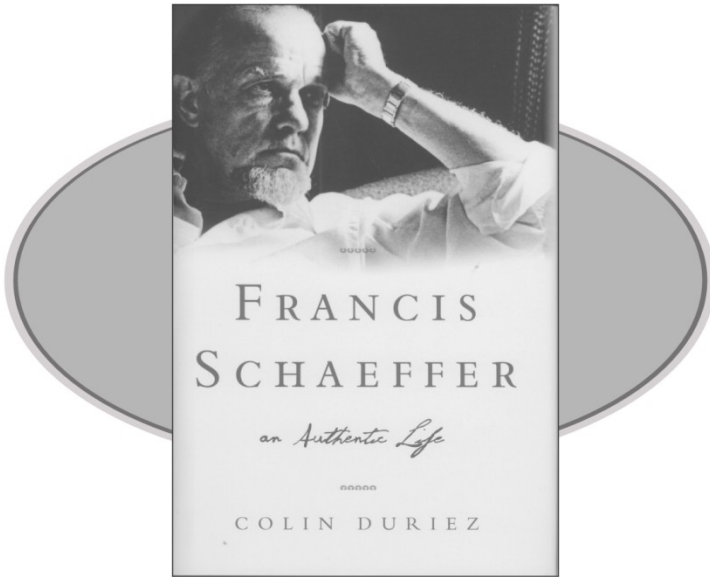


Book Reviews

***Francis Schaeffer: an Authentic Life.* Colin Duriez.
Wheaton, IL: Crossway Books, 2008, 240 pp., hc. ISBN
978-1-58134-857-6**



In the mid 1950s a faith mission was established in the mountains of Switzerland. Francis and Edith Schaeffer opened their home to people with questions. Their children invited their friends. Those friends invited other friends, and gradually the word spread that there was a place where people could receive a loving welcome and real, intellectually respectable answers to their questions about the meaning of life. In the 1960s, L'Abri became almost a station on the Hippy trail for many. Schaeffer began to be invited to speak to evangelical groups . . . and to academics, many of them agnostic or atheist, in places such as Harvard. As he travelled, he also chose to visit Hippy encampments and talk with them. He went to performances of rock bands and

enjoyed them. His talks incorporated history and philosophy and modern art and the teachings of Christ in the Bible. By 1970 some of those lectures had begun to be published in book form and Schaeffer's name and influence spread. Before long Schaeffer's message was distributed widely in two film series. By his death in 1984, Schaeffer may well have become the most influential figure in the building of the evangelical church in the western world.

This biography by Colin Duriez gathers these many threads together to give a picture of a man who was ahead of his times, who spoke to the culture that was barely beginning to come into being. Like Brian Follis¹, Duriez proposes that Schaeffer's work is if anything more relevant today than it was when it was written. Schaeffer saw the trends before they became noticeable to most and addressed them effectively.

For those who have read *L'Abri*² and some of Francis Schaeffer's works, the most interesting part of the biography may be the first chapters, which tell of his childhood background, his studies, his conversion and his early ministry. He grew up in a working class household. The assumption was that he would find a job working with his hands. Advanced education was not an expected choice, far less the pastorate. But he loved philosophy; most people would be surprised to learn that he became a Christian because he found in the Bible answers to the questions raised by philosophers. Duriez chronicles Schaeffer's growing sense of God's calling and his academic preparation for ministry. He unfolds Schaeffer's involvement in the formation of the most separatist Presbyterian church of the times and his early ministry in the Bible Presbyterian Church.

From early days Schaeffer had an intense interest in things which were not of common interest in his narrow, separatist circles. One of those was an enthusiasm for art, which came out later when he argued that art is the first place in which cultural change begins to be visible.

Duriez traces Schaeffer's departure from the separatism of his early ministry to a spiritual crisis around 1950. In the orthodox, Schaeffer saw little of the reality of what the Bible says should be the fruit of Christianity, and as well, that there was less of that in himself than had previously been the case. He began to question the reality of Christian faith and spent a considerable time rethinking his reasons for believing

¹ Bryan A. Follis, *Truth with Love: the Apologetics of Francis Schaeffer* (Wheaton, IL: Crossway Books, 2006). See review in *Haddington House Journal* 10 (2008): 73-76.

² Edith Schaeffer, *L'Abri*, 4th ed. (Wheaton, IL: Tyndale House, 1971).

in Christ. “Finally the sun came out. I saw that my early decision to step from agnosticism to Bible-believing Christianity was right”³ But as he re-thought the heart of his faith, he saw the need not only for truth but for a life of love that reflected the teaching of the Bible. He was “convinced of the need for moment-by-moment dependence upon Christ – that is, a truly *existential* dimension to faith Without a present reality, he felt, an orthodox theology does not lead to power and enjoyment of the Lord.”⁴ That conviction was to shape Schaeffer’s ministry in dramatic fashion.

The Schaeffers’ ministry in Europe began as a mission to bring the gospel message to children. They gradually saw the need for an element of personal hospitality that became the focus of their mission in Switzerland after their breach with the Bible Presbyterian Church. Duriez traces here a history that, through Edith Schaeffer’s *L’Abri*, is more familiar. He adds some information about some of the early participants and some of the family problems. With a commitment that they would live by faith, not advertising their need but trusting God to provide, there were times of considerable hardship. But they saw God’s provision, both materially and in people needing spiritual help.

So we see the work grow, first with tapes of Schaeffer’s informal talks, then with books and public speaking engagements, and later with films. At the end, we see Schaeffer still working while he battled cancer for six years. Duriez finishes with a transcript of his personal interview with Schaeffer near the end of his life.

This is a biography that is well worth reading, though a little on the dry side. To my eyes at least, he does not capture the excitement and sparkle of the events he describes. However it is not hard to read. It also gives a capsule picture of some of the key themes of Schaeffer’s thought.

I am left with some questions about how careful Duriez is on the small details. As he talks about the formation of the Bible Presbyterian Church in which Schaeffer began his ministry, he records Machen’s formation of a mission board independent of his denomination’s board . . . but gets the names wrong. “Machen saw that the Independent Board for Presbyterian Foreign Missions [*sic*, should be ‘Board of Foreign Missions’] was in contravention of the church’s constitution in not upholding the necessity of historic Christian faith. A new Independent Board of Foreign Missions [*sic*, should be ‘Independent

³ Francis A. Schaeffer, “Why and How I Write My Books,” *Eternity* (March 24, 1973): 64; cited in Duriez, 104.

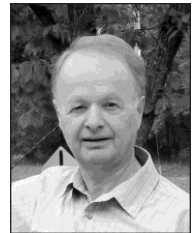
⁴ Duriez, 104.

Board for Presbyterian Foreign Missions'] was established in 1933”⁵ The Boards’ names are reversed though “Independent” is incorporated into the supposed new name.

As well, he records from a secondary source, “original source unknown”, Schaeffer’s comment on the costliness of the kind of loving outreach in which he engaged and which he encouraged others to take on: “In about the first three years of L’Abri all our wedding presents were wiped out. Our sheets were torn. Holes were burned in our rugs. Indeed once a whole curtain almost burned up from somebody smoking in our living room. . . . Drugs came to our place. People vomited in our rooms.”⁶ Since it took about three minutes searching the web to find the original source, I have to ask why he did not know it. But these are details.

Though there may be some fuzzy edges, this book presents a record of Schaeffer’s life which should enhance your understanding and encourage you to learn from and grow through the teaching of a man whose insight, backed by his visible life of faith, has had a profound influence not only on many individuals but upon a large section of the Christian Church in our time.

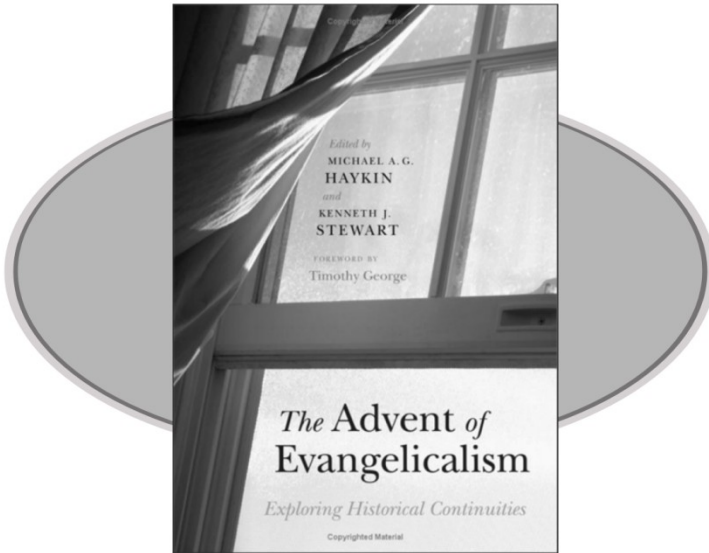
Reviewed by Donald A. Codling. Rev. Codling serves as the minister at Bedford Presbyterian Church, Bedford, Nova Scotia. He is also the Stated Clerk of the Eastern Canada Presbytery of the Presbyterian Church in America and the author of Sola Scriptura and the Revelatory Gifts: How Should Christians Deal with Present Day Prophecy?



