Old Testament use of the Old Testament: A Book-by-Book guide. By Gary Edward Schnittjer. Grand Rapids, MI: Zondervan Academic, 2021. 1052pp. £50.00.

How do the books of the Old Testament relate to each other? Although not a unique question, Schnittjer's book is a distinctive contribution in providing answers. This lengthy reference work contains extensive research with a particular focus on how allusions may, or may not, exist between texts in the Old Testament. Framing the work is an awareness that 'Scriptural exegesis of Scripture is an engine of progressive revelation' (p. xvii) and should therefore be evaluated in order to best understand the intertextuality of the Old Testament.

A substantial introduction is present providing helpful orientation to the reader regarding the purposes and method which will be followed. Here Schnittjer explains that 'Advancements of revelation by exegesis do not set aside previous scriptural revelation. They unfold from it' (p. xix), making clear that what precedes chronologically is not of lesser importance. One of the unique features which recurs throughout the work is an A-F scale which is used to identify the probability of an allusion in Old Testament text (p. xx-xxviii). In adopting any scale there are always points of criticism, however it is a useful tool in highlighting the likelihood of intertextual allusion.

The reason for getting this volume is the book-by-book intertextual exegetical work. Each book of the OT is covered individually and follows the order of the Hebrew Bible (Genesis-Chronicles). A text box begins every chapter laying out the use of scripture in the book, OT use of that book, and the NT use of that book. This is also the place where grading of likely allusions are placed. For example, 2 Kings 8:15-21 is aligned with Deuteronomy 12:5 and 2 Samuel 7:8, 13 and receives an A grading due to the significant literary crossover between these texts (p. 186). Following this Schnittjer produces a hermeneutical profile for each book noting patterns which he identifies in the author's use of Scripture. With Isaiah he suggests that 'engagement with Scripture is omnipresent' (p. 215), Daniel 'demonstrates familiarity with Genesis, Leviticus, Deuteronomy, Isaiah and Jeremiah' (p. 617) and 'Chronicles houses extensive scriptural interpretation… a bold new version of an old story' (p. 698). Thirdly, each reference included in the grading box beginning the chapter is discussed. Here Schnittjer seeks to demonstrate why certain texts display greater or lesser likelihood of exegetical development. Finally, instances where there

are non-exegetical parallels found in each book are discussed at the end of each chapter.

Concluding the book are engaging chapters handling how this work enables greater appreciation of the New Testament and ways of developing networks across Scripture based on interconnected textual exegesis. There is also a very helpful glossary of terms which come up throughout the book. This will aid the reader in understanding the wider field of intertextual exegesis including terminology such as 'constellations' (p. 892) and 'extended echo effect' (p. 894).

No doubt some will be disappointed that Schnittjer's work is not a companion volume to Beale and Carson's *Commentary on the New Testament use of the Old Testament*. While that would be helpful, it is important to recognize that this was not his aim. The goal of this work is to recognize the exegetical developments within the Old Testament, something Schnittjer does very well. Grading scales are always areas which can be critiqued since a degree of subjectivity remains, however this does not diminish the importance of this work.

Old Testament use of the Old Testament is a remarkable achievement and will remain an important and influential contribution in the field of biblical studies for decades to come. Gary Schnittjer has produced an invaluable resource which will aid in the communication of the Old Testament's message in the academy and the church, and I am grateful for his commitment to producing this volume.

Martin Paterson, OMF International, Glasgow

Why Can't Church be more like an AA Meeting? And Other Questions Christians Ask about Recovery By Stephen R Haynes. Grand Rapids, MI: Eerdmans, 2021. ISBN: 978-0-8028-7885-4. 230pp. £15.99.

In this book, the author, professor of religious studies at Rhodes College in Tennessee and adjunct professor of recovery ministry at Fuller Theological Seminary, contends that the work of churches among people suffering from a range of addictions such as drugs, gambling, and pornography, in addition to alcoholism, would be significantly strengthened by adopting the Twelve-Step approach of Alcoholics Anonymous.

