first venturing into the thicket of studies on the law.

It will probably not be as useful to scholars who are already well familiar with other Schreiner's writings. Those who have read his journal articles, *The Law and Its Fulfillment*, *Romans* (BECNT), "The Commands of God" (in *Central Themes in Biblical Theology*, ed. Hafemann and House), *New Testament Theology: Magnifying God in Christ*, or *Galatians* (ZECNT), will already have a good handle on Schreiner's theology. Some chapters of the present work are drawn from previously published material (e.g., Schreiner notes that his answers to questions 22, 25, and 36 come substantially from his *New Testament Theology*). Even here, however, the present volume can be useful for seeing where further study has changed his position and for a clear statement of his mature views.

The forward calls this book an "instant classic." While this is hyperbolic, I concur that Schreiner's work is top notch. The topic is always timely, and the book is strong. It is highly recommended.

Jason Parker

Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century, by Timothy C. Tennent. Grand Rapids: Kregel, 2010. 559 pp. $38.99.

Invitation to World Missions (*IWM*) is a new entry into the field of missions theology, or missiology, as some prefer. Kregel adds this work to the rapidly growing field of evangelical missiological studies, and it has included this book in its Invitation to Theological Studies series that is published "to provide a primary textbook for core graduate-level courses" (p. 2).

The author, Timothy Tennent, serves as the President and Professor of World Christianity at Asbury Theological Seminary. Tennent previously served for more than a decade as Professor of World Missions and Indian Studies at Gordon-Conwell Theological Seminary. He teaches yearly in India, and has also taught in a number of other cross-cultural contexts.

IWM is presented in four parts, following Tennent's "Trinitarian" formula. Part one is the introduction, which discusses trends shaping missions and the background to Tennent's missiological framework. Part two covers God the Father as the source and goal of the *Missio Dei.* Part three addresses the work of God the Son in the *Missio Dei,* and part four focuses on God the Holy Spirit as the "Presence of the *Mission Dei*." Tennent begins his preface by setting his work in context of the teaching and missions literature of the last two centuries: "Central to my concern in writing this book is that the way missions mostly has been conceptualized over the last generation is no longer adequate for the peculiar challenges and exciting opportunities that await us in the

unfolding of twenty-first century missions" (p. 9). This introduction, as well as the focus on the *Missio Dei,* immediately gives cause for concern.

One of the most helpful and clear parts of this work is Tennent's discussion of the "Seven Megatrends That Are Shaping Twenty-First Century Missions" (ch. 1). Tennent describes well the changing face of missions in light of the shifting of the majority of adherents to Christianity from the West to the global South and the changing worldview of most of the West. While the use of *Missio Dei* gives cause for concern initially, Tennent does provide a helpful discussion of the popularization and use of the term since the World Missionary Conference in Edinburgh in 1910 and the subsequent separation of the term from God's work through the church in accomplishing his mission. It is Tennent's concern that the church remain the primary actor in accomplishing God's mission. Another strength of Tennent is in describing the historical flow of thought in missions as a discipline. Chapters 8–10 give a good description of missions history up to the modern era. While the reader may not agree with the finer theological points of his Trinitarian emphasis, his discussion in chapters two and three is helpful in having one consider the role of God the Father, Son, and Holy Spirit in the work of missions.

There are many serious and foundational causes for concern, however, if this book is being considered for a textbook. Tennent is no dispensational premillennialist, and most regular readers of this journal will find his discussion of the role of the church in the world today to be inclusive of much more than is outlined in the New Testament. The redemption of both mankind and culture as part of the mission is seen in his definition of missions: "*All the specific and varied ways in which the church crosses cultural boundaries to reflect the life of the triune God in the world and, through that identity, participates in His mission, celebrating through word and deed the inbreaking of the New Creation*" (p. 59, italics his). He promotes and embraces the ministry philosophy of Ockenga and the "new evangelical" that is both "doctrinally orthodox *and* socially engaged" (pp. 90–91). Tennent is ecumenical in his approach, saying "We also need to invest more time in constructive engagement with our Roman Catholic and Eastern Orthodox brothers and sisters" (p. 50). He also endorses the correctives of Pentecostalism, while providing some criticism, for awakening the modern church to the role of the Spirit. He writes, "Even a casual reading of the book of Acts reveals that signs and wonders and persecution often accompany and attest to the faithful preaching of the gospel" (p. 100) and "During the twentieth century, the Pentecostal movement served to reawaken the church to the normative aspect of the Holy Spirit's activity in the church and in our witness to the world" (p. 431). These concerns are foundational in nature as they deal with issues regarding the purpose of the church, the goal of missions, the role of special revelation, and the interaction of the church with culture.

Like many modern missiologists, Tennent tends to make the task of missions much more complicated than this writer thinks it needs to be.

Graduate students will find Tennent's work to provide helpful supplementary reading, particularly in understanding paradigms and trends in missions both historical and modern. It is academic and interacts with popular and internationally known missiologists. However, given his hermeneutical, theological, and ideological perspective, *IWM* should be avoided as a textbook.

Pearson Johnson

The Gospel-Driven Life: Being Good News People in a Bad News World, by Michael Horton. Grand Rapids: Baker, 2009. 271 pp. $19.99.

Michael Horton is J. Gresham Machen Professor of Systematic Theology and Apologetics at Westminster Seminary California and serves at Christ United Reformed Church in Santee, CA. This work is a sequel to *Christless Christianity* (2008). In the earlier book he described a crisis in American Evangelicalism, and in the book under review he outlines the solution. In some ways *The Gospel-Driven Life* defies classification. It is thoughtful but not an academic cogitation. It is winsome but not devotional. Perhaps it may best be compared to a series of doctrinally rich topical sermons on soteriology and ecclesiology. In fact, this emphasis on ecclesiology is what makes the book a worthwhile contribution to the healthy stream of crucicentric literature flowing from Reformed evangelicalism.

While Horton weaves together both gospel and church themes throughout the book, the first half of the book centers on the gospel. The gospel, he demonstrates, starts with God. It is his story (ch. 1). Presentations of the gospel always go askew when they begin with relatively trivial interpersonal problems rather than God's profound problem with humans. If God is at the center, the crisis is not human boredom, low self-esteem, or even hurricanes. The "real crisis" is that God is justly angry with all humanity for sin (ch. 2). Keeping God at the center also allows the only viable solution: the death of his Son in place of sinners and resurrection for their justification (ch. 3).

A number of misunderstandings result from putting humanity in the center of the gospel story (ch. 4). For instance, regarding the common expression "making Jesus your personal Lord and Savior," Horton replies, "Faith receives; it does not make" (p. 93). "'Lord and Savior' is simply who God is, not something that we make him to be for us" (ibid.). The necessary human response to salvation must not usurp primacy over divine activity and initiative (ch. 5).

Divine activity and initiative in the Good News also take primary importance in the growth of the converted toward true holiness (ch. 6). Believers are not called to conjure Christlikeness in their daily behavior by sheer willpower or through "holy clubs" (p. 146). Biblical purposes do not in themselves "drive" people any more than sea charts and GPS