⁵ Duriez, 34.

⁶ Francis A Schaeffer, *The Church at the End of the 20th Century* (Downers Grove, IL.: InterVarsity Press, 1970), 108. See Duriez, 148 and note 40.

***The Advent of Evangelicalism: Exploring Historical Continuities.* Edited by Michael A. G. Haykin and Kenneth J. Stewart. Nashville, TN: B&H Academic, 2008, 432 pp., paper. ISBN 978-0-8054-4860-3**



Thank you, editors. This volume does a tremendous service on several fronts, particularly the college teaching front, as it now makes clear the Bebbington thesis, which quite frankly was not always caught in the 1989 book *Evangelicalism in Modern Britain*¹. Timothy Larsen's digest of several reviews makes this point in the first chapter of *The Advent of Evangelicalism*, "The receptions given *Evangelicalism in Modern Britain* since its publication in 1989" (pp. 21-36). So this volume will make for clear thinking for a new generation about a highly engaging thesis, namely the origin and developments of evangelicalism. Also on the college front, but I suspect more on the graduate front, it will sharpen the precision by which we build our case(s). This is really what makes for solid historical reflection and exchange. It is a reminder that we write our historical works best when engaging with one another. So, editors, I express my thanks.

¹ David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*, orig. 1989 (Grand Rapids: Baker, 1992).

It takes a “big man” to allow himself to sit under such scrutiny. David Bebbington is to be commended for his willingness to contribute a “Response” which had much orderliness about it and was very succinct. The writers generally all acted like “gentlemen” (and men they all are). Overall, what an encouragement to see so many worthwhile scholars and authors coming together on this subject. There is hope for the future of the writing of church history/historical theology.

Clearly Bebbington has helped us to see more clearly the vast unity within evangelicalism. We may want to do some tweaking with his quadrilateral, but overall it stands and generally has been of immense benefit in helping us to order our thinking and writing.

After reading much of this book, *The Advent of Evangelicalism*, I still find myself dissatisfied concerning the distinction between “continuity” and “discontinuity”. I would rather use the language “foundational underpinnings” from the Reformational period for evangelicalism and make allowance for some things to change and develop in fuller and different ways. Some of those changes are in the spirit of *semper reformanda*. For example, take the subject of the contribution of the laity and the exercise of their place in the universal priesthood of the saints. There have been shifts within evangelicalism from that of the magisterial Reformation period. Part of the analysis of these shifts I just do not label as “discontinuities” but rather, in some instances, as *semper reformanda*. I realize this is often a cute Latin phrase to throw around, but I do see it as a very helpful term, and it should be used here in our discussion.

I found myself thrilling when I read what John Coffey wrote in “Puritanism, evangelicalism and the evangelical Protestant tradition” that: “At their best, evangelicals (like the Puritans before them) combined the strengths of the Reformers and the Pietists” (p. 277). There is something very honest and very healthy about that statement. It recognizes continuity and it recognizes change. As a Presbyterian, I see evangelicalism as foundationally Reformational yet recognize the leading of the Holy Spirit in subsequent generations. This touches on a contemporary application – some are entrenchment interpreters or they are romantically attached in their interpretation and give little attention to questioning if new insight or emphasis in a certain direction needs to be made. Many of the contributors recognize that “continuity” is there, but what are the degrees of “discontinuity” and can certain of these “discontinuities” be interpreted positively? Conversely, some are to be interpreted negatively. The use of the term *semper reformanda* helps us

to speak both positively and negatively of development, change or “leading”.

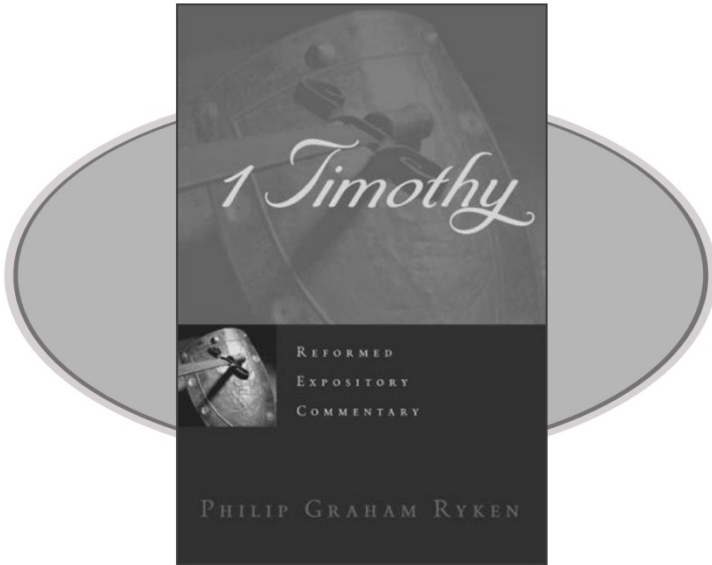
Bebbington himself in his response graciously admits that he may not have seen all the nuances of the picture. So, in the nineteen years which have passed since the publication of *Evangelicalism in Modern Britain*, work by scholars has been done, and these essays in *Advent of Evangelicalism* represent a helpful advance. However, Bebbington is pressing his point too far. In the last sentence of the book, he writes: “Notwithstanding the weighty legacy from the past, the emergence of evangelicalism did represent a revolutionary development in Protestant history” (p. 432). I would assert that evangelicalism was there before “evangelicalism”, thus I still quibble with the words “emergence of evangelicalism”. Now, I would also quibble with Bebbington’s use of the word “revolutionary” in this last sentence. The discussion is not over.

The range of eighteen scholars is impressive and includes Bruce Hindmarsh, Ian Shaw, Paul Helm, Cameron MacKenzie and Andrew McGowan. Unfortunately, the oft written comment for collections applies here – there is a certain unevenness of quality. Sometimes the sources quoted are disproportionate, sometimes one feels he has read some of this before and a staleness has set in, sometimes one or two sources or examples are cited and they virtually become representative. I was left somewhat puzzled by David Ceri Jones’ article as to whom he was supporting. Bebbington did have a point – the book was weak on Methodism, especially given the title of his book.

Finally, Bebbington forces us into some very humbling waters. When we identify ourselves in a movement or a tradition, it is difficult to assess how cultural movements of the time impact us. Bebbington alerts us (or should we say that he says it with more passion than simply “alerts”) of this with evangelicalism and the Enlightenment. Haykin’s conclusions attempt to be honest here (pp. 48, 59-60). The discussion by the contributors to the book is overall pointing in the right direction, notwithstanding certain qualifications above. The historian must attempt to interpret. I place my interpretation of evangelicalism in the line of *semper reformanda*; to do otherwise is to downplay the leading of the Holy Spirit and to simply become entrenchment interpreters. All students and teachers of church history must interact with Bebbington’s 1989 book and now also this collection, *The Advent of Evangelicalism*.

Reviewed by Jack C. Whytock

1 Timothy: Reformed Expository Commentary. Philip Graham Ryken. Phillipsburg, NJ: P&R Publishing, 2007, 312 pp., hc. ISBN 978-1-59638-049-3



This commentary on 1 Timothy is one book in the series of Reformed Expository Commentaries edited by Richard Phillips and Philip Graham Ryken. This commentary, authored by Philip Ryken, pastor of the historic Tenth Presbyterian Church in Philadelphia, Pennsylvania, is a valuable resource for both pastors and laymen. The editors want to provide a series of commentaries that brings a fresh approach to exegesis in our day. The goal of Dr. Ryken in this pastoral commentary is to provide a resource that is faithful to sound theology and the teaching of Holy Scripture, provides a redemptive-historical approach, and applies the Scriptures to the generation in which we live. Ryken does not give a verse by verse or word by word exposition of the Scripture but gives a comprehensive exposition while paying careful attention to details of the text. He brings the best and most recent scholarship to this work on 1 Timothy.

