

already begun to evaluate the ways that Pentecostal spirituality might problematize the natural-supernatural distinction. Additionally, Daniela Augustine has done rigorous work on integrating an emphasis on Pentecost into the soteriological matrix of theosis. Hart provides a source that could be used to develop these conversations in metaphysically and phenomenologically rich ways. Most importantly, perhaps, Hart defines the supernatural as fundamentally rooted in eschatology. This perspective could enrich Pentecostal theological reflection as a reminder that all of God's works are bound together in the broader work of the kingdom of God. Additionally, Hart's unique aesthetic provides fertile ground for the construction of a Pentecostal aesthetic. In focusing on the convertibility of the transcendentals he provides a rationale for the correlation between beauty and holiness.

Hart's writings are rarely interested in making friends with, or ingratiating him to, his interlocutors. But *You Are Gods*, despite its bravado, has an alluring audacity. In an academic world rife with relitigating method, a book so full of bold arguments as this one is energizing. Hart's writing is as dense as ever, but his vision has never been clearer. And the possibilities opened by that vision are compelling enough that theologians of all traditions should ask what they can make of it.

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Douglas Jacobsen, *The World's Christians: Who They Are, Where They Are, and How They Got There*, second edition (Hoboken, NJ: Wiley-Blackwell, 2021). xi + 386 pp. \$43.46 paperback; \$36.00 kindle.

Douglas Jacobsen, co-director of the Religion in the Academy project and distinguished professor of church history and theology at Messiah University (Pennsylvania, USA), offers a concise and inclusive second edition of his textbook, *The World's Christians*. Initially published in 2011, his famous work provides a guide to understanding the complex world religion of Christianity. Interestingly, unlike his first edition, which offered an empathetic and fair introduction, this second edition is grounded on an increased involvement in the discussions surrounding "World Christianity" as a field of study (xxii). Using a religious study approach, he demonstrates a depth of knowledge and awareness of contemporary developments that sustains the description and explanation of a multifaceted religion in clear, readable terms.

Like the first edition, *The World's Christians, Second Edition* attempts to explain who the world's Christians are, where they currently reside, and how they got there (xxiii). The book's subtitle supposedly serves as programmatic hints for the book's contents, but this second edition exchanges the sequence of the book's content. In his first edition, Jacobsen answers the questions of "who they are" in part I, "where they are" in part II, and "how they got there" in part III. This second edition switches the discussion, wherein "how they got there" is in part II and "where they are" is in part III. This change in sequence indicates a shift in Jacobsen's authorial purpose from being a field guide of world Christianity to a scholar highlighting the historical developments that shaped Christianity to its form now. In this edition, Jacobsen's discussion of how Christianity got there, "the word 'there' being both theology/spirituality and geography/culture" (66), takes precedence over the discussion of "where they are now."

Part I answers the question of "who they are" by describing the four mega-traditions in world Christianity: Eastern Orthodoxy, Roman Catholicism, Protestantism, and Pentecostalism (xxiii). Note that in this edition, the fourth mega-tradition, named in the first edition as the Pentecostal/Charismatic Movement, has been named simply as the Pentecostal tradition. The name change indicates Jacobsen's decision to recognize this young mega-tradition by its oldest name, Pentecostal, which is derived from the Pentecostal outpouring in the Acts narrative (49).

The chapters in Part I describe each mega-tradition's spirituality, view of salvation, institutional structure, and historical developments. Here one can read the differences between each tradition's general ethos, from Orthodoxy's focus on liturgy as the earthly representation of the eternal worship of God (7) to Roman Catholicism's sacramental imagination (21) to Protestantism's recovery of the priesthood of all believers (36-38), and Pentecostalism's focus on empirically experiencing God (51). The distinctions between these four mega-traditions, amid the existence of overlaps, are recognizable due to Jacobsen's clear description of respective core convictions and lived experiences.

Part II answers the question of "how they got there" by describing how Christianity developed into its current shape (xxiii). From the broader perspective of globalization, a small band of Christians initially located in a remote part of Palestine grew into a worldwide religion with traversing epicenters. His conclusion about Christianity's globetrotting is that "Christians now inhabit a 'flat' world, a world where the Christian population is spread out more or less evenly around the globe and where new and varied experiments are lived out regarding what it means to be a follower of Jesus today" (xxiv; cf. 63-66).

