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BOOK REVIEWS

Book Reviews

Centennial Reviews

***With Christ After the Lost.* By L.R. Scarborough. Nashville: Broadman Press, 1952; reprint, Southwestern Library of Centennial Classics, Fort Worth, 2008. 291 pages. Hardcover, \$100.00 for set.**

From 1914 until 1942, for eighteen years, Lee Rutland Scarborough, the “Cowboy President,” served as the decisive leader of Southwestern Baptist Theological Seminary. He also presided over the program of evangelism and taught that discipline in an innovative move virtually unheard of anywhere else in seminary education. Occupying the newly inaugurated “Chair of Fire,” Scarborough’s assignment included not only the teaching of evangelism but the infusing of the evangelistic imperative into every class, every professor, and every student in the seminary. In 1952, he penned his own evangelism textbook entitled, *With Christ After the Lost*, acknowledging the influence of both B.H. Carroll and George W. Truett. On his own love for the field of evangelism, he also identified R.A. Torrey’s book, *How to Work for Christ* as a volume that substantively influenced his own thinking and writing. Because of the increasingly large number of students coming to Southwestern Seminary during the days of Carroll’s presidency and also because of the rapid expansion of churches in the west, the book’s influence spread to Southern Baptist ministers and churches all across the convention, becoming as widely known and useful among Southern Baptists as was Torrey’s volume among northern evangelicals.

Naturally, this volume is dated in some ways. Chapters on evangelistic music, church-wide revivals, and youth revivals, containing valuable insight, do not take into account the present era. On the other hand, other portions of the book have a certain enduring value and mark out territory that will be significant until Jesus comes. The book is divided into five lengthy sections and thirty-nine shorter chapters. Scarborough begins at the appropriate place, discussing spiritual prerequisites such as the soul-winner’s prayer life, his faith, his compassion, and his heavenly unction. Part two examines the superlative soul-winners—Jesus, Peter, Paul, and John the Baptist.

Part three examines various methodologies, focusing on the evangelistic church, the pastor himself, and the role of visitation, music, the home, and evangelism. Also, Seasonal Evangelism—the section on various kinds

of revivals—appears in part three. Part four focuses particularly on the doing of what Scarborough refers to as “personal work,” which describes dealing with children, skeptics and doubters, moralists, pleasure-loving people, and so forth. The final section has to do particularly with the appropriate Scripture passages to be used for the soul-winner and as well as for the lost. Each chapter begins with a listing of appropriate passages that apply to the chapters to follow and provides the arsenal that each reader was expected to master through memorization of these verses of Scripture.

To be fair, the book does not abound with profound intellectual insights, nor is it the epitome of color and pathos. By the same token, Scarborough never intended it to be as such. He was writing a straightforward manual on evangelism, for the purpose of encouraging every reader to recognize the Christian imperative of taking the gospel to the lost in every conceivable, honorable, and scriptural way.

On the other hand, the flavor of the book can be caught in a statement or two:

A compassionless Christianity drifts into ceremonialism and formalism. Our greatest need now is for a compassionate leadership in the Christian movements of the world. Every niche of this lost world needs the ministry of a fired soul, burning and shining with the zeal and conviction of a conquering gospel. Spiritual dry rot is worse for the churches of Jesus Christ than the plagues were for Egypt and the simooms are for the Sahara. Many a minister is on a treadmill, marking time, drying up, not earning his salt, because he has no passion for souls and no power for effective service. May our God kindle holy fires of evangelism in all churches and pulpits where such is needed (31).

Or again, the imperative of taking the gospel beyond the doors of the church was a familiar refrain for those who knew Scarborough. He remarks,

Christ's churches were not meant to be indoor institutions only, but outdoor agencies as well. His kingdom was inaugurated in its earthly expression on the hills of Judea and the banks of the Jordan, John the Baptist, the first gospel evangelist, never preached in a church house. Most of Christ's preaching and teaching was done out in the open. Pentecost was a big street meeting. Paul's evangelism was carried on, in the main, on the streets and in the open places. The idea in most churches today

seems to be ‘if you will come to our meeting house, we will offer you the gospel.’ In New Testament times, Christians worked on the theory of carrying the gospel to the people (141).

With Christ After the Lost may have lacked the breadth of R.A. Torrey’s *How to Work for Christ* and the wide-scale denominational support of Charles F. Matthews’ *The Southern Baptist Program of Evangelism*. It may have missed the theological depth of J.I. Packer’s *Evangelism and the Sovereignty of God*, the near universal awareness of D. James Kennedy’s *Evangelism Explosion*, the color of Mark McClosky’s *Tell It Often, Tell It Well* and of Paul Little’s *How to Give Away Your Faith*. However, Scarborough’s volume nevertheless exercised an influence that few other famous texts ever generated.

Typical of the impact of the book is its influence in my own life. Scarborough died in 1942, the same year in which I was born. I never knew him or heard him, but by the time I was 15 years old, I felt I knew him well. My preacher-father spoke of him often and was a student at Southwestern at the time of Scarborough’s passing. He himself had studied evangelism with Scarborough and had, of course, read the book. When I began preaching at age 15, my dad placed *With Christ After the Lost* in my hand and simply said, “Son, this is one of the most important books you will ever receive. Read it carefully.” I did read it at that time and have read it with great profit on several occasions since. Just as Scarborough’s book made its way to almost every church house in the state of Texas and was read by hundreds, so the book impressed upon me the simple truth that no matter what your assignment in the ministry might be, above all else you are to be a soul-winner, a personal witness for Christ.

There are, of course, many factors that account for the rapidity of the growth of Baptist work in the state of Texas—reaching a point of more than five thousand local congregations and maintaining some of the largest churches in the land. But the ministry of Scarborough at Southwestern, particularly the influence of this book *With Christ After the Lost*, surely constitutes one inescapable reason for such growth. Scarborough wrote other books, such as *How Jesus Won Men*, but *With Christ After the Lost* became the most widely disseminated and influential of his books.

Two factors in my own life resulted in a profound commitment on my part to a lifelong effort in personal evangelism—the example of my father, together with the time he spent personally training me to share my faith and even to extend the offer of salvation to lost people, and the reading of Scarborough’s book. But in the end, even the first influence toward evangelism was also directly related to this volume *With Christ After the Lost*.

As a consequence, I am delighted this volume is a part of the Library of Centennial Classics of Southwestern Seminary where we have been able to reprint this splendid volume one more time. If it seems pedestrian to some readers, let it be remembered that the apostle Paul himself was criticized by some for being unimpressive. Yet, his work has endured for twenty centuries. By the same token, this work on personal evangelism by Lee Scarborough continues to have a monumental influence even if little read today.

Every time I have the privilege of introducing a person to faith in Jesus Christ, I remember my own indebtedness to L.R. Scarborough. Our prayer to God is that many will secure a copy of the Library of Centennial Classics and read *With Christ After the Lost* and be blessed by it.

Paige Patterson
Southwestern Baptist Theological Seminary

***Lee Rutland Scarborough: A Life of Service.* By H.E. Dana. New York: Fleming H. Revell Company, 1930; reprint, Southwestern Library of Centennial Classics, Fort Worth, 2008. 145 pages. Hardcover, \$100.00 for set.**

How does one summarize the life of a legend? Either one is prone to overly glamorize or, if an adverse figure, perhaps overly criticize. The former was perhaps the case for Harvey Eugene Dana's representation of the life and legacy of L.R. Scarborough (1870–1945), second president of Southwestern Baptist Theological Seminary in Fort Worth, Texas. Yet, while that may certainly be a valid criticism of the biography, it is certainly understandable as the long cast of Scarborough's shadow is one that highly influenced both Southern Baptists, and American Christianity at large, in such positive and astounding ways.

