

Book Reviews

Between Allah and Jesus: What Christians Can Learn from Muslims. By Peter Kreeft. Downers Grove, IL: IVP, 2010, 184 pp., \$16.00 paper.

What would Socrates look like if he reincarnated himself as a Muslim and lived in the West in 2010? Though no one could know for sure, he would have to look something like 'Isa, the primary character in Peter Kreeft's, *Between Allah and Jesus: What Christians Can Learn from Muslims*. Writing in the Platonic dialogical style for which he has become famous, Kreeft presents a series of discussions between 'Isa, an articulate, orthodox-though-slightly-Westernized Muslim; Evan, a conservative, evangelical Christian; Libby, a left-leaning Christian; and a handful of articulate professors and priests on the campus of a university in the northeast. Throughout the book we follow 'Isa as he queries, respectfully but ruthlessly, Christians and Westerners on topics pertaining to life, morality, and religion.

Kreeft admits he stacks the deck in 'Isa's favor. 'Isa ben Adam (whose name means "Jesus, the Son of Adam" in Arabic) has a keen mind and sharp wit, and he skillfully exposes the inconsistencies of both his conservative and liberal friends. He disabuses them of their misconceptions of Islam, showing them how Islam embodies many of the very things orthodox Christianity holds most dear. Along the way, 'Isa learns a few things

himself about the nature of true Christianity and is confronted with his own misconceptions about the gospel.

For those looking for a robust apologetic response to Islam, this book will disappoint. But that is not why Kreeft wrote the book. As the subtitle indicates, the burden of this book is to help Christians see what they can learn from Muslims. This is not to say that Kreeft does not engage in the occasional polemic against Islam. There are some very pointed defenses of the Trinity, the logic of the cross, the advantages of grace over the law, and Gospel paradoxes such as God's power shown in weakness. These are fresh and penetrating, even for those well versed in Christian apologetics. Kreeft's primary purpose, however, is to help Christians understand Muslims. His goal in this is threefold: (1) he wants to show Christians that there is much more commonality between Muslims and Christians than most Christians realize (much more commonality, in his view, than there is difference!); (2) he wants Christians properly to understand Muslims so that when they present the gospel to Muslims they can show them that the gospel upholds many of the things most cherished by Islam; and (3) he wants Christians to learn from and be sharpened in their own faith by observing the practices of another faith community.

In the introductory chapter, Kreeft lists four

things he believes Westerners should learn from Muslims (after, I must note, giving the reader a list of twelve things they should *not* learn from Muslims):

- (1) Faithfulness in prayer, fasting and almsgiving
- (2) The sacredness of family and children and hospitality
- (3) The absoluteness of moral laws and of the demand to be just and charitable
- (4) The absoluteness of God and the need for absolute submission, surrender, and obedience (“islam”) to him.

Kreeft’s hope is that through greater understanding and appreciation, Christians and Muslims can also work together to see God’s peace reign on earth. In the last chapter, a wise Catholic “mother” explains to Libby and ‘Isa: “I don’t know all the pieces to this puzzle, but I know one very big piece for sure: the more we soften our hearts to the one God we all say we believe in, the closer we’ll get to understanding each other. He’s only one God, and he’s big on peace and harmony. So the more we submit to the Conductor’s baton, the more we’ll start to play in harmony, because that’s the theme of the music he’s conducting” (181).

To those ends, anywhere Kreeft can give Muslims the benefit of the doubt (for example, about war, morality, freedom of speech, the equality of women, etc.), he does so. Some readers will think he is entirely too gracious, but his point is understanding and sharpening, not debate.

The real “enemy” in Kreeft’s book is the wimpy, weak-minded secular humanism that dominates today’s Western college campuses. More often than not, ‘Isa teams up with Evan (the conservative Christian) and one of several Catholic authorities (professors, priests, etc.) against Libby, the liberal. Kreeft uses ‘Isa’s Islam to confront the morally-lax, logically-muddled relativism of Western culture.

The best chapter in the book, I believe, is chapter fourteen, “On Jihad and Enemies.” In this chapter, Kreeft contends that *jihad*, properly

understood, is more an inner struggle for righteousness and truth than it is a military conflagration. Christians must learn from Muslims, Kreeft says, that truth is important and worth “fighting” for in their culture (and, by fighting, he means “contend,” not “take up arms”). Kreeft shows how relativism, unchecked, ultimately will devolve into a game of power. Fr. Heerema, a Catholic professor, says to Libby, “But if we lose faith in *the* truth, what do we have left? Only ‘my’ truth and ‘your’ truth. And then you get a power struggle instead of a truth struggle because there’s no longer any common playing field, no objective truth that all of us can measure ourselves against. Why argue if there’s no real truth? So then the spiritual struggle for truth turns into the physical struggle for power. The inner *jihad* turns into the outer *jihad*. You start using swords instead of pens” (169).

I disagree that *jihad* in the Qur’an is primarily an “inner struggle.” *Jihad* in the Qur’an and hadith (the authorized collection of Mohammad’s sayings) primarily refers to violent warfare, though it is occasionally used as a metaphor for the believer’s inner struggle. That having been said, Kreeft’s use of *jihad* is wonderfully prophetic for a Western culture awash in the weak-mindedness of relativism, and some of his most poignant use of logic anywhere in the book.

Though I enjoyed reading this book immensely, I found two very significant omissions from it.

The first is that Kreeft gives no clear call for Muslims to repent and believe the gospel, and no clear mandate for Christians to present Jesus to Muslims as God’s only way of salvation. This is not to say that Kreeft equates Islam and Christianity. In fact, in several places he shows that Christianity and Islam say quite opposite things and contends that Christianity is right and Islam is wrong. For example, Kreeft notes that Jesus either is the Son of God who died on a cross for our sins or he wasn’t and didn’t; in this case, Mohammad either corrected apostolic teaching or he didn’t. Both alternatives can’t be right. But Kreeft never goes beyond that to make clear that Muslims, if

they are to be saved and give proper glory to God, must repent and believe the gospel, or that it is the Christian's duty to work to that end for them.

Those familiar with Kreeft will likely not find that surprising, for in several of his previous works Kreeft openly allows for the possibility that sincere Muslims will make it into heaven as "anonymous Christians" (i.e., non-Christians who had Christian faith in God though they did not call God by the right names), much like the worshipper of Tash who makes it into heaven in the last volume of C. S. Lewis's *The Chronicles of Narnia*. (In Lewis's account, Aslan—the lion who represents Jesus—tells the follower of Tash that in worshipping Tash sincerely he was actually worshipping Aslan, even though he didn't know it at the time.) Kreeft is a committed Roman Catholic, and in numerous places has expressed his appreciation for Vatican II, which allowed for the possibility that people from other religions might still be saved by Christ even though they never knew him by that name.

