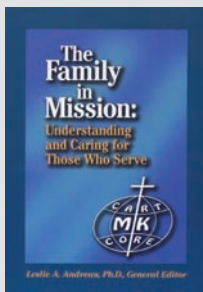


Book Notes

The Family in Mission: Understanding and Caring for Those Who Serve, edited by Leslie A. Andrews. (407 pp. Palmer Lake, CO: Mission Training International, 2004)



From the preface: “*The Missionary Family: Understanding and Caring for Those Who Serve* addresses two major ques-

tions—what we know about missionaries and their families’ ways of being and functioning and, based upon that knowledge, how we can best care for families while they are serving Christ in cross-cultural settings. The Missionary Family is a collection of essays based upon collaboration between researchers and practitioners who reflect on the implications of findings of three major studies conducted over a period of fifteen years.”

“The Boarding School Study (BSS) examined roles of the boarding school administrator and teacher and boarding home parent in an effort to understand the qualities and best practices of those who care for the children of missionaries. The Adult Missionary Kid Study (AMK) sought to understand the impact of the third culture experience upon MKs as adults, including their well-being and life satisfaction. The Missionary Family Study (MFS) explored family dynamics between parents and children and searched for relationships that help to explain the observed patterns.”

“The Missionary Family codifies MK and missionary family research over a fifteen year period upon which future researchers can build. In addition, it provides a wealth of insight from different disciplines that helps to explain and apply the research findings. Finally, the book offers practical wisdom for missionaries and those who support them in the “care and feeding” of members of the international mission community that will help to sustain and enrich their lives throughout a lifetime of ministry.” (See WCL ad, inside cover.)

Palestine Peace Not Apartheid, by Jimmy Carter. (18 + 265 pp., ISBN 0-7432-8502-6, New York: Simon & Schuster, 2006)

—reviewed by Ralph D. Winter



unpublished conversations with Israel’s leaders beginning with Prime Minister Golda Meir 35 years ago in 1973. It is clear throughout that unlike most perspectives on the situation which take sides and overlook factors favorable to the viewer, Carter is determinedly objective. If you want the gruesome details see the comments in this IJFM on *The Ethnic Cleansing of Palestine* by a reputable Israeli historian.

Carter gives a rather detailed history of the situation starting clear back in the days of Abraham. Interestingly, even in 1936, when Palestine was under British control, Palestinian Arabs demanded a halt to Jewish immigration and sale of land. Britain complied in 1939. But, in 1947 the U.N. “gave” 55% of the land to the Jews, who declared themselves

a separate nation. Israel’s first president, quoted by Carter (p. 34) sagely observed, “I am certain the world will judge the Jewish state by how it will treat the Arabs.”

In 1967, after Israel occupied all of the territory, the famous U.N. Resolution 242 required Israel to withdraw from all militarily occupied areas. Similar resolutions followed in 1973, and at Camp David in 1978, at which time Israel agreed to withdraw. In 1979 Israel agreed again to withdraw, specifically from the Sinai Peninsula. But in 1981 an acceleration of new settlements was put in motion and eventually the West Bank was virtually evenly plastered with settlements averaging a thousand people, containing 400,000 Israelis. Israel has thus revealed not the slightest intention ever to withdraw.

Carter has apparently carried with him the long-standing conviction—born in very different times—that withdrawal would pave the way to permanent peace. It is nevertheless clear that military occupations, whether in Korea, Iraq or the West Bank, cannot go on and on without incurring local anger, especially if that occupation includes colonization (as in North Ireland), if by international law it is considered an illegal occupation, and if it is often harsh and abusive.

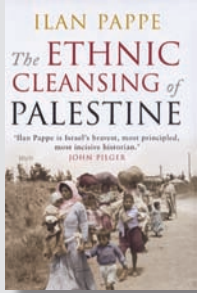
Soldiers may in general be kindly and thoughtful, perhaps, but most military forces include some bullies and torturers as we have seen in Iraq. It would appear that the very gradually aggravated developments leading to the current situation have blinded Carter to the practical impossibility by this time of achieving peace.