This book is one in a series of selected pieces formerly published by Southwestern faculty members during the last one hundred years. It is part of the centennial celebration of the Seminary's existence. In looking back, current constituencies of the Seminary can gain even greater appreciation for the school's heritage and look on into the future. H.E. Dana penned this piece three years before Scarborough's death, and apparently intended to honor his mentor in his sunset years. Dana was on the faculty at Southwestern from 1919 to 1938, when he became president of Central Baptist Theological Seminary, an American Baptist affiliated school in Missouri. Dana's own academic prowess was in the area of New Testament and Greek grammar studies.

Scarborough presided over Southwestern during its most formative and challenging years (1914–1945). These decades challenged the school through the effects of two World Wars, a great economic depression, modernist–fundamentalist debates, and theological controversies within Southern Baptist life. Yet his leadership proved strong and orbbed around personal zeal for holy living, personal evangelism, and an infectious call to young men to surrender to ministry and sense the call of God from a pure heart. Two of his life defining themes that Dana recounts are that he was appointed to the “Chair of Fire”, the first academic program in Evangelism on record (86). His life so embodied all that phrase implies that he was also given to “calling out the called” (144). In and through Scarborough’s evangelistic campaigns, revivals, and writings he would focus the appeal on drawing in lost souls and inviting saved ones to embrace God’s calling on their lives.

While today Scarborough’s values would be scoffed at by many with post-modern minds, there is something genuine, transparent, simple, and real about the life he lived. Perhaps he has left a more relevant word for the Seminary’s future than even its past. Down through the corridors of history his voice still touches the hearts of many who hunger for salvation in Christ and live their lives to invite others to heed the Master’s appeal. This biography was a natural one to select for this centennial series as it depicts the core values that have built a seminary and held her through a century of development. May they also hold her through until Christ comes!

Keith Eitel
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***Recruits for World Conquests.* By Lee Rutland Scarborough. New York: Fleming H. Revell Company, 1914; reprint, Southwestern Library of Centennial Classics, Fort Worth, 2008. 145 pages. Hardcover, \$100.00 for set.**

In my few years on this earth, I have read thousands of books but *Recruits for World Conquests* surpasses them all as the most inspiring, evangelistic book I have ever read. This book is one of ten chosen as part of the Library of Centennial Classics of Southwestern Seminary. While the entire set comes at a great value, this one book is worth the price of the entire purchase.

Although the work is somewhat dated, this author has no critique to offer of the book but will provide a summary written with quotes from Scarborough provide a taste of the book. This author’s sincerely desires that everyone would read this book.

L.R. Scarborough aptly titled this book which he wrote in order to gather more recruits to win the world for Jesus Christ. He deterred wimps with a book appealing to the bravest of the brave. The sole purpose of which was to further the kingdom of God throughout the world.

Scarborough began his work by pointing out the shortage of preachers for churches—a word we need for today as well. He blamed three institutions for this lack: the Christian home, the Christian school, and the churches. Concerning the home, Scarborough chided parents who lived as though their children belonged to them and not God. In some instances, parents find themselves opposing God by not encouraging a child to pursue the Lord's work. His ultimate thrust for all three institutions was to emphasize the Gospel and encourage people to further the Kingdom. To that end, the second chapter offered advice on how to "call out the called." Operating with the premise that while God calls people to Christian ministry, often earthly influences reinforce that call, Scarborough encouraged those who could, to call out those whom God had already called.

In chapter three Scarborough encouraged every person to consider God's call by stating, "in almost every church where the fires of evangelism burn at all and where God's gospel truths have been faithfully preached, God is calling some young man to preach or some young woman to be a missionary" (32). He continued mentioning such things as the necessity of a call, the evidences of a call, and the excuses given to avoid a call. Scarborough challenged the called to respond and prepare for Gospel ministry.

In a chapter worthy for all preachers to read, Scarborough petitioned that those called by God live like it. He wrote, "If they are not consecrated they are not worth their salt. If they are pesky and pessimistic, if they are unspiritual and worldly in their habits they are not worth the rent of the parsonage in which they live" (56).

In addition to consecration, a preacher must master the main thing. Scarborough stated, "this leads me to say that the main thing in the Kingdom of God is the evangelistic spirit, the martial note and conquest tread. The winner must be an evangelistic builder and the builder must build evangelistically" (58).

As president of Southwestern Seminary, he encouraged evangelistic scholarship. "Paul is a living rebuke to the dry, spiritless intellectualism of much of our scholarship today. Paul was a scholar of the right sort. He had a *compassionate* scholarship. He knew Greek, Hebrew, philosophy, literature, history, and the profound things of all the schools of his day. . . . He preached the deepest doctrines with the hottest enthusiasm and in all of his sermon, whether teaching or evangelistic, ran the rich crimson fluid of the grace of God" (62).

In the next chapter, Scarborough addressed the importance of “The Preacher’s Compassion for the Lost” providing some ideas for obtaining evangelistic passion. As part of this compassion, he called “Stand in the Breach for the Lost” to which subject he moves next. He challenged the readers to have “Commanding Faith,” which is:

The kind of faith that takes an Abraham up out of a prosperous home-land and sends him adrift, looking for a promised land and makes him raise the sword of sacrifice over the dearest child of his heart in offering to God. It is the sort of faith that makes a Moses leave the royal courts of Egypt, and find more pleasure in the “afflictions of God’s people and the reproaches of Christ,” than in the pleasures of sin. It is the faith that makes dry land of the raging Red Sea and swollen Jordan, and topples down the granite walls of the Jerichoes (85–86).

In the final three chapters, Scarborough addressed what it takes to conquer the world for Christ. He encouraged the called to “Practice the presence of God;” addressed “The Preacher and His Prayers;” and “The Preacher’s Power.” Scarborough stated of the pastor, “He needs power—power not his own, power from above. His power, like his salvation must come from God. He is to live in this world on the power from another world. It is impossible for him to do the work committed to him in his own wisdom and strength as it is for him to make a Heaven or construct a hell” (105–06).

The concluding chapter, written by Charles T. Ball about Scarborough’s call to ministry will bring a tear to the eye of sincere believers and challenge our spoiled, consumer driven culture to place our money where our faith is (or where it is supposed to be). Scarborough’s ailing mother, Martha, prayed for her son’s call early and often:

When the boy was three weeks old, he lay one day in his little crib, which had been moved out into the middle of the room away from the mother’s bed-side, because she would try to rock the cradle when she was too weak to do so . . . not being able to walk she crawled from her bed out to where the cradle had been placed, and steadying herself on her knees by the cradle with one hand, and holding both hands of her three-weeks-old boy in her other hand, poured out her soul to God that He would call this, her son, to preach the everlasting Gospel (113–14).

Martha continued to give sacrificing money saved to build her a new house to send young Lee Scarborough to get an education. After hearing Lee’s first sermon Martha asked her husband if he was happy they had used the money for the “house that was never built” to educate young Scarborough. He responded, “My dear, I did so much want to build you a home, but if the amount of money had been a hundred times what it was I would be satisfied and happy today if every dollar of it had gone into the

preparation of our boy to preach the Gospel . . . How thankful I am today that we made the sacrifice to equip our dear boy for the exalted work to which God has called him" (123).

I am confident that if L.R. Scarborough were to speak to us from heaven, he would urge us to a renewed emphasis on conquering the world for Jesus Christ and being good stewards of our time, talents, and possessions to further advance the Kingdom of God. It is my prayer that you will read this book and that God will send us more men like L.R. Scarborough.