Unfortunately, this omission undercuts the apostolic, missionary spirit of the New Testament. Kreeft's book lacks the urgency of Paul: "How can they call on Him in whom they have not believed? And how will they hear without a preacher?" (Rom 10:14-15). One does not leave this book with a burning zeal to see Muslims repent and put faith in Jesus.

The second omission is that Kreeft never distinguishes "religion" from the "gospel." As I noted above, Islam is more often than not presented as the ally of Christianity against secular humanism. This is all well and good, but the gospel confronts not only secular humanism, it also confronts religion. It was not just the "secular" Romans that crucified Jesus; it was the religious Jews. In fact, if anything, religious people were more the enemies of Jesus in the New Testament than were the secularists! The secular man has too low a view of God and does not submit to his rule; but the religious man has too high a view of himself and does not throw himself on God's mercy. Jesus' fiercest

opposition came from those zealous in religion who trusted in themselves and boasted in their own righteousness.

This is certainly not to imply that Jesus did not confront secular humanism, only that any treatment of Christianity that does not take seriously the distinction between works-righteousness and justification by grace through faith alone is woefully incomplete. Islam is, in every way, a religion of works-righteousness. Though Muslims pay lip service to the merciful nature of God, at the end of the day each man and woman stands or falls according to his own righteousness. Every Muslim I've ever known is familiar with the image of believers having to walk a tightrope over hell on the last day, carrying the load of his sins on his back. Those with a greater load of sins are more likely to fall into hell.

Islam provides no salvation for sinners—certainly no salvation entirely at God's expense. Islam offers no "covenant relationship" whereby God unites himself inexorably to believers and assures them of his love. In fact, Muslims find Christian beliefs about God on that regard not only objectionable but illogical and even blasphemous, and the Qur'an flatly rejects them.

Furthermore, Mohammad cannot be compared to Moses, except in the narrowest of senses. Moses' law prepared the people of Israel for Christ in that it (a) prefigured Christ through ceremonial rites and given promises and (b) was given in the context of the covenant of grace. Moses' law flowed out of the assurance of God's promises (Exod 19:4-6; 20:1-2), not toward them. Islamic laws are exactly the opposite. The Muslim obeys God in order to be accepted by him, and not because he has been accepted by him. Christian obedience flows from security; Muslim obedience flows toward it. Unfortunately, Kreeft never makes this monumental distinction clear.

On this account, it is also interesting to me that Kreeft rarely extends the same "benefit of the doubt" to secular humanists that he extends to Muslims. He occasionally extols a virtue of

secular humanists, though not nearly to the extent he does to Muslims. I can only suppose that he does that because Muslims *deserve* the benefit of the doubt—after all, they believe in God, and secular humanists do not—because, of course, deep down they don't. Evidently, for Kreeft the dividing line is between those who are fervent in religion and those who aren't—whereas Jesus seems to have placed that line between the gospel and everything else.

Those two significant weaknesses aside, this book is a must read for those who want to understand and reach Muslims for Jesus. The book is irenic, poignant, and truly a delight. It conveys academic depth with pleasure-reading readability. Kreeft's genius is taking complex topics laden with nuance and unpacking them naturally in the kind of conversation you might overhear at a coffee shop.

After you read this book, you'll understand the angst of that Muslim with whom you work or go to school, the one who always seems to be trying to defend Islam. Though I have also written on how to understand Muslims (*Breaking the Islam Code: Understanding the Soul Questions of Every Muslim*), I found myself deeply enriched by this book and captivated throughout. It made me love Muslims, as individuals, more, and helped me see places God has prepared them to hear and understand Jesus' revolutionary gospel.

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The Third Choice: Islam, Dhimmitude and Freedom.
By Mark Durie. Melbourne: Deror, 2010, 288 pp., \$23.95.

According to Osama Bin Ladin, "There are only three choices in Islam: either willing submission; or payment of the *jizya*, through physical though not spiritual, submission to the authority of Islam; or the sword" (230). In other words, con-

version, subjugation (through special taxation), or annihilation.

Pastor-scholar Mark Durie focuses on Islamic subjugation in this book. (In most lists, this comes third, not second; hence the book's title.) He's well-qualified by his work on the Muslim Acehnese people of northern Sumatra, which earned him a Ph.D. from the Australian National University, a Harkness Research Fellowship for study at MIT, UCLA, and Stanford, appointment at the University of Melbourne, and election as a Fellow of the Australian Academy of Humanities. (In the late 1990s, he moved from academia to the ministry, in which he now serves as an Anglican vicar in the Melbourne suburb of Caulfield.)

Lest one imagine that Bin Ladin's three-part standard is the product of extremist fantasy, Durie demonstrates that it is classic Islam. To do so, he cites, for instance, (1) the Qur'an at Sura 9:29, which stipulates that tribute be paid by conquered peoples (123); (2) the Sunna (the example and teaching of Mohammed) in *The Book of Jihad and Expedition*, where Mohammed lays out three options for non-believers (120); Ibn Hisham's ninth century redaction of Ibn Ishaq's eighth century *Life of Mohammed*, which describes the prophet's dealings with conquered Jewish farmers at Khaybar (122); and (4) Al-Jazeera's coverage of a *fatwa* instructing Algerian Al-Qaeda to impose the *jizya* on Christians there (193).

Non-believers who submit to Muslim rule are called *dhimmi*, from *dhimma* ("pact of liability"), derived from *dhamma* ("to blame or censure") (123). The premise is that these non-Muslims are the enemy, allowed to exist only on the condition that they accept demeaning and debilitating strictures. When the *dhimma* collapses because rulers find the non-Muslim populace too "uppity," *jihad* resumes—thus the massacre of 3,000 Jews in Grenada in 1066, of 5,000 Christians in Damascus in 1860, and the Armenian genocide in Turkey before and during WWI (157-59).

In the past, the *jizya* has amounted to as much as three month's wages (168), and has proven to

be an enormous source of income for Muslim rulers. Adding insult to injury for over a millennium, a “ritual of humiliation” often accompanied this annual collection. Typically, the official struck the back of the payer’s neck with his fist, representing potential decapitation for those “being permitted to wear their heads that year” (127, 131). Sometimes authorities dragged the “infidel” to the table by a rope around his neck, shook him, pulled his beard, and then cast him aside in the dust once the payment was made (135). And, again, this is not purely ancient history; as late as the mid-twentieth century, such protocols were in effect in portions of Yemen, Iran, and Afghanistan (139).

