.

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One obvious exception to this was the article by Peter Enns, “The Bible, Evolution, and the Journey of Faith” (63-80). Enns faces squarely the implications and challenges that evolutionary theory brings to biblical interpretation. He deserves credit for his perceptivity and courage, but the fact that this point needs to be argued here in the way that it is also serves as a reminder that evangelicals have delayed and avoided open and honest conversations on this topic for a long time. Enns strongly emphasizes the role of extrabiblical information in interpretation, but the other authors do not reach as far for that information as Enns.

There is an emphasis in multiple essays on looking back into church history and pulling on older sources for the *ressourcement* of theology today. To that end, Hans Boersma offers an exploration of allegorical interpretation by drawing on Melito of Sardis and Origen of Alexandria. He opens with the question that is on the minds of moderns when they read allegorical interpretation: is this just an arbitrary way of reading meaning into a text? When Boersma returns to this question at the end of the essay, he has Melito and Origen perform a monologue where they scoff at our modern suspicions and say that the reading that makes sense in “[the church’s] liturgical setting and its confession of faith” is merely exposing the deeper, underlying meaning that is “already there” (174). This is an extremely frustrating ending to an otherwise decent essay and does not take seriously the modern difficulty with accepting these interpretations.

I am not opposed to attempts at *ressourcement*, to interpretations that take seriously the theological, canonical, or liturgical settings, or to giving more weight to the life of the community interpreting the text. My problem is that I do not see in this collection as a whole a way forward for evangelicals to engage the broader world. I do not see applications that take seriously the questions modern people cannot help but ask. Just before I read this book, I finished reading Paul Tillich’s *Systematic Theology*. I realize that he is not very popular in evangelical circles, but I was struck by something in his work. No matter what you think of the answers he arrived at, Tillich took very seriously and understood well the questions that modern people could not help but ask. As good as many of these essays are, the collection missed opportunities to open the conversation outward to engage our culture today.



First Fruits
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George MacDonald in the Age of Miracles: Incarnation, Doubt, and Reenchantment

Timothy Larsen

Downers Grove, IL: IVP Academic

2018, 150 pp., paper, \$18.00

ISBN: 978-0-8303-5373-1

Reviewed by Ginger Stelle

Timothy Larsen's *George MacDonald in the Age of Miracles: Incarnation, Doubt, and Reenchantment* is the compilation of three lectures given as part of the Ken and Jean Hansen Lectureship series at Wheaton College during the 2016-17 academic year. This lecture series features one member of Wheaton's faculty presenting three lectures (with responses from other faculty members) on one of the seven Wade Center authors: C.S. Lewis, J.R.R. Tolkien, Dorothy Sayers, George MacDonald, G.K. Chesterton, Owen Barfield, and Charles Williams. This is the second volume to emerge from this lecture series. In it, Larsen examines the works of George MacDonald in the context of key social and theological developments in the Victorian period.

Chapter one, "George MacDonald in the Age of the Incarnation," begins with a discussion of a general midcentury shift in the Anglican church's theological emphasis from the Atonement to Incarnation (12-13). This shift caused the Victorians to place greater emphasis on Christmas (21). Into this context, he places MacDonald, exploring both MacDonald's explicit discussion of these theological matters and his treatment of the Christmas holiday throughout his fiction. The response from James Edward Beitler III briefly applies Larsen's analysis to MacDonald's fantasy novel *Phantastes*.

Chapter two, "George MacDonald and the Crisis of Doubt," challenges the oft-repeated notion of the Victorian "Crisis of Faith," a widespread loss of faith due to increasing secularization and doubt. In contrast, Larsen suggests that, as "the very notion of 'doubt' presupposes a context where faith is the norm" (50), it is more accurate to call the Victorian period "an Age of Faith." For MacDonald, Larsen argues, honest doubt is often a pathway into a deeper, more mature faith in Christ. Larsen supports this with compelling examples from MacDonald's writings, both fiction and literary criticism. The response from Richard Hughes Gibson moves from

Larsen's analysis to explore MacDonald's belief in poetry as the force best suited to draw humanity nearer to the mind of the Creator.