Thomas White
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***The Work of the Holy Spirit: A Treatment of the Biblical Doctrine of the Divine Spirit.* By Walter Thomas Conner. Nashville: Broadman Press, 1940; reprint, Southwestern Library of Centennial Classics, Fort Worth, 2008. 196 pages. Hardcover, \$100 for set.**

In celebrating the centennial of Southwestern Baptist Theological Seminary, a set of notable works published by its faculty throughout the years were collected and reprinted. Included in this list are not only the seminary's first and second presidents, B.H. Carroll and L.R. Scarborough, but also its first theologian. Walter Thomas Conner came to Southwestern as it was relocated to its present location in Fort Worth, Texas in 1910 and remained there until 1949. He received degrees from Baylor University, Southwestern Baptist Theological Seminary, Rochester Theological Seminary, Southern Baptist Theological Seminary, and the University of Chicago, where he came under the tutelage of A.H. Strong and E.Y. Mullins. During his career at Southwestern he penned sixteen books and became known as "the theologian of the Southwest." One of those books is concerned with the doctrine of the Holy Spirit.

The title of the book, *The Work of the Holy Spirit: A Treatment of the Biblical Doctrine of the Divine Spirit*, is telling as to the method Conner utilizes to discuss the Holy Spirit's work. He is attempting to treat the "biblical" doctrine and thus limits his method to biblical theology. In brief, he sets out to introduce the work of the Spirit, present the biblical witness to it, and finally, address two further considerations: the relationship of the Spirit to man's power and the personality of the Spirit.

In the introduction, Conner presents the Holy Spirit as "God making himself known in experience" (2). This implies two aspects of the Spirit: the historical and the experiential. The historical aspect of the Spirit is based upon Jesus Christ since he is central to Christianity, however Christianity

would not exist apart from the work of the Spirit who comprises the experiential part. Conner then lists reasons for treatment of the doctrine of the Holy Spirit: a lack of spiritual experience, a perversion of the doctrine, and a substitution of feelings and emotions for the Spirit.

Chapters two through nine concern the specific biblical material on the Holy Spirit. The divisions Conner utilizes in this discussion are categorized by authorship rather than canonical order. For instance, the Synoptics, John, and especially Paul are discussed in units rather than individual books. Whereas one might fault him for using such a methodology Conner does little more than discuss the themes of the Spirit within the subsets of the biblical text. This is beneficial in highlighting the personalities of the biblical authors, allowing readers to recognize the different emphases each author supplies to the doctrine of the Spirit. Nowhere does Conner give precedence to one author over another, thus allowing the Bible, as canon, to remain the authority and not the personalities within it.

In these chapters one might find it unfortunate that sections of the Bible receive little or no emphasis. Conner explains the omission of these texts, specifically in relation to James, 2 Peter, Jude, and 2 & 3 John: these texts have "little or no material on the subject." So, whereas an explicit treatment of "the Cross and the Spirit," or "the Resurrection and the Spirit," is absent, it is not because Conner wishes to exclude these texts or subjects. Rather, Conner is silent on them only because the Bible is as well.

The selective biblical nature of these chapters does not suggest that Conner views the texts in isolation from one another. Often Conner brings into the discussion subjects and texts from other sections (i.e. 132). Thus by highlighting the particular authors and their themes, he builds a fuller theology by relating them to each other.

Finally, in the last two chapters Conner discusses what he calls "special questions" relating to the Spirit (163). The first question seems to deal with the relation of the Spirit and man; however, the discussion is more concerned with the question of divine sovereignty and man's freedom. His discussion (revealing the influence of Mullins on this theology) is less about pneumatology and more about anthropology, especially the topic of soul competency.

The final chapter of the book discusses the personality of the Spirit. As expected, Conner presents an argument that the Spirit is personal. It is odd that this chapter is placed last, let alone that it is included in this work. This material would have served a greater purpose in the introduction prior to the biblical witness since it dealt with Trinitarian relations rather than the specific work of the Spirit.

As a whole, Conner does two things well. First, he presents a complete work of the biblical witness to the work of the Holy Spirit. He addresses all

major texts pertaining to the Spirit thereby presenting a complete biblical theology of the Holy Spirit all the while not neglecting a broader, systematic analysis.

Second, Conner writes as a pastoral scholar. He is not primarily concerned with presenting a scholarly work on the Spirit. Although it is evident that Conner has read well the scholarship of his time (e.g. his interaction with Barth), he is writing for an audience beyond the academy. The practical pastoral wisdom Conner integrates is helpful not only in illustrating the specific subjects at hand, but also by demonstrating that theology is practical, which is a message all churches need to hear.

As useful as this book is for the study of the work of the Spirit there are a few areas that are lacking. First is Conner's understanding of ecclesiology. His view of the church universal as being "the body of the redeemed living on earth at any particular time" (135) limits his discussion on the role of the Spirit in the local church. This is in part driven by his Enlightenment-enhanced view of individual freedom and soul competency. It is unfortunate because in so doing questions on the relationship of the Spirit in the local church are limited to worship practices rather than spiritual fellowship.

From this arises his view on unity. Conner's view of freedom causes him to minimize any form of uniformity, which he sees as vastly different from unity. Whereas it is true that uniformity might lead to an establishment that is authoritarian and devoid of the Spirit, it is equally true that a view of unity devoid of confession will be rendered spiritually impotent. The work of the Spirit in unity is a work of the Spirit in an organized, confessional church. With Conner's emphasis on freedom this aspect of unity and ecclesiology is neglected.

W. Madison Grace II

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***The Bible and Race.* By T. B. Maston. Nashville: Broadman, 1959; reprint, Southwestern Library of Centennial Classics, Fort Worth, 2008. 117 + x pages. Hardcover, \$100.00 for set.**

In celebration of its Centennial, Southwestern Baptist Theological Seminary has reprinted T.B Maston's *The Bible and Race* as part of its Library of Centennial Classics. Maston held degrees from Carson-Newman College, Southwestern Seminary, Texas Christian University, and Yale University, and he taught Christian ethics at Southwestern until his retirement in 1963. *The Bible and Race* was written in the aftermath of the landmark Supreme Court school desegregation case *Brown v. Board of Education of*

1954. As the birth pangs of the coming Civil Rights movement were being felt by the predominantly white Southern Baptist Convention, Maston authored this volume to provide a biblical perspective on the “various aspects of the race problem” (vii).

In contrast to many current books on ethical issues, Maston presents a straightforward, biblical approach to the problem of racism by discussing eight biblical passages and their implications for the race issue. In each of these, he takes a biblical truth gleaned from a particular passage, introduces related passages where appropriate, and considers the impact each of these have on the issue of race.

Maston first attempts to reveal the biblical truths about man, and in so doing, dispel some myths that had been propagated regarding minorities. He lays a foundation in the first chapter with a discussion of the image of God from Genesis 1:27. Maston writes, “It is man, representative of all men, who is created in the image of God. The image is not restricted to red or yellow, black or white” (3). By laying the foundation that all men are created in the image of God, he is able to use subsequent chapters to dispel myths about minorities, including that God has limited where they can live (Acts 17:26) and that they are cursed by God (Gen 9:25). Finally, Maston asserts that many of the problems involving race have their foundation in a “we-you” mentality that is evidenced in the interactions between the Jews and Samaritans in Scripture (e.g., John 8:48).

Next, Maston reveals biblical truths about God to address racism. First, he declares from Acts 10:34 that God is not a respecter of persons and “does not look on or judge men by the color of their skin or by their general external conditions; he looks on the heart” (33). Maston’s greatest concern with this principle is that his readers would understand that salvation is open to all men, no matter what race, because God desires that all men should come to him. If Christians believe that God views men differently based upon race, Maston fears that the mission enterprise to other nations will be hindered.