Over the centuries, dhimmitude has extended well beyond the *jizya*—to strictures on marriage, church repair, the wearing of crosses, travel, and the holding of public office. Dhimmis have had to build smaller homes and then quarter Muslim troops in them, ride donkeys side-saddle, surrender their seats, move out of the way on streets and sidewalks, and wear special neck rings and bells for identification. They have been radically disadvantaged in court and often consigned to “humiliating professions, such as cleaning sewers, removing dead animals, and salting the heads of executed criminals” (143-46). In nineteenth century Egypt, school children were taught how to curse *dhimmi*s (152). And the Nazis were not original in designing special patches for Jews to wear; Muslims had already implemented this policy, sometimes using pictures of monkeys for Jews and pigs for Christians (146), imagery taken from the Qur’an, as in 5:60.

Durie grants that maximum dhimmitude is not, at present, the official policy of any predominantly-Muslim nation, for history has not been kind to unbridled Islam; restoration of an overweening caliphate is only a Muslim dream. But gradations are everywhere to be found where elements of *sharia* (Qur’an-based) law are entrenched or ascendant—as in Pakistan, where the children of Muslim women and non-Muslim men are counted illegitimate (196); in Malaysia, where conver-

sion from Islam must get court approval (197); in Egypt, where Christians are barred from Arabic studies in public universities because the Qur’an is part of the curriculum (200); and in Gaza, where church bells have fallen silent (210). And, sad to say, a form of dhimmitude has fallen on the West, as, for instance, publishers and politicians have succumbed to Muslim intimidation, offering silence, enforcing speech codes (216, 219), and even paying a form of “protection money” (213).

In exposing dhimmitude, Durie has his work cut out for him. He has to contend with the varied forms of *taqiya* (sanctioned, strategic deception to protect or advance the cause of Islam), a flurry of myths meant to conceal the abuse (169-71) and romanticize the rule of Muslims in Spain (206), the efforts of academic enablers such as Edward Said (201-02) and a group of dialoguing, Yale theologians (221), the declarations of naïve or craven politicians eager to proclaim Islam a magnificent “religion of peace” (211-13), the testimony of “dhimmi clergy” hoping to ingratiate themselves to their Muslim overseers (203-05), and the assurances or silence of *dhimmi*s suffering from “battered-wife” or “Stockholm” syndrome (184, 214).

Nevertheless, he makes his case eloquently, and with grace, as he laments the way in which Muslim cultures have injured themselves by suppressing the contribution of non-Muslims (and, of course, Muslim women). His basic introduction to Mohammed and Islam, the first half of the book, is unblinking and worth alone the price of the book. Above all, one could want no better commentary on the splendor of the Bible’s instructions concerning “non-believers”: “When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the LORD your God” (Leviticus 19:33-34 NIV).

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A Reader's Hebrew and Greek Bible. By A. Philip Brown II, Bryan W. Smith, Richard J. Goodrich, and Albert L. Lukaszewski. Grand Rapids, MI: Zondervan, 2010, 2,256 pp., \$74.99 leather.

In 1524, Martin Luther avowed, "We will not long preserve the gospel without the languages!" This conviction stresses the importance of a helpful tool like *RHGB*. Targeted toward those who have a limited Hebrew and Greek vocabulary but who are convinced in the need to maintain use of the biblical languages in devotions and in preaching and teaching, this tool seeks to enable more time in reading and understanding without the hassle of looking up every other word or of staring at a computer screen.

The volume helpfully combines an updated and corrected version of *A Reader's Hebrew Bible* (2008) with *A Reader's Greek New Testament* (2nd ed., 2003, 2007). The size is comparable to a large study Bible but provides very little room for note taking (half-inch margins). The leather cover is tagged "European," which is stiffer than the "Italian Duo-tone" of the previous volumes. The fonts are easily readable, and the weight of the paper is thick enough to allow very little "bleed" from the opposite side.

The OT portion was put together by Brown and Smith and employs the Hebrew text from the Westminster Leningrad Codex 4.10 (updated from version 4.4 in the previous four printings). This text is found in software like Bible Works and Accordance and is identical in all but forty-two known instances to the critical text of *BHS* and *BHQ*. (The differences are all listed in an appendix and highlighted in the text by a raised black circle.) The formatting follows the standard critical editions in applying open and closed paragraphs and in distinguishing prose and poetry. No space at all is given to text critical matters, but Kethib-Qere distinctions are noted. The key contribution of this volume is the meaning approximations or "glosses" that are footnoted for every Hebrew word (except proper nouns) occurring less than

100 times (i.e., approximately all words not covered in a first-year Hebrew course); a glossary at the end of the TaNaK overviews all words used 100 times or more.

The glosses themselves are principally drawn from *HALOT* and *BDB* in consultation with the context and other standard lexicons. As for proper nouns, those occurring less than 100 times are screened in gray, whereas those showing up more than 100 times are not marked in any way. While the gray is light, this implementation is helpful, for valuable moments can easily be wasted trying to parse a form that is actually a proper name! After an assessment of Brown's own review of the 2008 edition of *RHB*—a review that Brown posted on his Web site (<http://exegeticalthoughts.blogspot.com/2008/01/readers-hebrew-bible-review-by-its.html>)—my own examination found every one of his catalogued errors corrected in this new edition. (One type-setting mistake led to 322 errors in Genesis alone!)

For the NT portion, Goodrich and Lukaszewski utilized the eclectic text established under the guidance of The Committee for Bible Translation. This text, which served as the base for the TNIV, differs from the standard UBS text at 285 places, but an apparatus at the bottom of the page catalogs variants from UBS4/NA27, along with providing source citations for the OT and Apocryphal quotations. Because the NT is considerably smaller than the OT, the volume footnotes glosses for every word occurring less than thirty times, including in a glossary all words used thirty times or more. Most glosses are taken from Trenchard's *Vocabulary Guide* in consultation with context and the major Greek lexicons. Compared to the Hebrew portion, the Greek font appears a little light, but it is still very legible. The regular Greek font is continued here from the 2007 edition, which stands in contrast to the italics format of the 2003 edition.

Jesus stressed that every iota and dot in the biblical text bears lasting significance (Matt 5:18). As such, this combined Hebrew and Greek Bible

in its particular format is most welcome, for it provides in one volume the whole counsel of God and should help enable a new generation of men and women to maintain the biblical languages with greater ease, convenience, and joy. While in no way replacing the need for critical editions or for rigorous lexical study, it does remove the hindrance of unknown vocabulary, thus allowing for more time to read the text, wrestle with its message, and encounter God through it. This task can provide the necessary foundation for right living and accurate proclamation in this needy world (Ezra 7:10).

