

Chloe T. Sun. *Attempt Great Things for God: Theological Education in Diaspora*. Grand Rapids, MI: William B. Eerdmans, 2020. v + 142 pages. \$17.

Chloe T. Sun explores an ethnic seminary and its role in the current decline of Western churches and seminaries in North America. Particularly, her focus is Logos Evangelical Seminary, a Chinese-language theological school located in California. The school uses Mandarin as its primary instructional language to serve immigrant Chinese churches. Some might think Sun's book is useful only for Chinese immigrant groups, not for Western seminaries and their churches. But the book is not limited to a specific ethnic group's Christianity. By focusing on another voice in United States' theological education, which is usually polarized in terms of white and Black, the book reminds us of the need for diversity to actualize the vision of the kingdom of God in the world.

The book begins with the life of the founder of the Chinese seminary, a Taiwanese immigrant named Felix Liu. Chapters 2 and 3 focus on how different characteristics of the Asian seminary challenge the dominant Western theological education and its systems. According to Sun, the kingdom of God, which is envisioned in the Book of Revelation by St. John, is "no one dominant nation, empire, or group, but people of every nation, tribe, people group, and tongue" (98). This is the book's central lesson on diversity—realizing that the reign of God in the world does *not* mean building a new kingdom by unifying every nation, people, and ethnic group's own particularities as one system.

As a Chinese Old Testament theologian, Sun articulates the importance of diversity by comparing the story of Babel in Genesis 11:1–9 to the ancient history of China's Qin dynasty, which tried to establish a centralized and powerful empire through unified language and script. Unlike the Qin dynasty, those who used a single language in the story of Babel failed to build their tower and were then scattered by God to many regions and many languages. But Sun says that the incident of Babel was not a curse or judgment by God. Rather, it was positive momentum to extend the kingdom of God. Referring to Genesis 9:1 and Genesis 1:28, she notes that "The spreading of the people in the land was part of God's charge" to God's people and their descendants (84).

That is why she pays attention to an ethnic seminary that uses Mandarin as the instructional language and claims that it is not just for Chinese immigrants. Instead, the seminary should be understood as an instrument to "attempt great things for God," to realize the vision of the kingdom of God by training those who will serve the diaspora of Chinese Christians scattered around the world.

Of course, Sun does not overlook the limitations of Mandarin as an instructional language, in that it is not the main academic language in current theological education. Furthermore, for Chinese Americans who are born in the United States, English is often the preferred language to express their beliefs and to learn theological knowledge. Nonetheless, Sun makes the case that we should consider the importance of diversity in the vision of the kingdom of God, and not ignore the existence of ethnic seminaries that use their own languages such as Mandarin, Korean, and Spanish. "At the eschatological table of God," says Sun, "people from all tribes and nations will speak in their own languages and sit together as God's people" (127). The final chapter of this book deals with similarities and differences between the Chinese seminary and existing Western theological education to consider the importance of both the particularity and universality of Christianity.

For this reason, the book would be valuable for those who want to contribute to theological education in the future, which should focus on forming and nurturing Christian believers as God's people in the midst of a globalized and pluralized world.

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