Finally, Chapter three, "George MacDonald and the Reenchantment of the World," tackles MacDonald's theology of sanctification. Drawing on both biographical and literary sources, Larsen argues that despite MacDonald's claim that he thoroughly rejected the Calvinism of his upbringing, he nonetheless retained a life-long belief in God's providence and the sanctifying power of suffering. The response from Jill Pelaez Baumbaertner digs deeper into MacDonald's views by placing him in context with three poets: John Donne, Martin Luther, and William Blake.

Overall, this is an excellent resource for anyone interested in learning more about George MacDonald. Larsen chooses an unusual path in MacDonald scholarship. Whereas the majority of MacDonald scholarship still focuses on MacDonald's fantasies and/or on his influence on C.S. Lewis and others, Larson presents a more balanced look at MacDonald, pulling many of his examples from MacDonald's non-fantasy work, even including his (rarely-cited) works of literary criticism. He considers MacDonald firmly within his Victorian context, shining an important light on aspects of MacDonald's work that would be easy for a twenty-first century audience to overlook. If the book has a downside, it would be that Larsen does not go into much depth about any individual text, choosing instead to highlight the breadth and consistency of MacDonald's oeuvre. However, this approach also makes the overall work more accessible to a general audience. The end result is a book that opens new ground in MacDonald scholarship and which should appeal to both casual and scholarly readers of George MacDonald alike.

1-2 Thessalonians: Zondervan Critical Introductions to The New Testament

Nijay K. Gupta

Series Editor: Michael F. Bird

Grand Rapids, MI: Zondervan Academic

2019, 320 pp., Hardcover, \$44.99

ISBN: 978-0310518716



Reviewed by William B. Bowes

First Fruits
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1-2 Thessalonians is the first of the volumes released in Zondervan's *Critical Introduction* series, which aims to provide an extended treatment of details often more sparsely addressed in larger New Testament commentaries. The series concerns itself with a thorough engagement of the issues typically relegated to the introductory section of a commentary, namely matters pertaining to the authorship, composition date, audience, socio-historical context, genre, purpose, literary integrity, literary style, structure, argument and history of interpretation of a biblical text. The content thus bears some similarity to the Sheffield New Testament Guides (produced about twenty years ago) and the more recent T&T Clark Study Guides. The length of this volume (at 320 pages) dwarfs the average length of the Sheffield and T&T Clark volumes, and as a result it has the promise of making a unique contribution in terms of its scope as a reference.

Nijay Gupta has been prolific in his writings on Paul, and this volume is nearly twice as long as his 2016 commentary on 1-2 Thessalonians from the New Covenant series. The book is divided into two sections, one for each of the Thessalonian epistles. Each epistle is assigned four chapters, with the first addressing the text of the epistle, the second addressing the background and situation, the third addressing the themes and various methods of interpretation, and the last addressing the history of interpretation. Each chapter is helpfully broken down into headlines and section divisions, which make them easier to follow and can keep a reader engaged who might otherwise be unaccustomed to a more technical volume. In terms of technicality, the book does presume that the reader has some familiarity with Greek, and if one does not, there are sections that require some skimming. These are relatively minor and most of the Greek is translated, but the book is aimed at an exegete with some language experience or otherwise an educated minister or layperson.

Beginning with the first chapter, Gupta lists the most relevant manuscripts of 1 Thessalonians and examines the most significant textual variants, noting where some are more important than others (21-24). Gupta likewise discusses the integrity of the text and the more significant debates of contemporary scholars, such as the difficult question of interpreting 2:13-16 (25). Date and authorship are then explored, with Gupta also surveying recent scholarship regarding matters of style, influence, and structure (27-37). Chapter five follows this same pattern with 2 Thessalonians, surveying text-critical issues and including a particularly helpful breakdown of the structure of the letter, which is not always discussed to a detailed extent

in many commentaries (189-190). In each instance where a question of interpretation is raised, Gupta does take a position (with varying levels of certainty). However, he is fair to scholars of different views and is respectful in his treatment of their opinions. Because Gupta does propose a conclusion on each matter, the book can have the feel of a commentary (although it is not labeled as such). Gupta is inclusive of a wide spectrum of viewpoints, and when proposing a conclusive position, his tone is never dogmatic.