The basic questions addressed are encapsulated in the titles of chapter 4 ('Are AA and the Church Allies or Competitors?') and chapter 8 ('Can Christians Embrace Recovery?'). Themes covered in other chapters include: what the Church can learn from AA, a description of Twelve-Step Recovery, and consideration whether it works, and also whether it is biblical.

Stress is laid on the Christian origins of AA in the Oxford Group (formed in 1921). Alcoholics Anonymous formally separated from the Oxford Group in 1939 in New York to focus exclusively on helping suffering alcoholics. A Twelve-Step programme of Recovery was developed which acknowledged 'God' (later revised to 'a Higher Power' or to 'God as we understood him'). From the beginning AA was strongly supported by leading representatives of American Christianity. Haynes takes Samuel Shoemaker, rector of Calvary Episcopal Church in New York City as an exemplar of early AA devotees. Shoemaker asserted that the church needs to be 're-awakened and re-vitalised' by AA's insights and practices, not least by the need of 'true conversion' in 'a society of "before and after"' (p. 11).

Today, American mainline churches continue to utilize the AA Twelve-Steps programme, as is, without need of being Christianized. Haynes calls those who respond in this way 'embracers'. But many American evangelicals are less enthusiastic with some rejecting the Twelve-Step philosophy. Haynes cites theologian David Wells and counsellor Edwin T Welch among late 20th century 'rejectors'. For Wells, the Twelve-Steps replace sin with sickness, treating rebellious sinners as 'innocent and injured children' (p. 82). Welch, while more sympathetic, regards the AA approach to addiction as theologically deficient.

On the other hand, Haynes recognizes that evangelicals are the main 'adaptors' of the Twelve-Steps.

He reckons the most popular explicitly Christian offshoot of AA to be Celebrate Recovery (CR), sponsored by Saddleback Community Church in Southern California. By 2020 CR had spread to thirty-five thousand churches, prisons, rehab facilities, and rescue missions worldwide. A range of other American evangelical Twelve-Step fellowships join CR in substituting 'Jesus Christ' for AA's 'God as we understood him'.

Fuller Seminary was the first graduate school to introduce courses on Spiritual Formation and the Twelve Steps. Recovery Bibles with marginal references to the Twelve Steps began to appear in 1990. Thomas Nelson led the way (NKJV), followed by Zondervan (NIV), and Tyndale House (NLT). Furthermore, Haynes cites examples of the Twelve-Steps being employed as a hermeneutical device in expounding John's Gospel and other biblical passages, apparently without any scruples of possible mutual incompatibility.

Haynes forcefully critiques evangelical 'adapters'. As a former evangelical he knows the American evangelical world, and his criticisms on the whole seem sound. He is justifiably averse to pulling biblical proof-texts out of context to support the Twelve-Steps. He thinks the North American obsession with marketing and merchandising by some Twelve-Step

fellowships hinders addicts from seeking help. He also suggests member participation in these groups lacks the honesty and transparency of AA groups.

For Haynes, evangelical 'adapters' have failed to develop a coherent theological framework for their use of the Twelve-Steps. He makes a similar critique of liberal embracers of AA. He writes, 'AA's "Power greater than ourselves" is not the God of Abraham, Isaac, and Jacob' (p. 167). But Haines' own theological framework of Recovery is ambiguous, for he justifies someone accepting 'any god will do' if it enables one addict to make a beginning in Twelve-Step recovery (p. 166).

This book will be of interest to Christian leaders working with people suffering from a range of addictions. It may be of limited usefulness for readers living outside North America; on the other hand, the internet has homogenized the transnational moral climate. The book's sobering review of a wide range of addictions will helpfully inform readers who serve the addicted anywhere. The statistics in the final chapter ('What about Sex Addiction?') revealing the extent of pornography addiction among Christians (including pastors) will ring alarm bells for many Church leaders.

In the author's view Christians can undoubtedly embrace recovery, and maybe AA and the Church are allies *and* competitors. His hope that the Church might develop a robust theological framework within which to view and tackle addiction sadly remains unfulfilled.

