

Furthermore, the Introduction notes another meta-theoretical perspective that was to guide the writing of the chapters: namely, the movement between four paradigms which have been dominating the field of leadership studies. The first, and the oldest, paradigm is focused on leaders' personality — be it traits or skills. The second one has to do with the dynamics of relationships and communication between leaders and their followers. The third paradigm focuses on the visionary qualities of leadership. Finally, the organic paradigm is interested in the communal context in which leadership happens. All of these paradigms are quite clearly visible in the collection, although, again, it would have been both helpful and interesting to see a more explicit discussion along these lines as a way of cohering the collection.

**Paul Beasley-Murray, *This is My Story: A Story of Life, Faith, and Ministry* (Eugene, Oregon: Wipf and Stock, 2018), 254 pages. ISBN: 9781532647963.**

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In this engaging autobiography, Paul Beasley-Murray (b. 1944), takes readers on a journey from life as the son of George and Ruth Beasley-Murray; through his own education; his teaching ministry in Congo-Zaire (1970–1972); his pastorate in Altrincham (1973–1986); his years as Principal of Spurgeon's College (1986–1992); his pastorate in Chelmsford (1993–2014); and his 'retirement' (2014–2018). Along the way, we also learn of his work (1) imagining and creating structures to strengthen and redirect the church's vision for mission; (2) innovating practices for better fulfilment of that vision; and (3) promoting the health of pastors who lead the church in mission. He also places his many publications within this journey, with the result that we can see the seamlessness of his writing and his calling.

In the midst of these various institutional settings, Beasley-Murray's story has two acts. The first act is his story from birth until his appointment as Principal of Spurgeon's College. In Beasley-Murray's

own telling, these years were ‘relatively trouble-free’. The second act is his very difficult and stress-filled time at Spurgeon’s; the early years of opposition and resentment in his church at Chelmsford; and the very fruitful years that followed during his continuing ministry in Chelmsford and into ‘retirement’.

This, in brief, is Paul Beasley-Murray’s story. Some readers will be more interested in certain scenes from his life: for example, many in the BUGB and even beyond will read with interest (for good and ill) his account of the years at Spurgeon’s. And I imagine other accounts of those years will be forthcoming. But more important than any one scene is the whole of this story — the life of a disciple of Jesus Christ, minister of the gospel, and servant of the church who has remained steadfast and joyful through difficult years personally and ecclesially.

How has this been possible? Beyond, or perhaps in the midst of, the obvious — God’s grace and Beasley-Murray’s personality and temperament — we can identify three sources of faithfulness. The first source is attentiveness to God and Scripture. A second source of faithfulness is family and friends. A third source of joyful steadfastness is Beasley-Murray’s ‘innovation for mission’ or ‘missional innovation’.

In these three ways, Beasley-Murray’s story is a testimony to his personal resilience in the midst of obstacles, mistakes, and failures; God’s graciousness in these times and in times of flourishing; and an invitation for us to tell our own stories as witness to the work of God.

**Martin Accad, *Sacred Misinterpretation. Reaching across the Christian-Muslim Divide* (Grand Rapids, Michigan: Eerdmans Publishing Co., 2019), 365 pages. ISBN: 9780802874146.**

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‘Blessed are the peacemakers, for they will be called children of God.’