The second chapter addresses the background and situation of 1 Thessalonians, with Gupta discussing matters such as the scholarly views surrounding the account of Thessalonica in Acts (53-59), the reasons for which Paul wrote the letter (62), and possibilities regarding the meaning of ambiguous words like ἀτάκτους in 5:14 (64-83). In the sixth chapter, where these same issues are covered for 2 Thessalonians, there is also an extended discussion on the controversial aspect of authorship (197-219). The larger treatment of the issue is exceptionally helpful, since 2 Thessalonians is often placed in the “deutero-Pauline” category. What is especially helpful about this analysis is that Gupta (who does hold to Pauline authorship) takes the time to answer the “why” question, explaining the importance of doing the work of coming to a conclusion about issues like authorship (219).

In the third chapter, Gupta identifies various themes in the letter and how these are identified, with some being more pronounced than others (90-106). Gupta’s treatment of the most debated interpretive issues in 1 Thessalonians (in this case 2:7b, 2:13-16, 4:4, 4:11 and 5:3) may be the book’s most helpful contribution, in that the reader is provided with the broad spectrum of opinions and an evaluation of the reasoning of each. The discussion of themes in 2 Thessalonians is useful, in that the second epistle has some different emphases than the first (232-233), although the two are related (a connection which Gupta explores carefully). The fourth and eighth chapters begin with the apostolic fathers and look at how the letters have been interpreted from early church history, through the reformation, and into the modern era, which helps to nuance the reader’s understanding of the letters and put them into a broader perspective.

Gupta’s contribution excels in several areas. First, it holds a balance between academic technicality and readability. Second, Gupta’s respect for the scripture comes through, but his respect of other more critical scholars comes through as well, and he is fair in discussing and analyzing varying perspectives. Finally, above all, the book is thorough. In 320 extensive pages, the book completes its aim of a wide-ranging array of

helpful tools for any person seeking to develop a deeper understanding of the Thessalonian epistles and their interpretation.

The Rise of Network Christianity: How Independent Leaders are Changing the Religious Landscape

Global Pentecostal and Charismatic Christianity Series

Brad Christerson and Richard Flory

New York, NY: Oxford University Press

2017, 185 pp., hardcover, \$27.61

ISBN: 9780190635671

Reviewed by Matthew C. Maresco

Having begun their research looking into the repercussions of the 1906 Azusa Street Revival in the L.A. area (vii), Christerson and Flory quickly realized that the eruption of Pentecostalism across the globe had created new “roots,” as it were, for the movement across the United States and it was these new formations that they would need to study in order to understand the current climate of American Charis/Pentecostalism. In order to organize their presentation, the authors coin the phrase, “Independent Network Charismatic’ Christianity,” which they refer by the acronym, “INC” (2). The term, “Charismatic,” is utilized as the authors do understand that there is a theological line between Pentecostals and Charismatics in America (7-8); however, both can be referred to as “Charismatic” as they “emphasize miracles and physical manifestations of the Holy Spirit” (1).

Early on, the authors state that they chose to focus on four specific organizations, “Bethel, International House of Prayer (IHOP), Harvest International Ministries (HIM), and the Wagner Leadership Institute,” because of how frequently mentioned they were (6). Therefore, these four agencies are presented as exemplars of INC Christianity, with various implications drawn from each to build out what they deduced INC truly is. Having been raised in this world, as my parents helped start IHOPKC and were with Mike’s church since the late 80s, I was particularly intrigued to see how the authors would depict INC, as I see wide distinctions between the agencies listed.