Fergus Macdonald, Edinburgh

Finding Jesus in the Storm: The Spiritual Lives of Christians with Mental Health Challenges. By John Swinton. Grand Rapids, MI: Eerdmans, 2020. ISBN: 978-0-8028-7372-9. 245pp. £19.99.

John Swinton is professor of practical theology and pastoral care at the University of Aberdeen. Before he took up his chair, he worked for sixteen years in the mental health field. Few then are better qualified to write on this subject as he; after all, the book is sub-titled, *'The Spiritual Lives of Christians with Mental Health Challenges'*. His work represents a major leap forward in understanding mental health challenges among Christians. Written with a pastor's heart and an academic mind, *'Finding Jesus'* should have a place on every pastor's bookshelf.

There are two features of '*Finding Jesus*' I want to highlight. The first concerns ***Description***. From experience and reflection, Swinton wants to talk about two ways of describing mental health challenges. First, he uses the term, '*thin descriptions*'. In other fields, this might be re-named label-

ling. He writes, '*A thin description provides us with the minimum among of information necessary to describe a situation or context*'. (p. 14) Someone who lives under the description of having '*depression*', by virtue of a '*thin description*', is almost entirely characterized by the nature of their mental health challenge. He is no longer an individual with a unique personality, history and identity. He is defined by a list of symptoms contained within a Diagnostic Manual. Swinton calls such descriptions '*dehumanising*'.

From his considerable experience in the field, Swinton moves on to critique, '*thin spirituality*' – the recognition that human beings cannot be reduced to chemical processes, but the insufficiency of the current utility-based model of mental health chaplaincy to deal with our innate human spirituality. Swinton writes, '*it is a spirituality from below that takes its shape not from the urgings of the Spirit of God but from the nature and spirituality of health-care institutions*' (p. 35). '*Thin descriptions*' are dangerous, especially in the area of the pastoral care of Christians with mental health challenges, and following Swinton's wise counsel, we should avoid labelling in our interactions.

Secondly, Swinton uses the term, '*thick descriptions*'. Taken from academic sociology, thick descriptions, '*are necessary for deep understanding to occur. They provide a detailed account of a situation, phenomenon, or culture, an account that pays careful attention to the forms of behavior, language, interpretation, and relational dynamics*' (p. 39). Christians with mental health challenges are not defined by the biology of their mental health challenges. Rather, they are human beings embedded in a culture and situation, expressing themselves in common language.

It is at this point Swinton comes into his own because he makes an appeal to the discipline of phenomenology. He writes, '*phenomenology asks us to put aside our presuppositions, plausibility structures, standard explanatory frameworks, expectations, and assumptions and return to … the experience as it is lived rather than theorized*' (p. 42). To put it in layman's language – the '*see me*' approach. We must understand those with mental health challenges by a process of dialogue, listening and conversation, not labelling. Theologically, this must include the relevance of Scripture and tradition in transforming our practice.

This emphasis on phenomenology leads to the second major feature of '*Finding Jesus*' I want to highlight. Swinton devotes three quarters of his book to phenomenology in action. The academy meets the coalface! He begins to talk to and about real people, refusing any '*thin description*' and pursuing a deeper understanding of depression, schizophrenia and bipolar disorder.

In his section on '*Redescribing Depression*', Swinton displays his versatility as a practical theologian. He guides us to Walter Brueggemann's cat-

egorisation of the Psalms in terms of orientation, disorientation and new orientation, using each as a template from which to build a theology of understanding depression. Again, Swinton eschews any '*thin description*' and draws together the phenomenology of those having mental health challenges with both the Biblical and psychological evidence. The result is a rewarding, if not at times disturbing, thick redescription of depression.

Swinton goes on to reframe the terms of reference for both schizophrenia and bipolar disorder. He writes, '*feeling God's abandonment is a disorientating aspect of being with God; it is deeply entangled with our discipleship, not apart from it. Strange as it may seem in some respects, darkness and feelings of God's abandonment are actually normal aspects of a biblical spirituality and of what it means to be in the presence of a God who sometimes hides*' (p. 115). Swinton is not bound to our culture but observes the ways in which many world cultures understand and interact with those having mental health challenges.

