

well as spiritual and social ones, for the community to come together to study the Bible. Finally, he proposes the integration of all learning with a study of the biblical text. The scientific method, which has compartmentalized areas of study and effectually separated the metaphysical and physical, has resulted in the fragmentation of knowledge.

In spite of all the difficulties in crossing religious, philosophical, and cultural boundaries, Hesselgrave concludes that the ultimate task of Christian contextualization is to make God's Word known to all people in all cultures.

The book concludes with a brief review, once again reiterating the need for a proper biblical hermeneutic and correct cultural understandings, and for the coming together of hermeneutical community.

Berrien Springs, Michigan

KAREN K. ABRAHAMSON

Lingenfelter, Judith E., and Sherwood G. Lingenfelter. *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching*. Grand Rapids: Baker, 2003. 134 pp. Paper, \$12.99.

The Lingenfelters, a husband-and-wife team, bring to this volume appropriate credentials. Both have doctoral degrees in the subject area, and both are currently teaching: Judith at Biola University, Sherwood at Fuller Theological Seminary. Both have extensive experience in cross-cultural teaching at home and abroad. This is Sherwood's fourth book on the interplay of culture and mission published by Baker (*Ministering Cross-Culturally*, 1986; *Transforming Culture*, 1992, rev. 1998; *Agents of Transformation*, 1996).

The intended audience is "the western-trained educator who is working or planning to work in a non-western school setting or in a multicultural school or university in a major city of North America" (9). The authors set out their goals: to "help teachers understand their own culture of teaching and learning" (9), "to equip teachers to become effective learners in another cultural context" (10), and to enjoy the experience. This they do "using the perspective of Scripture and faith in Jesus Christ" (10).

Throughout the book, the Lingenfelters urge cross-cultural teachers to become "150-percent people"—75 percent culture of birth and 75 percent culture of ministry (22-23). Telling their own story, they show how this can be done.

Each culture has its own agenda for learning, and each has its traditional way of teaching and learning. Solutions from one culture do not solve the problems of another culture. What works in my group will probably not work for those, even in my own place, who have different cultural traditions. While some learn by observation and imitation, others learn by doing. For some, rote learning is *the* style, while others insist on questioning and discussion. In some cultures, students learn in a group; in others, learning is individual.

The definition of intelligence varies from culture to culture. In a Zambian tribal group, intelligence encompasses "wisdom, cleverness, and responsibility" (62). The Lingenfelters note how Gardner's seven different kinds of intelligence are valued differently in different cultural groups.

Teachers are variously seen as facilitators, authority figures, parents, or outsiders. But all teachers should teach for change. While we need cultural stability, as Christians "we seek to measure our lives and ministries against the standards set forth" by Jesus (89). Thus, we cannot conform to certain cultural patterns. One of the most powerful tools for achieving change is experiential learning, which involves doing and reflecting (90).

Efforts to teach well may be hindered by false expectations about resources, curriculum, testing, visual learning, status, and planning. The novice at cross-cultural teaching needs to face these and devise coping mechanisms, not judging but using "the

fundamental principle of a loving relationship—ask, seek, and knock” (111).

The final chapter presents suggestions for becoming an effective Christian, cross-cultural teacher. Important among these are those that indicate ways of creating a place for oneself in the community, finding fellowship with locals, and coping with culture shock.

The book is a readable combination of scholarship (in-text references and bibliography) and story (the authors' own and that of others). Each chapter closes with research and reflection questions. Useful figures help to visualize information presented.

From my perspective of years of international teaching, the Lingenfelters are right on target. Those planning to teach cross-culturally—especially those who wish to do so from a Christian perspective—would do well to carefully study this delightful and useful volume.

Yucaipa, California

NANCY JEAN VYHMEISTER

Maier, Harry O. *Apocalypse Recalled: The Book of Revelation after Christendom*. Minneapolis: Fortress, 2002. xvi + 271 pp. Paperback, \$18.00.

This book is refreshingly different from anything I have ever read on the book of Revelation. Maier does not offer readers a commentary on the Apocalypse; neither does he offer a treatise on exegesis, theology, backgrounds, or even the many popular versions of Reader Response. Instead he explores the Apocalypse in service of a basic thesis, that the book is an indispensable resource for helping first-world Christians understand the true role of the church in a secular society. In other words, Revelation is a call to radical discipleship. To achieve this reading, Maier integrates elements of all the above approaches.

Maier argues that in its original context the Apocalypse was written as a critique of the economic and political order of the Roman Empire. John was urging his readers to view the attractions of “empire” as antithetical to God’s intentions for the human race. Maier goes on to argue that the message of Revelation, as he outlines it, is just as relevant today as it was in the first century. He sees the position of Christians in the Western world as analogous to their situation in John’s day. Like John’s audience, Christians today are faced with a choice; they can uncritically participate in “empire,” ignoring the suffering it unleashes on the world, or they can seek out a more costly kind of discipleship, one that goes against the tide of commercialism and political power.

To reach this point, Maier departs from the traditional consensus that the Apocalypse was written to comfort Christians facing Roman persecution. He believes that the book addresses a situation where there “is not too much persecution, but too little.” The Christians of John’s day, he believes, had become all too comfortable with their position in society (he calls his approach to the book “reading Revelation as a Laodicean”). The Apocalypse, then, becomes an “unveiling” of the Empire in all its domination, tyranny, and idolatry. The face of empire is a lie, and John’s readers are called to stir up trouble rather than get comfortable with their situation.

Maier’s standpoint on the Apocalypse is informed by his own family’s experience. He grew up German in post-World-War II Canada. His older relatives remembered the suffering and privation of being German in Eastern Europe at the close of the war. As a result, they never felt truly at home in the Englishness of Western Canada or in its peace, prosperity, and material comfort. In the context of this double alienation, the book of Revelation spoke to these expatriates as if it had been written just for them. The problem with Canada was not persecution of Germans, but its foreignness to both the language and the values these Germans had brought with them from the East.

Reading Maier’s book is far too rich an experience to summarize adequately here. I will attempt, however, to briefly categorize the seven main chapters. In the first