I have not read any of the other commentaries in this series, but I really appreciated this commentary and like the style and the practical approach he takes. One thing that is necessary for a faithful pastor in

preaching the Word is not only to exegete the text but to apply it to the contemporary world of his listeners. Ryken uses many great illustrations that bring the text to life. He is not afraid to deal with issues in the commentary that may create controversy. There are several issues that he addresses that I would simply like to highlight. First, in the section on 1 Timothy 2:8-10 he does not gloss over or dismiss Paul's teaching on how women should adorn themselves with modesty. In our feminized culture that has invaded the church, Ryken brings out the meaning of Paul's words "adorned in respectable apparel with modesty and self-control". He does not condemn styles of dress, jewelry, and make-up but brings out the meaning of these words and how they should be applied to Christian women. In public worship women are not to dress or adorn themselves in a manner whereby they draw attention or look indecent or immodest. Philip Ryken quotes from John Calvin to illustrate what he means: "The fault is excessive concern and eagerness about dress. Paul's wish is that their dressing should be regulated by modesty and moderation, for luxury and extravagance come from a desire to make a display, which can spring only from vanity or wantonness. . . . Paul attacks by name certain kinds of immoderation, such as curled hair, jewels and gold rings – not that jewels of gold are completely forbidden but, whenever there is a shining display of them, they tend to bring with them all the evils . . . which spring from self-concern or unchastity."¹ Women are to adorn themselves with holiness and develop inner beauty.

Ryken also deals with the issue that Paul addresses in chapter two verses 11-12 about the role of women in the church. This is an issue that creates much turmoil and dissension in the church. He points out the danger of letting the culture determine the proper role of women instead of allowing the Scripture to be our guide. He lays out several dangers related to this issue; first of all, the danger of allowing history to determine the issue, personal opinion, and the text itself, which presents difficulties. He does a great job of dealing with the difficulties and handling the meaning of Paul's words in verses 11 and 12 on "quietness," "submissiveness," "teaching," and "exercising authority." He also deals with what Paul means by not allowing a woman to teach.

The author skillfully examines the qualifications for the office of elders and deacons. In 1 Timothy 3:11 he shows that the word $\gamma\upsilon\upsilon\alpha\iota\kappa\alpha\varsigma$ can mean either "wives" or "women." Some have

¹ John Calvin, *The Second Epistle of Paul the Apostle to the Corinthians and The Epistles to Timothy, Titus and Philemon*, trans. T.A. Smail, Calvin's Commentaries (Edinburgh: Oliver & Boyd, 1964), 216.

interpreted this to mean deaconesses, and he shows how some scholars have arrived at that interpretation. Ryken believes that “wives” is a better translation than the word “women” and gives his reasoning for the argument. He states that Paul does not use the word deaconess in 1 Timothy 3:11 and that this text is not sufficient enough to prove that women should serve in the office of deaconess. He makes the case for the fact that the women being singled out from the deacons indicates that they are not identical with the office of deacons. He believes the better translation of the word *γυναικας* is “women helpers” or “assistants.” He then makes the case for the diaconal ministry of woman elsewhere in Scripture. He shows that Dorcas in Acts 9:36, Lydia in Acts 16:14, or Tryphena and Tryphosa in Romans 16:12, and Phoebe in Romans 16 carried out diaconal ministry in the early church.

This issue came before the General Assembly of the Presbyterian Church in America last summer. I had the privilege of serving on the overtures committee, which received several requests for a study committee to be formed to explore the issue of diaconal ministry for women. One of the overtures came from Philadelphia Presbytery where Philip Ryken is a member. The General Assembly voted down the study committee. A minority report, which I signed, was voted down by the General Assembly. This has been a strong issue within the PCA, but I would hold a similar view to Ryken. The Scriptures clearly show that there were godly women who assisted in the work and ministry of Christ and the Apostles. John Calvin had deaconesses in his ministry in Geneva, and Ryken cites men like John Chrysostom and B.B. Warfield² as strong supporters of deaconesses. We certainly do not want to follow the trend of the culture and dismiss the Scriptural teaching on the role of women, but we do not want to overreact because of feminism and liberalism and dismiss what the Scripture does say about the diaconal role of women. I appreciate this section of Ryken’s commentary and think he gives us some things to think about regarding the role of women in diaconal ministry.

I enjoyed reading this commentary on 1 Timothy and would recommend it to both laymen and pastors. It is not as technical as some, so most readers will have no problem using it as a great resource for their personal study of Scripture or in preparation for a Sabbath School class or Bible Study. As a result of reviewing this commentary

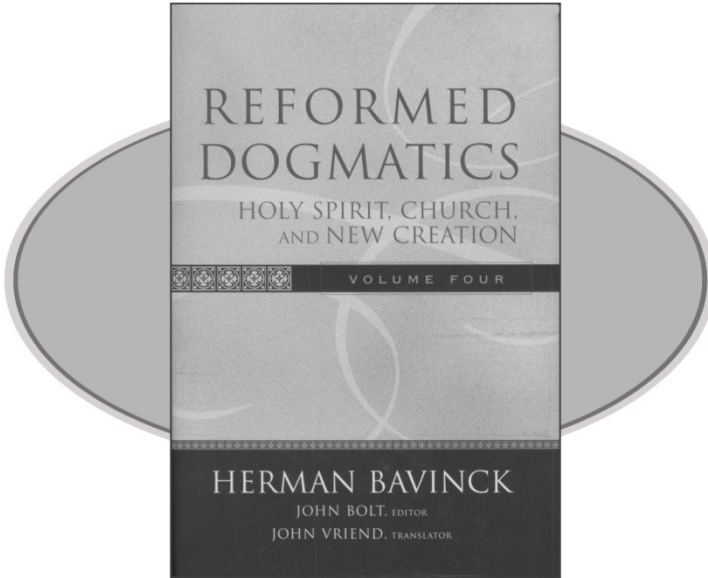
² Benjamin Breckinridge Warfield, “The Deaconess as a Part of the Church,” *Our Church Work* (1903), in Ronald G. Lutzjens, “B.B. Warfield on Women Deacons,” *Presbyterian Journal* (May 15, 1985), 8.

from the Reformed Expository Series, I want to use the others in this series in my own ministry.

Reviewed by Rev. Stephen Welch. Stephen is an ordained minister in the Presbyterian Church in America and serves as the Pastor of Sovereign Grace Presbyterian Church in Antigonish and River Denys, Nova Scotia. He is a graduate of Knox Theological Seminary in Ft. Lauderdale, Florida, and served as an assistant minister at Coral Ridge Presbyterian Church. Stephen has pastored congregations in Arkansas and Missouri. He also worked with a new church plant in Glasgow, Scotland.



***Reformed Dogmatics: Volume 4: Holy Spirit, Church, and New Creation.* Herman Bavinck. Gen. ed. John Bolt. Trans. John Vriend. Grand Rapids: Baker Academic, 2008, 944 pp., hc. ISBN 978-0-8010-2657-7**



At last English readers have Herman Bavinck's (1854-1921) magnum opus, *Gereformeerde Dogmatiek*, which originally was published between 1895 and 1899 as four volumes, available in English. We are all indebted to Baker Book House and the Dutch Translation Society for furnishing the English speaking world with this complete set as *Reformed Dogmatics*. Prior to this we sensed we were gaining certain glimpses of Bavinck's magisterial work in Louis Berkhof's *Systematic Theology*, as Berkhof certainly was influenced by Bavinck's four volume Dutch work.¹ It also appears that Auguste Lecerf was greatly indebted to Bavinck.² However, now those of us who cannot read Dutch can see for ourselves what Bavinck wrote.

¹ See Louis Berkhof, *Reformed Dogmatics: Introduction* (Grand Rapids: Eerdmans, 1932), 5, where Berkhof states, "The general plan of the work is based on that of the first volume of Dr. Bavinck's *Gereformeerde Dogmatiek*"

² See Auguste Lecerf, *An Introduction to Reformed Dogmatics*, trans. André Schlemmer. Orig. 1949 (Grand Rapids: Baker, 1981), 5.

This current book under review, *Reformed Dogmatics: Holy Spirit, Church, and New Creation*, is the fourth and final volume of Bavinck's *Reformed Dogmatics*. Volume one is the prolegomena and is fairly standard in terms of what we have come to expect in a prolegomena – introductory material on dogmatics, revelation and faith; volume two is on creation and the doctrine of God; volume three is on sin and salvation in Christ; and thus logically volume four concentrates on the Holy Spirit, the Church and eschatology.

