

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

which attacks his own position, is a measure of the competence of this young scholar and an indication of the strength of his argument.

Part one of the book contains a very helpful chapter on the various ways in which evangelicals have tried to answer the difficult question as to whether or not those who are unevangelised, perhaps because of geography, can be saved. The question arises in the 'theology of religions', although Strange writes as a systematic theologian whose main interest is in such dogmatic questions as the uniqueness of Christ and the nature of revelation. This chapter also includes some helpful definitions and outlines the area of study covered in the book.

Part two of the book consists of four chapters, which are devoted to a detailed description of Pinnock's inclusivism. These chapters are extremely thorough in presenting and explaining Pinnock's views and also very judicious and balanced. The author does not make the mistake, to which many evangelicals have succumbed, of launching into a critique before fairly presenting the views of the writer under discussion.

Part three of the book, containing four chapters, comprises Strange's analysis and critique of Pinnock's views. These chapters range widely over the spectrum of Christian doctrines, demonstrating that the inclusivist position leads logically to other theological conclusions. One minute Strange is discussing the nature of saving faith, then we are on to the nature of the atonement, then we find ourselves in the deep waters of *filioque* and

perichoresis. Justification by faith is analysed, as is Union with Christ. More significantly, Strange demonstrates that inclusivism also leads from other positions and argues that Pinnock's open theism is a factor in reaching the conclusions he does. In short, Strange demonstrates clearly that the position we take on the unevangelised influences and effects what we believe about almost every doctrine.

Strange is not without his own position, of course. He self-consciously critiques Pinnock first, from the standpoint of evangelical theology in general and then, from the standpoint of Reformed covenant theology in particular.

The book is a real achievement and one can only agree with Gavin D'Costa, Strange's doctoral supervisor; when, in the Foreword to the book, he describes his student as 'a fresh young theologian who is one of the sharpest and most able of his generation writing in England.' As one who was very familiar with Pinnock's Arminianism and his published views on Open Theism but very unfamiliar with his inclusivism, I found the book to be of tremendous value and would highly recommend it. 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.

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Reading with Anthropology Exhibiting Aspects of New Testament Religion

Louise J. Lawrence

The social science of anthropology has been used in recent years to open up fascinating new ways of understanding biblical texts. In this fresh and stimulating study Louise Lawrence argues that anthropology and theology need not be enemies but can become constructive dialogue partners in the search to understand the Bible better. Like a museum curator she guides readers around seven anthropological 'exhibits' – selected biblical texts analysed with resources from anthropology. Themes include spirit-inspired religious healers, power and violence, sex and gender, body and emotion and social memory. The dialogue opened up here between biblical books and studies of other cultures promises fresh insights on well-known texts.

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