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Baptist Theology: A Four-Century Study. By James Leo Garrett, Jr. Macon, GA: Mercer University Press, 2009, xviii + 744 pp., \$55.00.

John Albert Broadus, calling for the advancement of Baptist theological distinctives in a nineteenth century address, told the story of a United States senator visiting with a friend who casually remarked that he was a Baptist. Curious, the senator asked, “By the way, what kind of Baptists are the Paedobaptists?”

Broadus acknowledged that this account was an exception, even in his day, “but it exemplif[ies] what is really a widespread and very great ignorance as to Baptists.” If such was the case in 1881, how much more so at the start of Baptists’ fifth century, an era in which the rejection of theological heritage is increasingly the norm and few realize that Baptist theology has more to do historically with biblical fidelity than it does with the latest denominational stereotype. Indeed, the aim of reasserting Baptist doctrine for correcting ignorance is a fitting description of James Leo Garrett, Jr.’s, *Baptist Theology: A Four-Century Study*.

Garrett’s six-decade contribution to Baptist theological education is well documented

and well known. His methodological approach is a descriptive and even-handed encyclopedic assembly of both primary and secondary sources, providing the reader an opportunity to form his own opinions. Garrett has often been critiqued as many readers fail to glean the author’s own opinion on any given issue. While in a broad sense understandable, this critique is not absolute and, even in *Baptist Theology*, is not consistently the case. To learn what Garrett believes, one must (1) adapt to Garrett’s style of restrained subtlety and (2) read each and every footnote. Consequently, this review, in part, will seek to underscore some of the unique areas where Garrett makes his views known, while summarizing how Garrett’s work helps to correct the lack of Baptist theological understanding.

The volume’s subtitle recognizes the quadricentennial (1609-2009) existence of Baptists. However, all centuries are not treated equally. Within thirteen chapters of varying lengths, five address the first two centuries, while eight focus on the last two centuries with a predominant emphasis on the twentieth century. The word “study” is central to Garrett’s thesis, for he describes the volume as a “study of the doctrinal beliefs of the people called Baptists” and thereby “attempts to treat responsibly each of the four centuries and the Baptists of the world” (xxv).

Garrett begins with an overview of the roots of Baptist beliefs influenced by the Trinitarian and Christological doctrines of the early Councils and Creeds. He then answers the revealing question, “Are Baptists Protestants?” in the affirmative, favoring the key doctrines of the Magisterial Reformers and the Anabaptist kinship approach for any ecclesiological connection between the sixteenth and seventeenth centuries. Garrett’s treatment and categorization of the “soundly biblical” Anabaptists in Switzerland and South Germany are especially helpful when these are today often overlooked or deemphasized.

For Garrett’s study of Baptists’ first and second centuries, he examines the theology of Gen-

eral and Particular Baptists in England and of early Baptists in America. Garrett makes a point to disclaim the open membership view of John Bunyan (67, n. 83), provides a correction that the first Baptist to write a complete systematic theology was Thomas Grantham not John Gill (94, n. 249), and reclassifies Gill as either a three-fifths or four-fifths Hyper-Calvinist (100). Garrett also shows the intentional role church discipline played among Philadelphia and Charleston Baptists (118). While Garrett's work is commendably thorough, *Baptist Theology* would have been strengthened by one or two chapters devoted to this understudied era of formative doctrinal advancement—perhaps in lieu of some of the later chapters that parse the twentieth century.

Baptists' third century provides Garrett the opportunity to explore the role and development of confessions of faith among Baptists as well as their differing views of soteriology as expressed in Calvinism and Arminianism. Garrett reminds readers that in addition to John Eliot and David Brainerd, William Carey was first influenced by Robert Hall, Jr.'s, *Help to Zion's Travellers* (168). Garrett's balanced and extensive treatment of nineteenth century Landmarkism functions as a readable clarification not only of the negative excesses of the movement but also of some of the misread characters, such as J. M. Pendleton.

Garrett's study of Baptists' fourth century appears in several chapters under a variety of emphases including biblical theologians, Southern Baptist theologians, global Baptist theologians, and new theologians. For all of Garrett's deftness at navigating theological nuance amid infinitesimal detail, at times in this era his description fails to deliver. For example, when speaking of Frank Stagg's denial of the doctrine of the Trinity, Garrett concludes only that Stagg "mistakenly interpreted" and "mistakenly thought" (371). Garrett tracks the development of theology across all the centuries and notes that with the work of Dale Moody, "Southern Baptist theology came to the espousal of all five tenets of original Arminianism" (382), and that several Southern Baptist theologians increasingly rejected the penal substitution view of the atonement. Garrett's overview of the "Inerrancy Controversy" in the Southern Baptist Convention is fascinating to read, and as with all items of recent historical occurrence, the reader will no doubt wish Garrett had provided more. Two puzzling items include the four-page treatment of Walter Shurden and his freedom motif of Baptist identity (499-502) located in the middle of the controversy survey and the failure to mention the far more influential work of Russ Bush and Tom Nettles (which does appear in a section on Nettles in a later chapter; Russ Bush, as a Baptist theologian, receives no treatment). Also, in a work this exhaustive one might expect to find interaction with the theological works of Paige Patterson and the leadership role of Cecil Sherman or at least a mention of their 1981 debate.

As a member of the first generation who has benefited from the return of the Southern Baptist Convention to conservative theology, this reviewer was disappointed to find that more was not presented regarding the restoration of theological integrity in the SBC seminaries and agencies. Furthermore, Garrett's survey of the *Baptist Faith and Message* (2000) fails to mention the widespread endorsement and adoption of the capstone confession of the Inerrancy Controversy by all SBC agencies and many state conventions and churches.

Also, in Garrett's treatment of global Baptists, the absence of a survey of the work of the Baptist World Alliance is notable. Garrett cites the lack of historical evidence to substantiate the rising interest in baptismal sacramentalism (543). He traces the development and influence of dispensationalism but concludes that it is "less destructive to the Baptists" than the modernist movement (580). Perhaps the volume's greatest omission is the lack of attention paid to the theological contribution of James Leo Garrett, Jr. While one would not expect Garrett to include himself in a book he has written, the publisher could have employed an outside author like the ones used in writing the sections

on Brazil and South Korea.