This volume begins with a most helpful “Editor’s Introduction” written by John Bolt of Calvin Seminary. He greatly assists the reader in contextually placing Bavinck. There is a perennial tension point in Bavinck, but one that could in reality be found in many. Bavinck’s background in the Secession churches shows his more pietistic Reformed roots. However, by Bavinck’s adulthood this movement had begun to veer towards separatist and sectarian ways. Bavinck began his studies at Kampen for a brief period before switching over to Leiden University, which was much more “modernist” in its approach. Bolt makes the astute point that Bavinck was a man of two worlds and, quoting from one of Bavinck’s contemporaries, “In that duality is found Bavinck’s significance. That duality is also a reflection of the tension – at times crisis – in Bavinck’s life.” (p. 19) Bavinck himself said it this way (I believe it is worth quoting at length):

The antithesis, therefore, is fairly sharp: on the one side, a Christian life that considers the highest goal, now and hereafter, to be the contemplation of God and fellowship with him . . . ; but on the side of Ritschl, a Christian life that considers its highest goal to be the kingdom of God, that is, the moral obligation of mankind, and for that reason (always being more or less adverse to the withdrawal into solitude and quiet communion with God), is in danger of degenerating into a cold Pelagianism and an unfeeling moralism. *Personally, I do not yet see any way of combining the two points of view, but I do know that there is much that is excellent in both, and that both contain undeniable truth.*” (p. 19)

It is very helpful to keep this in view as one enters into reading the writing of the neo-Calvinists and in particular Herman Bavinck.

Volume four consists of eighteen chapters with three parts – Part 1: The Spirit Gives New Life to Believers; Part 2: The Spirit Creates a New Community; and Part 3: The Spirit Makes All Things New. Only

Part 3 was published in English prior to this 2008 publication of volume four of *Reformed Dogmatics*.³ Parts 1, 2 and 3 constitute 700 plus pages, so this is a very in-depth systematic theology text – recall this is only volume four! Presumably most colleges and seminaries will not make this a main class text but rather a reference work because of sheer size and cost. (The whole set costs \$179.00 USD.) Following the seven hundred plus pages of text comes a forty-four page, double-column bibliography and then 167 pages of indices. The only English language systematic theology text I know of that comes close to the sheer volume for indices is the Battles-McNeill edition of Calvin's *Institutes* with 181 pages of indices. The English language Giger-Dennison edition of Turretin's *Institutes* has 111 pages of indices. The conclusion is obvious – this English translation of Bavinck's *Dogmatics* is absolutely impressive, and the apparatus which accompanies it in volume four has very few rivals.

I will make some very general comments on the contents of the actual *Dogmatics*. It is very consistent with Reformed confessional orthodoxy of the continental perspective. This is not novel theology. It covers the various *loci* thoroughly with excellent footnotes for further research. Generally every page contains numerous biblical references allowing one to see the foundation of systematic theology arising from Scripture. Bavinck does engage in many pastoral implications to his theology which often helps to bring a reflective tone. Each new chapter begins with a well-written introduction set out with italic type. These are most useful and are free of footnotes and Scripture references. They frequently provide some historical dogmatic allusions which enhance their usefulness.

Since works on ecclesiology are also reviewed elsewhere in this journal, I will make some limited comments here. Bavinck's section on ecclesiology covers the confessional high-ground well. There are no references to either James or Douglas Bannerman's works. However, the church fathers, Roman Catholic authors and Dutch and German sources are numerous. Prayer as a means of grace is not discussed, and this is not surprising given the author's own background. This is clearly a fine compilation of the author's perspective on Reformed ecclesiology in the late nineteenth century. In one sense, it is time-bound as many more recent ecclesiological concerns are not addressed or are muted. For example, in-depth discussion on the priesthood of all believers, gifts, vocation, prayer, spiritual health and mission is absent.

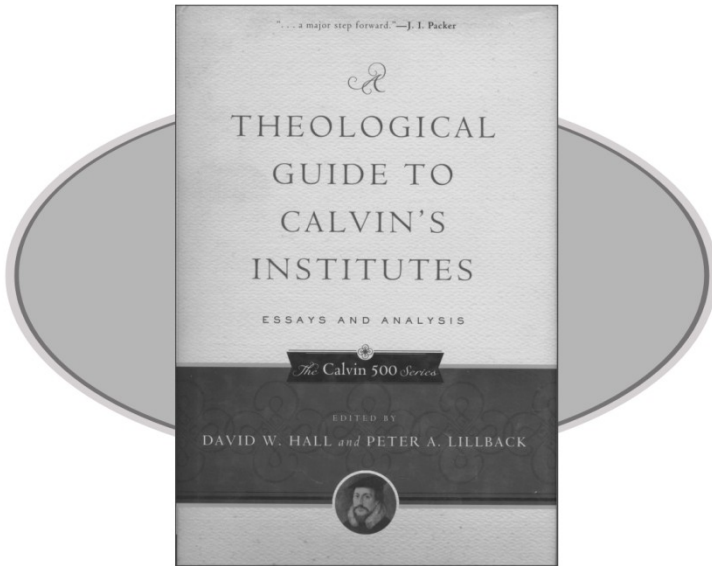
³ Herman Bavinck, *The Last Things: Hope for this World and the Next*, ed. John Bolt, trans. John Vriend (Grand Rapids: Baker, 1996).

Thus, the publication of volume four is valuable, but I would also say limiting. All should study it well and have their foundations solid by the study of *Reformed Dogmatics*, but there is the danger of a rigid confessionalism emerging without a contextual expression of theology for today. The classics inform yet also allow us to continue to engage in robust theological discussions today.

Every theological college must purchase *Reformed Dogmatics: Holy Spirit, Church, and New Creation* as here is a wealth of study on pneumatology, ecclesiology and eschatology. In fact, the whole set (four volumes) should be in every theological library. Herman Bavinck surely was encyclopedic in his knowledge, and we are richer for having this before us in English.

Reviewed by Jack C. Whytock

***A Theological Guide to Calvin's Institutes: Essays and Analysis.* David W. Hall and Peter A. Lillback. The Calvin 500 Series. Phillipsburg, NJ: P&R Publishing, 2008, 506pp., hc. ISBN 978-1-59638-091-2**



We are on the crest of a publishing wave due to the 500th anniversary of the birth of John Calvin in 1509. Some new books were coming out in 2008, and no doubt 2009 and 2010 will see many more. In particular, Calvin conferences this year will eventually lead to published volumes appearing over time. The reality is that there is still a vast interest in the life, writings, contributions and vision of John Calvin. One could arguably say that until one learns something about this towering giant, one has missed an essential figure in the history of Christianity and the intellectual heritage of the west and indeed the world.

A Theological Guide to Calvin's Institutes: Essays and Analysis is a most welcome contribution, and I would agree fully with the two endorsers on the dust-jacket, J. I. Packer and A. T. B. McGowan, that this is a significant book for Calvin studies on the *Institutes*. The one endorser, McGowan, identifies which essays he felt most drawn to and most helpful. The two essays which most impressed me were those by

Derek Thomas, “The Mediator of the Covenant (2.12-15)” (pp. 205-225), and Joel Beeke, “Appropriating Salvation: The Spirit, Faith and Assurance” (pp. 270-300). I recently tested both of these out with students when I was lecturing on the dogmatics of Calvin’s *Institutes* and found them very useful. However, I did wish that Thomas had identified at least in a footnote the primary source for Calvin’s conviction on the perpetual virginity of Mary (p. 212). I have read this before in another secondary analysis but there, too, did not see the primary reference. I suspect readers will want more details.

Some of the essays tended to present more of the authors’ views and modern connections rather than first concentrating upon an actual analysis of the *Institutes* themselves. This, however, did not happen with every writer.

It is fascinating in such collections to observe that the strength of diversity comes through. The writers are all within the Reformed family but by no means represent a complete uniformity of thought. We need to remember this as we read and realize that this has often been the reality within the wider Reformed tradition.

Now a few comments on the overall layout of the book. It begins with Packer’s foreword, which not only gives the accolades one often finds in such compositions but goes well beyond this. It truly gives one a “well-packed” and concise introduction in the way that only Packer is capable of doing. The foreword took me back over twenty-some years to sitting in Dr. Packer’s Calvin course at Regent. The opening essay, “The Historical Context of the *Institutes* as a Work of Theology” (pp. 1-15), by William Barker is not concerned with analysis but rather sets the stage. It is well-written and creates great interest for the reader. I appreciated his quotation by Schaff and his description of the *Institutes* and how it “combines dogmatics and ethics in organic unity” (p. 12). Calvin’s great work never lost sight of the Christian life. The eighteen analytical essays follow this introduction. Generally these adhere to Calvin’s order within the four books of the *Institutes*. However, I strongly disagree with the editor’s decision to go from Douglas Kelly’s essay, “The True and Triune God: Calvin’s Doctrine of the Holy Trinity (1.11-13)”, to Scott Clark’s essay, “Election and Predestination: The Sovereign Expression of God (3.21-24)”. This was not Calvin’s order, and following Calvin’s order would have been best. This happened again in the nineteenth chapter by Cornelis Venema, “Calvin’s Doctrine of the Last Things: The Resurrection of the Body and the Life Everlasting (3.25 et al.)”, which follows chapter eighteen

by David Hall, “Calvin on Human Government and the State (4.20)”. Again, keeping Calvin’s order would have been preferable.