Suppose Israel were suddenly to withdraw 400,000 of their people and abandon two billion dollars of investment in the 400 settlements. Suppose Israel apologized for their long-standing abuse of the Arabs. Suppose Israel

helped rebuild all of the Palestinian buildings they have destroyed (in the thousands). Suppose Israel suddenly transformed its army into kindly people, tore down the 28-foot high wall, etc. If all that were to happen, the possibility of peace might conceivably be achieved. But since that truly seems to be utterly impossible, Carter's fond wishes would also seem, sadly, to be just wishes.

The Ethnic Cleansing of Palestine, by Ilan Pappé. (18 + 313 pp. Oxford, England: Oneworld Publications Limited, 2006)

—reviewed by Ralph D. Winter



Ilan Pappé, a professor at Haifa University in Israel is described as “Israel’s bravest, most principled, most incisive historian.”

Employing in this book recently declassified Israeli government archives—to which Jimmy Carter in writing his book, *Palestine Peace Not Apartheid*, apparently did not have access—professor Pappé reveals what most of us have only had inklings about.

From the book jacket we read that:

The end of the (1948) war led to one of the largest forced migrations in modern history...a million people were expelled from their homes at gunpoint, civilians were massacred, and hundreds of Palestinian villages were deliberately destroyed. Though the truth about the mass expulsion has been systematically distorted and suppressed, had it taken place in the twenty-first century it could have been called ‘ethnic cleansing’.

In the book itself (on p. 190) we read:

Under the watchful eyes of U. N. observers who were patrolling the skies of Galilee, the final stage of the cleansing operation...contin-

ued...Whether from the sky or on the ground, no one could fail to spot the hordes of men, women, and children streaming north...Ragged women and children were conspicuously dominant...the young men were gone—executed, arrested or missing...UN observers...the Secretary General did not publish their report...worse was to come.

The United States government—deliberately ignoring a Supreme Court decision in their favor—drove out 20,000 highly civilized Cherokee in 1838 in an event recalled as “The Trail of Tears.” This phrase described a long line of trudging people going from Georgia to Oklahoma, the line of their 1,000-mile trail could be seen in the sky miles away, not by UN helicopters overhead, but by hovering buzzards picking apart the fallen.

That was only 110 years earlier, and involved only 20,000 people. The events in Palestine in 1948 and 1949 involved 50 times that many people as well as perhaps a far higher number of deaths. All reported promises to the Palestinian Arabs, that they could return, and that they should take their keys to their homes, turned out to be comparable to the many fables told to Jews being loaded like cattle on trains headed for death camps.

The very fact that an Israeli professor authored this book, and that he is still alive and well, proves that not all Israelis today would approve of these actions. Not all soldiers in Iraq approve of the raping, killing, and torturing of Iraqis. If our troops do such things is it unreasonable to imagine that Israeli troops are equally capable?

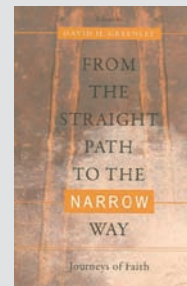
But the difference is that in Israel the events to a great extent were the design of the government. The current Israeli government is apparently equally complicit in the continuation of the harsh suppression of West Bank Arabs by an external military force that has been

going on for seemingly interminable decades. The increasing Palestinian violence, resisting that illegal invasion, is then held to justify continued occupation and what is often “disproportionate retaliation.”

I wish Jimmy Carter’s thesis were valid, that withdrawal would lay the groundwork for a real peace. That is merely a wish, I am afraid.

From the Straight Path to the Narrow Way: Journeys of Faith, edited by David H. Greenlee. (333 pp. Waynesboro, GA: Authentic Media, 2006)

—reviewed by Chris Lindley



This book is a result of a recent consultation where fifty practitioners from over twenty countries came together to grapple with the

ways in which Muslims are entering faith in Jesus. Twenty two contributors have dared to ask what it would take to see a movement to Jesus on a grand scale in the Muslim World. Their research, thoughtful analysis, and experiences span such issues as factors and motives for conversion, effective evangelism, and extracting versus planting the Gospel within the Muslim cultural/religious system. The book consists of four sections, it begins with a missiological overview on conversion, then individual conversions, on to movements to Jesus, and lastly some concluding reflections.