Garrett concludes the volume with a statement of uncertainty about the future, asking whether Baptists today “hold to and clearly affirm and practice their distinctives” in an era where Baptist ecclesiology has “come into a state of comparative neglect or assumed irrelevance” (725-26). Such describes the state of Baptists at the start of their fifth century. However, with the arrival of a work like *Baptist Theology*, professors, pastors, missionaries, and students now have a tool to combat what Broadus termed a “very great ignorance as to Baptists.” May this volume’s vastness and clarity serve to provide a rising generation with a working knowledge and regular discourse of the history of Baptist thought.

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From Eden to the New Jerusalem: An Introduction to Biblical Theology. By T. Desmond Alexander. Grand Rapids, MI: Kregel, 2009, 208 pp., \$19.99 paper.

T. Desmond Alexander is well known to those interested in biblical theology. Among his publications are key books on the Messiah in the OT (*The Servant King*) and a theological introduction to the Pentateuch (*From Paradise to the Promised Land*), along with significant essays on the genealogies, on royal ideology, and on the seed theme in Genesis. Together with Brian Rosner, D. A. Carson, and Graeme Goldsworthy, he edited the *New Dictionary of Biblical Theology*. The book under review here is the best brief survey of biblical theology to be found anywhere. In 200 pages Alexander instructively presents the major themes in and contours of the Bible’s plot.

He sets out to probe God’s revelation of the world’s meta-story in the Bible for answers to two

questions: why does the earth exist and what is the purpose of human life? Alexander shows that the earth is God’s cosmic temple, and humanity’s purpose is to rule in God’s stead and minister in his temple. We are priest-kings in a cosmic temple.

Alexander first examines the gardens that frame the Bible’s big story in the matching portraits of Genesis 1–3 and Revelation 21–22. He contends, with Beale and others, that the earth was designed as a divine residence, and that the tabernacle and temple are literally “microcosms”—depictions of the universe in miniature. As such the tabernacle and temple are symbols of what the world is to be, matching the depiction of the new Jerusalem as a temple-city in Revelation 21–22 and the Garden of Eden as a divine sanctuary in Genesis 2–3. Adam’s role, and Israel’s, was to broaden the boundaries of the dwelling place of God, and that task has been given to the church, which is now God’s temple where the Spirit dwells. Everyone interested in understanding the Bible will want to study the compelling evidence presented for these concepts.

Alexander then explores the role of Adam and Eve as God’s viceroys, priest-kings whose duty it was to “extend God’s temple and kingdom throughout the earth” (78). Instead they betrayed God, sided with his enemy, forfeited their priestly status, and gave the serpent control over the earth. God sets up the theocracy of Israel and later the kingdom of God in the church to reestablish his sovereignty in the world. From Abraham and Melchizedek through the nation of Israel on to Jesus, Alexander traces the depiction of God’s priest-king. The exodus from Egypt is a picture of rescue from the consequences of sin and the establishment of God’s rule and presence, which amounts to a transfer of God’s people from one kingdom to another. Jesus is the fulfillment of Old Testament expectations for a priest-king, and he accomplishes a new and greater exodus.

This new exodus involves the defeat of the ancient serpent, cursed in Gen 3:15. The conquest is accomplished by the slaying of the new Pass-

over Lamb, Jesus, who was then raised from the dead. He crushed the serpent's head, accomplishing atonement, purification, and sanctification. God's people are set right before him (justified), cleansed of their sin (purified), and set apart for him (sanctified). We look forward to the harmonious relationships between creatures and creation in the glorious eschatological future promised in the Bible. This hope, based on our understanding of the plot and purpose inherent in the Bible's big story, guards us against the new epidemic of "affluenza," which rests like a spell cast by the sorceress-harlot Babylon on Western society.

This is a remarkable book. In short compass Alexander is wide-ranging and thorough, detailed and stimulating. *From Eden to the New Jerusalem* is a book on biblical theology that will benefit pastors and students, and it deserves a wide reading in the academy as well, especially for the ways it balances prevailing atomistic approaches with a big picture overview. The smaller episodes and characters within the big story cannot be understood apart from whole, and I know of no better brief sketch of the whole picture than this one.

—James M. Hamilton, Jr.

Associate Professor of Biblical Theology
The Southern Baptist Theological Seminary

John Knox: An Introduction to His Life and Works. By Richard G. Kyle and Dale W. Johnson. Eugene, OR: Wipf & Stock, 2009, xii + 208 pp., \$24.00 paper.

This new study of John Knox (1514-72) and his published works is a passionate and convincing response to revisionist historians who would recount the history of the Scottish Reformation with almost nary a mention of the Scottish Reformer (196-97). Though at times a man of contradictions, as Kyle and Johnson readily admit, Knox must be seen as the key figure behind the Scottish Reformation. And while a man of action,

the authors clearly demonstrate the vital importance of ideas to Knox's campaign of reform (21).

Central to Knox's thought and the program of reform was Deut 12:32—"All that the Lord thy God commands thee to do, that do thou to the Lord thy God: add nothing to it; diminish nothing from it!"—and his determination to measure all religious thought and practice by this principle (27). Tied to this text was also a strong conception of divine immutability that ruled the entirety of his thinking (28). Armed with such a text and such a theological perspective, Knox was unsparing in his criticism of the mass—the centerpiece of medieval Roman Catholic worship—as an act of idolatry (32-33, 47-50). And, in Knox's opinion, where a state supported such idolatry, biblical Christians had a right to actively resist state authorities, engage in armed revolt, and even slay idolatrous monarchs (35-39). The religious tumult of the seventeenth century in the British Isles certainly has some roots in Knox's political philosophy.

Knox was deeply influenced by John Calvin (22-23), but he clashed with the Genevan Reformer when he published his *The First Trumpet Blast Against the Monstrous Regiment of Women* secretly in Geneva during the spring of 1558 (96-101). Although Calvin did not agree with Knox in his attitude towards female rulers, due to the fact that the work came out in Geneva, Calvin's name was linked to it and in one instance, that of Elizabeth I of England, Calvin's attempts to apologize for the work came to nought—and Elizabeth, though theologically Reformed, refused to trust the Frenchman. Knox, conscious of the problems he had caused Calvin, admitted to him on one occasion, "I am a continual trouble to you" (167-68). Part of the problem of this work, as well as some of Knox's other pieces, was the vehemence of their language (56). On one occasion, for example, he called Stephen Gardiner, the Roman Catholic Bishop of Winchester and cousin to Queen Mary I of England, a "dissembling hypocrite," "son of Satan . . . brother to Cain, and fellow to

Judas the traitor” (83). Knox could give as good to Protestants as well. William Cecil, Elizabeth I’s Protestant Secretary of State, was bluntly told by the Scottish Reformer, “You are worthy of hell” (166-67). Though it needs to be admitted that vehemence seems to have been Knox’s familiar ambience, for those he loved he loved with deep passion (56).