My questions were abundantly answered as early as page 8, where the authors refer to C. Peter Wagner as a “highly influential INC leader,” and begin to discuss his term, “New Apostolic Reformation,” exactly equating his term, NAR, with their own INC. Even though they state that their research spanned from at least “2009 to 2016” (6) and involved “a total of forty-one in-depth interviews,” (6) which sounds bizarrely low for such a timeframe, it appears that founding their research upon Wagner’s work colored their perceptions of the ministries they subsequently engaged with. As it were, they believed they were walking into a singular ecosystem, whereas I would counter that they have cataloged a list of entirely separate planets in a similar solar system.

Regarding their research itself, I can only strongly speak about their sections on IHOPKC, as my knowledge of Bethel and HIM are only second-degree at best. However, turning to it, I found the work to be lacking considering the effort they claim to have given and the fact that it was published by Oxford Press. An early example can be found in their retelling of the arrival of these ministries, where it is evident that they had an “in-depth interview” with Todd Hunter and never verified his perspective with Mike Bickle or John Arnott (23-26). Where they begin to focus on IHOPKC (37), it is barely the second paragraph that they’ve already mistaken South Kansas City Fellowship, the church Mike began in 1983, with Metro Christian Fellowship, the church that left the Vineyard movement in October of 1996 (37). Added to which, they mention the attendance of Kansas City Chiefs football players at this church, followed immediately by a statement claiming that Bickle “says during that time he was actively anti-Charismatic,” (38) which proves difficult considering the Chiefs players began attending because of a miraculous healing under Mike’s ministry.

Regarding one of their assessments of IHOPKC, the authors state, “IHOP employs over 3,000 interns who pay from \$1,200 to \$4,900 to participate in one of five different internship programs,” where they spend, “twenty-four hours a week in training for their internship role.” Based on this they state, emphasis theirs, “*Most of the work at IHOP is undertaken by people whom IHOP does not directly pay—people who in fact pay IHOP for the privilege of serving the organization.*” (112) This is outright false. If they had looked into the internships, they would have learned that the internships are focused on theological training rather than work-related activities, that the more expensive internships provide food and housing for its entire duration, and that not a single person on staff pays to work

there. So far, I've selected these three examples to demonstrate how their representation ranges from simple mistakes to outright falsehoods, which brings into question their data on the other agencies.

Another highly problematic area is their utilization of the INC umbrella. For example, the authors take two pages to introduce various methods of intercession, a form of prayer, that they claim are "INC strategies." This is problematic as IHOPKC's teaching on intercession directly, and intentionally, condemns the practices outlined by the authors (94), yet labeling them as "INC strategies" while simultaneously calling IHOPKC part of "INC" implies coherence. Another such example is their statement that INC leaders view modern-day apostolic authority/covering (51-53, 115), a view which IHOPKC rejects. Further, they speak of INC as highly financially successful (105-124), mentioning how an event like "Lou Engle's 'Azusa Now,' would be difficult for a denomination like the Southern Baptist Convention to pull off," (155) which fails to recognize that Lou double-mortgaged his house in order to help pay for the conference. It is in a plethora of ways like these that the authors manage to piece together a coherent whole that simply does not exist.

All of this being said, it is impressive to see that the author's assessments of the strengths and weaknesses of the INC, to use their term, are quite valid. Whereas I would argue that a more accurate book title would be, "The Rise of Ministry Christianity," as every entity is its own ministry, rather than a church, their critique of U.S., non-denominational Charis/Pentecostalism finds firm ground on three out of four fronts: The common over-emphasis on the miraculous (125-131), the lack true community (131-34), and the abundant opportunity for corruption and scandal (140-44). Their fourth, which argues that INC lacks the capacity to create long-term societal reform, seems dubious at best. If one must view non-denominational ministries as a coherent whole, then they must also include the non-profit organizations, religious or otherwise, staffed and/or founded by non-denominational Christians who may not be actively partnering at a corporate level, but are influenced and interact on the peer-to-peer level.

