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A review of this book from my blog series on grace... In my discussion earlier in this series of the seminary of Paul, you are not under the law, but in grace I mentioned the influential book of Philip Yancey, "What is so incredible about Grace?" I have alluded to the fact that, along with some other original works and an entire group of emulators, they have distorted much of the concept of grace of American Christianity in something that is completely unrecognizable for our ancestors. In saying so, I'm not overestimating your review of this book from my blog series about grace... In my discussion earlier in this series of the seminary of Paul, you are not under the law, but in grace I mentioned the influential book of Philip Yancey, "What is so incredible about Grace?" I have alluded to the fact that, along with some other original works and an entire group of emulators, they have distorted much of the concept of grace of American Christianity in something that is completely unrecognizable for our ancestors. In saying that, I'm not overestimating his influence. For example, he is praised by different religious leaders such as Larry Crabb, Brennan Manning (no wonder), J. I. Packer, Jill Briscoe, Jim Wallis, Gordon MacDonald, Charles Colson, and Irish rocker Bono. Tony Campolo said: "There is a huge amount of sermon material here." There's no surprise. Robert Seiple said: "This is undoubtedly the best book I have read from a Christian author in my life." Robert Jeffress said that "it did a valuable service by saving the doctrine of grace from legalists." The book of the year was assigned by the Evangelical Christian Publishers Association in 1998, and in 2006 the 17th most influential book on Christianity was named The list of works that shaped evangelism more. No matter the dizzying series of theological positionsof those listed in this paragraph, and how ashamed I would be if everyone had praised my work, we simply agree that selling more than millions of copies of any religious book in ten years, as this book did, qualifies as influential. If he's so praised why do I say he's terrible? Let's start with the fact that for a book that claims to bring us back to a scriptural vision of grace there is a frightening paucity of Scripture in it. Yancey stresses this relentlessly in his introduction. "I have just read a thirteen-page treatise on grace in the New Catholic Encyclopedia, which cured me of any desire to dissect grace and show its innards. I don't want this thing to die. For this reason, I will rely more on stories than on syllogisms. In short, I would rather show grace than explain it." In choosing this course Yancey does two things. First, it makes his book much more readable and so popular. Second, and much more importantly, he writes a book almost entirely untreated by the Word of God. Yancey does an emotionally fun job of telling us what He wants grace to be, and a spiritually unhappy job of telling us what God said grace actually is and does. It takes forty-two pages to quote the first verse of the Bible. Throughout the book, he never takes a verse, let alone a passage, and systematically explores his words, context, and flow of thought to tell us what God says about grace. Needless to say, it doesn't even examine conflicting thoughts. It examines nothing and reveals less than the Word of God on the subject. Curiously enough, while avoiding with study the Scriptures, he manages to cite favorably any number of theologically sketchy characters. Roman Catholic theologians like Romano Guardini and Brennan Manning? Check it out. Mystics like John of the Cross and Bernard? Check it out. Intellectuals like Mark Twain and Anthony Hecht? Check it out. Neo-Orthodox Europeans like Karl Barth and Dietrich Bonhoeffer? Check it out. To add insult to injury, To use both Pope John Paul II and Mother Teresa as wonderful examples of grace. The previous paragraph does not mark as evil. However, it marks it as severely lacking in discernment and severely lacking on the doctrinal level. Because conservative Christians and less independent Baptists turn to such a man to explain and expose the Word of God is a mystery to me. If your book does not come from Scripture from where it comes from? I think he was born as a reaction to his conservative and fundamentalist education in the South. He often mentions it in the book and does not dare that he found his experience as a miserable Christmas church. In a way, Yancey is right to be upset. The deacons of his native church patrolled the entrances to make sure no African-American entered. But in reacting against Yancey's error, it makes the same mistake that I have seen to make to many of my acquaintances, "to throw away the child with dirty water." In a blind alley, he leads from the ditch of a harsh and racist religious education to the ditch of the license on the other side of the street. In this process he strongly criticizes the rules of all kinds, especially those of his youth who forbid rock music, alcohol, short skirts and long hair. They are, in his words, "smallness", signs of a religion without grace. Do you begin to see his influence? The problem with Yancey, however, is much worse, much worse. It's not just where Yancey was when he wrote the book, and how your friends use his arguments to subvert their long-standing beliefs, it's even more about where the concept of grace of Yancey, what it produces years later. For example, the church here in Chicago, where she served as an assistant for so long she believes in nothing, is not contrary to anything but to take a position. But even more eclatating, Yancey's embrace to "grace" towards homosexuality is really revealing. In the 20-year-old book, he promotes homosexual Mel White without fear as a wonderful example of grace and loveagainst evil, intolerant Christians who insist on shouting about the doctrine. A on doctrine is "hate", while Mel, on the other hand, highlights "a graceful spirit." Yancey compares preaching against homosexuality to preaching against social alcoholism he had heard in his youth, preaching that he sees clearly as petty, legalistic and under the spirit of Christ. Remember, however, that it is not only about where Yancey is when he writes this book, although this is already quite ugly. It is about where his concept of grace is going, and where he is going to take you. On his website today, on a page discussing his views on homosexuality, he gives us these small gems. "In my relationship with Mel White, I must remember that it is not my job to present the absolutely correct and balanced view of the Church." Somehow, after reading his book, I don't think Yancey can balance the checkbook. But I'm digging. Or there is this: "I do not intentionally endorse this matter." And this: "I do not feel the need to represent myself a balanced view. So I don't take an official position. I simply try to love the gay individuals I know and to bring some grace and mercy to a church that puts this particular sin "if it is really this" in a special category.> And this: "When it comes to particular political issues, how to order gay and lesbian ministers, I am confused, like many people." I could continue on the same line, but I risk you think this post is about homosexuality. That's not true. This is where the wrong vision of grace leads. It leads to repentance eliminated in favor of tolerance and forgiveness diminished in permission. In a word, it leads to grace which is no longer grace, but rather acceptance. Yancey can deny it as much as he wants, and your friends now contemporary-used-to-be-founder can do the same. Their denials fade out of an echoin front of their actions. What you believe changes your way of life, and what you read changes what you believe. You should think long and hard before you swallow what For classic grace discussions in our day. No matter how many copies he sold the boy or as famous religious leaders advise him. For more ... more

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