A final chapter very helpfully outlines how Knoxian scholarship has treated the Reformer since Victorian times (182-97). It is a potent reminder that written history is always conditioned by the clime and time of the historian and his subjectivity. All in all this is an excellent and balanced introduction to Knox and his books.

In a second printing two errors need correcting: Buckinghamshire is not a town (81), and the first edition of Calvin’s *Institutes* appeared in 1536, not 1530 (125).

—Michael A. G. Haykin
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Biblical Spirituality
The Southern Baptist Theological Seminary

From Embers to a Flame: How God Can Revitalize Your Church. Revised and expanded edition. By Harry L. Reeder, III with David Swavely. Phillipsburg, NJ: P&R, 2008, 234 pp., \$12.99 paper.

With most of the churches in North America in plateau or decline, this book is a timely one, written by the veteran pastor of Briarwood Presbyterian Church in Birmingham, AL. *From Embers to a Flame* offers guidance from a shepherd whose ministry reflects his effectiveness as a revitalizing leader.

Paul’s writings to Timothy serve as the primary biblical basis for Reeder’s revitalization strategy, summarized simply as *remember* the past, *repent* from sin, and *recover* the first things. The first “things” begin with the gospel and include grace, prayer, and the Word. The church that longs for

revitalization is amazed by grace, commits itself to prayer, and preaches the good news of salvation.

The strengths of this book are numerous. First, Reeder rightly emphasizes the significance of church leaders, while also understanding that God alone revitalizes the church. Preachers will be especially challenged by his description of the “man preaching” based on 2 Tim 4:1-5. Leaders are to educate believers, embody gospel truth, empower others to serve, and evaluate the work of leaders trained. Moreover, revitalization demands that pastoral leaders model repentance by turning from their own sin.

Second, Reeder emphasizes the task of evangelism, even challenging those churches that focus on growing deeper in reaction to the “superficiality of the day” (30). Noting that churches that are “a mile wide and an inch deep” are problematic, he also takes issue with churches that are “a mile deep and an inch wide” at the expense of evangelizing the lost. True believers will seek the lost, says Reeder, but evangelism must still be intentional. In fact, his description of intentional evangelistic approaches is one of the strongest components of this work.

Third, this book is principle driven, but it does not ignore the practical. Indeed, this work is at times surprisingly practical given Reeder’s occasional criticisms of pragmatic church growth. His focus on church health echoes Rick Warren’s *Purpose Driven Church* concept. His calls for mission statements, vision statements, and numerical goals are commonly found in other writings. The interested pastor will also find here ideas for celebrating a church’s history, suggestions for a leadership development curriculum, a list of leadership principles and practices, and guidelines for starting a small group discipleship ministry. Regrettably, only brief attention is given to the necessity and practice of church discipline—a most important topic in church revitalization.

Additionally, Reeder’s interest in military history and sports is evident in illustrations throughout this work. These illustrations not only will

appeal to men, but they also subtly remind the reader that church revitalization is not easy; revitalization will not occur without spiritual warfare and struggle. On the other hand, Reeder writes, “you and Jesus Christ make an invincible team, and evil can never win as long as He is with you” (81).

This book is not, however, without weaknesses. The repetitive use of alliteration reveals the author as first a preacher, but its usage is at times overdone. Statistics and illustrations are sometimes outdated, as is often the case in a revision. An appendix, “Revisiting the Prayer of Jabez,” is a balanced discussion of this popular prayer, but its connection to the remainder of the book is a bit forced.

Nevertheless, this book is a worthy read for any church leader who longs for church revitalization. I will utilize it as a supplemental text in future evangelism and church growth classes.

—Chuck Lawless
Dean, Billy Graham School
Professor of Evangelism and Church Growth
The Southern Baptist Theological Seminary

BibleWorks 8. Norfolk, VA: BibleWorks LLC, 2008, \$349.00.

As a New Testament professor, I am regularly asked by my students for advice about what Bible software to obtain. Having thoroughly investigated this question myself, I do not hesitate to recommend *BibleWorks 8* as the best Bible software available. The program is both powerful and accessible. It provides an enormous selection of Bible translations in many languages. More importantly, the program delivers a stellar line-up of original language morphologically-tagged texts (Hebrew Bible, Greek New Testament, Greek Septuagint, Greek Apostolic Fathers, etc.), as well as the best grammatical and lexical tools linked to the primary texts.

When I demonstrate *BibleWorks* in class, students are amazed at how easy it is to navigate the program. For example, when I have the Greek New Testament text up on the screen, I use the mouse to “right click” on a Greek word and immediately pull up every instance of the word in the Septuagint and New Testament. Then, with another click, I open a series of Greek lexicons—all opening at exactly the word I am studying. Then, with another click, I can open a grammatical diagram of the New Testament text we are considering or access Wallace’s *Greek Grammar Beyond the Basics*.

During the course of the semester, I am usually too busy teaching to learn the many new features that *BibleWorks* programmers continue to add. Thankfully, the base program allows one to coast on autopilot without constantly having to learn a new interface. When I do have time to investigate new features, I am always kicking myself for not having previously taken more time to learn the amazing possibilities of the program. Most recently, I discovered the “classroom tips” section of the *BibleWorks* webpage, which provides ongoing updates on how best to maximize the program’s use in the classroom. Even as I am writing this review, I am thinking about how to investigate some of the program’s new features in coming weeks.

Previous generations of scholars probably never could have imagined having this many essential Bible language texts and reference materials so easily accessible. Sometimes students tell me they are currently unable to afford *BibleWorks*. In such cases, I recommend that as soon as they enter full-time ministry and receive a resource allowance as part of a church staff that they consider purchasing this unparalleled software program. I cannot recommend it too highly.

—Robert L. Plummer
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The Southern Baptist Theological Seminary

Sin: A History. By Gary A. Anderson. New Haven, CT: Yale University Press, 2009, xv + 253 pp., \$30.00.

In this fascinating and in many ways insightful book, Gary Anderson (Professor of Old Testament/Hebrew Bible at Notre Dame University) explores the remarkable shift that takes place in the conception of sin within Second Temple Judaism, and with it, the New Testament and earliest Christianity. His study started early in his teaching career, when he noticed that the language about sin in the Qumran writing, the *Damascus Covenant*, differed significantly from the Hebrew Scriptures. The predominance of the description of sin as a debt to be repaid caught his attention. The same phenomenon appears in other early Jewish writings, in the rabbinic literature, and, as we all know, in the New Testament: “Forgive us our *debts*, as we forgive our *debtors*” (Mt 6:12). As Anderson’s study remarkably demonstrates, the understanding of sin as debt was not, as Aulén claimed, a product of the Latin West, but deeply and thoroughly Jewish.

