

Part 4 of the book looks to the future. Hesselgrave's main point is that evangelical mission will only have a future if it holds on to the faith that was inherited from the church fathers, the Reformers, and the great revivals. From this perspective, Hesselgrave identifies three current movements that are perhaps well meant but at the same time have the capacity to weaken the faith that was inherited from the past. These three movements are the praise and worship movement, the small group Bible study movement, and the short-term missions movement. Hesselgrave suggests that each one of these movements can potentially lead to a loss of biblical depth and content.

We Evangelicals and Our Mission is a fairly slim volume (less than 150 pages), but it covers a lot of ground. It is impressive to realize that even in his 90s Hesselgrave still felt a responsibility to speak up and call the church back to its core mandate. I warmly recommend it to readers in general. It can be used fruitfully as a course text for missiology students.

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Matthew D. Kim and Daniel L. Wong. *Finding Our Voice: A Vision for Asian North American Preaching*. Bellingham, WA: Lexham, 2020.

In their work *Finding Our Voice*, Matthew Kim and Daniel Wong identify what they believe to be an apparent need among Asian North American (ANA) preachers: a unique homiletical voice that is hermeneutically sensitive to their context. Thus, the book aims to bring attention to this void and lay out a vision for ANA preaching.

Due to the novelty of the subject, Kim and Wong set helpful parameters for the book in the preface. The term "Asian North American" is used by the authors to refer to English-speaking Asian Americans born in the United States and Canada (either second- or multi-generational). They preface this further by stating the experience the book describes is predominately East Asian, that is, Korean and Chinese.

In chapter 1, Wong describes the experience as "marked by two competing narratives: that of the model minority and the perpetual foreigner" (22). This leads to ANAs wrestling with questions of identity and belonging in unique ways—they are often marginalized yet bear the weight of certain social expectations. Thus, to effectively reach their listeners, Wong contends that their preaching should address these issues.

In chapter 2, Kim tackles the subject of hermeneutics by first pointing out that plain “evangelical hermeneutics” unaffected by culture and context is a myth; interpretation does not take place in a vacuum. Pertaining to their contexts, the author advocates a “bicultural” or “hybrid” hermeneutic that takes into consideration both Western and Eastern cultures and philosophies (50–51). The chapter ends with Kim proposing a five-step hermeneutical approach: observation, experience, understanding, interpretation, and application. Faithful ANA interpretation gives thought to experience at every step.

Chapter 3 follows the same contours as the previous chapter as Kim surveys the field of ANA theology and proposes a new theological model that he calls *Incarnational Duality*. According to this model, Jesus’s dual nature serves as a helpful model for understanding ANAs as they also live with a “dual nature”—Asian and American/Canadian. This model ought to aid preaching.

The book transitions from hermeneutics to homiletics in chapters 4 and 5. Chapter 4 is descriptive, detailing preaching today. Wong notes seven current characteristics in preaching: contextual, intercultural, incarnational, Holy Spirit-led, transformational, narrational, and collaborative. Chapter 5 is prescriptive, as Kim and Wong conclude with recommendations for preaching. The authors remind their readers that their preaching should be distinct as it pertains to hermeneutics, illustrations, applications, delivery, and themes. Further, they urge preachers to preach with a prophetic voice, engaging the cultural issues of our time, namely, social justice and racial reconciliation. ANAs’ unique perspective (and often privileged position) can contribute towards gospel advancement and reconciliation in the world.

The book accomplishes its aim. It makes a compelling case for a distinct ANA preaching voice. As there are African American and Hispanic preaching traditions, the ANAs’ unique immigrant experience, in addition to existing tensions in identity formation and challenging worldviews (East versus West), ought to compel preachers and institutions to explore the new field of preaching. More importantly, the book encourages its target audience to embrace and celebrate their ANA-ness for the sake of greater kingdom contribution.

The authors’ ability to walk a fine line between contextualization and doctrinal orthodoxy is commendable. Kim and Wong avoid postmodern reading methods (unlike many other ethnic-specific theologies as noted in chapter 3) yet winsomely contextualize Scripture so that it speaks effectively to the hearts of ANAs.

However, some may find this to be a weakness in the book. The authors' ANA hermeneutics, their theology, and even the preaching model presented in the book may come off as generic or lacking "a distinctly Asian flavor" as a result of their theological commitment. For instance, one can argue that the listed examples of common themes found in ANA preaching today (law and grace, leadership, familial relationships, culture and identity, and social justice) can be found in any church context. The same can be said of their preaching's characteristics (see above).

In the authors' defense, the goal of this work is not to create a new reading of Scripture that is exclusionary (akin to feminist or postcolonial readings) but to contextualize in a fresh way the old truths of Scripture to a specific group of people. Therefore, the assessments of and proposals for preaching may be universally applicable. As Justo González has stated, "Theology must be ours without ceasing to be universal" (quoted on page 83).

Some anecdotal examples seem dated for a book recently published. For example, the noted stereotype of Asian men as feminine and sexually unattractive and the claim that Sunday school in Korean churches is usually in Korean may no longer be the case. On the other hand, the perpetual foreigner experience ANAs feel may have been exacerbated more recently with COVID-19 and the increase in hatred of Asians. This is no fault of the authors, but it indicates the rapidity with which the culture they are addressing is evolving.

This book is not exhaustive. Rather it is a starting point for a new and important field. As the authors note in their preface, the experience described in the book is mainly that of East Asians—Koreans and Chinese. I imagine the experience of Southeast Asians, South Asians, and Central Asians would be vastly different, and their voices would contribute to this dialogue in meaningful ways. I am grateful to Kim and Wong for starting this conversation.

For non-ANAs seeking to understand this experience, I strongly recommend chapter 1. I also recommend this book for both ANA workers in ministry and laypeople. For the former, this book will aid in the journey to self-discovery and, if needed, self-acceptance. For the latter, this book will explain why these congregations are necessary, and, if you are a part of one, why such churches feel so different even though "everyone speaks English."

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