

that it “must be rooted in the biblical text, focus on the work of Christ on the cross, call for conversion, and display activism as a missional church” (92). The mission of the church is primarily the evangelization of nations and the establishment of the kingdom of God in new areas. Along the way, Stetzer says social change will occur, and a contextualized church will be established (94–95). The primary impetus for all of this is God’s glory being manifested and proclaimed throughout the nations (97). Stetzer gives a biblical argument for this view that is solidly based on the Scripture rather than a particular church tradition or social situation. It would be good for Stetzer to add a more explicit reference to evangelization in his definition, perhaps adding “and to call people to salvation through faith in Christ.” Evangelism is more than just “sharing and showing the gospel.” It is sharing, showing, and calling people to response to what they have received. He includes this in his chapter, but it is missing from his definition.

This book is a quick read, being only 181 pages, including indexes and bibliographies. It offers a thorough, yet succinct, description of these five views on the mission of the church, and gives some space for interaction between the contributors. It would have been preferable if the contributors’ responses could have been included with the original chapters, so arguments could be directly pointed toward each specific view of mission. However, it is obvious Ott’s goal was to have more of a conversational tone, which is accomplished by the general responses in the second half of the book. This is a great resource for developing conversation on the mission of the church. It is perfect for expanding the reader’s understanding of mission beyond his or her own denominational understanding. This contribution to the conversation by Craig Ott is necessary and appreciated.

Patrick, Darrin. *Church Planter: The Man, The Message, The Mission*. Wheaton: Crossway, 2010. Print. 240 pp. \$14.00.

Reviewed by Jamie Booth. Booth earned a BA in Bible from Central Bible College in Springfield, Missouri, and an MDiv from Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. Currently, he is pursuing a Doctor of Ministry degree from Talbot School of Theology, La Mirada, California. Booth serves as the Executive Pastor of Calvary Christian Church, Lynnfield, Massachusetts.

Church Planter is a well-written and thought-provoking book that covers three crucial elements for any church plant: the man planting the church, the message the church proclaims, and the mission that the church carries out. The author of this book, Darrin Patrick, was a church planter himself. Darrin began The Journey church in St. Louis, Missouri, in 2002. Since its inception, The Journey has grown to be a multisite church with six campuses throughout both Missouri and Illinois. The church has also planted

eight additional churches in areas as far away as Port-au-Prince, Haiti. In addition to beginning The Journey church, Darrin served as the vice president of the Acts 29 Network, which is an organization dedicated to planting churches. Further, he served as a council member of The Gospel Coalition.

The three sections of *Church Planter* assist the reader in coming to a fuller understanding of the great challenge and responsibility of church planting. The first section of the book covers “The Man,” the church planter himself. The major emphasis of this section revolves around this verse: “Examine yourselves to see whether you are in the faith; test yourselves” (2 Corinthians 13:5a, NIV). Patrick asks potential church planters to examine themselves by looking at seven biblical qualifications for church planting. Specifically, he shares that church planters should be rescued or saved, called to ministry, qualified and living a God honoring life, dependent on God, skilled in ministry, a shepherd who cares for people, and determined to work hard for God.

The second section of this book deals with the message that the church planter and the church should preach. Patrick believes that this message should be a historical, salvation- accomplishing, Christ-centered, sin-exposing, idol-shattering message. To preach a historical message, Patrick writes we must proclaim that “He (Jesus) went from the God of heaven out there to being the Lord of earth right here. God took the theory of his love for his people and wrapped it in skin and blood and gristle and bone” (107). By a salvation-accomplishing message, Patrick means the message is more than interesting facts; rather, it should be alive and should change us (117). A Christ-centered message teaches that our faith is not about what we do, but about what Christ has done (136). By a sin-exposing message, Patrick believes our message should point out those things that we love more than God (150). Finally, in this section, Patrick shares that an idol-shattering message reveals the fact that we are all worshipers, and we are all “worshipping something—either God or something or someone in the place of God” (159).

In the third and final section of the book, the author discusses the mission that the church planter and church must fulfill. He characterizes the mission in five ways. First, he says the *heart* of the mission should be compassion, taking time to meet the needs of the people rather than always being busy doing inward-focused church activities. Second, he says the *house* of the mission should be the church and not outside parachurch organizations. Patrick writes, “I began to realize that the parachurch was a reaction to the church not doing its job. I began to see how the local church is God’s eternal plan to both edify his people and evangelize the world” (187). The *how* of the mission should be contextualization, working hard to make sure the church “is speaking to people with their terms, not on their terms” (195). Fourth, he shares, the *hands* of the mission should be care. By this, he means

not just preaching the gospel as Word, but living out the gospel and doing good works in the community (210). Finally, he shares that the *hope* of the mission is city transformation. Patrick challenges pastors with the question, “Would your city weep if your church did not exist?” (226). If the answer is no, then he suggests perhaps we are not doing enough to bring the gospel to our communities.

The purpose of *Church Planter* is to give a rubric by which potential church planters could evaluate and affirm their call and commitment to ministry. It also serves to inspire existing churches to get involved in planting new churches and become more active in their communities. *Church Planter* succeeds in accomplishing both of these purposes.