Maston presents another truth about God as he writes about God and government from Romans 13:1–7. Since God has ordained government, men should obey it; however, no government has the God-given authority to prevent a Christian from proclaiming the gospel. The one significant shortcoming of this volume comes in the midst of this chapter, and is likely only painfully obvious in light of five more decades of tension in this area. Maston offers little practical application to the role of government and the response of the people to government as it specifically relates to racial issues. However, one must keep in mind that the work was written prior to the protests, demonstrations, and activities of the Civil Rights movement of the 1960’s.

Finally, Maston presents a biblical response to the race issue by discussing the key passages of Matthew 22:34–40 and 28:19–20. In the two chapters where he considers these passages, Maston urges his readers to treat people of all races with love and to proclaim the gospel and make disciples of all nations. Maston believed that the race problem in America would have a direct impact on the spread of the gospel around the world. He asserts, “If Christians do not attempt honestly to apply the Christian spirit and Christian principles to race relations, how can they expect others to respect their Christian claims or to hear and accept the message they proclaim? The race problem is, in a very real sense, ‘American Christianity’s test case’” (95).

T.B. Maston’s hope was most certainly that in the fifty years after the publication of this volume, the strained racial situation in the United States would have been solved. While great strides have been taken to resolve many issues, racism is still a problem today. For this reason, Maston’s book is a crucial work in the field of Christian ethics. Although some of his terminology and applications are certainly dated, the ideas and concerns expressed in the text are just as relevant today as they ever were. For Southern Baptists, we should heed the words of one of our early pioneers in race relations as he writes, “We can safely imply from this statement by Paul [Col 3:10–11] that to the degree we have progressed in the likeness of our Creator, to that degree we shall be free from class and racial consciousness and discriminations” (10).

Evan Lenow
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***Jesus the Teacher.* By J.M. Price. Originally published by the Sunday School Board of the Southern Baptist Convention, 1946; reprint, Southwestern Library of Centennial Classics, Fort Worth, 2008. 139 pages. Hardcover, \$100.00 for set.**

This reprinted volume is one of the ten volumes of Southwestern Baptist Theological Seminary’s Centennial Classics. John Milburn Price was the founding dean of Southwestern Seminary’s School of Religious Education (currently the School of Christian Education). Price joined the Southwestern faculty as a result of an invitation of the founding president, B.H. Carroll in 1915. He remained integrally connected to Southwestern until his death in 1976. The building on the Fort Worth campus which houses the School of Christian Education bears his name.

In *Jesus the Teacher*, J.M. Price gleans from the greatest “master of the teaching art” (20) in hopes of providing an exhortation to contemporary

Bible teachers. Price engages his readers with his straightforward points peppered with numerous helpful illustrations or examples. Price's keys to the teaching art can be summarized with the following descriptors: Biblically oriented, people focused, holistic and engaging.

Jesus modeled these characteristics above all and becomes an exemplary case study for Price in his encouragement to modern teachers. Jesus fulfilled all the requirements of a good teacher including the necessary life to match the truth of his teaching. Jesus drew from His knowledge of the Scriptures and human nature to develop a group of inept followers into maturing disciples. Jesus' intent was to reveal truth, but at the same time to meet recognized human needs. He was able to integrate truth and illustration in way that engage His listeners and kept them moving toward His teaching aim of maturity.

Price notes that Jesus always kept His listeners' needs and context in mind. Price remarks that modern teachers should also remember that they are not teaching curriculum, but people. Though Price states that Jesus did not have a set method of teaching, the Master Teacher did usually introduce His lesson in a way to gain His audience's attention (often through miracles or drawing on examples from everyday life). He then developed His ideas in ways that were conducive to His audience's understanding. Finally, He concluded His lessons with an appeal to action or response. Jesus drew on a variety of teaching techniques (e.g. dialogue or discourse), figures of speech (e.g. parables or proverbs), dramatic elements and Scriptural examples to produce a lesson that transformed lives.

Price's work challenges contemporary Bible teachers to follow the example of the Master. Just as Jesus was interested in the life change or "regeneration" (126) of His listeners, today's Bible teachers should not be satisfied with simply a clear presentation of facts. They must strive toward the goal of producing true disciples (learners) who themselves will become teachers like Jesus.

Jason K. Lee
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Biblical Studies

***Jesus as the Fulfillment of the Temple in the Gospel of John.* By Paul M. Hoskins. Paternoster Biblical Monographs. Waynesboro, GA: Paternoster, 2006. 265+ xiv pages. Softcover, \$35.00.**

This volume is a revision of a dissertation done by Paul Hoskins at Trinity Evangelical Divinity School under the supervision of D.A. Carson. Carson pens a foreword to the book that points to the feature of this volume that sets it apart from the many others that treat Jesus and the temple in John. That distinctive feature is the fine treatment of typology offered by the author.

Hoskins opens with a chapter that provides a helpful summary of what is happening in Johannine studies and a very important survey of the state of the scholarly discussion on the issue of typology. Anyone interested in typology should begin their research with this excellent, up to date discussion of the issue. Chapter two examines the significance of the temple in the Old Testament and in some extrabiblical Jewish literature. Hoskins argues that the Old Testament establishes key patterns that will be matched and exceeded by Jesus. Chapter three exegetes passages in John that point to Jesus fulfilling and replacing the temple: John 1:14; 1:51; 2:18–22; and 4:20–24. Chapter four takes up the relationship established in the Gospel of John between the temple and the Jewish feasts and the provision Jesus brings in his death, resurrection, and exaltation.

Chapter five moves on to a key issue in the discussion of typology. A typological relationship between the temple and Jesus is established on the three points that in fulfilling the temple, Jesus has (1) fulfilled an Old Testament institution (2) through the significant correspondence between the institution and himself and (3) he has also surpassed the temple in the greater provision he makes. The question Hoskins moves toward in chapter five is whether the Old Testament temple typology is to be understood as “prospective or predictive.” In other words, did the temple point forward to what Jesus would do? Or, alternatively, should the temple typology only be understood retrospectively, since its import was unknown to the Old Testament author? Hoskins identifies the position that the typology was predictive as the traditional view, and he indicates that this view highlights divine intention in the Old Testament patterns. This position is informed by what Hoskins argued in the introduction to the volume: that proponents of the traditional understanding of typology “can appeal to a canonical approach that views one divine author as ultimately responsible for the unity of the whole canon” (25). As indicators that the Old Testament types are understood by John as predictive, Hoskins points to John recounting

statements that Moses wrote about Jesus (John 1:45; 5:46) and to the words of John 19:36, which state that what happened to Jesus occurred in order to fulfill Scripture. Thus, these considerations imply that “John is comfortable with the idea that a type can predict or prefigure its antitype” (188).

Chapter six summarizes the findings of the study and compares them to similar material in Paul and Revelation. Hoskins finds that John provides the basis for Paul’s identification of the church as the temple of the Holy Spirit, and he suggests that the temple blessing of God dwelling with His people finds its consummation in what is described in Revelation.

This book is the perhaps the most important study of typology to have been produced in many years, and the clarification of the typological nature of the relationship between Jesus and the temple in John makes a significant contribution to Johannine studies. The temple has received a good deal of attention lately and Paul Hoskins helps us to see that Jesus is the antitype of the temple. The implications of this volume extend beyond the boundaries of Johannine scholarship, for in some circles there is a good deal of confusion regarding the way that the New Testament authors understand and refer to the Old Testament. A renewal of interest in typology is a development that will bring clarity to much of the confusion. This volume moves that discussion forward and deserves significant attention, worthy as it is of careful reading and frequent citation.

James M. Hamilton Jr.
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Tradition, Scripture, and Interpretation: A Sourcebook of the Ancient Church. Evangelical Ressourcement. Edited by D.H. Williams. Grand Rapids: Baker, 2006. 192 pages. Softcover, \$19.99.

