

J. Kevin Livingston. *A Missiology of the Road: Early Perspectives in David Bosch's Theology of Mission and Evangelism*. Eugene, OR: Pickwick, 2013.

South African David Bosch's *Transforming Mission* is one of the most, if not the most, significant books in missiology in recent decades. In *A Missiology of the Road*, part of the American Society of Missiology Monograph Series, Livingston takes us behind Bosch's magisterial *Transforming Mission* and explores the work of Bosch (1929-1992) before writing that book. Livingston digs down into the life and thought of Bosch to show where *Transforming Mission* came from.

Part one explores context, first an in-depth description of the roots of Afrikaner identity and Apartheid and then a biographical sketch of Bosch. Part two gives an overview of the development of Bosch's theology of mission and evangelism before *Transforming Mission*. It explores Bosch's theological method, the historical and theological context of mission, and the biblical foundation for mission. The last chapter of the section explores Bosch's pre-1990 writings on the relationship between evangelism and mission, the meaning of mission, the meaning of evangelism, and an evaluation of the church growth movement. Part three explores Bosch's understanding of the church in mission through three theological themes: eschatology, ecclesiology, and soteriology.

Giving almost a sixth of the book to the first section on South Africa and biographical material signals the author's intention not just to survey Bosch's writings but to place them in context. It is a strength of the book, but I often wished for more. Although at times Livingston wove in the South African situation throughout the chapter, in other chapters he barely mentioned it. The author does succeed, however, in giving a sense not just of Bosch's missiological thought but also his lived-out practice—and the relation between the two. In the introduction Livingston states that Bosch lived “in creative tension, a bridge builder between races, church denominations, and conflicting political and theological perspectives” (xiii).

In the effort to cross the chasm between two groups a bridge builder must foster relationships on both sides. Bosch did that. He regularly attended the mission gatherings of both the World Council of Churches and the evangelical Lausanne movement. He did not just attend; he engaged.

He affirmed and critiqued things about both, and continually sought positions that built on the strengths of both. Similarly, although he became an active critic of Apartheid he did not leave the Dutch Reformed Church. He acknowledged that would be the easier path, but he sought to remain a prophetic voice within rather than sever the relationship. Livingston has given us a gift by putting various Bosch's writings in context and helping us see which group on which side of the chasm he was addressing and how they related to the chasm itself.

Anabaptists will resonate with Bosch's concept of the church as alternative community and the central place he gives that concept in his work. They may also be interested to note and explore the influence of C. Norman Kraus and John H. Yoder in Bosch's work. Chapter seven, on the church as alternative community, is not, however, just an opportunity for us to feel affirmed in our position. It is an opportunity to read a Reformed theologian adopting Anabaptist thought and bringing it into conversation with his own tradition. The bridge building efforts mentioned above are present in this chapter as well.

Who might utilize this book? Most obviously it provides a great resource for those familiar with Bosch's *Transforming Mission* who desire to better understand the author and see the genesis and development of ideas in that volume. Another reason to read Livingston's book is to get more of Bosch. Readers will encounter streams of his thought here that are not present in *Transforming Mission*. If your interest is South Africa, the Church and Apartheid, this book has much to offer—especially on the theological roots of Apartheid and the dynamics of reform movements, and resistance to them, within the Dutch Reformed Church. To benefit from Livingston's book it is not necessary to have previously read Bosch. *A Missiology of the Road* provides a great overview and introduction to many key themes in missiology today, and offers the advantage of seeing those themes explored in a particular context.

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