This metaphor for sin did not arise of itself, of course. It has its roots in the Hebrew Scriptures. The first parts of his study trace the development and usage of the economic conception of sin within the Old Testament and beyond. His linguistic insights are generally persuasive and fruitful, especially his judgments on the Hebrew idiom *nāśā’ ʾāwōn*, which, depending on context, may mean either “to bear sin” or to “bear sin away.” It is this early image of sin as a burden that, especially in the rabbinic literature, is displaced by the economic metaphor of debt. Anderson explores the precedents in such passages as Isa 40:2, Lev 26:43, Gen 15:16, and elsewhere. Here one would simply want to note that the roots of the metaphor go historically deeper than Anderson might be ready to concede.

The second part of Anderson’s study concludes with brief but useful reflections on rabbinic imagery of God as the giver of “loans” and the accoun-

tant of human debt. He quite rightly and easily shows that God appears here not merely as a strict loan officer, but as one who is soft hearted, ready to forget a debt owed. God is both severe and mild, just and merciful. The rabbis in their own way preserve a biblical tension—which, it may be argued, cannot be resolved, except in the event of Christ’s cross and resurrection.

Anderson likewise considers early Christian reflection on the atonement in economic terms, taking up Luke 7:36-50 and Col 2:14 as the passages were interpreted by early Syriac fathers. Ephrem’s interpretation of the former, according to which the sinful woman won forgiveness by her expression of love, leaves much to be desired in the face of Jesus’ own, parabolic interpretation of the event in the text (Luke 7:42-43). Jacob of Serug and Narsai interpret the latter, and the “bond that was against us” in differing ways that have occupied theologians since: Was the “bond” owed to Satan, who then overreached himself with Christ? Or was the “bond” owed to God himself, who was satisfied by Christ’s death?

The third and final part of the book takes up two related themes. In his last chapter, Anderson makes a fair appeal for the reconsideration of Anselm’s theology of satisfaction, dispelling the common caricature of his position, that Christ was forced by God to make payment on behalf of humanity for the injury to the divine honor. It is an appeal that runs against the grain of modern theology, and yet remains worth hearing.

Prior to that appeal, Anderson considers the virtues of “balancing debts with virtue,” particularly the function of “almsgiving” as funding a treasury for oneself in heaven. As he rightly observes, to think of salvation in this way need not ultimately entail a salvation by human works. God can be regarded as having “gamed the system” for grace, rewarding far, far beyond our deeds in covering the debt of our sins with them. But the question then arises as to whether this conception of grace, which is dependent on the tiniest of human contributions, matches the bib-

lical understanding in which a grace that is conditioned by works is no longer grace (Rom 11:6). A condition leaves no room for the justification of the ungodly. It seems questionable to Anderson, along with St. Ephrem before him and now many evangelicals with him, that a “one-time declaration” (of forgiveness) could be sufficient (154). A new “bond” has to be written to repair our corrupt state. But that perspective fails to take into account that the divine declaration is nothing other than the Creator’s word of promise in Christ, that “gives life to the dead and calls into being that which is not” (Rom 4:17). Anderson quite rightly observes that the theses that Luther nailed to the church door in Wittenberg in 1517 were well within a “reforming Catholicism” (162-63). It was, however, Luther’s discovery of God’s word of promise in the following spring that made all the difference, for Luther realized that his salvation—including the repair of his corruption—was taken out of his hands entirely, and placed in Another. In biblical terms, faith is always determined by its object. It makes a world of difference whether faith rests in a divine recompense based on my benevolence toward the poor, or purely and simply upon God’s work for me, a poor, miserable sinner. Indeed, it is hard to see how one can truly be benevolent toward those in need, when one’s goodness toward them is the means by which one deals with one’s own debts before God. My neighbor does not remain my neighbor, but becomes the instrument by which I gain heaven. Derrida’s suspicion of gift giving is not without warrant. Only if my salvation is already sure is my hand free to serve my neighbor. These are standard arguments. But they are good ones, and cannot be avoided.

Despite this parting of the way with Anderson’s theology, his book remains richly provocative, and calls for further reflection on the biblical understanding of sin as “debt.” For this we are all indebted to Professor Anderson.

—Mark A. Seifrid

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Let the Nations Be Glad!: The Supremacy of God in Missions. Third edition. By John Piper. Grand Rapids, MI: Baker, 2010, 280 pp., \$14.99 paper; DVD Set, 2010, \$19.79; *DVD Study Guide*, 2010, 107 pp., \$9.99 paper.

Since its original publication in 1993, *Let the Nations Be Glad!* has become a classic in missions literature. Author John Piper maintains that making God’s glory known should be the highest motivating factor in the Christian life. Piper’s passion and vision for ministry is evident throughout each chapter of the book and saturates the whole as the dominant theme. Piper declares,

My passion is to see people, churches, mission agencies, and social ministries become God-centered, Christ-exalting, Spirit-powered, soul-satisfied, Bible-saturated, missions-mobilizing, soul-winning, and justice-pursuing. The supremacy of God in all things for the joy of all people through Jesus Christ is the central, driving, all-unifying commitment of my life (9).

Piper’s emphasis is that glorifying God is manifest in the worship of God and should be the motivating factor of the Christian life. It is from this perspective that he sees the role of missions. He exhorts pastors, church members, and missionaries in the introduction to this third edition to embrace the vision of all the nations worshipping and glorifying God. Piper declares in his foundational argument,

Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn’t. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the

redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever. So worship is the fuel and goal of missions (15).

Piper develops his thesis and arguments in a passionate writing style that mirrors his preaching.

The third edition begins with a strongly worded appeal to prosperity preachers in the Global South to beware of teaching false doctrines. Then, Part One consists of three chapters establishing biblically that missions should focus on the supremacy of God through worship, prayer, and suffering. This section is peppered with phrases familiar to loyal Piper listeners such as, “God is most glorified in us when we are most satisfied in Him” (50). In Part Two, he explains the biblical basis of exclusivism, methodically demonstrating that Jesus is the only Savior. He establishes that those who have never heard the gospel are lost and defends the doctrine of a literal, eternal hell. Piper patiently addresses specific arguments to the contrary and is a veritable model for treating proponents of opposing views with Christian courtesy and respect. He introduces the *people groups* concept to enlighten readers who may have assumed that Jesus’ instruction in Matthew 28:19 to “make disciples among all nations” referred to geopolitical entities, ultimately emphasizing that Christ has sent us to reach and teach all the people groups and ethnicities of the world. Part Three was a new and welcome addition to the second edition, released in 2003, introducing readers to Jonathan Edwards’s perspective on the unity of motives for world missions. Piper draws on Edwards to stress that missions seeks to rescue the perishing and also to glorify God. The final chapter of Part Three is especially relevant for missionaries concerned about regulative and normative principles, simple church, and worship wars. Piper lays to rest many concerns about the forms that church takes around the world, and the places where churches meet, challenging missionaries to rethink their ethnocentric ecclesiastic and liturgical forms

when and where the Bible gives freedom.