In the second volume to be released in the Evangelical Ressourcement series, D.H. Williams introduces selections of primary texts from the first through the sixth centuries of the church. Williams, professor of religion in patristics and historical theology at Baylor University, is also the editor of the series which aims to promote a rethinking of the belief and practice of the churches in the twenty-first century and beyond by arguing for the relevancy of texts from the period of the early church.

As the title suggests, the book seeks to give the reader insight as to how the early church theologians viewed the relationship between tradition and scripture, and how the interaction of the two influenced apostolic doctrine. The primary source selections in the book are organized under nine headings which make up the nine chapters of the book. Williams’

introduction provides a foundation for the patristic selections and introduces the themes in the chapters to follow. Of the many concerns of the work three are primary: the doctrine of *sola scriptura*, the canon, and an allegorical or spiritual interpretation of scripture.

In the introduction, Williams argues that a study of the patristic authors would conclude that the Reformation doctrine of *sola scriptura* would neither be accepted nor understood during the patristic period (16–17). While in current Protestant thought the ideas of tradition and Scripture are much aligned, the early church saw them as attestations to one truth. The tradition, located in the ancient rule of faith, baptismal confessions, both local and conciliar creeds, even poetry and hymns, served to guard against unorthodox interpretations from groups who professed to use Scripture alone in its interpretations (17).

The second area of interest in the book has to do with the canon. Beginning with the early concepts of the word “canon,” Williams argues that the thought of the canon as an authorized list of books is one that was not on the minds of the early believers (21–28). The process of agreeing on which books are Scripture was established over some time as agreement set in among the Christian community as to which books were thought to be inspired. Williams’ primary concern is that there is a false assumption that the early church was highly concerned with establishing an authorized list of books.

The last emphasis of the book has to do with the patristic use of the Bible, especially in the area of allegorical and spiritual interpretation. While Williams admits that for Protestants the tendency to allegorize Scripture is the most problematic aspect of patristic interpretation, he defends the motivation and grounds behind the approach as being driven by “an entire theological vision (summarized in the Rule or creed)” (126). This vision was based upon different senses, or divisions, of interpretation which were built into the text by God for the purpose of growth and sanctification among the saints (35, 126).

Many Protestants will feel uncomfortable about Williams’ deep appreciation for the role that tradition played in the formation of the canon of Scripture. To value Williams’ opinion, the reader must place himself outside of his own bias toward those traditions in the church that have contradicted Scripture, especially the church traditions so vigorously fought against during the Protestant Reformation. Williams’ conclusion that the early church thinkers would not use tradition to usurp the authority of Scripture is a historical assertion, and may be a valid one. However, a better understanding of the views and motivations of the church fathers should not lead us to minimize the value and necessity of the Reformation doctrine of *sola scriptura* and the completeness of the canon.

Those new to the study of the fathers need be aware that there are problems with much of the allegorical interpretation that was done during the patristic era, as in this work Williams seems to dismiss the mistakes of allegorizing in his appreciation of their work. Also, Williams avoids addressing the danger of a hermeneutic that is dogmatic about seeking multiple levels of interpretations in Scripture. Still, the point is well taken that modern biblical criticism may concentrate too much on the literal/historical reading of Scripture at the expense of seeing Scripture as “unified and interrelated composition, fitting together as a complementary whole” (35).

Williams’ work is recommended for both the student and the church leader. The comments following the selections are especially helpful for the novice and Williams includes a brief bibliography at the end of the work to facilitate further study of the early fathers. The book serves as a good introduction to the primary source texts on the topic and the brevity of the work is refreshing since the beginner can easily become overwhelmed at the amount of primary texts available from the period of the early church.

Steven L. James
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Theological Studies

***The Early English Baptists, 1603–1649.* By Stephen Wright. Woodbridge, Suffolk, United Kingdom: The Boydell Press, 2006. 278 + x pages. Hardcover, \$115.00/£60.00.**

The publication of Stephen Wright’s Ph.D. thesis by Boydell and Brewer signals a revived interest in the turbulent days that played host to the formation of Baptists in England. This field of study was mined deeply at the end of the nineteenth century by Whitsitt, Lofton, Whitley, and Burrage, and then mined again in the third quarter of the twentieth century by Nuttall, White, Tolmie, and Brachlow. And now Wright returns to reveal that there are still plenty of riches to be found and examined by those with an interest in the origins of English Baptist Christians.

While Wright retraces the steps of those who have gone before, especially Whitley, Burrage, and Tolmie, he provides a fresh and compelling presentation of the facts that sheds light on long standing classifications. Wright essentially concludes that due to the complexity of the first five decades of the seventeenth century, Baptists in England rarely were denominated as uniquely “General” or “Particular” until after the *First London Confession* was adopted in 1644.

An introduction and six chapters are presented chronologically leading the reader through the developments of each decade for not only the Baptists, but also the early Separatists, Independents, Puritans, Levellers, and everyone in between. Indeed, one of the strengths of this book is Wright's ability to frame the landscape while simultaneously providing detailed information such as the precise number of Baptists who served in Cromwell's army (186–94). The author or reviser of more than 300 biographical articles for the *Oxford Dictionary of National Biography*, Wright sets a high standard for meticulous scholarship that advances new and persuasive theories for a foundational time period in Baptist history.

Wright's interaction with the Stinton Repository, the lone source document for Baptist beginnings in England, is long overdue. Since it is common to refer to Whitley's transcription of Stinton in the *Transactions of the Baptist Historical Society* as the standard (with Burrage's account often used interchangeably), it is helpful to see a new study return to the eighteenth century originals instead of relying on these later transcriptions. In fact, Wright's work in this regard reveals the need for a new publication of the entire Stinton Repository.

Stephen Wright's work is exhaustive, detailed, and persuasive. Just as B.R. White's *The English Separatist Tradition* sparked a generation of interest into the world of Baptists in the seventeenth century, this reviewer hopes Wright's volume will do the same. These Baptists defined and defended their identity in a climate of political upheaval and religious chaos, all against the backdrop of wars and national calamities. A revival of interest in the study of this era should only prove to help modern day Baptists who live in a world not unlike the early English Baptists, 1603–1649.

Jason G. Duesing
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***The Nature of the Atonement: Four Views.* James Beilby and Paul R. Eddy. Downers Grove: InterVarsity Press, 2006. 208 pages. Softcover, \$20.00.**

When believers think of Christ's work on the cross, should their mental backdrop be a battlefield, a courtroom, an operating room, or perhaps all three? James Beilby and Paul Eddy, as editors of *The Nature of the Atonement: Four Views*, investigate this question as they seek to "foster dialogue between four different interpretations of the atonement" (20). These interpretations are the Christus Victor view, the penal substitution view, the healing view, and the kaleidoscopic view, defended by Gregory Boyd, Thomas Schreiner, Bruce Reichenbach, and Joel Green, respectively. Each scholar provides an essay-length defense of their particular view, followed

by a brief response by the other three participants. In their responses, each scholar is supposed to acknowledge similarities and demonstrate primary differences between their view and the one under consideration.

Noting the “complexities of the Christian view of the atonement” (9), Beilby and Eddy provide an introductory chapter that adumbrates the layout of the book and outlines the varying possible perspectives. In thinking about the atonement, they give three broad categories: the Christus Victor paradigm, the objective paradigm, and the subjective paradigm. Each of these “paradigms” is directed toward satisfying some individual, either Satan (Christus Victor), God (objective), or man (subjective) (12, 14, 18). They argue that most of the perspectives on the atonement can be grouped under these broad categories. Regarding atonement metaphors, the editors assert that “all of the contributors represented in this book acknowledge that the New Testament provides a plethora of images by which to understand Christ’s work” (21). However, each scholar, excepting Green, “will contend that their particular theory has a justifiable priority over the others” (21).