First, the lens into church ministry that Patrick provides gives a thorough and accurate view into pastoral life. He forces potential church planters reading his book to ask hard questions such as, “Am I spiritually healthy enough to be a lead pastor?” and, if they are not, to realize that their churches will not grow. Patrick explains, “Most churches do not grow beyond the spiritual health of their leadership” (24). He also challenges potential church planters to count the cost and realize that pastoral ministry is not easy. He writes, “Ministry is more than hard. Ministry is impossible. And unless we have a fire inside our bones compelling us, we simply will not survive” (30). He goes on to say, “The unsexy reality of the pastorate is that it involves hard work—the heavy-lifting, curse-ridden, unyielding employment of your whole person for the sake of the church. Pastoral ministry requires dogged, unyielding determination” (94). These lenses, among others Patrick provides, give the opportunity for his readers to examine their calling, which was one of his primary reasons for writing the book.

Second, *Church Planter* seeks to inspire existing churches to get involved in church planting and become active participants in their communities, which it also succeeds in doing. Patrick believes that the church is the hope of the world and asks, “What would happen if we actually started seeing ourselves as missionaries to the people who live around us by being good neighbors?” (228). Patrick further encourages people to get involved in their communities in every way possible. He shares that they do this by being good neighbors, through community engagement, through good deeds, and even through their professions. He writes, “This means that people in our churches should be professors in local universities, researchers and physicians in our local hospitals, musicians in local bands, artists in local galleries, writers in local media, and politicians in local government” (228–9). Throughout the book, Patrick does a tremendous job of showing how the church must be involved in the community through church planting and community involvement.

To accomplish the two purposes of challenging potential church planters to evaluate their calling and to challenge churches to get involved in their

community, Patrick ends the book with probing rhetorical questions. He asks,

What if our cities were littered with new churches in every neighborhood? What if pastors actually put the gospel and the church above their comfort, ego, and preferences? What would happen if we spent less energy trying to make people feel comfortable and more energy making the gospel clear? . . . How many nonprofits would be started by God's people to address the broken areas of the city? How many at-risk children would be tutored, and how many fatherless teens would be mentored? How many single moms would be supported? How many immigrants would look to the church as a place of help and hope? How much more of God's grace would we understand if we sacrificially served the poor and the marginalized? How many lost, broken people would cease being their own savior and trust in Jesus? (237).

We can only assume that the answer to these questions is that our world would be a much better place and that many more would know him as Lord and Savior, if we all did what Christ has called us to do.

Church Planter is a great book, but it is not perfect. Patrick brings with him certain theological beliefs that do shape some of his comments throughout the book. Most notably, this would be his complementarian viewpoint. The title of the first section of the book is "The Man," and the use of this title is not simply for the alliteration to match the other two sections. Patrick writes, "Along the course of my research, however, an odd thing happened—I became convinced that the complementarian position was the biblical position. I came to believe that God has reserved the office of elder for men" (14). He goes on to share, "Husbands in the home and pastors in the church are not more valued or more gifted, but they are charged with more responsibility" (16). This view is held so strongly by Patrick that not only does he name the first section of the book "The Man," but also he actually takes the entirety of the preface to explain his viewpoint. Patrick is no doubt entitled to his opinion, but he takes that position with the possibility of ostracizing a great number of others who take the egalitarian viewpoint.

A second reason that *Church Planter* is not a perfect book is that it is now inconsistent with the testimony of its author. In April 2016, even after this review was being written, Patrick was asked to step down from his church and outside leadership responsibilities with The Gospel Coalition and the Acts 29 Network due to unethical misbehavior described as "pastoral misconduct and a historical pattern of sin."¹ Despite this enormous setback in the author's life, the content of the book is still solid and worth reading.

¹ "Leadership Update." The Journey. <http://thejourney.org/Leadership-Update>. Accessed May 26, 2016.

Church Planter makes several significant contributions to church planting thought. Certainly, anyone who is considering church planting, or really any form of full-time vocational ministry, would benefit from reading this book. It provides an excellent framework for Bible college or seminary students who are giving their first thoughts to their pastoral identity, and it is a book that I would wholeheartedly recommend them to read. *Church Planter* is also a tremendous resource for seasoned pastors and established churches. For them, it is a valuable reminder of the basics of pastoral ministry that are needed to grow any church. Personally, I gleaned much from this wonderful book, and I would recommend it to anyone interested in pastoral ministry, church life, church plants, or other forms of vocational ministry.

Looney, Jared. *Crossroads of the Nations: Diaspora, Globalization, and Evangelism*. Portland, OR: Urban Loft Publishers, 2015. 330 pp.

Reviewed by David B. Srygley. He is pulpit minister for the Arlington Heights Church of Christ in Corpus Christi, Texas, and holds an MS in Biblical Studies from Abilene Christian University and a D.EdMin from Southern Baptist Theological Seminary.

Crossroads of the Nations has fast become a premier resource for both academicians and practitioners of missiology. Dr. Looney received his D.Miss from Fuller Theological Seminary where he learned and employed, very effectively, the teachings of Donald McGavran and Ralph Winters. Through Global City Mission Initiative, which Looney established, a well-researched plan was developed and executed to identify and harvest the lost souls of New York. This book represents Looney's understanding of the challenges facing diaspora communities in global cities and his approach to reaching the lost within them.

Crossroads of the Nations is divided into seven chapters, each providing invaluable information for a reader desiring to understand the current world setting of missions. The first two chapters provide extensive data from well-researched sources on the current trends in urbanization and globalization, while the third chapter emphasizes the need for and role of love in reaching the unreached. From these first three chapters, it is clear that the book is written with missiology students in mind, at least as a secondary audience to missiologists and practicing missionaries. The information and admonitions ensure the reader is starting with a solid grasp of the situation, demographically and spiritually, and will not launch out into mission work unprepared or misdirected in his or her efforts.

The remaining four chapters delve deeply into discussions about diaspora communities and churches, the impact of globalization and technology, and opportunities and challenges presented by these developments.