His conclusion deals with the nature of healing. He subtitles this section, '*theology that drops down into the heart*'. For Swinton, healing does not necessarily mean curing. He appeals to the Hebrew word 'shalom' with its New Testament fulfilment of life with Jesus. He writes, '*the pastoral task is to help people hold on to Jesus in these difficult times without unnecessary guilt or blame*' (p. 206). This statement alone is worth the price of the book and why it deserves a place on every pastor's bookshelf.

'*Finding Jesus in the Storm*' represents a major leap forward in understanding mental health challenges among Christians. The mark of genius is to make complex issues comprehensible to the layman. Swinton models the pastor's heart and the academic's mind in producing a marvellous work of compassion and coherence. It has my highest recommendation.

Colin Dow, Glasgow City Free Church

Emerging Gender Identities: Understanding the Diverse Experiences of Today's Youth. By Mark Yarhouse and Julia Sadusky. Grand Rapids, MI: Brazos, 2020. ISBN: 978-1-58743-434-1. xiii + 238pp. £13.99.

A current and difficult topic for many Christians today is how to deal with culture's rapidly changing understanding of gender. For many this may lead to hiding from the developments and becoming more out of touch with those around us. Alternatively, there may be incautious adoption of cultural beliefs. In this excellent book, Yarhouse and Sadusky, invite us to enter into the experiences of many today in a sensitive, caring, and theologically responsible manner. This book is well worth reading and considering by the church, especially for those who are in forms of leadership. However, due to the thorough changes in gender understand-

ing in our culture, the book may prove of much value to be read by the church in general.

The book is split into two major sections. The first is titled 'Making Important Decisions' and consists of three chapters. The first chapter forms something of an introduction to transgender experiences, the terminology of emerging gender identities, and transgender history. The second discusses how language and categories shape gender identities, and the third chapter discusses some of the controversial areas of care for transgender youth. An excellent feature of these discussions is found in the pastoral heart of the authors who never cease to see the real people behind the topic, both those identifying themselves using emerging gender identities and those who care for them.

The second major section is titled 'Seeing the Person'. This section makes up the bulk of the book and is made up of the remaining six chapters. Chapter four, 'Foundations for Relationship', lays out some theological foundations for relationship. They first describe three main 'lenses' through which most Christians see transgender people before moving on to propose a posture of 'accompaniment', that is, 'to understand where a person is, enter into their present experience with them, and commit to journey with them regardless of where they go from here' (p. 94). They then look to the threefold office of Christ to examine how we as Christians ought to 'reflect Christ in our everyday lives' (p. 100) all the while applying the discussion to journeying with people. This is split into three sections: priestly witness, prophetic witness, and kingly witness. The chapter is aptly finished with a section titled 'Love as the Goal'.

Chapter five, 'Locating Your Area of Engagement', discusses three different 'areas of engagement in relation to gender identity: (1) political identity, (2) public identity, and (3) private identity' (p. 109). They discuss what these areas of engagement consist of as well as helpful principles for navigating whichever areas we may be called to engage in (they helpfully acknowledge that we are not called to equally engage in all and that few are called to engage at the political level).

Chapter six, 'Locating the Person: A Relational-Narrative Approach', emphasizes the need to truly listen to each person we accompany. They write: 'Hearing another person's story is a critical starting point for any intimate relationship, and it is intimate and vulnerable relationships that bear the most fruit' (p. 141). While all stories differ, they helpfully provide a description of 'common life "chapters" transgender people experience' (pp. 141-2) as a tool for beginning to connect with the individual.

Chapter seven, 'Engaging Youth: Looking beneath the Surface', delves into the experience of youth, the sources of influence in their lives and principles for fruitful engagement with youth navigating gender identity.

This chapter flows on to the following chapter, 'Ministry Structures for Youth', which examines how ministry structures can unintentionally harm these youth. A key challenge in this chapter is to face the difficulties and extra work involved in loving these youth. Yes, they may be a minority, but if we claim they are wanted 'our actions must follow' and 'we need to reflect on whether our ministry is revealing the heart of Christ' (p. 201).

