

Connecting with Muslims is a useful book on apologetics and bridge building in Muslim ministry. The arguments are historically and biblically sound. The book holds Islam with respect yet it is not hindered by an adherence to a mere *friendship evangelism* philosophy. In fact, the book argues that the "no evangelism" approach that is common among Muslim ministry practitioners is unbiblical. Incidentally, while the author urges us to offer Jesus to every Muslim we have the opportunity to converse with; he is not obsessed with making them converts of any single denomination.

The strength of this book is in the numerous examples and true-to-life illustrations. The emphasis on getting a Muslim to read the New Testament is biblically and missiologically sound. Also, the discussion on the seven critical Muslim objections is very informative and practical.

From the point of view of pure academicians, one weakness of this book is the mostly anecdotal method used by the author to bring out missiological principles. However, as the author explained, this book is for ordinary, everyday Christians with Muslim neighbors, co-workers, acquaintances or friends whom they would like to reach. A second drawback would seem to be from the point of view of those interested in quick baptisms. *Connecting with Muslims* is certainly not the book for them. It is a book about getting Muslims to read the story of Jesus that they might surrender themselves to Him—and for some, that's a journey of twenty years!

This book certainly deserves to be on the shelf of every Christian who is interested in knowing how to communicate effectively with Muslims.

Abner P. Dizon

Adventist International Institute of Advanced Studies, PHILIPPINES

God Has Spoken: A History of Christian Theology, by Gerald Bray. Wheaton, IL: Crossway, 2014. 1225 pp. + 8 pp. chronological list of persons + 3 pp. chronological list of events + 21 pp. general index + 4 pp. Scripture index. ISBN 978-1-4335-2694-7. Hardcover US\$55.00

Since the nineteenth century, theologians have studied the development of Christian doctrines and beliefs. While at first this approach to theology and history was deemed suspicious, since people believed their doctrines and beliefs were exactly the same as those taught by Jesus and the apostles and therefore had not developed through the centuries, today it is

readily accepted that doctrines developed and changed in response to a variety of circumstances and questions. This means that all Christian denominational traditions are somehow related. So far, two basic approaches have been followed by historical theologians in the formulation of a history of the development of doctrines. One has been to chronicle these developments within particular time periods (synchronic). Here, we have as examples the works of Jaroslav Pelikan, *The Christian Tradition* (5 vols.; University of Chicago Press), Justo Gonzalez, *The History of Christian Thought* (3 vols.; Abingdon), and, more recently, Roger Olson, *The Story of Christian Theology* (InterVarsity Press). Another approach has been to analyze the development of particular doctrines over the centuries (diachronic). While many such studies of single doctrines exist, few works encompass the entire scope of Christian doctrines, but among them we have Linwood Urban, *A Short History of Christian Thought* (Oxford), and recently, Gregg Allison, *Historical Theology* (Zondervan).

Gerald Bray's present work, *God Has Spoken*, takes a completely different approach in analyzing the development of Christian doctrines within a Trinitarian framework. Bray believes that historical-theological studies so far, by distinguishing doctrines from each other and separating their historical development, have oversimplified and therefore distorted the history they want to explain (p. 16). Given the present "climate where the doctrine of the Trinity has assumed a new prominence in theological discussion," he understands that the logical and appropriate step is now "to adopt a Trinitarian framework as the basis for explaining historical theology in the current context" (pp. 16-17). This Trinitarian methodological framework is therefore the basis of his analysis in this volume.

Bray, who is research professor at Beeson Divinity School and an ordained minister of the Church of England, is a well-known scholar of historical theology and author of numerous books and articles. *God Has Spoken* is his most recent work and is divided in eight parts comprising 25 chapters. The first part discusses the Israelite legacy in early Christianity and the shared inheritance of both faiths. Parts 2 and 3 focus on the person and work of the Father, and address the doctrines of God as Father, the relationship between Father and children, creation, providence, and predestination. Parts 4 and 5 focus on the person and work of the Son, and address the doctrines of the incarnation of Jesus, his human and divine nature, and the significance of the death of Christ. Parts 6 and 7 follow the same pattern and focus on the person and work of the Holy Spirit. In these sections, Bray discusses the person of the Holy Spirit and relationship to Father and Son, as well as the inspiration of Scripture and the doctrine of the Church. The last part addresses the development of the doctrine of the Trinity, the classical doctrine of God and its impact on modern theology.