The writing of Calvin material continues, and it is difficult to keep up with it all. The editors have thus decided to include a select bibliography. They claim it is relevant material of the last ten years in the English speaking world. Generally this is fine, but a few inclusions appeared to fall outside of their stated parameters, and some other works were noticeably absent that perhaps should have been included.

One oversight that is puzzling is the fact that there is no analytical essay included from the *Institutes*, Book Four, chapters one and two on Calvin’s doctrine of the church and the distinction between the true and false church. Essays include Calvin on worship, the sacraments, and church and state, yet the foundation of Calvin’s ecclesiology is missing.

For those who teach specific courses in dogmatics using the *Institutes*, this is an excellent new book. It greatly enhances previous analytical studies, such as those by François Wendel or A. M. Hunter. The book is sure to become a standard reference work in many conservative colleges and seminaries. Not all of the essays will be attractive to most lay readers; however, some certainly could be, such as David Calhoun’s on Calvin’s chapter on prayer (pp. 347-367).

There is no doubt that *A Theological Guide to Calvin’s Institutes* will be laid beside Charles Partee’s *The Theology of John Calvin*¹ in which Partee offers his own exposition of Calvin’s *Institutes*. The latter has the advantage of a solo author, thus the single voice is very unifying. In addition, his structure actually follows Calvin’s *Institutes* more carefully than the book under review. These two points are to the latter book’s advantage and will make the volume a strong contender next to *A Theological Guide to Calvin’s Institutes*, even with theological perspectives put aside.

A Theological Guide to Calvin’s Institutes is well bound, is presented with an attractive dust-jacket, and includes two indexes (scriptural and topical) and an excellent foreword by J. I. Packer. May sales go well. Colleges will want to make sure that this book gets into their libraries.

Reviewed by Jack C. Whytock

¹ Charles Partee, *The Theology of John Calvin* (Louisville, KY: Westminster John Knox Press, 2008).

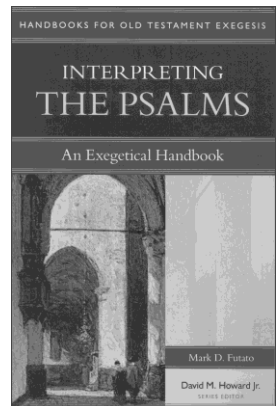
Book Notices

In *Book Notices* we inform readers about works which have been recently added to the Haddington House Library. Most entrants are currently in print, but on occasion we include rare and valuable books we have acquired which students and patrons may want to come and consult. *Book Notices* are made in keeping with our editorial policy; that is, to help our readers in the stewardship of their resources and time. The *Journal* uses the standard abbreviation 'hc' to denote hard cover. The International Standard Book Number (ISBN) has been included with all books when available.

Biblical Theology

***Interpreting the Psalms: An Exegetical Handbook.* Mark D. Futato. Handbooks for Old Testament Exegesis. Grand Rapids: Kregel Academic and Professional Publications, 2007, 234 pp., paper. ISBN 978-0-8254-2765-7**

This useful book is part of the Handbooks for Old Testament Exegesis Series edited by David M. Howard, Jr. The value of the entire series is based on the fundamental importance of the genre category for exegetical methodology. Perspicuous in technical areas and practical in instructional sections, the book lends itself easily to the mind of the graduate level student, the pastor and the well-motivated lay person. A reader's cursory knowledge of Hebrew is helpful yet the lack of such does not at all diminish the book's universal worth. Also, the intention behind this book is not to replace commentaries but to provide supplementation.



The handbook's content is supported by a six-chapter structure: 1. Appreciating the Poetry; 2. Viewing the Whole; 3. Preparing for Interpretation; 4. Interpreting the Categories; 5. Proclaiming the Psalms; 6. Practicing the Principles.

The book begins with an examination of the unique nature and patterns of Hebrew poetry. Futato obviates the complexities of Hebrew grammar and makes it an approachable and manageable candidate for exegetical study. The psalms individually in themselves are significant, yet as Futato asserts in chapter two, they are also meaningful as a cohesive unit. A common purpose and a great deal of thematic repetition constitute their cohesive unity. Futato shows the common purpose to be instruction for holiness and happiness which serves the central message of the Psalms, the kingship of God. All other themes derive from this theological crux. The third chapter reassuringly asserts the value of text criticism for understanding the historical and organic background of the text. Futato gives a list of references at this point to address any arising questions. Chapter four surveys the basic and familiar categories of the Psalms such as the Lament or Songs of Thanksgiving. These categories guide the exegete and provide an added measure of context. The fifth chapter focuses on how to correctly proclaim the message of the Psalms. The unifying purpose of the Psalms, instruction, worked out in four key steps ensures proper proclamation of their message. Application is quite important to Futato. The final chapter, entitled Practicing the Principles, synthesizes the principles presented in the book using the four key steps with Psalm 29 as nice example case.

This handbook draws its usefulness from its ability to posture serious readers for quality exegetical study. It is not an exhaustive guide or training programme by any measure. Yet because of the manner of the handbook's presentation, it exploits its own approachability and should enable a broad spectrum of committed readers to use the tools offered in the training of Scripture study. The ultimate goal is clear, to nurture a deep respect for sacred Scripture in its students and to train them to handle and present its message correctly.

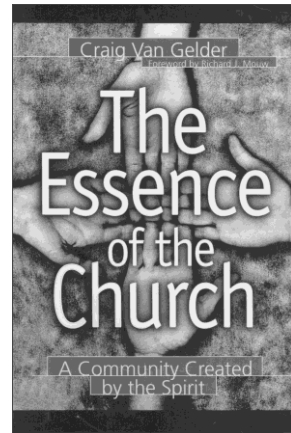
Rev. Frank Z. Kovács, is the tutor for the distance Bible courses at Haddington House and pastor of the Reformed Hungarian Church in Toronto. He has his M.Th. degree from North-West University in South Africa and is a Ph.D. candidate there in Lukan studies.



Systematic Theology

***The Essence of the Church: A Community Created by the Spirit.* Craig Van Gelder. Grand Rapids: Baker, [2000] reprint 2004, 207 pp., paper. ISBN 0-8010-9096-2**

This is a very challenging book. At just 207 pages, it would appear to be a very quick read. Instead I found not only was the reading a challenge, so was the reflection I needed to do after the reading. Properly speaking, *The Essence of the Church: A Community Created by the Spirit* belongs to the theological subject known as ecclesiology or the study of the doctrine of the church. Yet this work is definitely not just a restatement of what Berkhof or Hodge have said in their systematic theologies on ecclesiology. The author, Craig Van Gelder, takes a fresh look at ecclesiology chiefly by way of seeing the church missionally and as governed by the Word and led by the Spirit. He is well informed by historical theological formulations in the Nicene Creed and the four attributes of one, holy, catholic and apostolic church as well as by the Reformed and Lutheran two marks, or in some Reformed statements the three marks of the church. The author understands the other historical views which have brought us to where we are today. His summaries in chapter three, “Historical Views of the Church” (pp. 45-72), are thus highly perceptive. Likewise, his summation of the way the “Kingdom of God” is understood in its various biblical images and perspectives is most helpful and very honest. (See chapter four, “The Church and the Redemptive Reign of God”, pp. 73-100.) These two chapters, chapters three and four, intersect most closely with the



classical issues dealt with in teaching ecclesiology in the Bible college or seminary. Yet they address the realities of today.

The first two chapters of the book offer an introduction to a new way forward in ecclesiology. They are entitled “Rediscovering the Church in the Twenty-First Century” and “A Missional Understanding of the Church”. We can go two ways here. On the one hand, we may hold dogmatically to the old paths and ignore what Van Gelder is saying – at best by dismissing it with “it all fits somewhere else”, that is, in practical theology – and thereby divorce our ecclesiology from practice. On the other hand, we can start to grapple with Van Gelder’s thesis. The latter is certainly the harder way to go, but I think here lies the way of integrity. Van Gelder proposes that a missional ecclesiology is shaped from biblical foundations, historical developments, contextual conditions and the ongoing developmental work of the Spirit.

Moving on to chapter five, “The Nature of the Church”, Van Gelder covers much biblical ground on the Church in the New Testament, in particular its visible aspect and the biblical images. He also returns to the historical descriptions of the Church and concludes that the four attributes need fuller definitions. He formulates these as:

- both holy and human, spiritual and social
- both catholic and local, universal and contextual
- both one and many, unified and diverse
- apostolic: both foundational and missionary, authoritative and sent.