The editor, David Greenlee, addresses in the introduction how conversion can often be seen as a “dirty word” due to its association with “colonization, extraction, culture change, and force” (Greenlee, pg. 6). Greenlee argues that there is no better word that might replace “conversion.”

Although it is possible to reclaim the original idea of conversion as a turning from sin and a turning towards God, could not the words “repentance”, “Kingdom life” or “Gospel obedience” be better substitutes due to their relative neutrality? Besides this, the contributors who used this word had differing definitions and values for what constitutes conversion and what it should entail.

One statement made at the conclusion of the book emphasizes this discrepancy, “I fear that we are sometimes too caught up with our strategies and methods... Yet it is clear from reports coming in from different parts of the world that God is in fact using a wide range of methods and approaches to bring both individuals and groups to Jesus” (Steadman, 281). Is the barrier to movements to Jesus among Muslims a barrier of practice or is it a barrier of principle which then leads to either good or bad methodology? The conflict between extraction versus embedment, and individual conversion versus movement is not a conflict of strategy and methodology, it is a conflict of understanding the underlying values associated with conversion such as the Gospel, the Church, and the Kingdom and until that is explored there may never be a resolution to the issue of contextualization.

From the Missiology section, J. Dudley Woodberry’s paper, “A Global Perspective on Muslims Coming to Faith in Christ”, is part of his study on global trends of Muslims who enter into faith in Jesus. The survey he uses is found in its entirety in the appendix section of the book. Woodberry’s research calculates the predominate reasons why Muslims are seeking Jesus. The greatest of these being the lifestyle of Christians.

Woodberry’s paper concludes with an overview of what is taking place among community movements to Jesus and factors contributing to movement. His paper sets the stage for two papers in the Movement section of the book, Lowell De Jong’s “An Insider Movement among Fulbe Muslims” and “Embedment of the Gospel into the Fulbe Muslim Context.” Both of De Jong’s papers contribute timely to a growing understanding of what exactly is the Gospel, the role of the missionary, and how the Gospel gets expressed within a new context. De Jong’s study into how Islam took root among the Fulbe was an inspiring venture into how the Gospel might also enter Fulbe life. He argues that the outsider is only responsible for the initial presentation, but takes a back seat approach as Fulbe believers express faith in their own communities. De Jong’s desire is to see the Gospel “well up from deep inside Fulbe culture, deeply embedded inside Fulbe hearts both theologically and philosophically.” This also led to a concern that leadership be entirely Fulbe from “the day there was more than one believer” (De Jong, 221).

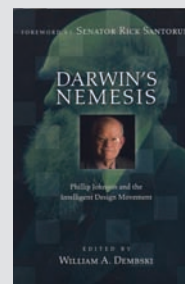
In the individual conversion section, there were a wide array of testimonies from South, Southeast, and Central Asia to Africa, plus an analysis of conversion motives both for Christians turning to Islam as well as Muslims turning to Christianity. This section describes individuals turning to Jesus and their reasons for doing so. Corresponding with Woodberry’s findings, the top reason expressed in this section was the same, the witness of a Christian’s life inspired Muslims to seek Jesus. This should come as a challenge to all believers that if our lives are not changed and immersed in the Kingdom Jesus sought to inaugurate

on earth, our apologetic arguments, our prayers for healing and miracles in the Muslim world will all fall short of the greatest opportunity to implant the Gospel among Muslims today.

From the Straight Path to the Narrow Way is a great resource for anyone daring to ask with the contributors what it will take to see a widespread movement to Jesus within the Muslim world. This book does not advocate for one practice over another, nor does it attempt to provide a cohesive foundation for what God’s Kingdom should look like in the Muslim World. However, this book is a great resource for restless people dissatisfied with the current pace of Kingdom advance and convinced that the Muslim communities at large must receive the Gospel like yeast or a mustard seed which will permeate throughout. This resolution is found not in a desire for a new methodological approach, but in a growing conviction that the Gospel itself is at stake!