One strength of this study is its multifaceted scope. The book presents four views side by side and allows the reader quickly to see what the primary differences and similarities are between the various positions. By including defenses of positions by those who hold to these divergent views, this volume adds a valuable dimension to the evangelical discussion on the issue of the atonement. The “panel discussion” format of the book also provides a glimpse into the way these views respond and interact with each other. Though a strength, the scope of the work is nevertheless inevitably limited. Thus, all the views of the atonement are not discussed. For example, the moral government theory, the example theory, and variations on the interpretations defended are not addressed. However, the editors do not intend the work to function as a history of interpretations, and they do accomplish their goal of providing an articulation of four views that are currently espoused in evangelical discussion.

Another strength is the way that Beilby and Eddy order the essays. In their introduction, they give a brief overview of the three main categories involved in the atonement debate. The following essays then fall into these categories in sequential order, with Green arguing for the validity of all of them. This structure is helpful in orienting the arguments of the various authors in the range of interpretive options. One drawback of this approach, though, is the nuanced nature of the essays themselves. The contributors do not give an overview of an approach but rather argue for a specific form of that approach. Thus, Boyd argues for the Christus Victor view, but modifies it according to his various theological presuppositions (36–37). Consequently, many proponents of these four views might not

wholly agree with the essay representing their position. Related to this, in Reichenbach's defense of the healing view of the atonement, he does not argue for the supremacy of his approach like the other contributors. In fact, his responses to the other positions share this same deficiency. He insightfully affirms and critiques various aspects of the given position, but does not couple that with a defense or argument for the healing view (54–60, 106–09, 196–201). Therefore, in this work, it is sometimes unclear as to how the “subjective” view of the atonement relates to the other positions.

There is also a tension present within the work regarding the “evangelical view” of the atonement. The book's back cover labels the contributors as “four evangelical scholars” without reservation, but some statements in the book create a level of interpretive tension. For example, Schreiner strongly argues that penal substitution is “the heart and soul of an evangelical view of the atonement” (67). Though he nuances this statement, the impact of what he says remains. This assertion is the substance of Green's primary critique of Schreiner's position. Green denies this statement by saying that “it would be more accurate to claim that the atonement is central to evangelical faith, and that the penal substitutionary model is central to one strand of evangelicalism” (110). Also, some would question Gregory Boyd's status as an “evangelical” due to his wholesale assimilation and strong advocacy of open theism. Indeed, many scholars have concluded that Boyd's open theism is beyond the bounds of evangelical orthodoxy. Some discussion of this apparent tension by the editors would have improved this otherwise clear and helpful resource.

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***Reel Spirituality: Theology and Film in Dialogue*, 2nd ed. By Robert K. Johnston. Grand Rapids: Baker, 2006. 351 pages. Softcover, \$19.99.**

Since the 1970s, a veritable explosion of literature regarding the relationship between theology and film has taken place. Because of the enduring popularity of film as an entertainment medium and its undeniable influence on society, many theologians have chosen to engage in a dialogue with it, seeking out its potential theological content and determining if even secular films are capable of transmitting true theology.

Robert K. Johnston, professor of theology and culture at Fuller Theological Seminary, believes that film is indeed capable of conveying the divine. In *Reel Spirituality*, he states that the purpose of his book is “to help Christian moviegoers enter into theological conversation with film” (22). He sees film as naturally demanding dialogue between itself and the

viewer and because of this, the viewer actually engages in such dialogue, whether on a higher level or not. Johnston calls for Christians to enter into a well-informed, intellectual dialogue with film, one which utilizes proper film criticism and personal theological reflection to interact with the central meanings present in films.

Johnston divides his book into eleven chapters. The first five serve as a prolegomena of sorts by detailing what makes film a powerful medium, arguing why theological film criticism is necessary, and defending film as a legitimate art form worthy of academic attention. Chapters six and seven provide the reader with the fundamental elements of film, the foremost of which is narrative.

Chapters eight, nine, and ten are the heart of the book in that Johnston uses them to explicate his view of theological film criticism. Chapter eight introduces the reader to proper film criticism, chapter nine highlights ethical concerns involved in viewing films, and chapter ten details what Johnston believes is the optimal way to engage film theologically. In the final chapter, he provides a detailed example of this optimal criticism by examining the films of Australian director, Peter Weir.

Because Johnston believes that a good dialogue between theology and film involves proper film criticism by necessity, he asserts that a healthy theological critique involves such criticism. For Johnston, proper film criticism cannot be ignored by theologians who seek to dialogue with film, for it is “the first step toward a total criticism” (216).

Once the theologian begins with film criticism, he is then able to move to a theological approach towards film. Johnston sees theological film criticism as taking place on two axes: a “sacramental” axis and a “critical” axis (241). The sacramental axis involves the degree to which the theologian views the film as a “revelatory event”—he determines to what extent the central meaning of the film produces a purely human experience or an encounter with God (242–45). The critical axis concerns how far the theological critic’s film criticism goes—he decides to what extent he will keep his criticism entirely within the film itself or move into analytically critiquing the film through outside theological resources (250–53).

Depending on the individual film or critic, ideal criticism can fall anywhere on the matrix created by the intersection of the two axes; some films are perhaps better suited for producing a divine encounter than others, just as some films open themselves to critique from an outside theological perspective more so than others do. Still, wherever a film might fall on this matrix, for Johnston, the proper approach to the film must begin with an examination of its artistic sense. After that the film “will open the viewer to an overflow of meaning as the inner meaning of the film and the viewing

'self' are grasped together, stimulating faithful belief, right practice, and even divine contemplation" (261).

Perhaps the greatest strength of this book is its introduction to proper film criticism. Any believer attempting to dialogue seriously and intellectually with film needs at least a minimum understanding of what film criticism involves. Not only does Johnston provide this, but he also shows why it is so important for intelligent theological discussion of film. Another strength consists of Johnston's numerous examples from films to illustrate the process of criticism. Rather than leaving the reader to grasp the concepts on his own, Johnston shows the reader exactly what he means by applying the concepts to actual films.

The book is not without its drawbacks, however. The largest weakness concerns Johnston's nebulous view of the potential for films to provide a "divine encounter" or "revelatory event." Throughout the text, Johnston's position regarding divine revelation is ambiguous at best. He does not explain what authority these divine encounters or revelatory events might have for the Christian and does not touch upon their need to be tested against Scripture. A second weakness is that Johnston is perhaps too "open" towards morally objectionable films. While he does make clear that not all films are appropriate for all Christians, he neglects that the matter of whether or not an individual Christian should view a certain film falls directly under the guidance of the Holy Spirit.

Reel Spirituality is a book for Christian laypersons, ministers, and theologians alike. Rather than being passive viewers, believers should seek to interact critically and theologically with film, perhaps even encountering God in the process. Johnston's work is a step in the right direction towards such a fruitful dialogue between theology and film.

Matthew C. Millsap
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***Towards Baptists Catholicity: Essays on Tradition and the Baptist Vision.* By Steven R. Harmon. *Studies in Baptist History and Thought*, vol. 27. Milton Keynes, U.K.: Paternoster, 2006. 275 pages. Softcover, \$39.99.**

In *Towards Baptist Catholicity: Essays on Tradition and the Baptist Vision*, Steven R. Harmon focuses on the relation of Baptist identity to the catholic tradition. Harmon aims to show how Baptists, particularly those in North America, can make a move toward catholicity and explains how such a move will better equip Baptist theology and worship for a postmodern setting.

Harmon describes Baptist catholicity as “a reclaimed consciousness that Baptists belong to what the Nicaeno-Constantinopolitan Creed confesses is the ‘one, holy, catholic (Greek *katholike*, “general” or “universal”), and apostolic church” (3). A key word here is “reclaimed.” In several of his essays, Harmon tries to show that the use of tradition to construct Baptist theology and worship is not a new thing nor does it betray Baptist principles. Rather he contends there is much precedent, particularly among early Baptists, for a move toward the catholic tradition.

