

theological education to the *missio Dei*. Included in Small's proposals are the necessity of the academy and the church serving in educational synergy in preparing leaders for the missional church.

Finally, the authors skillfully present and illustrate a new paradigm for "vision" in the missional church. In juxtaposition to the popular concept of vision in the American church that places the senior pastor in the position of prophetic vision-caster, the contributors to this volume propose a paradigm more firmly grounded theologically. More specifically, Scott Cormode, Sharon Henderson Callahan, and Dave Daubert set forth and illustrate a workable model of "vision discerning" in which the local congregation collectively embarks on a journey in which the Spirit reveals a specific vision for transformation (individually and collectively) and mission in their own context.

Though overall *The Missional Church and Leadership Formation* is a very helpful resource, there are a few limitations worth noting. First, the work fell short in its objective of describing specifically how congregations can develop leadership capacity from a missional perspective. Although contributors effectively described missional theological education and missional congregations, much more could have been written about the synergistic relationship between the academy and church in leadership formation.

Finally, a few points in particular by Sharon Henderson Callahan (chapter five) seem to be over theologized. Commissioned with the task of addressing the issue of lay leadership in the missional church, Callahan presents numerous ministry vignettes and engages in theological overkill. Unfortunately, this chapter lacks the practical principles and workable initiatives that other contributors in the volume effectively delivered.

In conclusion, *The Missional Church and Leadership Formation* is a valuable contribution to the missional church conversation. Despite verbosity in a few places, the volume provides insightful principles and practices that would center theological education on the *missio Dei* and provide local congregations with a workable model for discerning their unique "vision" in fulfilling the purposes of God in the world.

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Alvin Reid. *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional*. Nashville, TN: B&H Academic, 2009. pp. 480. \$24.99.

Reviewed by Chuck Lawless. Chuck is the Dean of The Billy Graham School of Missions and Evangelism at The Southern Baptist Theological Seminary in Louisville, Kentucky.

As a professor of Evangelism and Church Growth, I have sought to find a strong, comprehensive textbook on evangelism. Some texts focus on theology but give too little attention to the practical; others emphasize the practical almost to the exclusion of theology. The result is often a text that only assumes a theology critical to motivate one to evangelism or that misses the training element central to evangelism. To counter these problems, I have for several years used Alvin Reid's *Introduction to Evangelism* as a primary textbook in my Evangelism and Church Growth classes at Southern Seminary. No other textbook provided such a complete overview of biblical, theological, historical, and practical issues related to the topic. Now, the revised and updated version is better than the first.

The revised text is divided into four sections that capture the essence of evangelism: biblical foundations for evangelism, spiritual resources for evangelism, intentionality in doing evangelism, and missional approaches to evangelism. The first half of the book lays a theological and historical foundation for the more practical applications that mark the second half of the book.

The first section addresses definitions of evangelism, motives for doing evangelism, the theology of evangelism, and the history of evangelism. The second section covers the work of the Spirit, the necessity of prayer, and the significance of the believer's testimony, character, and spiritual disciplines. The third section includes chapters on evangelistic leadership, personal evangelism, church evangelism, worship evangelism, and mass evangelism.

In some ways, the fourth section best illustrates the reasons for revising the first edition of this book: the world has changed much since *Introduction to Evangelism* was published in 1998. Chapters on the necessity of changing paradigms, planting churches, reaching the unchurched, evangelizing families and children, winning the next generation, and reaching the cities complete this book. Reid is at his best when challenging the church to adjust as needed to reach the next generation, and that passion is evident in this work.

The strengths of this book are several. First, Reid's commitment to biblical authority echoes throughout the book. From a first chapter that briefly describes the lostness of human beings, to entire chapters that illustrate biblical evangelism, this book is grounded in the Word. Among numerous biblical teachings in this book, discussions about the Spirit, prayer, fasting, contextualization, the gospel invitation, and cities only strengthen the biblical focus. I know Alvin Reid, and I am certain that he would want his reader to know his unflinching belief in the Word—and he has accomplished that goal.