Darwin’s Nemesis, edited by William A. Dembski. (357 pp., ISBN 0-8308-2836-2, Downers Grove, IL: InterVarsity Press, 2006)

—reviewed by Ralph D. Winter



This book is a rather careful historical review of the entire “Intelligent Design” movement from its beginning. It contains a number

of chapters written by different people, pointing out in great detail different aspects of that movement. In a sense it is a festschrift, that is, a book written to honor Phillip Johnson, who apparently was the main early proponent of what is now called Intelligent Design. A great deal is mentioned about his

involvement. One of the most fascinating chapters is a chapter early in the book written by Michael J. Behe, a microbiologist at Lehigh University. Behe's book, *Darwin's Black Box*, is probably one of the most significant contributions to the Intelligent Design movement. Behe is a Catholic who, apparently, is totally convinced that Darwinian Evolution is simply not a possibility.

His chapter, entitled "From Muttering to Mayhem: How Phillip Johnson Got Me Moving," is an amazing and fascinating story of how he himself grew up without the slightest question about evolution. Then he read the book *Evolution: A Theory in Crisis* by Michael Denton, an Australian, and it drove him completely out of his rut. He began talking to his graduate students and other faculty members and they just listened politely, turned away and went about their business. Gradually he realized he was mainly muttering to himself, hence the name of the chapter.

Behe's conversion is a dramatic and significant thing, especially as he describes how, again and again in his "pre-conversion" days, that he and other lab workers were musing about many things, but it never entered their minds that there was any basic flaw in the evolutionary hypothesis.

This, of course, is directly counter-revolutionary. It is upstream and what he calls, mayhem, because it brought down the house on his head and he's probably one of the more criticized scientists in America today simply because of his particular change of perspective.

This book, as much as any other, shows the power of culture over plain, rational thinking. Not only is it something we must take into account, but it is a major factor in all kinds of venues in which people's minds are closed due to "settled convictions."

I was going to confine myself to Behe's chapter, but I must also comment on Chapter Nine, "Darwinism and the Problem of Evil," by Michael Ruse. Ruse thinks of himself "as an agnostic or sceptic" (p. 148). He says,

My aim is not to defend Christianity, but to defend the integrity of the Darwinian who wants to be a Christian.

It is curious that someone who is not a Christian and who believes in evolution would be in a book honoring Phillip Johnson, whose final years have been totally devoted to debunking Darwinianism (which denies God) and promoting Intelligent Design (which undergirds theism). Note: *Darwinism* provides a wacky theory whose sole virtue is that it absolves God of violence and suffering in nature (no Satan in this picture); it opposes the concept of an ogre God. *Darwinianism*, on the other hand, opposes the concept of any god at all.

However, the quote above is probably the reason for inclusion. Good. However, my comments on this chapter have more to do with the matter of evil.

Ruse quotes the familiar passage in which Darwin says:

I cannot persuade myself that a beneficent and omnipotent God would have designedly created [a certain wasp] with the express intention of their feeding within the living bodies of caterpillars, or that a cat should play [toy] with [dying] mice. Not believing this, I see no necessity in the belief that the eye was expressly designed.

That is, if he did not want to believe that God designed wholly and harmfully cruel life forms, he felt forced to conclude that God did not design the wholly helpful eye.

If there is no Satan in the picture his reasoning is good.

Constant Battles: The Myth of the Peaceful, Noble Savage, by Steven A. LeBlanc. (271 pp., ISBN 0-32-31089-7, New York: St. Martin's Press, 2003)

—reviewed by Ralph D. Winter

This book's great virtue is that it boldly challenges widely accepted theories that in ancient times there was very little war, and perhaps, cannibalism was very rare. The earlier book of its type would be the one that pointed out that the Anasazi Indians, who lived in the Grand Canyon and were widespread earlier, were a very peaceful group of people. A professor in the University of California at Santa Barbara wrote a paper that questioned that thesis and he was practically booed out of the room. Fifteen years later, and fifteen hundred digs later, he wrote a fifteen hundred page book that absolutely proved that in general, all the earliest types of human beings that populated North America were, in fact, cannibals, and it took a great deal of pressure to overturn that.

This man, a Harvard professor, picks up the same thing and pursues it further, not specifically in the case of cannibalism, but in the case of widespread war. He claims that it is almost universal, humans killing humans, and this is not the kind of noble savage perspectives that his colleagues would want to believe. He describes, in some detail, the immense prejudice against this point of view and it would seem to be rather remarkable that this book even got published. It's a very stout study and is apparently quite reliable. **IJFM**