

shared administrative costs and the unified leadership, although it could be argued that unified leadership is still achievable outside a multichurch setting. The elaborate structure necessary, according to Allison and House, is a large undertaking, with many moving parts. Why would a healthy single campus church want to embark on that journey when most of the benefits can be attained through a quality network?

For churches that are already multisite, the transition makes much more sense, especially if the church has a desire to become more contextualized and provide a more incarnational ministry in its neighborhood. The looser affiliation and bottom-up authority structure free the churches to carry out the gospel vision in their own way without the micromanagement of a central authority that might be more concerned with unified form or branding than contextual ministry. Even so, it seems like many churches will inevitably make the full transition to autonomous, networked churches rather than remain in a multichurch structure. These loose connections of the collective model will begin to lose their hold. Allison and House themselves admit this possibility when they write, “A weakness of this model is that its success is largely dependent on avoiding conflict between the local church leaders. The minimal level of expected collaboration and contribution to the collective . . . is such that each church could easily spin off from the collective as an independent church” (72).

In *MultiChurch*, Gregg Allison and Brad House have offered a great resource to advocates of the multisite movement, especially those looking for an ecclesiological “okay” for multisite. They have also provided some reasoned answers for moving past some of the questionable practices currently being carried out in multisite churches. Even more so, they have provided some thoughtful considerations for the next iteration of multisite church ministry. Multisite may never be completely dethroned, but as more churches reconsider the appropriateness of a cloned multisite strategy, multichurch may lead the way to a more thoughtful and theologically refined form of multisite.

Davis, Charles. *Making Disciples Across Cultures: Missional Principles for a Diverse World*. Downers Grove, IL: Intervarsity Press, 2015. 236 pp. \$18.00.

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The field of intercultural studies has provided missionaries with some tools for describing cultural differences (e.g., power distance, event-versus-time orientation, collectivism-versus-individualism, high-versus-low context speech, etc.). Moreover, evangelical schools of intercultural studies typically equip students

with the tools to study culture for the ultimate purpose of fulfilling the Great Commission. What is remarkable is that so few missiologists have explicitly shown how the vanguard concepts of intercultural studies can influence evangelism and disciple making. Charles Davis's *Making Disciples Across Cultures: Missional Principles for a Diverse World* makes a unique and long overdue contribution to missiology by connecting theories within intercultural studies to the most important work the church has to accomplish: making disciples.

Some missiologists have written on cultural value orientations, drawing on Edward Hall's work from the Foreign Service Institute, the GLOBE study, and Geert Hofstede's study of more than 160,000 IBM employees around the world. Some authors have shown the usefulness of understanding these cultural variables for effective cross-cultural leadership (cf. Sherwood Lingenfelter and Duane Elmer), for multicultural team building (cf. Roembke Liann and Sheryl Silzer), and especially for crossing cultures without experiencing culture shock (cf. David Livermore). However, few have attempted to show how theoretical concepts from Hall and Hofstede and others influence "best practices" for discipleship. Fewer have evaluated the various cultural value orientations in light of Scripture. Davis's book looks at ten polar cultural value orientations, and it explores how Scripture calls us to live in the balance between these poles. For example, how can the church balance its call to minister to its own (individualism) and change the world (collectivism)? In what way is the church a lifeboat, and how is it a battering ram? In what way is discipleship a task, and how is it a process? How much of discipleship is related to knowledge, and how much is related to action or experience? Throughout the book, Davis uses the metaphor of sliders on a sound-mixing console to show how certain practices related to discipleship may need to be deemphasized in a given culture, whereas other practices should be enhanced. For instance, Westerners may need to tone down the myopic emphasis on discipleship-as-propositional-truth, and they may need to turn up the volume on the movement of the Holy Spirit.

Davis's ontology is woven throughout the text. He takes it as a given that God, Satan, angels, and demons inhabit this world, exhibiting their influence on humankind. He regularly suggests a balance between seeing and feeling—between the seen and the unseen. Western models of discipleship that ignore the spiritual world are handicapped, but models that spiritualize and allegorize everything are also insufficient.

Discipleship is a lifelong process; it is not just "making a decision," being baptized, or joining a church. Davis is skeptical of one-size-fits-all evangelism techniques. Furthermore, he argues that just as discipleship must be tailored to a cultural context, it often must be personalized for the individual. Ironically, Davis claims that the principles in his book are universals for all cultures.

At times, especially in chapters 11 and 12, Davis conflates discipleship with the life of the church. For instance, he explores the way we would balance the institutional organization of a church with the need for flexibility.

This conflation is not necessarily bad and may be intentional, because the local church is often the locus for discipleship.

Davis's discussion of truth and justice (chapter 3) leans toward holism as he argues for a balance between word and deed, propositions and actions, and personal and social transformation. This posture will be acceptable to many evangelical readers, but it will stretch prioritists.

The book often touches on theoretical concepts that are extensively discussed in theology and missiology; yet, to remain accessible at a popular level, Davis does not introduce the readers to the vast background of literature on these subjects. For example, he does not take much time to reteach concepts that are now well known in missiology, such as the homogeneous unit principle, honor and shame cultures, or cultural value orientations. Additionally, his discussions on balancing private and public faith are born out of centuries' worth of scholarship on Christianity and politics. Scholars would want to connect the discussion to Augustine, Abraham Kuyper, John Howard Yoder, and Miroslav Volf; yet, this is not the book for introducing higher-level theory. However, this is not to say that theoretical literature is absent in the book. Davis reveals his doctoral level missiological training at Trinity Evangelical Divinity School as he interacts with missiologists like Alan Tippett, Paul Hiebert, and Jim Plueddemann throughout the book.

Much of the book draws on Davis's extensive experience overseas, as a youth in Pakistan, as a missionary in Venezuela, and as the international director of TEAM. Davis's reliance on personal experience and anecdote makes the book readable at a popular level; but the lack of empirical research will leave missiologists a bit unsatisfied. For example, how are churches in places like sub-Saharan Africa heeding Davis' call to balance the visible and invisible? What problems do churches in India run into when they balance individualism and collectivism in their discipleship efforts? Who are these disciple makers that balance justice and propositional truth? How do their communities receive them? Davis's model comes across as more prescriptive than descriptive, and it is now up to missiologists to see how the model plays out in actual discipleship contexts.

DeYmaz, Mark. *Disruption: Repurposing the Church to Redeem the Community*. Nashville, TN: Thomas Nelson, 2017. 224 pp. \$16.99.

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The growing disparity between the diversity of Silicon Valley and the lack of diversity represented in technology companies has brought criticisms that companies have systemic cultures that discriminate against minorities and