

Craig Keener and M. Daniel Carroll R., eds., *Global Voices: Reading the Bible in the Majority World* (Peabody, MA: Hendrickson Publishers, 2013). xv + 126 pp.

The collected essays in this volume survey global Christianity in light of new approaches to interpreting Scripture. The focus of contemporary Christianity has shifted from the West to the global South, gaining increasing interest in the interpretive traditions of ethnocultural and immigrant communities. *Global Voices* features contributions from Western and non-Western scholars.

The ten essays in this book discuss the phenomenal cross-continental growth of Christianity in Latin America, Africa, and Asia. In the first chapter, M. Daniel Carroll R. draws on teaching experience in Guatemala by way of articulating a Hispanic diaspora perspective. K. K. Keo offers a multicultural reading from an eschatological and cross-cultural perspective (chapter two). A Chinese-Malaysian immigrant, Keo overcame double marginalization in a nation overrun by British colonialism, in a land where Muslims and natives are considered first class citizens. David A. deSilva and Nijay Gupta offer Sri Lankan perspectives based on the book of Galatians (chapters three and four). Sri Lanka Christians continue to live in a largely colonized context. The challenge here lies in following the incarnational model exemplified in Galatians in order to address the minority and indigenous countries of Sri Lanka. Also utilizing an incarnational approach is Barbara M. Leung Lai (chapter five). A first generation Chinese-Canadian, born and raised in Hong Kong, Lai argues from a survival metaphor in the book of Daniel that an incarnational, appropriative model (“the word becoming flesh”) exists at the intersection between text and reader. A response to Lai is provided by Chloe Sun (chapter six). Sun extends the idea of survival to first and second generation immigrants who intend on concealing their ethnic origin in the interest of acculturation and blending new cultures more effectively than first generation parents.

In chapter seven the trajectory of the book transitions to African Pentecostal spirituality. J. Ayodeji Adewuya stresses the role of demon possession and evil spirits in light of the focus in Ephesians on “principalities” and “powers” (6:10-18). The African biblical worldview, closely connected to evil spiritual powers, has tremendous implications for biblical scholarship; an argument forcefully articulated by Daniel K. Darko (chapter eight) who advocates an emphasis on the transcendent in Western scholarship. Biblical scholars on the whole are

far behind growing trends connected to witchcraft, Wicca, and *Santería*. In the closing chapters, Grant LeMarquand and Osvaldo Padilla examine the contribution made by African believers regarding the interpretation of Scripture in the Western world, where there is grave danger of syncretism and even the domestication of God, inhabiting “a world that in many areas (persecution, economics, and religious ethos) is not as foreign to the biblical world” (118).

The strength of this work rests in the attention it gives to matters of culture and the miraculous. A major reason the credibility of the Bible is questioned is its sheer otherness, not only related to ethnicity, culture, and tradition, but also morality. The Jesus of modern liberalism is quite different from the Jesus of Africa, Latin America, Asia, and other non-Western contexts. As the contributors of this work have demonstrated, the Jesus of the gospels is immanently concerned with political instability, war, ethnic tension and gender inequality in African places where the effect of colonialization and ongoing globalization have wounded Sri Lankan Christians.

By way of reflection, the inexorable shift of Christianity from the Global North to the Global South confronts missiologists with a new dilemma. Why is it that immigrants and refugee communities come to Latin American mission agencies with the express purpose of reaching out to the West? Something vital, unique, and transformative is occurring precisely at the intersection between these communities and Third World regions. The result is a Christianity that is readying, and in some places already thriving, as nations confront Western decadence and secular powers.

The uniqueness of *Global Voices* is that it engages these perspectives from a robust biblical perspective. Moreover, this book brings together hermeneutical standpoints from across the greater regions of the Majority World. The ‘incarnational’ model draws attention to the revelation of God in Jesus, framed in the greater context of revelation history. The vision of the incarnate Lord as risen Savior extends from the prophecies of Daniel to the New Testament epistolary writings and beyond, covering the full gamut of biblical revelation.

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