The book ends with a final chapter titled 'Recovering a Hermeneutic of Christian Hope'. This is a short but excellent chapter which points us back to our hope found in Christ and reminding us of the vital importance of loving each person we meet.

This book is excellent. The authors have succeeded in offering 'distinctly Christian principles' for navigating the topic 'that are in keeping with a historic Christian anthropology' (p. xiii). Those committed to the authority of Scripture will find much value in this work. As more of us pick up this book, Yarhouse and Sadusky will all the more achieve their goal of helping 'parents, loved ones, pastors, youth ministers, and lay Christians' to 'equip church communities, so that young people do not feel as if navigating gender identity questions precludes them from a relationship with Christ or a home in the church' (pp. xii-xiii).

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The Logic of the Body: Retrieving Theological Psychology. By Matthew A. LaPine. (Studies in Historical and Systematic Theology). Bellingham, WA: Lexham, 2020. ISBN: 9781683594253. xiii + 416pp. £29.99.

In the last century, psychology has often been viewed with suspicion by the church. Yet in some sense, psychology is unavoidable. We must operate day to day with certain views about how the mind works because our reactions to various circumstances require it. This excellent book by Matthew LaPine delves into the history of theological psychology from Aquinas to the modern reformed church and offers a model of soul and body that seeks to be consistent with both the bible and neuroscientific advances. It is well worth the read and consideration for the teaching of biblical anthropology.

LaPine begins the book with an introduction to the problem, and a description of what he sees as the path forward including his assumptions and methodology. In chapter 1, he discusses 'emotional voluntarism' and demonstrates how it leads to dilemmas in understanding. From chapter 2 to chapter 5 he discusses the history of theological psychology, covering Aquinas (2), Medieval and Renaissance psychology (3), John Calvin's psychology (4), and modern reformed psychology (5). Chapter 6 delves into the debate 'between non-reductive physicalists and dualists', and chap-

ter 7 offers a biblical theological look at how the body relates to human agency. In chapter 8, LaPine moves on to discuss his model of emotion, which he then applies in chapter 9 to an analysis of Jesus's command to not be anxious. He ends with a short conclusion followed by an appendix titled 'on the heart'. LaPine suggests an easy-access version of his book for the non-specialist: focusing on chapters 1, 8 and 9 and skipping over the more detailed specific background discussions.

The basis for LaPine's work is an attempt to correct problematic understandings of psychology that come from an emotional voluntarist perspective: a perspective quite common in Reformed evangelical circles. According to LaPine (pp. 25-6): emotional voluntarism includes the following elements:

1. Emotion as judgement: Emotion is strictly or first a mental state.

2. Emotions of the heart: Since emotions are morally significant, the proper subject of emotion is the heart, though perhaps some emotions are sourced in or influenced by the body.

3. Deep belief associationism and legitimacy: Emotion is a mental state that arises when a deep belief is elicited into consciousness; the beliefs that surface unbidden are also our truest.

4. Mental voluntarism: Emotions as mental states are changeable by shifting attention, mainly through internal speech (e.g. repenting of false beliefs) to bring about new mental states.

5. Emotional duty: People are duty bound to address any emotional aberrance as quickly as possible, since this is within their power.

He goes on to examine these points with examples from the Reformed evangelical world and contrasts it with the models coming from a psychological point of view. In his book, he does not seek to raise one model over the other, but rather, he points out problems with both types of models and then seeks to find a corrective theological model that functions well in the presence of contemporary neuropsychological research.

If the above quote concerning emotional voluntarism struck a nerve, or if you find yourself questioning whether the psychological models are completely theologically viable, this book may be for you. LaPine takes us through an alternative theological model with a long pedigree which has had a minority place in Reformed theology, being found in Bavinck's thought (among a few others). He argues for a 'tiered psychology' with 'a holistic relation between body and soul, which accounts for embodied

plasticity' (p. 37). This view has emotions as 'quasi-independent of executive, conscious mental activity because they are responsive to inputs that are not directly cognitively mediated' (p. 37). That is, emotions can be triggered by our environment and are not completely controlled by the mind (cognition), such as in Post-Traumatic Stress Disorder where high anxiety (or a full panic attack) may occur because of a noise or some other sensory stimulus that reminds one of the traumatic event. The tiered psychology accounts for 'perceptive or adaptive unconscious and physiological inputs', and plasticity 'refers to the capacity to form new neuropathways' which 'are durable' (p. 38). Thus, plasticity accounts for things such as habit formation including links like that illustrated for PTSD.