Lastly, from the strengths that the authors list, they draw out four possible adjustments that the broader spectrum of Protestantism could incorporate, and it is my belief that these are excellent starting points for transformation. It could even be considered ironic that the dissemination of these ideas, "offer[ing] a compelling experience of the supernatural"

(160), “create opportunities for public expression of beliefs and practices” (161-62), “allow followers to lead” (162), and “seek new financial models,” (163-65), into Protestantism would join in fulfilling what the authors claim INC seeks: not to form a new movement, but reform the old (26). Due to these conclusions, this book can aid in the pursuit of the Protestant future, learning from the failures and successes found within. However, the data the conclusions are drawn from must be corrected and then reassessed if we are to find a true future.

Can “White” People Be Saved?: Triangulating Race, Theology, and Mission

Missiological Engagement Series

Love L. Sechrest, Johnny Ramírez-Johnson, and Amos Yong, eds.

Downers Grove, IL: IVP Academic.

2018, 240 pp., paper, \$30.00

ISBN: 978-0-8308-5104-1

Reviewed by Zachariah S. Motts

I am a Caucasian male and I work for an evangelical missionary organization. In many ways, I am in the target demographic of the discussions in this book. Essay after essay in this collection pulls no punches, and they land some strong blows. Many strong blows. The authors challenge the reader over and over to take a long hard look at the ways race, theology, and mission have interacted in the past, have shaped the conversation today, and what sort of view of the future would be a step in the right direction. This book does not dance around discussing the politics of today or where missionaries have failed in the past. It is a very challenging book, a book that I wholeheartedly welcome and wish there were more conversations like this going on in evangelical circles.

The theme of this collection, as seen in the title, centers on the idea of “whiteness.” The vocabulary might be provocative, but it pays to listen closely to how this term is defined. William James Jennings stresses that “no one is born white. There is no white biology, but whiteness is real” (34). The conversation here is larger than white supremacy or white nationalism, and it is not restricted to one racial group or another. Ramírez-Johnson and Sechrest write that the discussion centers around “*privilege* as the

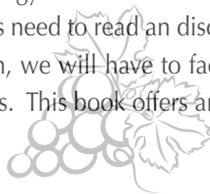
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critical resource mediated in racist societies... resulting in the privilege for those atop the racial hierarchy and unequal treatment, exclusion from legal protections, exploitation, and violence for those lower on the hierarchy" (11). Unfortunately, the authors assert, this kind of privilege, this whiteness, has been tied into Christian history and the modern mission movement.

The essays explore this from many different angles. They span continents and demographics looking at the ways privilege, colonialism, and racism have shaped the contours of missionary work, church structures, and how we think about God. If you have not worked through these issues before, if privilege has been an unconscious part of your world, there is a lot to be uncomfortable about in these pages. There is much to repent of that is brought to the surface. That is an important part of this, but the authors do not just leave things at criticism. Repentance is a first step on a new path forward with a different vision of how Christian mission can happen. Andrew Draper offers four further steps for White folks to resist whiteness:

second, learning from theological and cultural resources not our own; third, choosing to locate our lives in places and structures in which we are necessarily guests; fourth, tangible submission to non-White ecclesial leadership; and fifth, hearing and speaking the glory of God in unfamiliar cadences (181).

As someone who has worked in an evangelical mission organization for more than a decade, I have seen many failures to live up to these principles and know the temptation to take advantage of the security and power that whiteness offers. I have benefitted from the privileges of whiteness in the systems I have inherited. There are voices here calling us to face some uncomfortable realities. However, to avoid this discussion or continue to mute these voices would be to perpetuate the twisting of mission into a form that cannot transmit the whole gospel. This is an important book for a missiology or church history student to read, but it is also a book that evangelicals need to read and discuss right now. If we wish to continue to value mission, we will have to face the injustices and anti-Christian stance of whiteness. This book offers an excellent starting point.



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