

(231). These poignant words of confession coming from a white Christian are only the beginning of what is necessary from white Christians in general to begin the process of healing. Will this ever happen? This is a call for each of us in our way to do something, and this author has shown us an alternative path.

In light of the recent movements for Black lives calling for social justice, this book takes on greater relevance and should be required reading for all who seek justice in this area. The author has carefully crafted, deeply researched, and persuasively argued a historically well-documented and powerful account of white American Christianity's role and legacy in the ideology and practice of white supremacy. He has challenged white American Christianity to face up to its responsibility and take courageous action to restore its moral soul.

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TREVOR O'REGGIO

Keener, Craig S. *For All Peoples: A Biblical Theology of Missions in the Gospels and Acts*. Baguio City, Philippines: Asia Pacific Theological Seminary Press, 2020. v + 108 pp. Paperback. USD 14.00.

Craig Keener is a NT scholar, widely respected for his detailed research and comprehensive documentation in his commentaries on NT books. The best known of these commentaries is perhaps his encyclopedic four-volume commentary, *Acts: An Exegetical Commentary* (Baker Academic, 2012–2015). Although the current volume is a bit different than most of his previous works in terms of its brevity, Keener still engages in his usual insightful exegetical study of biblical texts. The brevity of this volume is in line with the Asia Pacific Theological Seminary Press Occasional Paper Series's goal "to produce smaller books comprised of articles that deal with theological, anthropological and missiological issues relevant to serving God in Asia" (v).

The book is divided into five chapters. In the first three chapters, Keener reflects on the missional thrust of the Gospels according to Matthew, John, and the book of the Acts of the Apostles respectively. To best achieve his purpose, Keener remains faithful to the same theological method of analyzing the missiological contribution of the above mentioned biblical books—he uses a key text in each of the three books (Matt 28:19–20; John 20:21–22; Acts 1–2) to elaborate on their unique missional perspective. In chapter four, Keener reflects on the NT image of the church as "One New Temple in Christ" and concludes that the best way for believers to demonstrate their unity in Christ is to let their loyalty to Christ be translated into their "loyalty to one another as God's family, above all ethnic, cultural, and earthly kinship connections" (96). In the fifth and last chapter, Keener refutes the widely held misconception of Christianity as a European movement. His reflection on Acts 16:8–10 from a historical and geographical perspective highlights the fact that the gospel is Asia's gift to Europe and the rest of the world.

Although a brief volume, *For All Peoples* makes significant contributions that have the potential to enhance contemporary approaches to mission. The book highlights in a unique way how women and gentiles occupy a place of choice in Jesus's life and ministry (4–10). First, while ancient Jewish genealogies usually mention only male ancestors to emphasize the purity of Israelite ancestry, Matthew names four women in Jesus's genealogy. What is particularly striking about the naming of these four women is the fact that all of them have an association with gentiles: Tamar was a Canaanite, Rahab was a Jerichoite, Ruth was a Moabite, and Bathsheba, the daughter of an Israelite (1 Chr 3:5), is named by her late husband, Uriah the Hittite, to highlight her gentile association. Second, the presence of gentiles near Jesus is a recurring theme in Matthew's Gospel, sometimes in contrast with the devotion of the Israelites. While the magi (Persian astrologers) come a long way to honor Israel's true king, the chief priests and scribes (Herod's wise men) make no effort to do so. A Roman centurion's faith is praised by Jesus as greater than that of the Israelites (Matt 8:10). And the gentile execution squad is the first to confess Jesus's divine sonship after his crucifixion (Matt 27:54). In this distinctive way, Matthew highlights the fact that gentiles were no afterthought in God's redemptive plan (6). He summons his readers to lay aside ethnic and cultural prejudice to love and serve others as Christ did. This is a prerequisite to effective cross-cultural ministry. Thus, apart from being a call to global mission, Matthew's Gospel is also a message of ethnic reconciliation in Christ (10).

Keener's strong emphasis on the mission as first and foremost God's prerogative is refreshing. In his earthly ministry, Jesus demonstrated what being sent by God entails: (a) he constantly sought intimacy with the Father and the empowerment of the Holy Spirit (24), (b) he fully submitted to the Father's purpose and deferred all honor to him (24), and (c) he intentionally and tactfully crossed ethnic, cultural, and theological barriers to reveal God to others (30). Because believers are sent by Christ in the same way he was sent by the Father (John 20:21–22), the specific and varied ways in which the church is privileged to participate in God's mission should be firmly rooted in Jesus's missionary example. As a human agency involved in God's mission, the church must come to the full realization that the mission of God is shared with prayerful and Spirit-led believers. Therefore, one of the primary tasks of the church and its leaders is to actively seek to discern and respond to the initiatives of the Spirit who is guiding and empowering God's redemptive mission. The enabling power of the Holy Spirit remains the power of mission.

Keener's reflection on Acts 2:16–21 as a fulfillment of Joel's prophecy (about the Spirit empowering of all God's people to be end-time prophets) is a breath of fresh air in the ongoing debate on race and gender in many Christian circles. In Joel 2:28–29, God promises an innovation in the last days: his Spirit and his accompanying gifts will be indiscriminately given to people of both genders, of all ages, and from all races, social strata, and walks of life to

create a new spiritual community devoid of any humanly imposed boundary. The believers' transcendence of ethnic, cultural, social, and gender barriers in the fulfillment of the Great Commission is a powerful demonstration to their contemporaries of the very image of life in God's kingdom (70). As a united and loving community, the church becomes not only a true reflection of Jesus Christ but also an answer to his prayer for unity among his followers (John 17:11, 20–23). While life has become so politicized around ethnic, racial, and national identities, the church, through genuine and loving relationships between its members, can irrefutably show our fragmented world that a community of ethnically, culturally, socially, and gender diverse persons can live in reconciled relationships with one another because they have agreed to be led by the Holy Spirit.

Keener's point—that the believers' "role as Jesus's agents is indispensable, because others would believe through their message" (26)—needs further clarification in order to avoid misunderstandings. As it stands, the sentence may be wrongly interpreted to mean that what Christians do in mission is indispensable for the salvation of non-believers. While the church is the primary human agency in God's mission, it is not his only agency. Because of other divine agencies such as dreams and visions, angels, and the superintending work of the Holy Spirit, God's saving mission to humanity is not deactivated in the absence of believers' mission.

Although *For All People* is not a comprehensive look at the biblical theology of missions, it is still a resourceful volume for an in-depth study of the topic, given the extensive references Keener provides in the footnotes. Any student or practitioner of Christian mission will find it insightful and at times thought-provoking.

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Moloney, Francis J. *The Apocalypse of John*. Grand Rapids, MI: Baker Academic, 2020. xxiv + 404 pp. Hardcover. USD 54.99.

Francis J. Moloney, a renowned Catholic scholar who specializes in the Johannine writings, challenges readers with his unconventional outlook on the book of Revelation. Unlike the majority of scholars who believe that the Apocalypse describes events of the Christian era, Moloney argues that its visions span from the creation of the world to the death and resurrection of Jesus Christ. For him, the cross of Jesus is the ultimate revelation, the meaning, and the culmination of sacred history, the end of the old system, and the beginning of the new. Moloney draws his inspiration from Italian scholar Eugenio Corsini's *Apocalisse prima e doppo* (1980), a book he translated into English (*The Apocalypse: The Perennial Revelation of Jesus Christ*,