

Brooks discusses in chapter 8 the call for Christians to be involved in social justice, specifically related to economic fairness. He argues for a kind of “Christian capitalism” (141) as “the most effective means for helping ensure financial freedom for all” (141). Additionally, such economic freedom for all “can only be achieved in a free economy where gifted leaders are committed to living among those whom they serve” (143) as they faithfully work for “fairness in opportunities for education, employment, and entrepreneurship” (143). We must embody the truth that we believe, and one of the best ways to do that is to reject a kind of “arm’s length” (143) mentality that keeps Christians disconnected from the day-to-day lives of the poor.

In the concluding chapter 9, Brooks argues, “every apologist needs a church and every church needs an apologist” (146). To this I say a hearty “Amen.” The apologist can help equip the church to address the various defeater beliefs to Christianity and show how right belief connects to spiritual formation unto Christ. The church can help the apologist by parenting, partnering with, and praying for him or her.

While admittedly not an exhaustive treatment of all the challenges faced by those who desire to advance the gospel, Brooks has successfully addressed “the moral, religious, and justice objects that are most prevalent and persistent” (151) in the urban context. Liabilities of the book include the tendency to be overly simplistic in places and a penchant for making sweeping claims (e.g., related to the importance of the city, the distinctive missional context of the city, and the intensity, fluidity, and diversity of the city, etc.) that would have benefited from further explanation. Still, I recommend *Urban Apologetics* as a good introductory text for those within an urban setting who want to become better equipped as evangelists and teachers.

Schattner, Frank. *The Wheel Model: Catalyzing Sustainable Church Multiplication Movements*. Rocklin, CA: Jessup Press, 2014, 132 pp., \$15.00 Paperback.

Reviewed by Ariel Lee. He received his B.A. in Cell and Molecular Biology from UC Davis and served in Japan as a full-time missionary for 3 years with Campus Crusade for Christ in Tokyo and Nagoya. Ariel is currently working on a M.Div. in Missiology and M.A. in Biblical Counseling at Southwestern Baptist Theological Seminary.

One of the most pressing questions for this age is how Christians are to fulfill the Great Commission. In the efforts of bringing the gospel to the lost, missionaries have been sent to the ends of the earth, people groups have been reached with the gospel, and churches have been started all over the world. In this short book, Frank Schattner analyzes the strengths and weaknesses of two of the major missional movements in the past 80 years, the Church Growth Movement and the current Church Planting Movement

(CPM) model, and he proposes a third model to take missions to the next stage.

Schattner spends the first half of the book detailing the rise of the CPM model. In the 1980s, mission agencies were focusing on reaching every unreached people group in the world. In the 1990s, there were an unprecedented number of churches being planted, and these gained the attention of missiologists who wanted to understand what was the cause of this growth. In 1999, David Garrison wrote his booklet, "Church Planting Movements," which detailed 10 universal elements of a CPM. This sparked discussion and criticism of the strategies and methods employed by the CPM advocates. Even with some of the criticisms towards some of the numbers presented in the book, interest in CPMs exploded, and many tried to imitate the results from the book. But these rapid church growth methods were slow to be adopted by missionaries because of the fear that they would dilute theology or lead to shallow followers.

In the second chapter, Frank Schattner details the history of missions starting from the time of the book of Acts all the way to current-day mission efforts. He shows that massive church growth was biblical as seen in Acts and also as recorded by secular historians in the Roman Empire. Following the New Testament church, he details various missionaries and the contributions they made toward the understanding of church growth. Patrick of Ireland (AD 387–461) promoted the principles of prayer in influencing movements, and he also literally interpreted the Bible's command to reach the nations. Boniface of Crediton (AD 675–754) fought nominalism and promoted teaching believers, contextualizing the gospel, and indigenizing Christianity into the local languages. John Nevius (1829–1893) encouraged locals to lead and to follow New Testament principles rather than Western principles. Gustav Warneck (1834–1910) believed that people movements are essential to reach "individuals." Christian Keysser (1877–1961) aimed to teach literacy for the converts so they could learn obedience to God's Word, and he also urged missionaries to plan their entry and exit strategies. Roland Allen (1868–1947) emphasized the role of the Holy Spirit in church planting, focused on indigenization from the beginning, and acknowledged that methods mattered in building the church.

These principles influenced the third wave of missions led by Donald McGavran. From the lessons learned from the early Church Growth Movement, Donald McGavran wrote several books that have influenced church planters, missionaries, and missiologists all over the world. His main principles were that social programs are second to evangelism, slow growth does not equal good missions, locals should be trained in church multiplication principles, limited resources should be allocated toward the most responsive people groups, church growth must be measured to determine success, and missionaries should not stay too long among a people group. McGavran's influence was followed by the missionary researcher, David Garrison,

whose book, *Church Planting Movements*, challenged modern church planting movements by proposing that CPM strategy is a key process in the complete evangelization of a people group.

After describing the history and current direction of the CPM trend, Schattner details some of the concerns and criticisms of the movement. The CPM model was examined under four factors: mission history, anthropology, theology, and strategy. Were CPMs biblical? Why does Garrison neglect anthropological advances or contextualization? What does Scripture say about church planting movements? And how effective are the strategies that implement this model working out? In light of these factors, Schattner proposes a new model that addresses the concerns and criticisms of the CPM model.

