

perhaps at the synagogue. However, as he acknowledges, we simply do not know enough to be certain.

In the final analysis, we know precious little about these common people. This can be seen throughout the book in the number of times that Sanders makes suggestions, wonders if it may not have been so, or suggests an inference that might account for a particular statement in one of his sources. It is only by a sensitive reading such as Sanders', wherever any information can be gleaned, that any sort of picture is able to emerge. Yet, herein lies the difficulty. Different scholars have reached different conclusions based on the same evidence. Though I expect that Sanders will fall short of displacing the writings of his chief protagonists, this volume will take its place alongside theirs. He will find his supporters and his detractors, and scholarship will be the richer.

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Sanders, John. *No Other Name: An Investigation into the Destiny of the Unevangelized*. Grand Rapids: William B. Eerdmans Publishing Co., 1992. xviii +315 pp. \$16.95.

Sanders' book is an in-depth analysis of the various Christian answers to the question, What happens to those who have not been evangelized by a Christian? The book covers the whole sweep of Christian history and cites writers from all parts of the theological spectrum. The core of the book is Sanders' analysis of the three major answers given to the question. He titles these three major positions "restrictivism," "universalism," and "wider hope" (ch. IV, 131ff).

Restrictivism teaches that those who are not evangelized are damned or lost eternally, while universalism believes that all will eventually be saved. What Sanders calls the "wider hope" is really a cluster of three possible middle positions which lie between the extremes of restrictivism and universalism. All three of these "wider-hope" positions teach the universality of the *access* to salvation.

Each major position is explored in the following way: First, the Bible texts most often used to support the position are cited. Second, theological reasons for the view are explained, and variations of the main position are delineated. Third, the leading defenders of the position throughout history are listed. Fourth, an evaluation of the position is given. Last, a bibliography (often annotated) of major writings supporting the position is given.

Sanders himself defends the third type of "wider-hope" position. This position he calls *inclusivism*. The view holds that salvation comes only through Jesus Christ, but denies that knowledge of His work and life is necessary to be saved. One need not be aware of the Savior to receive

benefit from Him. This view is held as opposed to the other two "wider-hope" views of universal evangelism before death and universal evangelization at or after death.

Sanders has done his homework, and as a source/reference work the volume is valuable. The reader will find a rich field for follow-up study and analysis. The author's analysis of the various viewpoints is fair-minded and honest. One gets the feeling that the writer does not desire to pigeonhole anyone into theological slots fitting his purpose, but simply attempts to show where the various writers stand and why.

While some universalists will undoubtedly read and interact with Sanders, I suspect his main audience (and chief challengers) will be restrictivist evangelicals. Sanders' main aim seems to be to move such restrictivists to his inclusivist "wider-hope" position.

The biggest barrier to such a move is the question of motivation for mission. If missions are not vital to the salvation of non-Christians, why the urgent thrust to reach the unreached? Hundreds (yea thousands) of missionaries have left home and culture because they believed their mission was crucial to the salvation of those they ministered to. Unfortunately, Sanders deals only briefly with this issue (283-286). If he wants to "convert" evangelical restrictivists to his view, he needs to deal with this aspect in depth.

Non-evangelicals will probably wish Sanders had broadened his scope. Questions related to religious pluralism are arising with increasing frequency and intensity and can be ignored only at the risk of irrelevancy. What are the implications of his inclusivism for Christianity's relationship with other religions? What of conflicting truth claims? It would have been helpful if Sanders had, at least, sketched some broad outlines suggesting where his approach would lead in answer to these issues. Readers seeking answers to such questions could begin by consulting two other recent books: *The Gospel in a Pluralist Society* by Lesslie Newbigin, and *Dissonant Voices: Religious Pluralism and the Question of Truth* by Harold Netland, both published by Eerdmans.

While we may have wished for more, what Sanders has given us is extremely valuable. The book should be the starting point for many interesting, hopefully helpful, and certainly heated discussions of Christian mission.

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JON L. DYBDAHL

Wright, N. T. *The Climax of the Covenant: Christ and the Law in Pauline Theology*. Minneapolis: Fortress Press, 1992. 316 pp. \$25.95.

This volume presents fourteen unpublished studies on the themes of Christ and the Law in Paul. Through these the author expounds his