

imagination. Then the book also addresses the application of stories; how to ask questions and help the listeners to discover the truths for themselves.

Lastly, there is a detailed section entitled: *How to read Matthew with a Muslim friend*, with notes and ideas, laid out chapter by chapter. It is a great tool to have and it helps with Bible reading, as it is especially designed for Muslims. Also, I think it will encourage church members that they can also share Christ with Muslims and not leave this to just the specialists. This is a very practical book. Read it and then give it to someone in your church.

Reviewed by Elsie Maxwell

BREAKING THE ISLAM CODE:
UNDERSTANDING THE SOUL QUESTIONS
OF EVERY MUSLIM

By J.D. Greear

Eugene, Oregon: Harvest House Publishers, 2010, 176 pages.
ISBN: 978-0736926386

Another new book on ministering to Muslims has come out this year. J.D. Greear, the author of *Breaking the Islam Code*, worked in the Muslim world for two years in Southeast Asia. He is now a pastor in North Carolina. Greear's main purpose for writing this book is to help those who would really like to see a Muslim brought to faith in Jesus Christ but do not know exactly how to make it happen. He is less concerned with Islam as a geopolitical movement and more concerned with Muslims as individuals. If you want to understand Muslims as people – how they think, what they care about and what the obstacles are that one has to overcome to win them to Christ, then this is the book for you! The title of Greear's book sounds intriguing but there was not that much new insight into Muslims. However, I did like his challenge in the end.

The first four chapters focus on getting readers familiar with the Muslim mindset so we will know how to communicate with them. Some other aspects are mentioned such as the importance of creating the right environment which will be conducive to an effective dialogue, analysing what moves and motivates Muslims and breaking down misconceptions on both sides.

Chapter five deals with the 'Muslim Salvation Code' which in essence means learning about their theology, culture and the typical questions they ask about God and salvation. We have to share with our Muslim friends about how 'divine justice' is shown in the way that God provided a sacrifice for the forgiveness of

sin. We must also explain to them that salvation was promised, meaning that they can have complete assurance of God's favour and eternity in heaven.

Chapter six teaches how to 're-code the Gospel', which helps present the Gospel in a way that answers their questions. I liked Greear's approach when witnessing to his Muslim friends; he does not use the typical words from the 'Four Spiritual Laws' to explain salvation-words like: formula, forgiveness and death, because Muslims have a great difficulty in seeing God as a victim who died in weakness. Instead, he uses words like *cleansing*, *victory* and *story*. He describes the Bible as a continual story about Jesus Christ, who came to earth to remove our defilement and shame and defeated the curse of death.

In chapter seven the author goes into detail to show how the Gospel confronts the ultimate religion of works. He makes three points in stating why '*works*' do not cut it when it comes to being righteous before God. First, *works* fail to address the 'root' of idolatries that *drives* us to sin. The root of sin is esteeming something to be a more satisfying object of worship than God. Works fail to that issue. In Islam, they simply give you a prescribed set of practices to avoid judgment or to inherit blessings. You can use religion or God to get the thing you want without ever addressing the root of sin. Secondly, when our acceptance is based on our performance, we merely develop two other sins in our hearts, pride and fear. And thirdly, the insecurity of always wondering if we've done enough to be accepted causes spiritual fatigue and even hatred toward God.

Chapters eight and nine address the standard objections that Muslims bring up whenever the Gospel is presented. How can God be made up of three persons? How can God be man? Was Jesus' death necessary? Did He really die? Was the Bible corrupted? Greear's main objective is to turn many of the primary Muslim objections into opportunities to share the gospel and not get sidetracked by conversations that turn into arguments, which lead nowhere profitable.

The last chapter is about the challenge that lies ahead in evangelising the Muslim world. The awakening of Muslims to the gospel will not come as a result of any new technique we adopt; rather it will come about through a supernatural work of God. We always need to keep this in mind when reading new material. I liked the author's two major points that are necessary in evangelism; faith and intercession working together. This allows us to stand in the place of a lost person and believe in what God wants to do in their lives, which then releases God's power on their behalf. I agreed with the writer

when he said that the Church's unbelief for the Muslim world is what is keeping God's power from being poured out. Our unbelief restrains God! Greear's last challenge to his readers is to lay down our lives like Jesus did. The church has to

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be like a seed planted in the ground, ready to die, so that there will be life in the Muslim world.

Greear also has a large appendix at the end of his book giving an informative teaching on the whole topic of contextualization. He is comfortable going as far as C-4, where it properly balances faithfulness to the Gospel with redemption of the culture. He sees that the ‘insider movement’ based on biblical examples is unconvincing and the C-5 approach undermines God’s strategy to glorify the name of Jesus by removing the distinction between the Gospel and rival approaches to salvation. The good news needs to stand on the distinctiveness of the Gospel and trust God to show His great power on behalf of the only Name under heaven by which we must be saved.

Reviewed by Grace Wiebe

Grace has been ministering full-time among Diaspora Muslims in a large Canadian city for several years and has plenty of experience with a variety of approaches in sharing the good news of Jesus with her Muslim friends.

LEADING CROSS CULTURALLY:
COVENANT RELATIONSHIPS FOR
EFFECTIVE CHRISTIAN LEADERSHIP

by Sherwood Lingenfelter

Grand Rapids, MI: Baker Academic, 2008

The subtitle of renowned Christian anthropologist Lingenfelter’s book on leadership, *Covenant Relationships for Effective Christian Leadership*, is more consistent with the strengths of the book than the main title, *Leading Cross Culturally*. While the author provides a number of cross-cultural insights in his discourse on leadership, it is in his biblical or spiritual insights on leadership that he shines. One might conclude, in comparing this book to Plueddemann’s one on intercultural leadership (also reviewed in this issue of *Seedbed*), that Plueddemann’s wealth of cross-cultural experience better prepared him to address the topic of leading across cultures than Lingenfelter. One cannot help coming away from both books, but particularly Lingenfelter’s, feeling that they may have worked around people from many cultures in North America more than around cultural diversity lived from the inside of another culture.

Lingenfelter is at his best in touching on issues of power in leadership and in fact has written more comprehensively on that subject in another book. I believe