Bray's Trinitarian approach to historical theology presents a unique perspective on historical developments. While I doubt this approach will supplant the other methods, Bray offers some very valuable insights into the development of Christian theology that few scholars have been able to articulate. His work, therefore, is helpful and makes a valuable contribution to the discipline. Though it is hard to comment on such a large volume, I will focus my next comments on a few characteristics of the book that Seventh-day Adventists will particularly relate to.

Few theologians in the last two centuries have openly admitted the importance of the historical, cultural, and religious legacy of the ancient people of Israel on the formation of early Christianity. Thankfully, more and more New Testament scholars realize the importance of this legacy and have attempted a more faithful interpretation of the New Testament evidence of the origins of the early church. For the first few generations, early Christianity was not a new world religion but a sub-group of Judaism. This is a significant insight that shifts how scholars view some of the worship practices of early Christians in the New Testament. Contrary to traditional popular beliefs, these early Christians kept the Sabbath and many other Jewish practices. Only after the destruction of the Temple in Jerusalem, the increasing influx of Gentile believers, and the decrease in the overall number of Jewish Christians did Judaism and Christianity part ways. For a variety of reasons, too many to mention here, Christianity distanced itself from its Judaic heritage but kept its Holy Scriptures. Over time many practices were abandoned or transformed into Christian equivalent. The transformation from a Christian form of Judaism to an independent Christian faith happened over a few generations and at a different pace in different places; but many Christian beliefs and practices, according to Bray, owe their antecedents and roots to Judaism: the nature and character of God, divine creation, the image of God in mankind, the nature of sin and evil, and concepts of election and redemption.

The book also makes a valuable contribution in its thorough study of the christological issues of the first five centuries related to Jesus' incarnation and human nature, including Gnosticism, Arianism, and the decisions of the Council of Nicea, Nestorianism, and the Council of Chalcedon (pp. 211-402). An extensive and excellent treatment of the personhood of the Holy Spirit, the forgotten person of the Trinity, includes a careful analysis of the issues surrounding the procession of the Holy Spirit and the origins of the *filioque* controversy (pp. 607-719).

The book, however, has some major organizational concerns, in particular its odd treatment of ecclesiological issues: we find discussions of the doctrine of baptism (pp. 421-429) and Pelagianism (pp. 430-433) in the chapter on the Body of Christ, the development of the Lord's Supper and sacramental theology are discussed in the chapter on the Death of Christ

(pp. 453-493), while other ecclesiological issues are discussed in the sections on the Holy Spirit (pp. 764-802) and the chapter on the Mystical Body of Christ (pp. 847-864). The most glaring weakness is the absence of any treatment of eschatology. For Bray, the church on earth is the eschatological manifestation of the kingdom of God; discussions of the final judgment and Second Coming of Christ are thus circumvented.

While *God Has Spoken* provides an excellent discussion of many aspects of the development of doctrines, it remains to be seen, however, if Bray's Trinitarian methodology will supplant the two more traditional approaches to doing historical theology. The treatment of similar issues and theological developments in different sections of the book is confusing and gives an impression of lack of coherence. In spite of these apparent weaknesses, Seventh-day Adventist theologians will benefit greatly from this book. Given the emergence and reappearance of a number of theological issues within Adventism and the Evangelical world, Bray's volume provides an excellent resource to those who want to learn more about issues of anti-trinitarianism, the eternal subordination of the Son, the relationship between salvation and the Church, and how the Church through the centuries addressed divisive issues. One of the last chapters, *The Eclipse of Theology* (pp. 1021-1146), provides a fascinating survey of current issues in theological studies that all church traditions can benefit from.

Denis Fortin
Andrews University, USA

The Journey of Modern Theology: From Reconstruction to Deconstruction, by Roger E. Olson. Downers Grove, IL: InterVarsity Press, 2013. 720 pp. ISBN 978-0-8308-4021-2. Hardcover, US\$40.00

Roger Olson's book is a revised version of a previous book co-authored with Stanley Grenz, *20th-Century Theology: God and the World in a Transitional Age* (1992). It is not merely another edition of the old book—frequently used as a textbook to teach modern theology—but a complete new voluminous book, written with students, pastors, and laypeople in mind. Olson has been a professor of historical theology, systematic theology, and philosophy of religion in several theological seminaries and universities, and he is a well known author of several books related to his field. Identified with the Arminian tradition and the emergent church