This new model is the wheel model, which has three parts: the hub, the spokes, and the rim. The hub is composed of the Holy Spirit and Vision, without which nothing happens. The spokes that connect the hub to the rim are five principles that the practitioner follows in order to have a sustainable movement. These are missions, reproduction, worldview transformation, church ecclesiology, and leadership. "Missions" is the passing down of the understanding of everyone's personal responsibility to pursue the lost. Reproduction is the multiplication of new believers. Worldview transformation is the gospel transforming the very core of believers so that they no longer conform to the mold of the world. Church ecclesiology is that the believers must consider themselves as representing the body of Christ among their community. Leadership is the development of local believers to lead movements to the outer edges of the Christian sphere of influence.

On the outside is the rim that has universals that are essential to the success of every spoke. The rim consists of four universals: modeling, prayer, indigenization, and training. Thus, the five practices of missions, reproduction, worldview transformation, church ecclesiology, and leadership must each have modeling, prayer, indigenization, and training. Each of the practices must be modeled by the missionary to the local believers. They must all have prayer integrated into their practices. Each of the practices must be taken up by the local believers and indigenized into their local context. And the local believers must be trained in each practice so that they can keep the movement sustainable.

Schattner compares his wheel model with Garrison's 10 Universals and 10 Common Factors, addressing the concerns and critiques of both models. It is noted that Garrison's models are highly focused on reproduction and multiplication with a weakness in addressing the culture's worldview. Secondly, Garrison's model also does not adequately address ecclesiology by the practitioner. A third point is that both the wheel model and Garrison's model fail to address holistic concerns as part of a sustainable movement. Finally, a weakness that is inherent in both the wheel model and Garrison's model is the issue of Bible translation. They do not address whether or not

it is required, who should be responsible to translate the Bible, or whether literacy is required to evangelize a minority people group.

Frank Schattner's book brings a fresh insight into the study of missions and church planting. The model championed by Garrison has been in use for a generation, and now is a good time to reflect on the pros and cons of the method. Schattner does a good job detailing the movements of God throughout history and some of the missiological ideas that have been adopted and used. After bringing the reader up to speed on the current popular model by Garrison, Schattner tries to address the weaknesses in Garrison's model with a more integrated and easy-to-understand model. As with all models and methods, it is not perfect, but it does bring up new topics to think about.

The strengths of the wheel model include the inclusion of the focus on the Holy Spirit in the role of church movements, the focus back on the missionary to be the role model for the local believers, the focus on training by the missionary, and the need for a vision for the believers to rally behind God's vision for evangelizing the lost. The wheel model also clarifies some points missing in the Garrison model, namely the focus on the mission of the movement, the ecclesiology of the church, and the priority on world-view transformation in the people. Another strength is that the wheel model is a prescriptive model on launching church movements while Garrison's model is more descriptive.

Some of the weaknesses in the new wheel model are the issues relating to Bible translation and the lack of focus on holistic ministry. The wheel model also does not address "harvest theology" as to whether or not many missionaries should serve in a resistant mission field or if this model even applies in those places. Also, from my own experience in missions, I notice that this model has a lack of detail on the role of the sending church and short-term missions. I also notice that both models do not comment on the size of the missionary teams as a possible factor in movements. The book also does not address the type of churches that should be planted, but leaves it to the ministers to figure out what is the best model of church in their local context. As a short 140-page book, it only gives a rough model to follow, and further textual study must be done for each tenet proposed in the wheel model.

This book is essential for any minister interested in missions and international church planting. If a person has been involved in missions and influenced by the teachings of Garrison, this book will give a fresh view into Garrison's model. Garrison himself also critiques this model in the later chapters in comparison to his own. As Garrison's model is more descriptive and the wheel model is more prescriptive, both models can function together to give a better view of church planting movements. Even as Schattner proposes a new model in response to Garrison's model, he still considers Garri-

son's model as helpful and uses it as a checklist to evaluate CPMs. This book is also quite short, so it can be easily finished by a busy minister.

As a missionary with three years of experience in the resistant mission field of Japan, the idea of rapidly growing church movements is of great interest to me. How they started, what are the factors in their success, and whether or not it can be emulated in Japan are all things that I considered as I read this book. I have seen ministries that struggled for 20 years without a convert and others who regularly see 20–30 Japanese accept Christ every year. All of them have different views on church movements, and their methods all vary. From that background, as I read this book, I find myself agreeing with many of the principles outlined in the wheel model, but noticed that they are all very general principles that do not go into very much depth. I believe that this model can be expanded with much more depth than what the current book includes. I also believe in the role of prayer in revivals, so to see the focus on the Holy Spirit and prayer in the wheel model is refreshing in this day and age where the Western minister prays so little.

Frank Schattner's book, *The Wheel Model*, is a good start to the ongoing discussion on mission methodologies. With six thousand unreached people groups and unique cultural differences in existence, there will not be just one method that can adequately address how to reach the world with the gospel. There are some basic Scriptural truths that missiologists can agree on, but the way we reach the world will be varied and imperfect. Praise God that even with our flawed human efforts, His purpose will not be thwarted. He is actively involved in bringing all nations, peoples, tribes, and tongues to worship around His throne of grace, and we are just privileged to serve in this glorious mission.