The section I have found most helpful came in chapter six, “The Ministry of the Church”, particularly sub-sections “Marks of the Church: Led and Taught by the Spirit” (pp. 142-146), “Grace-Based and Gift-Shaped Ministry” (pp. 146-147), and “The Church’s Practice of Ministry” (pp. 148-154). Van Gelder very concisely formulates our practice of the sacraments and core biblical ministry functions. These core functions are very clearly articulated and diagrammed and would make for excellent classroom or group discussion.

The final chapter, “The Organizational Life of the Church” (pp. 155-184), may actually shock some readers. Van Gelder is not “throwing the baby out with the bath water”. He is very strong in his expression: “Local congregations need leaders. . . .” (p. 183) I say this here because some will dismiss Van Gelder’s book as “too novel”. I urge you to read it more carefully. This final chapter shows that the author understands organizational dynamics. I appreciated what he

wrote about “mobile missional structures” since I am a missionary with a *Mobile Theological Training Team*.

This book demands a hearing in ecclesiology courses. It needs a place beside many of our traditional systematic texts. I appreciated the way he wove stories from different congregations into his chapters. It was unfortunate that these were all from North America; however, I realize the author is attempting to awaken the North American Church to be a missional Church.

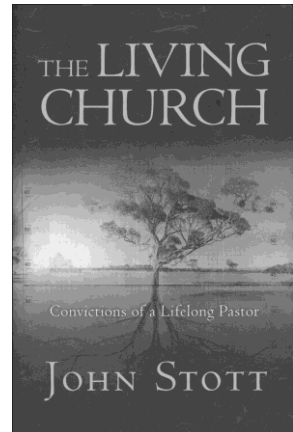
J. C. Whytock

***The Living Church: Convictions of a Lifelong Pastor.*
John Stott. Downers Grove, IL: IVP Books, 2007, 180
pp., hc. ISBN: 978-0-8308-3486-0**

Here is a very warm and engaging devotional work on the health of the church today. It is written by that master of clear English evangelical exposition, John Stott, and comes forth as well-seasoned, practical reflections and expositions on the subject. *The Living Church* is a book which one can read as personal devotional material, yet it could also easily be adapted to a group Bible study on life and ministry in the church. I have spent time with it in both venues and found it to be a blessing in each.

Students familiar with Stott works will have encountered many of the themes before. There are reminiscences from his excellent commentary on Acts in The Bible Speaks Today series and also his noteworthy book on the seven churches, *What Christ Thinks of the Church*. However, in saying that there are obvious parallels, there is yet a freshness and a creative spirit to be found here in *The Living Church*.

The book has eight foundational chapters, and each is clearly subdivided for the reader’s ease. These chapters are basically expository messages. Chapter one is “Essentials: God’s Vision for His Church” and follows Acts 2. The other chapters are more topical expositions, culling Scripture to see patterns emerging on such themes as worship, evangelism, ministry, fellowship, preaching, giving and impact. Any



study group going through these will find itself on solid biblical footing with lively and challenging applications.

The book's "Conclusion" is almost a prophetic call entitled "Looking for Timothys in the Twenty-First Century" (143-150). This is followed by "Three Historical Appendixes, Related in Different Ways to the Living Church". Stott prefaces these with a short autobiographical section, followed by "Historical Appendix 1: Why I Am Still a Member of the Church of England" (18 October 1966) (154-165). For students of English evangelical history, the Martyn Lloyd-Jones and Stott confrontation became a defining moment; it remained an ongoing matter of discussion for authors such as Iain Murray and Timothy Dudley-Smith. This appendix is well worth reading to learn first-hand of what Stott himself remains convinced. Then follows "Historical Appendix 2, I Have a Dream of a Living Church" (24 November 1974) (166-169). In one sense this reads almost like Stott's vision statement for All Souls Church, London. The final appendix is "Historical Appendix 3, Reflections of an Octogenarian" (27 April 2001) (170-174). Here are his three priorities: "Q" day – which I will not explain, because every full-time Christian pastor needs to read this; obedience; and humility.

Readers, make sure you balance your reading. If you are prone to only want "strong meat" such as systematic theology, balance it with this book on applied ecclesiology. You may very well find out that strong meat comes under many dust jackets. My one criticism of the book would be that study questions should have been included at the end of each of the eight core chapters. Now I will be a real pragmatist of missions – buy this book, read it and share it; all the royalties from this book go to Langham Literature to help those in the Majority World! What a great deal – personal growth and world Christian leader growth.

J. C. Whytock

Historical Theology

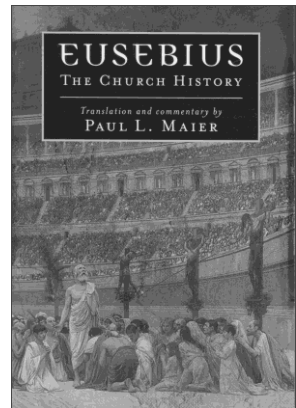
***Eusebius: The Church History.* Trans. and commentary by Paul L. Maier. Grand Rapids, MI: Kregel, 2007, 367 pp., paper. ISBN: 978-0-8254-3307-8**

What a wonderful, user-friendly edition of Eusebius' famous church history! This will make for an economical classroom edition since Kregel has issued *Eusebius: The Church History* in paperback form.

Paul Maier's first sentence in his most helpful introduction is: "If Herodotus is the father of history, then Eusebius of Caesarea (c. A.D. 260-339) is certainly the father of church history" (p. 9). Maier then continues on:

He was the first to undertake the task of tracing the rise of Christianity during its crucial first three centuries from Christ to Constantine. Since no other ancient author tried to cover the same period, Eusebius is our principal primary source for earliest Christianity and his *Church History* is the cornerstone chronicle on which later historians would build. (p. 9)

The translator and commentator for this edition, Paul Maier, is a noteworthy authority in the field of ancient history. His published works include *Josephus: The Essential Works*¹ and many other books. In addition, he teaches at Western Michigan University in Kalamazoo, is active in the Lutheran Church, Missouri Synod, and has produced some very helpful curriculum for use in classrooms and adult Sunday Schools.



¹ *Josephus: The Essential Works*, trans. ed. Paul L. Maier (Grand Rapids: Kregel, 1995), 416 pp. ISBN: 978-0-8254-3260-6.

Maier's introduction gives all kinds of helpful pointers about how to approach Eusebius' work. The footnote alone explaining the whole concept of "books" in Eusebius is the best I have ever read. The potted biography on Eusebius is most helpful, and the illustration of ancient Caesarea really gives readers a sense of the period. Maier goes on to include a brief overview of the writings of Eusebius before proceeding to *The Church History* and introducing it specifically.

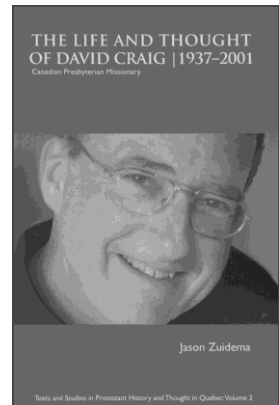
Moving to the actual translation, one finds it reads very smoothly. There is nothing wooden about Maier's work. It is certainly much easier to read than that found in *The Nicene and Post-Nicene Fathers*, volume one, series two, which is an 1890 English translation. Maier tells us about his translation policy (pp. 18-19), especially his effort to make shorter sentences, which appears very sound and wise.

The text is well illustrated and is accompanied by two appendices, a bibliography and four indices. Full marks are given for this excellent edition of Eusebius' *The Church History* by Paul Maier.

J. C. Whytock

***The Life and Thought of David Craig, 1937-2001, Canadian Presbyterian Missionary.* Jason Zuidema. Toronto: Clements Academic, 225 pp., paper. ISBN: 978-1-894667-94-4**

I cannot claim to have been a close friend of David Craig, who is the chief focus of Jason Zuidema's recent book, *The Life and Thought of David Craig, 1937-2001, Canadian Presbyterian Missionary*. Yet our paths did cross a couple of times. I recall the enthusiasm of a congregation where I was a pastor when David and Nancy came for a weekend. Many commented on their delight in having missionaries from Quebec speaking at their church! We exchanged some things for the Farel Library and on polity, and I helped with some press releases on the new Église Réformée du Québec (ERQ). But this book has allowed me the opportunity to put those events more into perspective, and for that I am most appreciative.



This book is in part a biography (“Part I – The Life of David Craig”) and in part a combination of several extracts from his writings, one of his sermons, and an interview with him (together constituting “Part 2, The Thought of David Craig”). David Craig’s life story begins in Ontario, where he was born into a family of eleven children, raised Brethren, and became a student at Waterloo Lutheran University. Then followed studies at Presbyterian College, Montreal, summer work, marriage to Nancy, and ordination for mission work in Nigeria. Following the Biafra War in Nigeria, he returned to Canada to undertake youth work at Fairview Presbyterian, Vancouver (I once was a member of that congregation but did not know David had served there briefly), before leaving Canada once again to serve for almost five years in Neuchâtel, Switzerland. He then returned to Quebec for ministries including pastoring, theological education, church planting and ecclesiastical life in the denominational makeup of Protestantism in Quebec. This is a fascinating story on three continents and centres around one man’s life of serving His Saviour, Jesus Christ.