For someone unfamiliar with psychological and theological language, this book may be difficult to wade through. However, the dividend is worth the effort. For those familiar with psychological and or theological language, particularly those struggling to find a path through emotional voluntarism and psychological models of emotion, this book is well worth the read. Coming from a place of having studied both psychology and theology, I found this book put words and form to the model I was intuitively working with. It was immensely helpful and I wholeheartedly recommend it.

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The Beauty and Power of Biblical Exposition:Preaching the Literary Artistry and Genres of the Bible. By Douglas Sean O'Donnell and Leland Ryken. Wheaton, IL: Crossway, 2022. ISBN: 978-1-4335-7044-5. 304pp. £17.99.

The authors lament the current state of preaching within Bible-believing churches (p. 28). Could it be that preachers do not understand the Bible as literature, the importance of genre, and the proper consideration of both in the preaching event? Douglas O'Donnell and Leland Ryken believe so. O'Donnell is Senior VP of Bible Publishing at Crossway and Ryken is professor of English emeritus at Wheaton College. They aim to lay a homiletical foundation for sermons that are fresh, relevant, interesting, and accurate to authorial intent (p. 23). O'Donnell and Ryken do this with clarity, defining each genre as it appears in Scripture, as well as supplying principles and practices for all who endeavour to preach God's Word faithfully and effectively. If you are searching for a revitalizer for your preaching this book will prove beneficial. While both are listed as authors, Ryken penned each genre specific chapter and then O'Donnell had freedom to use what he wanted, restate it in his own words, and add a preacher's perspective (p. 14).

The Beauty and Power of Biblical Exposition is both personal and engaging. Chapter emphases include: 1) *The Greatest Stories Ever Told* (Preaching Narrative), 2) *Let Him Who Has Ears Hear* (Preaching Parables), 3) *Love Letters* (Preaching Epistles), 4) *The Beauty of the Simple* (Preaching Poetry), 5) *Words of Wisdom* (Preaching Proverbs), and 6) *And I Saw* (Preaching Visionary Writings). Also included are many helpful Tables and Diagrams, numerous examples, and each chapter concludes with a *Build Your Library! Helpful Resources* that is a wellspring for understanding or preaching each genre. Six weighty chapters well worth the investment, but a couple may call for a closer look.

Love Letters (Chapter Three): while the Epistles are probably the most often preached, sadly preachers often fail to preach the Epistles as epistles (p. 106). Epistles are neither sermon, treatise, nor essay (pp. 106-107), still it must be remembered that the very forms the biblical authors employed are inspired (p. 118). Preachers are admonished to take serial preaching seriously, remembering that 'all Scripture' is 'breathed out by God' and is 'useful' (2 Tim. 3:16) – this means, among other things, that preachers who value the Epistles as epistles will touch on every greeting, thanksgiving, domestic code, and the lengthy list of names in the final greetings (p. 123).

Words of Wisdom (Chapter 5): the aim of Proverbs (and all other proverbs in the Bible) are to direct the reader to walk skilfully in wisdom. This type of wisdom will lead to living a morally and spiritually ordered life covering the breadth of human experience, resulting in right thinking and right acting (p. 190). It can be intimidating to think about preaching a Sunday morning series on Proverbs; nevertheless, it is essential that we preach it faithfully, as well as Ecclesiastes, Job, the Sermon on the Mount, and James. In addition, this is not merely for book expositions, as proverbs occur throughout God's Word (p. 186). In this chapter, O'Donnell and Ryken point out that proverbs are not promises, instead of the proverb 'Start a youth out on his way; even when he grows old, he will not depart from it' (Prov. 22:6) being a promise or guarantee, it is a general principle (p. 198). They provide about twenty extremely helpful suggestions on 'how to preach the proverbs.'