Worth noting is the discussion on "Christianity in the Global Era: 1500 to the present," where Jacobsen includes the polar extremes of globalization: globalization, which promotes global homogeneity, and glocalization, the worldwide expansion of diversity (156). Both extremes occur in different sectors of world Christianity. Here Jacobsen likens globalization to missionary colonialism and glocalization as postcolonialism (156-157). He points out that Christians today have increasingly encouraged the middle ground of global adaptation, also known as "enculturation" or "indigenization" (157).

After giving an overview of Christianity's historical/theological development and geographical/cultural dispersal, Jacobsen proceeds to Part III, describing "where they are" now. With the establishment of its diversity and multi-centeredness, he then uses a grid of nine geo-cultural regions to describe contemporary Christianity: (1) the Middle East and North Africa, (2) Eastern Europe, (3) Central and South Asia, (4) Western Europe, (5) Sub-Saharan Africa, (6) East Asia, (7) Latin America, (8) North America, and (9) Oceania (177-178). The factors considered in drawing this nine-region map include their "natural geographic divides; population size; differences of language, history, and culture; and the varieties of Christianity that exist in each region" (177).

Essential to part III is recognizing that the global age has reshaped Christianity (175). Jacobsen observes that with the transnationalism brought in part by increased digital connectivity, "never before have so many Christians found themselves grappling with how to make sense of and negotiate their way through Christianity's internal diversity" (177). Hence, each chapter in Part III provides a unique profile of Christianity in each region and the detailed history and contemporary challenges Christians face in those locations.

The chapters in part III include chapter 9, about the Middle East and North Africa, where Christianity barely survives (181-183). Chapter 10 is about Eastern Europe, where orthodox Christianity is dominant (201). Chapter 11 is on Christianity in Central and South Asia, where confidence and complexity interface. Christians in this region are a minority, but they can be "confident, creative and at home in society even when their numbers are few and their neighbors are diverse" (224). Chapter 12 is about Western Europe, where Christianity is thin but alive. According to recent studies, the issue of Christian decline in this region is not persecution or pluralism but rather a loss of interest (243-246). Chapter 13 describes Sub-Saharan Africa's phenomenal Christian growth and influence (266). Chapter 14 talks about East Asia, where piety and politics are linked. Having first received Christianity as part of the colonial enterprise, a postcolonial mindset pervades contemporary East Asian Christianity (285). Chapter 15 is about Latin America, after the religious monopoly of Roman Catholicism. In this region today,

people are no longer assigned affiliation at birth; choosing their religious affiliation is now part of the Latin American experience (307). Chapter 16 is about North America, where freedom is a prerequisite for authentic faith (327). Finally, Chapter 17 talks about the region of Oceania where questions of new religious identity abound (349). All these chapters used historical, sociological, and theological resources to describe the array of Christians in these regions.

Looking at the near-comprehensive content, one can conclude that this three-part textbook contributes concisely to understanding the world's Christians in all its diverse and complex intricacies. The book's incorporation of recent studies on Christianity in different regions of the world, the updates on changes, tensions, and trends, and the recognition of Christian theological reshaping add invaluable pointers to the ongoing discussion of World Christianity.

Jacobsen's wisdom in identifying key indicators for each region of Christianity and refusing hasty conclusions based on predictive studies make this book invaluable for the academy. For instance, Jacobsen discussed a brief diachrony and synchrony of the world's Christian data, presented in a critical but popular manner. It is so clear and well-written that anyone reading will have an academic understanding of Christianity without being bogged down by the internal diversities and plethora of literary sources. Another strength of this new edition is its addition of notes or excerpts from primary sources that elucidate each chapter's theme. He also provides suggestions for further reading. The book's entirely irenic and didactic tone signals Jacobsen's passion for and effectiveness in the Christian academy.

However, this book remains only as an overview of World Christianity. As genius as Jacobsen was in articulating such a complex world religion, the reader cannot use this textbook to discuss the intricacies of Christianity in all its multifariousness. For instance, in the discussion of Christianity in Central Asia, the focus was more on the geo-cultural landscape and the predominance of Islam. There are no new data on the underground churches or the minority Christians in Central Asia. Perhaps the lack of discussion is due to a deficiency of resources on this topic.

Overall, I recommend this book for students of World Christianity in academic institutions. This book ought to be required reading for Bible colleges and seminary students. The reshaping of Christianity in this global era is undeniable, and students of Christian history, theology, and ministry must have an overview of its intricacies, challenges, and horizons. Jacobsen's book on *The World's Christians, Second Edition*, would be an invaluable introductory textbook for this task.

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