One of the benefits of reading a biography is to discover the incredible intersections in a person’s life. I was glad to see Zuidema picked up on the Craigs’ relationship with L’Abri and the Schaeffers during the Neuchâtel portion of their lives. The author guides the reader through the complexities of the Biafra war in Nigeria in the 1960s. He also helps trace the ecclesiastical complexities of the emergence of the ERQ in the 1980s. For many reasons this is an essential period to understand in Canadian church history.

This book will be inspirational to all who have an evangelist’s heart. It will also be a sobering reminder of the struggles believers face in serving the Lord. Readers will feel certain pangs of sadness, especially as the story is told of relationships in the Christian evangelical community which underwent many stresses in the 1980s. The author helps us see one man’s theological convictions through the legacy of some of his written material. This is a reminder that every sermon preached is conveying one’s theology.

I am pleased to see this book and have included it on the reading list for the Canadian church history courses I teach. I hesitate to say this, knowing this is the bane of all publishing, but it was unfortunate to see several typographical errors, especially on some proper names and dates (pp. 38, 41, 83). Clearer year identifications would also have been helpful in the actual biographical text. Often I found myself having to search to make sure I knew what year was being discussed.

Otherwise, this is a helpful written record of a most remarkable servant of the Lord.

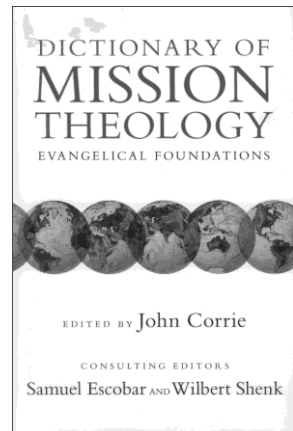
J. C. Whytock

Applied Theology

***Dictionary of Mission Theology: Evangelical Foundations.* Ed. John Corrie. Consulting eds. Samuel Escobar and Wilbert Shenk. Nottingham, England/Downers Grove, IL: IVP Academic, 2007, 461 pp., hc. ISBN: 978-0-8308-2453-3**

Ordinarily I would not include a dictionary in the required textbook list for a course on contemporary missiological issues, but I have included *Dictionary of Mission Theology: Evangelical Foundations*. This in itself suggests many things: there is difficulty in finding a comprehensive resource amongst missiological texts, in finding something which is global in perspective, and in finding something which is not just historically accurate but also relevant to issues in mission today. Yet in saying all this, if one is willing to use it as a textbook, perhaps it really is more of a missions theological handbook than a full dictionary; I do wonder if the book title is appropriate. Do not take this initial criticism as a turn-off. The book has many excellent qualities.

This book shows a shift towards writers from the Majority World. Evidently, a “majority” of the contributors are from the Majority World, which certainly creates a global missiological perspective. There are 160 plus articles included in a volume of 461 pages. This immediately says that there is some meat in the articles, which are double-columned, in standard dictionary format, with a bibliography concluding each article before the author’s name. However, 160 plus articles is actually few in number for a dictionary, hence my thought that this is more a handbook – and as such it is an invaluable resource.



The articles cover many of the terms missiologists today are using and therefore will be used in the Christian college/seminary classroom with great freedom. In the list of articles, there are no names of influential missiologists or illustrious missionary statesmen. This was obviously an editorial decision when setting the boundaries of the dictionary. This is likely because the editors knew there were other worthy dictionaries which fill some of the biographical gaps, such as Gerald H. Anderson's *Biographical Dictionary of Christian Missions*¹. However, although I understand the editorial decision, I must admit some entries here could have been helpful. Some of the survey articles do compensate for this; for example, the excellent survey article "Mission theology in the twentieth century" (pp. 237-244). Since there is an index of names, one can look up individuals and be directed to articles referencing them. (The names index, however, is not exhaustive.)

The most relevant articles for classroom use will likely be: Accommodation, African traditional religion, Black consciousness, Church planting, Colonialism/postcolonialism, Contextualization, Culture, Ethnicity/ethnocentrism, Globalization, Holistic mission, Homogeneous unit, Incarnation, Inculturation, Indigenous peoples, Kingdom of God, Liberation, Managerial missiology, Muslim relations, New Testament and Old Testament perspectives on mission, Partnership, Pentecostalism, Persecution, Poor/poverty, Praxis/orthopraxis, Prosperity theology, Refugees, Short-term mission, Spiritual warfare/territorial spirits/demons, Syncretism, Tribalism, Two-Thirds World missionary movement, Universalism, and World-view.

Any teacher of missions going through my "select list" will immediately see the strength of having such a comprehensive work. The articles are generally accessible and well-written. This book is a fine contribution for teaching today.

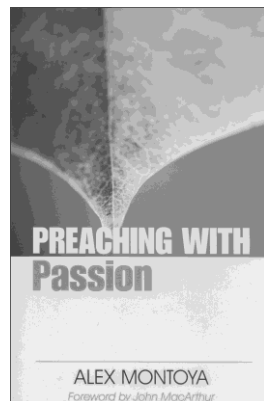
J. C. Whytock

¹ Gerald H. Anderson, *Biographical Dictionary of Christian Missions*, orig. 1998 (Grand Rapids: Eerdmans, 1999).

***Preaching With Passion.* Alex Montoya. Grand Rapids, MI: Kregel, 2000, 160 pp., paper. ISBN: 978-0-8254-33665**

Certainly when it comes to preaching there are more manuals on how to preach than one has time to read. In this book Alex Montoya offers a refreshing and helpful approach to preaching that I have not found in many of the books I have read. He is a minister and teaches pastoral ministries at the Master's Seminary in Sun Valley, California. Montoya's book is easy to read and is filled with some wonderful information that will help to equip the pastor for preaching the Word of God.

Montoya says that much preaching today has strong doctrinal content and contains good exegesis but lacks passion. The great need in preaching today is for greater passion. He illustrates this point by quoting from Dr. Martin Lloyd Jones, "This element of pathos and of emotion is, to me, a very vital one. It is what has been so seriously lacking in the present century, and perhaps especially among Reformed people. We tend to lose our balance and to become over-intellectual, indeed almost to despise the element of feeling and emotion. We are such learned men, we have a grasp of the Truth, that we tend to despise feeling. The common herd, we feel, are emotional and sentimental, but they have no understanding!"¹ A sermon is not simply a lecture or an address but a message delivered by the power and authority of the Holy Spirit. In the introduction he tells the funny story about a man who fell asleep during a preacher's sermon. The minister asks a little boy who is sitting next to the man, "Little fellow would you mind waking your grandfather?" The boy replied, "Why don't you do it? You put him to sleep!" We all have heard stories about dull and boring sermons, but these kinds of sermons are preached because the minister lacks zeal and holy fervor. As my seminary professor would often say, it is a sin for a minister to preach a dull sermon. The author states that a dull preacher is a



¹ D. Martin Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1971), 93.

contradiction in terms. He lays out a number of causes for passionless preaching and shows his readers how to avoid them.

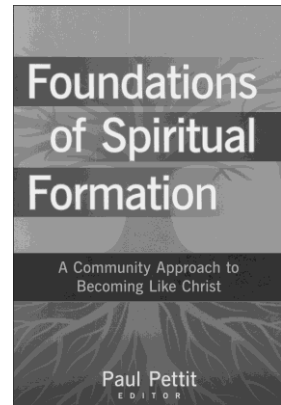
The book presents eight steps for the preacher to use in order to preach with passion. A minister must preach with spiritual power, conviction, compassion, authority, urgency, brokenness, body language and gestures, and imagination. Perhaps our congregations are not transformed because ministers do not preach with conviction. God's ordained means for the salvation of His elect and the edification of believers is the preaching of the Word. I would encourage those of you who are pastors or are preparing for ministry to read this great book and ask the Lord to give you passion as you preach. This is one book on preaching that you will benefit from and will want to have as a resource.

Stephen Welch

***Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ.* Ed. Paul Pettit. Grand Rapids, MI: Kregel, 2008, 318 pp., paper. ISBN 978-0-8254-3469-3**

Spirituality and spiritual formation are currently running a wave of popularity for Christian studies. In many respects this is very helpful; from my perspective it may help to return us to discussions again on Christian piety. This could bring some balance to the other crest on the wave, namely, the popular study of Christian worldview.