Among the different essays, Harmon identifies several resources for his proposed movement. These resources include tradition, particularly the patristic tradition, Trinitarian reflection, as well as biblical interpretation and worship informed by catholicity and the patristic “perspective.” In addition, the book includes essays showing how Baptists can benefit from this movement toward catholicity in areas such as biblical interpretation, worship, and even higher education.

Baptists could learn much from the author’s call to (re-)examine the connection of Baptist doctrine and practice to that of the early church and the wider Christian community. Moreover, he is right in stressing that Baptists must think about how they relate to the current cultural milieu. Finally, these essays do not simply identify problems; they offer a constructive approach to a solution.

Nevertheless, Harmon’s answer to the question of how Baptists do theology and worship in a postmodern setting is not sufficient. In the end, Harmon renounces too much in the name of ecumenism, adopts much that is postmodern, and offers too little that is distinctively Baptist. For example, he contends that Baptists should not baptize individuals who were baptized as infants in other traditions and later joined a Baptist church; evidently, for Harmon believer’s baptism is no longer a mark of what it means to be Baptist. This raises an important question that Harmon never really answers in his book: What does it mean to be Baptist? After reading the book, one is left with the impression that perhaps the only key Baptist distinctive is dissent. It seems that in his attempt to show how Baptists are like everyone else, he neglected to show how they are different.

To be fair, Harmon does address “What Keeps You from Becoming a Catholic?” in the final essay. There he states, “[t]he most significant personal reservation which I have about becoming Catholic or Orthodox is my support for the ordination of women to offices of pastoral ministry, which of course runs counter to the current ecclesial disciplines of the Roman Catholic Church and Eastern Orthodoxy” (200). Overlooking for the moment key theological beliefs, such as a regenerate church, it seems ironic that a man who argues so strongly for a Baptist theology informed and shaped in connection to “the ancient ecumenical tradition” ignores that

same tradition and more importantly the Scriptures that shaped it when it comes to the ordination of women. Of course, this “personal reservation” as well as his negligible reservations for becoming Catholic suggests that Harmon’s reconstruction has at least as many roots in the modern egalitarian and ecumenical movements as it does in his concern to reclaim the catholic tradition in Baptist life and doctrine.

In the end, Harmon’s proposal is another description of a nonfoundational approach for reconstructing Baptist identity. Such approaches speak of the roles of Scripture, tradition, community, reason, and culture in doing theology, but ultimately the community becomes the true source of authority on which all the others depend.

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Ethics and Philosophy

***Effective Parenting in a Defective World.* By Chip Ingram. Carol Steam, IL: Tyndale House, 2006. 181 pages. \$13.99.**

This a helpful resource for any pastor or parent, who is looking for a common-sense book on raising children in a problematical cultural context, or as the author calls it our “defective world.” One of the characteristics of this text is that it sets forth some sound principles of action, most of which have a biblical basis, and then develops several types of applications to modern family situations. Each of the principles, also confront a modern myth that many parents believe. For instance, some parents would hold the myth that a good parenting goal is to make their kids happy, while the parenting reality is that their goal should be to make their kids holy. Another parenting myth is that parenting could be straightforward if only they could find the right formula or how-to book, while the reality is that good parenting will always require adapting the parenting approach. It is interesting that Chip Ingram does have a penchant for setting forth lists of how-to’s and formula sounding presentations or arguments for approaches for handling a number of common problems in child-raising. Those arguments tend to be rather well nuanced, biblical and logical, as well as well illustrated, primarily by the author’s own experiences.

It cannot be said that this book has a depth of Bible exposition, but there are numerous biblical passages that are used in a somewhat popular fashion to forge the basis of many of the guiding principles that are given for healthy parenting. The author does not claim to be doing biblical counseling, but rather is carefully giving guidance for child raising in a positive,

Christian manner, with fairly regular doses of logic or reasonable insight and parenting experience given for added measure. It is an enjoyable and believable approach and one that could be beneficial to most pastors, family counselors, and struggling Christian parents.

The first three chapters deal with some essential guidelines for parenting. The next four chapters focus on some of the more problematic issues faced in parenting, such as discipline and punishment. The last two chapters share “five smooth stones” for preparing children to face the giants of life. For example, one of those “stones” is to teach them how to “suffer well,” or to suffer with understanding that suffering is normal and to be expected in life, even as Christians.

It should be added that there is a video unit that can also be used to accompany this material for both individual learning and for group interactions. Each chapter finishes with a brief section of exercises for applying the concepts of the chapter. These can be helpful for the parenting couple, a single parent, or as conversation starters for a group process.

William E. Goff
Southwestern Baptist Theological Seminary

***Flawed Families of the Bible: How God's Grace Works through Imperfect Relationships.* By David E. Garland and Diana R. Garland. Grand Rapids: Brazos Press, 2007. 235 pages. \$19.99.**

This book has a dual focus: 1) How women in the Bible were mistreated, misunderstood and misused, and 2) how God worked for good through his grace in each case. The study concentrates on an often overlooked facet of family dysfunctionality, especially at the point of the treatment of women and girls during the periods of the patriarchs and the early kings. There are also applications made to the plight of present day women in their problematical familial situations. The style is basically narrative with limited references and use of Scripture. The references are placed in parenthesis within the text, thus making this a more popular form of presentation.

There are several distracting and detracting matters with the book's presentation. The authors are certainly accurate in pointing out that there were real (and horrible) cases in the Old Testament in which women suffered injustices and mistreatment by their husbands, fathers, other family members and others in their society. Nevertheless, the reality of the flawed families in the Bible is not limited to the treatment of women. The title of the book, reflecting its actual content, would more accurately be, “The Mistreatment of Women in the Bible” (with the exception that the last

chapter deals with the Ethiopian eunuch, a case of how such singles were misunderstood and maligned). Where are the studies on Adam and Eve, Joseph and his brothers, Moses and his family, Hosea and Gomer, Samson, and several of the kings of Israel and Judah? There is no shortage of flawed families in the Old Testament, so there is no reason to limit the subject to the problems of the treatment of women.

The authors also seemed to dwell on the dark side of the cases, and there was only limited treatment given to the role of God's grace and any form of solution or positive application. Eventually this reader gained more of a sense of frustration toward how men mistreated women, including their wives and daughters, and a growing sense of depression that so few of those forbearers of our faith seemed to pay any attention to the Bible's positive and creative guidelines for having healthy families.

One further negative aspect of the book was that there was a decided slant given against male leadership in the telling of the stories chosen. It appears that they were told anachronistically from a modern perspective with limited sympathy for the ancient context. It also appears that an attempt is being made by the authors to address some of the maladies of the plight of modern women (rape, abandonment, adultery, rejection, etc.), but one wonders if the women reading this volume will be inspired and guided toward healthy choices and lifestyles by the treatment given to the grace of God, as well as the illustrations and applications of Scripture to life which were presented.

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Preaching and Pastoral Ministries

***And I Turned to See the Voice: Rhetoric of Vision in the New Testament.* By Edith M. Humphrey. Grand Rapids: Baker Academic, 2007. 238 pages. Softcover, \$22.99.**

The authors of the Scripture utilized various literary forms in their compositions. The literary form known as "vision-report" is the most appealing literary device to postmodern-minded readers due to its unique nature—hermeneutic openness. In other words, radical reader-response hermeneutics frequently has a tendency to pursue a deconstructive approach to interpretation by creating diverse meanings beyond the text. Symbol and imagination, in vision-report, have the potential both to depict creative pictures in the readers' minds and to forfeit the propositional notions in the texts.