Several positives are worth noting. First, the authors encourage the public reading of Scripture (1 Tim. 4:13), which is refreshing – O'Donnell and Ryken wonder if the preacher is reading God's perfect Word before he preaches his imperfect ones (p. 121)? Next, there is also the welcome emphasis of preaching the gospel to the saved (what they label as *Evangelize the Elect*!): God's gospel stands at the top of the list of theological truths that believers need to be reminded of on a weekly basis (p. 131). Third, every preacher should tailor his sermon to the shape/structure and

emphasis of the text, including tone and tenor (p. 172). Last, a prophetic charge, 'We need to stop preaching (go home, or stay home) if we do not preach a big God' (p. 278).

The Beauty and Power of Biblical Exposition will fit nicely on the shelf of every preacher seeking to hone his craft; a good companion for Steven Smith's *Recapturing the Voice of God: Shaping Sermons Like Scripture* (B&H Academic, 2015) or the forthcoming 5-volume, *Preaching Biblical Literature* (Fontes Press), Series Editors Jeffrey Arthurs and Kenneth Langley. Their desire was to assist preachers as they 'bring the thunder' (p. 14), knowing that what happens in the pastor's study, as he seeks to understand, explain, illustrate, and apply Scripture, can help all who regularly teach God's Word to connect to the surge behind the storm (p. 15). Their desire is to equip preachers with effective and reliable tools for proper understanding, teaching, and preaching the Bible (p. 61). This book will aid the preacher in fulfilling his God-given mandate: he is not to simply preach *from* the Word or *about* the Word, but to *preach the Word* (2 Tim. 4:2), and he will do so as he recalls the Word's beauty and power, 'How sweet your word is to my taste—sweeter than honey in my mouth' (Ps. 119:103).

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Reformed & Evangelical across Four Centuries: The Presbyterian Story in America. Edited by S. Donald Forston III and Kenneth J. Stewart. Grand Rapids: Eerdmans, 2022. xiii + 364pp. ISBN: 978-0-8028-7340-8. £23.99.

Four authors are listed as contributors to this volume. Besides the two editors, these include Nathaniel P. Feldmeth and Garth M. Rosell. Each represents a different branch of American Presbyterianism. The book is, however, the brainchild of the editors, developed out of a lunchtime meeting. There is no indication as to who wrote which chapter, but readers familiar with the theological interests and writing style of Ken Stewart (a frequent contributor to this journal) will recognize his influence in such matters as the British background and the relationship between American Presbyterianism and evangelicalism.

In a substantial and thoughtful foreword, noted historian George M. Marsden begins by commending the book's distinctive strengths. 'First, it offers a detailed and reliable new history of American Presbyterianism. Second, it is unusual among such histories in the thoroughness with which it recounts the British background. Third, it explicitly emphasizes 'the symbiotic relationship that has frequently existed between American Presbyterianism and American evangelicalism.' Finally, the emphasis

on such relationships orients the recent history toward the realignments among the more evangelical Presbyterians' (p. ix). This is a helpful summary of the book's contents.

There are five chapters dealing with the British background, before and after the Union of the Crowns (1603) and of Parliaments (1707) out of which the modern British nation was formed. That background begins with the Reformation and the initial influence of Lutheranism in both England and Scotland, superseded by the Swiss Reformation, including but not limited to Calvin's Geneva. Scotland is universally considered to be the home of Presbyterianism, but it was in England (with Scottish non-voting commissioners in attendance) that the Westminster Assembly was held from 1643-47, giving us the Confession of Faith and Catechisms that form the doctrinal basis (with modifications) of Presbyterianism worldwide. The original intention was to develop a unified form of doctrine and worship in the Reformed churches north and south of the border, but this never happened, as the Church of Scotland ratified the Westminster Confession of Faith and Catechisms, along with the Form of Church Government and the Directory of Worship, but the Church of England never has.

