

comments: "It belongs more fittingly in a non-baptismal service of thanksgiving or dedication for a newborn or adopted child. ... Its removal from services of infant baptism – out again, after being brought in at the Reformation – can only serve the rediscovery of infant baptism as an ordinance or sacrament of the gospel rather than a rite of babyhood" (206). E. Ferguson studies "Christian and Jewish Baptism according to the Epistle of Barnabas" (207-223) and also "The Doctrine of Baptism in Gregory of Nyssa's *Oratio Catechetica*" (224-34; cf. also Fergusson's *Conversion, Catechumenate and Baptism in the Early Church*, SEC 11; New York: Garland, 1993).

*Baptism in Contemporary Theology* is covered in part three. R. Kearsley asks "Baptism Then and Now: Does Moltmann Bury Tertullian or Praise Him?" (236-52) and indicates many similarities in the baptismal thought of both theologians. For both, baptism is a "radical decision of response to call ... and as the beginning of a new life, of a new relation to the public world along with the whole community of believers" (252). S. Holmes writes on "Baptism: Patristic Resources for Ecumenical Dialogue" (253-267; John Chrysostom, Basil, Augustine) and G. Watts on "Baptism and the Hiddenness of God" (268-279). P. Fiddes examines "Baptism and the Process of Christian Initiation" (280-303). Fiddes thinks that understanding baptism as a process of incorporation and initiation would be a "fruitful way forward for ecumenical discussion for both baptists and paedobaptists" (4). P. E. Thompson outlines the "Memorial Dimensions of Baptism" (304-324, with special reference to the North American Southern Baptist Convention). He argues that "Baptist identity has become distorted by the separation of baptism from conversion with an over-emphasis of an individual's subjective faith and loss of the communal dimension" (6). If baptism represents the point in time at which people "are saved", then salvation itself becomes something of the past. This would be the Protestant distortion of soteriology. B. Haymes writes on "The Moral Miracle of Faith" (325-332) and C. J. Ellis on "The Baptism of Disciples and the Nature of the Church" (333-53). The volume closes with a bibliography (354-79), index of references and of authors.

This is a stimulating collection of essays from an interdisciplinary perspective for scholars, church leaders and pastors alike. The whole issue of baptism has at times been reduced to the question of the mode of its administration and age of its recipients to its own detriment. This welcome collection highlights some of the many other facets of baptism hitherto often neglected. It is not a "how to"-practical handbook, nor does it cover all issues raised by baptism in the New Testament, church history of contemporary systematic theology. But discusses a number of issues of relevance to different denominations and their baptismal practices. It would have been good to see, especially in part three, also some contributions from outwith the North American and British realm, be they Baptist or not, e.g. some interaction of the many Ukrainian and Russian Baptists, who form by far the

largest Baptist Unions in Europe, with the Orthodox traditions in their countries, would be of interest.

*Christoph Stenschke, Bergneustadt, Germany*

## *A Theology of the Dark Side*

N.G Wright

Paternoster Press, Carlisle, 2003 pp 195. £8.99, pb,  
ISBN 1-8422-7189-X

### SUMMARY

This is reasoned, balanced and well-researched book discussing the biblical material dealing with the demonic. Essentially, a updating of earlier works, Wright urges caution and the rejection of extreme views. This is a scholarly yet pastoral work of some importance.

### RÉSUMÉ

Voici un excellent travail de recherche, bien argumenté et équilibré, traitant de l'enseignement biblique sur la démonologie. Essentiellement, il met à jour des travaux plus anciens, en recommandant la prudence et le rejet de points de vue extrêmes. C'est un travail académique important, qui fait preuve en même temps d'un souci pastoral.

### ZUSAMMENFASSUNG

Dies ist ein durchdachtes, ausgewogenes und gut recherchiertes Buch, dass das biblische Material über das Dämonische diskutiert. Es ist im wesentlichen eine Aktualisierung früherer Arbeiten, in denen Wright Vorsicht und die Zurückweisung extremer Ansichten anmahnt. Es handelt sich um ein nicht unwichtiges wissenschaftliches und pastorales Werk.

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This book is essentially an updated re-write of Nigel Wright's earlier book *The Fair Face of Evil: Putting the Power of Darkness in its Place*. It is rooted in scholarly literature and Wright sets the theme of his book by reminding the reader that one of the most pressing questions we are facing today is, 'How can we oppose evil without creating new evils and being made evil ourselves?'. Wright who defines his position as 'thoughtful acceptance' of the New Testament teaching clearly believes in the objective existence of the devil although he reticent to speak of the devil in personal terms. He wisely cautions us therefore not to invest the devil with authority that is not rightfully his by focusing too much attention on evil and demonic powers. He warns against the paranoid worldviews of some of the extremer Charismatics who believe that everyone is demonised in some degree and that all the nations of the world are under the control of unseen princes and powers such as Jezebel, the Prince of Persia, Antichrist and co. He points out that the human psyche is neither holy nor demonic in itself, yet when it is orientated towards the devil it becomes a realm of unwholesome demonic activity.