I highly recommend this book to pastors who want to study the biblical basis of missions without a lot of the hype and rhetoric that sometimes accompanies missionary appeals. John Piper is pastor of preaching and vision at Bethlehem Baptist Church in Minneapolis, Minnesota, where he has served for thirty years. He is both a vision caster and a Bible teacher, having written more than forty books, all of which are passionate appeals for believers to glorify God. As such he is a kindred spirit and is able to teach about missions as a pastor to pastors.

I also highly recommend this book to ministers of missions, missions professors, and missionaries. The third edition presents two new components that make this latest Piper release both necessary and practical. The first new component is a much-needed alarm to warn missionaries, missiologists, and the church at large of the great danger of prosperity preachers. In an extended introduction to the third edition, Piper presents new realities regarding world Christianity such as the exponential church growth throughout the Global South in the years since the book’s original release. While Piper celebrates this growth, he is painfully aware of a concomitant growth of aberrant doctrine due to the widespread prevalence of prosperity preaching. After recognizing the phenomenal growth in the numbers of Christians and missionaries in the Southern Church, Piper demonstrates that the doctrine held by many is deficient due to false teachers. He strongly appeals to prosperity preachers in twelve biblically based admonitions not to preach a gospel that is marked by the following characteristics (21-31):

- (1) Puts unnecessary obstacles in the way of people getting into heaven.
- (2) Kindles suicidal desires in people.
- (3) Encourages vulnerability to moth and rust.
- (4) Makes good work a means of getting rich.
- (5) Promotes less faith in God’s promise and diminishes the glory of God’s help.

- (6) Contributes to people being choked to death.
- (7) Takes the seasoning out of the salt and puts the light under a basket.
- (8) Conceals the necessity of suffering the Christian life.
- (9) Obscures the God-ordained purposes of suffering in the Christian life.
- (10) Ignores the shift from a come-see religion in the Old Testament to a go-tell religion in the New Testament.
- (11) Minimizes the sin of making godliness a means of gain.
- (12) Obscures the biblical truth that God himself is the greatest treasure.

The second new component of the third edition is a very practical DVD set and *DVD Study Guide* that will undoubtedly help local churches make *Let the Nations Be Glad!* more accessible to their church members, guiding them through the biblical basis for the book's assertions. These two complementary resources promise even greater acceptance and usefulness of the latest edition of the book. The DVD set consists of eight thirty-minute lessons and a *DVD Study Guide* for use in small groups settings. The *DVD Study Guide* requires individual study and preparation for a one-hour weekly class meeting. The accompanying DVDs are to be viewed during the class session with a class facilitator to guide the discussion. A final section in each week's lesson includes participant reflection and application reflecting a desire that they do not just learn the material but apply it for the glory of God among all the nations. As Tom Steller, pastor of leadership development at Bethlehem Baptist Church, states in the Afterword, "The purpose of this book has not been merely to inform you of the supremacy of God in missions. Rather, from start to finish we have sought to invite you to become more personally engaged in the cause of missions with a heartfelt, God-centered passion" (263). As was true with the first two editions of *Let the Nations Be Glad!*, I feel certain that the third edition, both with the

unchanging foundational message as well as the new components, will incite the heartfelt, God-centered, missions engaging passion that Piper has sought to encourage and promote.

—M. David Sills
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The Southern Baptist Theological Seminary

Reaching and Teaching: A Call to Great Commission Obedience. By M. David Sills. Chicago, IL: Moody, 2010, 251 pp., \$16.99 paper.

The last half-century has seen a phenomenal increase in the study of Christian missions—its theology, history, strategy, and effectiveness. Even as we rejoice in the ways that God is touching the nations, the rapid growth of missions activity has sometimes led to well intended strategies based more on pragmatism, speed, and urgency than on sound biblical foundations. In *Reaching and Teaching*, missions professor David Sills of The Southern Baptist Theological Seminary argues that the church must address the Great Commission in its entirety. Not only must missionaries proclaim the gospel where it has not been heard and received, but they must also follow through by teaching all that Christ commanded (Matt 28:18-20).

Sills supports his argument with solid biblical and missiological research, case studies from the mission field, and input from field practitioners. He confronts contemporary missions strategies that emphasize rapid reproduction ("the need for speed") and extreme pragmatism ("the greater good mentality"). While Sills understands the urgency of evangelism, he also traces difficulties that come when new believers and churches do not have a solid base of biblical and theological teaching. Missions strategies must have a twofold goal: share the gospel and equip future leaders of healthy national churches.

Within the larger issue of teaching new believers and training leaders, Sills deals with three specific matters. First, he contends that theological education is a vital but neglected facet of twenty-first century missions. Both national pastors and missionaries need a solid foundation. A disturbing contemporary trend is the number of missionary church planters who go to the field with no biblical understanding of ecclesiology.

Another difficulty related to teaching believers is orality. Only twenty to thirty percent of the global population is highly literate, but the majority of missionary teaching and materials is designed for that minority. Throughout most of the world, orality is a cultural issue rather than an educational one; that is, many oral cultures have no desire to become literate. Missionaries must develop and utilize methodologies that work within cultural orality. As Sills contends, “you cannot reach and teach people where you wish they were, only where they actually are” (190).

Finally, in one of the most valuable chapters of the book, Sills deals with the issue of contextualization. In recent years, some North American pastors have criticized the notion of contextualization, but Sills develops a clear definition of the term that maintains a high regard for both Scripture and culture. He presents a fourfold method (based on that of Paul Hiebert) for presenting a culturally relevant understanding of the gospel while avoiding syncretism.

Reaching and Teaching is an important contribution to current missiological literature. Sills served as a missionary and educator in South America, and the book reflects that experience. The work would benefit, however, from a broader range of examples and cases from some regions. Academics will miss fuller information on sources and background. Sills has nonetheless provided an excellent corrective to well intentioned but overzealous missionary strategies that address only part of the Great Commission command to reach *and* teach.

—Jeff K. Walters