Second, Reid correctly understands that evangelism is first about *proclaiming* the good news. We are to tell the message—an intentional, clear, and specific

message about the death, burial, and resurrection of Jesus. Righteous living matters, but lifestyle alone is not evangelism. Even when defining “servant evangelism” (an approach that sometimes is limited to doing good deeds), Reid includes “intentionally sharing Christ” as a necessary component of this approach. The gospel must be told, and every telling of the story must include a clear call for a response. No honest reader can complete this book and affirm that anything short of telling the story is fully evangelism.

Third, this revised version of the earlier work now includes separate chapters on planting churches and reaching cities. If evangelicals are to reach North America, we cannot continue doing church as we have; some eighty percent plus of plateaued churches in our country show us that status quo cannot work. We need new churches—young, alive churches—that are situated in the urban centers of our continent. As Reid rightly notes, “If we cast a vision for our best and brightest believers to move to New York, Boston, Chicago, Los Angeles, and Washington, D.C., for a generation, we just might affect the whole world” (451).

Fourth, this book is intensely practical. Readers who want practical suggestions for doing evangelism will find here, among many other simple applications, tips for personal worship, guidelines for sharing a personal testimony, principles for living a life of conviction, ideas for sharing Christ’s love, principles of contextualization, guidelines for evangelizing children, and suggestions for ministering to people affected by special-needs situations. Reid’s expansive knowledge of resources is evident in his references to writings and evangelistic tools by Mark Driscoll, Duane Elmer, Tim Keller, Waylon Moore, Elmer Towns, Rick Warren, Ed Stetzer, Thom Rainer, Steve Sjogren, Sally Morgenthaler, Bob Roberts, Rodney Stark, Nelson Searcy, and Reggie McNeal. So practically written is this book that I encourage students, pastors, and laity alike to read it.

Fifth, this revised version includes a name, subject, and Scripture index. What may seem a minor change is a decided improvement for the reader who returns to the book later as a resource—a step that evangelistic leaders will, I am convinced, take again and again. The subject index could be more complete, but strengthening the number of entries must wait for the next revision of this book. Footnotes (rather than endnotes as in the previous edition) are also an improvement for the reader who prefers notes to be readily accessible on the page.

I value this book, use it as a classroom text, and give it to church leaders—but it is not without areas of needed improvement. To begin, the breadth of this book is in some ways its weakness as well. Covering the history of evangelism in about sixty pages, for example, leaves the reader wanting more details about some periods, approaches, or evangelistic leaders. Addressing so many practical concepts

and resources within a single text also at times leaves the discussions at an introductory level. Such is the nature of a survey text, however, as this book is intended to be.

Additionally, some non-Southern Baptist readers might grow weary of Reid's references to Southern Baptist life. Reid's identity is evidenced in illustrations, statistics, church accounts, institutional references, and resources connected with Southern Baptists. As a Southern Baptist, however, I recognize that this book offers precisely what my denomination needs: a theology grounded in Scripture that should drive us to evangelize, a historical survey that must challenge us to become more like the early church, and practical tools for doing what we know we must do. Even the reader who might want more broadly-based evangelical illustrations can find much value in this book.

As the dean of a school of missions and evangelism, I would like a stronger global focus in this book. Reid does make brief references to international work, and he recognizes that the world is coming to North American urban centers; however, this reality demands more attention to evangelizing adherents of other worldviews and followers of other faiths. Apologetic approaches to evangelism that are currently interspersed throughout the book might have been more clearly organized in a single chapter on apologetics.

Finally, a chapter on social media and evangelism would have been an important inclusion. Facebook, Twitter, and the internet provide unique opportunities—and challenges—to evangelize the world. For example, how does a believer use the internet to evangelize without facing temptations to view pornography? How might the internet be used to get the gospel into restricted access countries? Is it good to use social media for evangelism if doing so makes evangelism faceless? Such questions warrant more attention in this handbook for evangelism.

None of these weaknesses, however, significantly hinders this book. *Evangelism Handbook* is a must read (once, twice, and again when looking for resources and guidelines) for any church leader who is serious about evangelism. Even more, the church leader who is *not* interested in evangelism should be challenged to read this book. Perhaps as he reads this practical handbook, he will take at least one step toward being a Great Commission believer.