

*Love Your God with All Your Mind: The Role of Reason in the Life of the Soul.* By J.P. Moreland. Colorado Springs: NavPress, 1997. 200 pages. \$14.00.

Moreland's book is part of a series or "line" of discipleship books produced by the Navigator organization and edited by Dallas Willard (general editor) and Stephen Webb (senior editor). The laudable aim of the series is expressed in the general introduction: "Each book in this line is designed to contribute to this renewed vision of Christian spiritual formation and to illuminate what apprenticeship to Jesus Christ means within all the specific dimensions of human existence. The mission of these books is to form the whole person so that the nature of Christ becomes the natural expression of our souls, bodies, and spirits throughout our daily lives."

This is a book that speaks to graduate students and faculty members at secular universities who desire to fully participate in the intellectual life of the university and who also desire to be a significant part of the community of non-academic Christians at their churches and in their private lives. It may also be a book you will want to pass along to your church leadership and other friends—especially those people who would benefit from understanding your unique calling as a Christian scholar and the tensions you face. It may also help you to more clearly understand how you might better contribute to the body of Christ.

There are four major sections to Moreland's book: 1) "Why the Mind Matters in Christianity"; 2) "How to Develop a Mature Christian Mind"; 3) "What a Mature Christian Mind Looks Like"; and 4) "Guaranteeing a Future for the Christian Mind".

The first section, "Why the Mind Matters," includes chapters that sketch out an indictment of the influence of anti-intellectualism as a major cause of evangelical withdrawal from the world of ideas. This withdrawal was especially noticeable at the university and a primary cause of numerous other maladies within the Church itself. Those maladies include a misunderstanding of the relationship between faith and reason, an unfortunate bifurcation of the secular and the sacred—leading to a privatized Christian teaching and practice—and a watering down of the nature of the gospel. In the latter case, according to Moreland, this has affected the boldness with which we proclaim the gospel and confront the ideas that most deeply affect our culture.

His solution is introduced by producing a biblical sketch of the value of reason by taking into account the nature of revelation and the Bible, a review of key texts in the discussion of the life of the mind and Christianity, and a rejoinder to the most common biblical arguments for eschewing the intellectual life. The last chapter in this section is devoted to thinking through important ways the mind is involved in transforming our lives spiritually.

The second section, "How to Develop a Mature Christian Mind," takes on the problem of arranging the furniture of our mental lives. Moreland contrasts the well ordered soul with the "empty self." The empty self needs to be identified (and he helps us with that),

rejected and replaced with new habits of the mind and a knowledge of the principles of reasoning, which he helpfully sketches and elucidates.

The third and longest section, “What a Mature Christian Mind Looks Like,” wants to challenge the virtuous mind described in the previous section to engage in the strategically important tasks of evangelism, apologetics, academic integration and vocational discipleship. But Moreland also, holistically, carries the discussion into the role our minds play in the world of human (fellowship) and divine relations (worship). Being very heavily involved myself in evangelism, apologetics and academic integration as an InterVarsity staff member (and as an adjunct lecturer in philosophy), I resonated with his basic arguments, supplemented with his many practical examples derived from his personal experiences. Like Moreland, I have found it extremely helpful and easy to engage in fruitful conversations with many non-Christian intellectuals because I have done my homework and prepared myself for it in the ways he describes.

If *The Scandal of the Evangelical Mind* was the diagnosis, then Moreland’s book (especially his third and fourth sections), is a prescription for the cure. His last section, “Guaranteeing a Future for the Christian Mind,” includes a couple of helpful appendices that provide intellectual and other resources for integrating the Christian faith with the world of ideas. Not all of the advice given in the fourth section will be viewed or accepted uncontroversially. His advice for restructuring the church in order to refurbish it intellectually may elicit the greatest resistance.

Moreland’s *Love Your God with All Your Mind: the Role of Reason in the Life of the Soul* is an encouragement for Christian graduate students and faculty leaders on secular campuses and is also a blueprint or programmatic sketch for “fixing” some of evangelicalism’s current inadequacies. The advice in this book comes from a person who not only has something to say that is important and relevant, but the advice comes from a person who lives what he teaches and lives it well.

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