

The book finishes with two important appendices that merit mention. The first is a reprinting of a statement of concern about these very same contextualization issues issued at a conference in Pennsylvania, USA, in July 1985. The second is a fascinating and often disturbing first person account of how IM thinking developed in West Java, Indonesia. This appendix is written by Roger Dixon, who served there for more than 30 years. I highly recommend this appendix for anyone who wants further chronological insight into how insider thinking has developed. Here is one sample of Dixon's analysis:

In the last chapter, Morton concludes with a strong appeal to those who are convinced that his perspective is accurate, that they act on their convictions, investigate the positions of missionaries and mission agencies and support only those who are biblical in their missiology. He stresses that the differences between these perspectives are not superficial.

The essential mistake of the new mission agencies was their failure to understand that indigenous converts are the ones who are supposed to develop contextual models that agree with scripture. It is not the job of the missionary to tell them what to do to contextualize the gospel.... In the successful model developed among the Javanese in the late 1800s, the missionaries simply taught the scriptures and probed their meaning with the Javanese. The indigenous people then applied Bible teaching to their culture and developed the strong Javanese churches of today. The process took many decades. (118)

So what are we to make of Morton's critique? Though there are some significant points upon which Morton and I differ in our understanding of the perspectives of IM advocates, I find his analysis of the arguments and positions of IM proponents helpful. Morton undertakes some very important analysis, especially of the exegetical foundations for IM advocates' approaches to ministry. If you are involved in a ministry context where these issues are of ongoing concern, I encourage you to read and reflect on Morton's analysis.

Reviewed by Don Little

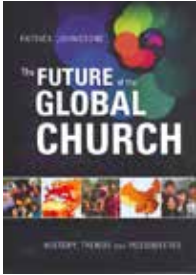
The Future of the Global Church: History, Trends and Possibilities

By Patrick Johnstone
Downers Grove: IVP Books, 2011, 240 pages

As one would expect from having read *Operation World* or *The Church is Bigger than You Think*, Patrick Johnstone's newest book is edifying, challenging, filled with interesting data and brimming with optimism. In *The Future of the Global Church* we learn afresh that God is powerfully at work and intending to do even greater things in answer to the

prayers of his people. In fact, I am truly amazed at the breadth of the topics addressed and the depth of detail and analysis.†

This book, which Johnstone describes as ‘the fulfilment of a 30-year dream,’ is very edifying and practical. The introduction includes a whole page describing ways the book is designed to be used by Christians passionate about the extension of God’s Kingdom, Christian congregations, disciplers and teachers, mobilizers, missionaries and researchers and academics. I feel confident that members of all those groups would certainly benefit from the material in the book. And as if the 240 pages rich with charts, maps and diagrams weren’t enough, there are also expanded electronic supplements available to accompany the book.



The opening section covers ‘Demography: Nine Global Challenges.’ This is followed by a 40-page overview of Christian history from the 1st through the 20th Century. Each two-page summary of a century includes maps, pie charts, significant dates, setbacks, key statistics, points of special interest, and two sidebars with a ‘Burning Question for Today’ and ‘Food for Thought.’ These sidebars help the history come alive with distinct applications and challenges for us today.

The next sections cover the major streams of the world’s religions and the six megablocs of Christianity. These are followed by an overview of Christian renewal and revival, and ‘The Evangelical Explosion.’ In the seventh section of the book, Johnstone examines the needs, challenges and opportunities among the unevangelized of the world.

The concluding sections round out the book with ‘Christian Missions and the Future’ and ‘Finishing the Task.’ Johnstone radiates a passion for the glory of Christ among the nations, a sense of the urgency of cross-cultural missions to reach the lost, a strong confidence in the power of prayer and an optimistic assurance that God’s Kingdom will come to the earth, according to Christ’s promises and provision.

Johnstone has done an admirable job of combining compelling data with insightful analysis, biblically rooted exhortation and educated projections of likely future trends. Perhaps a few other writers could have provided us with two or even three of these elements. I believe Patrick Johnstone is uniquely gifted to have provided all four elements in one monumental yet very accessible volume. Some readers may occasionally disagree with an opinion of Johnstone’s or the slant of an exhortation. But overall I believe evangelicals with a passion for completing the great commission will consistently find their hearts warmed and their minds stimulated by page after page of facts and prayer material. Johnstone does a fine job of consistently acknowledging that the future could unfold differently than projected and of noting the potential of God’s answers to prayer and of human effort (or lack thereof) to result in a different future than that which he is projecting.