Edith M. Humphrey, Professor of New Testament Studies at Pittsburgh Theological Seminary, expounds upon the relationship between the words (argumentative substances) and images (creative effects) in the New Testament vision-reports, maintaining that New Testament writers employed the vision-reports to heighten both authorial notions and rhetorical impacts. She argues that “in the Jewish and Christian traditions, vision and words are typically conjoined, even while some aspects of the vision are left to make an imaginative rather than a cognitive impact” (22).

In this volume, the contribution she makes to an understanding of vision passages is the balanced discussion of both their allusive imageries and their authors’ assertions. In order to explicate this correlation between allusion and assertion, Humphrey selects fourteen vision/dream-report passages in the New Testament (Matt 17:1–8; Mark 9:2–8; Luke 1:5–2:40; 9:28–36; 10:17–24; Acts 7:54–60; 9:1–25; 10:1–11:18; 22:1–22; 26:1–24; 2 Cor 12:1–10; Rev 1:12–3:22; 4:1–5:14; 11:15–12:17) and compares them with each other using literary-rhetorical analysis. She examines the functions of these vision-reports in both narrow and broad literary contexts by categorizing them into four groups. Even though her criteria are not always apparent, especially in her second and third classifications, this categorization system is a seminal guideline for grasping the divergences among vision-reports.

In the first classification, “Making a Case: Word Clinched by Vision” (31), Humphrey argues that “a creative speaker might well use the vision-report as a building block in an argument if its significance were manifest to his designed audience” (35). In the polemic argument of Paul (2 Cor 12:1–10) and the narrative of Luke (Acts 7:54–60), these explicit vision-reports function as supporting more directly the authors’ main arguments. With this classification system she clearly substantiates a straightforward meaning of certain vision-reports in their literary contexts.

The second classification, “Directing the Argument: The Power of Repetition with Narrative” (57), presents the more rhetorically equal relationship between speeches and implicit vision narratives (Acts 9:1–25; 10:1–11:18; 22:1–22; 26:1–24). Humphrey argues that “the visions do not present a *fait accompli* but are artfully presented and combined to lead the hearers within the story, and the readers of the story, to certain conclusions” (81). These reiterated vision-reports are just as difficult to interpret explicitly in narratives; however, they lead the readers to join implicitly in the author’s arguments.

In the third classification of “Shaping the Narrative: Embryonic and Strategic Visions” (103), Humphrey argues that certain embryonic visions (Matt 17:1–8; Mark 9:2–8; Luke 1:5–2:40; 10:17–24; Luke 9:28–36) are “placed judiciously alongside hymnody so as to grasp the imagination of

the reader and set up the implicit argument” (197). These visions of *chreia* (i.e. anecdote), infancy, and Jesus’ transfiguration move readers from closed to “open potential” meanings (103). The main focal point of these rhetorical narratives, however, is Christ.

The last classification, “Firing the Imagination: Visions with Embedded Propositions” (151), focuses on the apocalyptic literature of John (Rev 1:12–3:22; 4:1–5:14; 11:15–12:17) which is “composed almost entirely of allusive visionary language and [is] seemingly far removed from the rational, discursive mode of Paul, more perplexing than the implicit rhetoric of Luke’s repeated narratives, and less univocal than the transfiguration episodes” (152). Humphrey asserts that John intentionally employed this symbolic literary form to create deep visual impacts based on his propositions for the readers.

Examining conspicuous functions of vision-reports in their literary contexts, while underlining implicit or explicit authorial intents, is Humphrey’s most noteworthy contribution in this work. Despite this profitable achievement, this book still has two problematic areas. First, concerning her primary methodology of literary-rhetorical analysis, Humphrey succeeds in judiciously accounting for the literary contexts and devices of the vision-reports. This, however, is not sufficient to delineate the unique rhetorical effects in this analysis. She needs to explicate more particular rhetorical functions and devices among vision-reports.

Second, she presupposes that according to the traditions of Jewish and Christian writing, “Every example of vision-report in the New Testament is connected with a clear interpretive word or direct context” (22). However, she fails to address substantially the linear hermeneutic connection between Jewish and Christian traditions in vision-reports in this work. Despite these two weaknesses, anyone interested in investigating the vision-reports in the New Testament cannot afford to overlook this work.

Dokyun (David) Lim
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***The Shape of Preaching: Theory and Practice In Sermon Design.* By Dennis M. Cahill. Grand Rapids: Baker, 2007. 175 pages. Softcover, \$13.99.**

Every preacher knows the stress of designing the structure of his sermon. Dennis Cahill helps alleviate that stress as he discusses the various shapes sermons may take in *The Shape of Preaching*. Cahill brings more than twenty years of experience in preaching to his new work on sermon design. Having served as the founding pastor of Christ Community Church in New Jersey, Cahill’s book is a practical work that ministers to those who

are doing the hard work of preaching week to week. Cahill expresses the thesis of this book when he writes, “The goal of this book is ultimately practical—greater variety and ability in preaching the gospel to the world in which we live” (10).

The book is written in two independent sections. In section one, Cahill deals with sermon forms and the theological, literary, and cultural issues related to sermon design. In the second section, he gives a step-by-step process for moving from sermon design to sermon structure and finally to sermon delivery.

One of the strengths of *The Shape of Preaching* is Cahill’s challenge for preachers to let the literary genre of a passage influence one’s sermon structure. Most preachers are comfortable using the same sermon design and form for a Pauline Epistle as they are for a narrative text in Genesis. Cahill, however, notes that when one preaches an Old Testament narrative the structure of the sermon will look much different than the structure of a sermon from Romans 12:1–2. Consequently, he challenges preachers to seek out sermon designs that will allow them to preach in new, effective ways, while following the structure of the text.

Cahill also helps pastors realize more is at work in the sermon design than the pastor himself. Sermon design is more “art than science,” yet he points out the vital role of the Holy Spirit in one’s preaching. Without the Holy Spirit’s help preaching is ineffective. He writes, “We should form the sermon with conscious dependence on the Holy Spirit” (88). Preachers do this best when they spend time in prayer as they develop the sermon. Cahill’s main focus, therefore, is that the “goal of [the sermon] must always be to speak the gospel well” (47). The gospel is spoken well when the Holy Spirit is relied upon and the structure of the sermon comes from the structure of the text.

When it comes to the area of improvements, I mention only two. First, Cahill intended the independent sections of the book to be uniquely useful; however, this approach has led to some redundancy and some disconnection between the two sections. The format of the book is such that one can read section two without having to read section one thereby leaving one with a method of sermon design and not a foundation for sermon design.

A second possible improvement pertains to his discussion on culture and sermon form. While his chapter on culture and sermon form is helpful, Cahill, however, places as much emphasis upon the audience as he does the structure of the text when it comes to sermon structure. While he does not say the audience is more important than the text of Scripture, his description of the role of the audience and culture, however, can be misleading and can point one to such a conclusion. For example, in chapter 5 he places

too much emphasis upon the culture when he writes, “If there are a large percentage of young adults (age thirty or below) in attendance, you may want to make more use of narrative or inductive forms” (75). Cahill, therefore, implies that deductive preaching should not be the preferred method of sermon structure if one is speaking to young adults. The problem with placing too much emphasis upon the audience in sermon design is that the preacher’s audience or culture dictates his sermon structure, rather than the text of Scripture. The text must reign supreme even above the audience. If, therefore, the shape of the text is deductive one’s sermon structure should be deductive regardless of the make-up of the audience.

Cahill successfully communicates that sermon structure and design matter. If preachers want to increase the effectiveness of their preaching they must give attention to the design of their sermons. *The Shape of Preaching* gives pastors the instructions they need to develop sermon structures that honor the text and thus glorify God. I encourage preachers of the Word to read this book and be challenged to present the gospel in a new, effective way while following the structure of the text.

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