Wright stresses that the New Testament evidence



needs careful interpretation. Words such as principalities, powers and thrones, for example, are used both human rulers and of the spiritual forces that lie behind them. There is in consequence a danger of demonising particular individuals and the advocates of other faiths. The book concludes on a positive note. We must take seriously the fact that Christ is now the head of every rule and authority and has driven out the Prince of this World. This being so, it is somewhat presumptuous for Christians to bind the spirits of nations. It is also a mistake for Christians to imagine that spiritual warfare is an elitist activity that super-Christians engage in. It is rather the case, Wright contends, that the 'ordinary activities of the Christian community are the heart of spiritual warfare.' It is in the proclamation of the crucified, risen and exalted Christ that the war against the Dark Side is won. This is a book of scholarship and practical pastoral wisdom that should be on the shelves of both academics and church leaders.

*Nigel Scotland, Cheltenham, England*

*The Possibility of Salvation Among the  
Unevangelised: An Analysis of Inclusivism in  
Recent Evangelical Theology*

**Daniel Strange**

Carlisle: Paternoster, 2002 £24-99, p/b,  
ISBN: 1-84227-047-8

**SUMMARY**

This book is an analysis of inclusivism, the view that many people will be saved by Christ, through God's grace, who never heard his name. In other words, the view that an ontological relationship with Christ may not require an epistemological one. Some of those who take this view believe that there will be a post-mortem opportunity to hear and respond to the gospel. Strange rejects inclusivism as being incompatible with Scripture. He concentrates on one significant representative of the inclusivist position, namely, Clark Pinnock. The question of the eternal destiny of the unevangelised is one that will not go away and, as evangelicals, we must develop a coherent theological answer. This book certainly persuaded me that Strange's answer is more coherent and more biblical than Pinnock's.

**RÉSUMÉ**

Cet ouvrage examine le point de vue inclusiviste, selon lequel de nombreuses personnes seront sauvées par Christ, par grâce, sans avoir jamais entendu parler de lui. Cette position implique qu'une relation ontologique avec Christ est possible sans relation épistémologique. Certains de ses tenants croient à une possibilité posthume d'entendre l'Évangile et d'y répondre. Strange rejette ce point de vue comme étant incompatible avec l'enseignement scripturaire. Il concentre son étude sur la pensée de l'un des représentants majeurs de la position inclusiviste, Clark Pinnock. La question de la destinée finale des personnes qui n'auront

pas eu accès à l'Évangile de leur vivant va demeurer et les évangéliques se doivent de lui apporter une réponse théologique cohérente. Ce livre m'a convaincu que la position de Strange est plus cohérente et plus conforme à l'Écriture que celle de Pinnock.

**ZUSAMMENFASSUNG**

Dieses Buch ist eine Analyse des Inklusivismus, der Ansicht, dass viele Menschen von Christus und durch Gottes Gnade gerettet werden, die niemals seinen Namen gehört haben. Es handelt sich mit anderen Worten um die Ansicht, dass eine ontologische Beziehung zu Christus nicht unbedingt eine epistemologische Beziehung verlangt. Einige Anhänger dieser Ansicht glauben, es wird eine postmortale Möglichkeit geben, das Evangelium zu hören und darauf zu antworten. Strange weist den Inklusivismus als mit der Schrift unvereinbar zurück. Er konzentriert sich auf einen bedeutenden Repräsentanten der inklusivistischen Position, Clark Pinnock. Die Frage nach dem ewigen Schicksal der Unevangelisierten wird nicht verschwinden, und als Evangelikale müssen wir eine kohärente theologische Antwort entwickeln. Dieses Buch überzeugte mich, dass Stranges Antwort kohärenter und biblischer als diejenige von Pinnock ist.

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This book by Dr Daniel Strange, formerly Secretary of the Religious and Theological Studies Fellowship of UCCF, is in the Paternoster Biblical and Theological Monographs series and is closely based on his PhD thesis. It is an analysis of a recent trend within evangelical theology, namely, inclusivism. This is the view that, in addition to those who are saved through hearing and responding to the gospel of Jesus Christ, many will be saved who never heard his name. Those who take this position are careful to insist that such people will be saved by Christ, through God's grace, but insist that an ontological relationship with Christ may not require an epistemological one. Some of those who take this view argue that one of the means of accomplishing this will be a post-mortem opportunity to hear and respond to the gospel message.

Strange rejects inclusivism as being incompatible with traditional evangelical theology. In order to provide a focus for his argument, Strange concentrates on one significant representative of the inclusivist position, namely, the Canadian theologian Clark Pinnock. In recent years, Pinnock has become famous because of the debates surrounding his advocacy of what is called 'Open Theism', but he has long advocated an inclusivist position. During his research, Strange met with Pinnock and interviewed him. Interestingly, Pinnock has written a commendation on the cover of the book. He writes, 'In a painstaking critique, Daniel Strange has laid his axe to the root of the tree and provoked a more profound discussion. In doing so, he makes an important contribution.' That a scholar of the international stature of Pinnock should so commend the work of a research student, especially one