This collection of essays edited by Paul Pettit, the director of the spiritual formation programme at Dallas Theological Seminary, is specifically addressing one missing component of Christian spirituality, namely *koinonia*, or the fellowship of the Christian community. The first time I saw the book I was encouraged by the balanced title and also by the graphic image on the front cover – done in green – of a growing tree above ground and the extensive root system below ground. Whoever the graphics designer was (I could find no name), I commend you! A picture, after all, can be worth a thousand words.



This collection has thirteen different authors including one name well know to Bible students today, Darrell L. Bock. Many of the writers have Dallas connections but are not necessarily teaching there. Some minister in Prague, the Czech Republic, Tennessee, Wisconsin, and Oregon.

The book builds on the structure of a commitment to evangelical theology and then proceeds to stress the “context of authentic, Christian community” in part 1. Part 2 then covers more the various elements of the practice of spiritual formation. The book helps one to come to grips with some of the definitions and meaning of such terms as “spiritual formation”. Everyone making explorations into this field must work their way through the terminology as there are many definitions floating about! Pettit aids us here in his introduction (pp. 17-26).

One essay I especially found helpful was Gordon Johnston’s “Old Testament Community and Spiritual Formation” (pp. 77-101). I personally think he ranged much beyond his title, which was fine. There are several matters in Johnston’s essay worthy of reflection. Here is one which I have quoted several times recently:

Christian community is based not on what its members have in common in the world, but on what they share in Christ. The community shares a mutual faith . . . , enjoys a common salvation . . . , and drinks from the same Spirit Believers participate with one another in Christ’s life. . . . (p. 80)

Readers may also be amazed by Johnston’s honesty in dealing with the reality of what often happens in theological education – competition. He offers his insights for an antidote on the subject.

Klaus Issler explores the matter of the heart in his “The Soul and Spiritual Formation” (pp. 121-141). Take time to read the footnotes here and in many of the other essays. These are very helpful in building your bibliographical framework on various aspects of spirituality and in seeing who is writing what. Reid Kisling’s “Character and Spiritual Formation” (pp. 143-161) is a good survey. Some of the essays will not appeal to all readers but are specifically oriented towards preachers and Christian leaders (chapters eight and eleven); however, this does not detract from the appeal of the book as a whole to a general Christian audience.

Overall this collection of essays in *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ* is a

worthy contribution to the subject of spiritual formation. Instructors in Christian colleges will want to list it as a helpful resource and use select essays for class work.

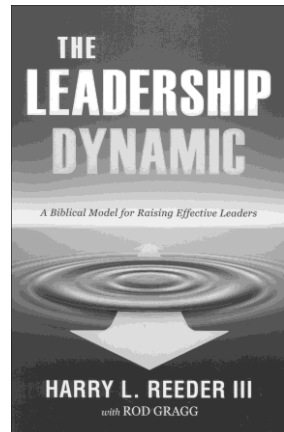
J. C. Whytock

***The Leadership Dynamic: A Biblical Model for Raising Effective Leaders.* Harry L. Reeder III with Rod Gragg. Wheaton, IL: Crossway Books, 2008, 189 pp., paper. ISBN 978-1-58134-943-6**

Many readers will be familiar by now with Harry Reeder's book *From Embers to a Flame*² or with the conferences also by this name. *The Leadership Dynamic: A Biblical Model for Raising Effective Leaders* really follows up on this first book and flows out of it with the thesis that one of the critical aspects of church health is healthy leadership.

The book is composed of fifteen short chapters and commences with the goal of leadership being learned from the Word of God. The author uses Acts 17:6 as his theme text for this foundational chapter. The remaining chapters pursue certain aspects of biblical examples or calls for leadership. Chapter five, "The Marks of an Effective Christian Leader" (53-62), centres around 1 Timothy 3:2: "Therefore an overseer must be above reproach . . .". Reeder does not present a full expositional commentary here on the whole pericope of Scripture concerning the qualifications and duties of leaders. Rather, he selects key themes or ideas and highlights these: four leadership requirements and three traps to avoid. This chapter alone would make for an excellent leaders' retreat discussion series in two sessions – and plan to use it as such.

The author's style is not that of a Bible commentary. He integrates stories and illustrations, crisp phrases and structured thoughts into a practical teaching style in each chapter. Readers will quickly learn that



² Harry L. Reeder III with David Swavely, *From Embers to a Flame: How God Can Revitalize Your Church* (Phillipsburg: P&R Publishing, 2004).

the author enjoys telling about southern Civil War heroes. He has that wonderful ability of arranging material in a way that will allow one to teach it to others. For example, see his excellent organizational ability in chapter eight, “Learning, Living, Leading” (pp. 93-102), with its divisions “learn from the past, live in the present, and lead to the future”. When reading this book, observe the good communication/teaching skills of the author.

Some of the other chapters address leadership priorities and styles. These are not long sections, such as the three leadership styles which he highlights – authoritative, participatory and delegated (pp. 124-127).

The Leadership Dynamic will make for a helpful resource on Christian leadership. It is something which Christian leaders will find privately, personally edifying but will also be good for leadership courses or retreats. Reeder’s new book together with Hans Finzel’s *The Top Ten Mistakes Leaders Make* and J. Oswald Sanders’ *Spiritual Leadership* make for three excellent works which compliment each other and will be helpful guides, with Christian leadership and healthy church life as the overarching goal.³

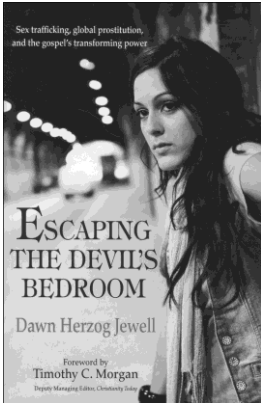
J. C. Whytock

***Escaping the Devil’s Bedroom: Sex trafficking, global prostitution and the gospel’s transforming power.* Dawn Herzog Jewell. Oxford, UK: Monarch Books, 2008, 224 pp., paper. ISBN 978-0-8254-6165-1**

This book, though disturbing to read, presents a powerful challenge to the Church around the world concerning the desperate need for the gospel to be taken to those caught in sex trafficking and global prostitution. (Readers of the 2008 *Haddington House Journal* will remember that this topic was highlighted last year in the review of *Confronting Kingdom Challenges* edited by Samuel Logan, Jr. in the article by Diane Langberg, “Sharing the Burden of Global Sex

³ Another helpful book on leadership more for the context of cross-cultural leadership is Sherwood G. Lingenfelter’s *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership* (Grand Rapids: Baker, 2008). This is not a theme which Reeder addresses in *The Leadership Dynamic*. See also Dan Sheffield, *The Multicultural Leader: Developing a Catholic Personality* (Toronto: Clements Publishing, 2005).

Trafficking”.⁴) The author of *Escaping the Devil’s Bedroom*, Dawn Herzog Jewell, is a writer for Media Associates International and was only made aware of the sexually exploited a few years ago by hearing



Thelma Nambu describe the founding of her ministry, Samaritana, in the Philippines. Jewell began to do her own research and was so moved and disturbed that she ended up writing this book to share information, and the resulting challenge that it presents, with others.

The book is divided into three sections: Stories of Darkness, Stories of Hope and Your Part in the Story. The first section is particularly difficult to read because Jewell does not try to spare us any details as she introduces us to real people in various countries who have endured unthinkable exploitation through the global sex trade. I commend Jewell for showing that the situation is in fact global. It would be easy to point to Asia, which she does, or Africa, which she also does, but omit Europe and North America, which she does not. Her chapters on “The Sexualization of American Culture” and “On Line Porn and Sexual Addictions” show very clearly that these evils exist in every culture.

The second section of Jewell’s account is so welcome after the first. Here she introduces us to some of the Christian ministries currently being undertaken to reach out to those involved in sex trafficking and global prostitution. Obviously, not every ministry can be discussed, but Jewell tries, as she did in the first section, to give us real places and faces so that we are not merely left with statistics. The courage of these Christian workers and the wonderful stories of rescue and redemption are powerful testimonies to the love and grace of God.

The final section is a challenge to the Church around the world to expand on the existing ministries and outreach to those involved in the sex trade. Jewell begins by insisting that, as in all of life, “the battle over the devil’s bedroom is in prayer”. Specific prayer requests are given. She then elaborates on the kind of challenges that will be faced.

The layout of the book is helpful as there is a glossary of terms, a list of resources, and pictures of some of those who have come to Christ. There are also Scripture readings, questions and prayer items following each chapter.

⁴ Samuel T. Logan, Jr., *Confronting Kingdom Challenges: A Call to Global Christians to Carry the Burden Together* (Wheaton, IL: Crossway, 2007).

The needs presented in this book are so great that it would be easy to come away with the feeling that it is perhaps too late to ever make a difference. Jewell insists it is not.

Nancy Whytock