As useful descriptors, Johnstone coins two acronyms: AfAsLA (for Africa, Asia & Latin America) and EuNAPa (for Europe, North America & countries of the Pacific). These do seem to be more helpful than the current alternatives of ‘third world’ vs. ‘first world,’ ‘developing’ vs. ‘developed world,’ or ‘global south’ vs. ‘the West.’ Time will tell if others will adopt these acronyms and give them wider use.

To give a glimpse of Johnstone’s insights and observations, I include several excerpts:

- ‘Nearly 60% of all Christian martyrs lost their lives in the 20th century. How many will be martyred in the 21st century? How can we prepare for this?’ (27)
- ‘Muslims do not need to be in a majority to Islamize a country. They need only to be able to manipulate or control the legal and taxation systems.’ (40)
- ‘Only two religions [sic] will continue to grow until 2050, Muslims and Christians. The others will dwindle, largely as a change of allegiance.’ (67)
- ‘Muslims comprised just one-eighth of the global population in 1900, but by 2050 they are expected to comprise well over one-quarter. Their growth rate will be highest in countries where they are a minority, boosted by immigration.’ (74)
- ‘The 21st Century is likely to be defined by a three-way contest for the hearts of humankind between evangelical Christians, Muslims and secularists. Evangelicals will probably have the edge over the other two. Basically, biblical Christians have a cultural flexibility and a core message of present assurance of future salvation that Muslims could never have, while secularists will ultimately decline because of their very low birth rates and their unsustainable dependence on affluence. However, harsher conditions of opprobrium and persecution are likely to become more common for Christians.’ (94)
- ‘It is not far-fetched to think that every person on earth could have a meaningful chance to hear the message of the gospel in a culturally appropriate manner in our times.’ (97)
- ‘Pressing issues in the 21st Century: (1) The disparity between rich and poor countries, (2) Violence and war, (3) Islam, (4) Discrimination and persecution (119).
- ‘If present projections prove accurate, by 2050 charismatic Christians will comprise one-third of all Christians and one-tenth of the world’s population.’ (125)

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- ‘The various forms of Christian renewal highlighted here constitute the only fast-growing religious movements in the world today.’ (127)
- ‘Liberal, traditional, Constantinian Christendom is dying. Present trends indicate that future Christians could be more spiritual, dynamic and prophetic, but also more persecuted.’ (129)
- ‘Are the very successes of Evangelicalism sowing the seeds of its spiritual demise by grieving the Spirit of God through pride, division, disobedience, carnality, moral laxity, theological error or prayerlessness?’ (141)
- ‘In 1900, fewer than 2% of all Evangelicals were Asian. However, by 2000 this figure had increased to over 29%, and by 2050 it could exceed 33%. Asian Evangelicals are still the most persecuted.’ (148)
- ‘It is very important to consider the world’s peoples by affinity bloc and people cluster. It is strategic to reach out to people groups in many countries by evangelizing local immigrants-who in turn can evangelize those from other less accessible groups in their cluster. (171)
- ‘The old, Western ways of forming relationships and strategies and working in the field will no longer do now that missionaries are being sent out from all over the world. Increasingly, everyone will need to deal with multiple initiatives aimed at the same populations; agencies and networks will have to cooperate across cultures, and multicultural teams will become the norm. This is no longer an option, but essential.’ (228)

I highly recommend *The Future of the Global Church* to anyone interested in earnest prayer or strategic thinking about the completion of the great commission.

Reviewed by L.D. Waterman

What Is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission

**Kevin DeYoung & Greg Gilbert
Wheaton: Crossway, 2011**

Kevin DeYoung and Greg Gilbert have given the church a great gift. Through an exegetically careful analysis of the whole Bible they give the church, lay leaders and scholars alike, an understanding of these issues that will help us all keep ‘the main thing the main thing.’ They grapple with ‘this whole issue of mission...the most confusing, most discussed, most energizing, and most potentially divisive issue in the evangelical church today’ (25) and give their answer to this vital question: ‘What