In Chapter 6, the story moves to the new world and the formation of the first presbytery as a 'meeting of ministers' in Philadelphia in 1706. Thereafter, there is discussion of Presbyterian attitudes to the Great Awakening which began in the 1730s. Conflict between supporters and detractors led to a seventeen-year division between the synods of the New Side (supporters) and Old Side (detractors). The schism was finally healed in 1758, with New Side Gilbert Tennent chosen as moderator of the reunited Synod of New York and Philadelphia, and Old Side minister Francis Alison preaching when the reunion took place. A constitution was later developed and the first General Assembly of what became known as the Presbyterian Church in the United States of America took place in Philadelphia in 1789. By this time, the newly formed denomination consisted of 'four synods and sixteen presbyteries encompassing four hundred churches and 177 ministers' (p. 126).

Several factors arising out of the Great Awakening, including a 'deepened American passion for freedom to worship God according to the dictates of one's conscience…helped create fertile soil for the American Revolution and several Presbyterian ministers utilized these themes in sermons leading up to independence' (p. 114). Presbyterian minister John Witherspoon was recruited from Scotland to head up the newly formed College of New Jersey (now Princeton University) and he was to become one of the signers of the Declaration of Independence. The American 'passion for freedom to worship God according to the dictates of one's con-

science', which was foundational to the entire new world experiment led to the non-establishment of religion clause in the First Amendment to the US Constitution. This is alluded to in Marsden's foreword and is picked up again later in the book, but more might have been developed throughout as to the distinctiveness of this approach relative to the establishment principle, especially as that was developed in Presbyterian Scotland. (The Westminster Confession of Faith's chapter on the civil magistrate was modified in 1788, two years after the American Revolution, to reflect the new world perspective.) Despite its many national sins, decline in church attendance and drift into secularism, with the current insistence that the First Amendment precludes any public recognition of religion, the United States remains the most religion-friendly, church-going nation in the Western world. Is there a connection with the religious voluntariness of the First Amendment?

A Second Great Awakening featuring the Arminian theology and innovative methods of Charles Finney contributed to another schism, this time between Old School and New School Presbyterians. 'While the Old School was committed to traditional Calvinism, the New School practiced a broader version of Reformed theology that included a robust ecumenical spirit and more tolerant perspectives on revivals' (p. 148). Complicated by differences over slavery and the New England Theology of Jonathan Edwards's followers, as well as evangelistic cooperation between Presbyterians and Congregationalists, a division took place in 1837 that lasted for over 20 years.

A chapter is devoted to the important issue of debates over slavery. Broadly speaking, with exceptions, southern Presbyterian leaders like R. L. Dabney and J. H. Thornwell claimed that the institution of slavery (but not the slave trade) had biblical support, whereas northern churchmen, following the lead of Charles Hodge of Princeton Seminary (founded in 1812) advocated 'a peaceful, gradual emancipation as the way forward for the United States' (p. 177). It fell to smaller denominations like the Reformed Presbyterian Church (Covenanters) and the short-lived Free Presbyterian Church Synod of the United States to unequivocally advocate abolition and declare (as the Covenanters did in 1800) that 'no slaveholder should be allowed the communion of the Church' (p. 169).

Separate chapters discuss 'The Darwinian Challenge' and 'German Universities and American Protestantism', leading to the Fundamentalist-Modernist controversy of the early twentieth century and the role of J. Gresham Machen in the founding of Westminster Seminary (1929), the Independent Board of Foreign Missions (1933) and the Orthodox Presbyterian Church (1936). The latter part of the twentieth century saw further church divisions and the emergence of conservative leaders such as Fran-

cis Schaeffer (albeit initially from his Swiss base at L'Abri) and R.C. Sproul of Ligonier Ministries. There is a commendable emphasis throughout the book on the importance of missionary outreach at home and abroad. Appropriate attention is also given to the phenomenon of Korean Presbyterianism in America.

A concluding chapter discusses the 'symbiotic relationship' between historic Presbyterianism and evangelicalism with their shared allegiance to 'a deep respect for the Bible, a yearning for spiritual renewal and spread of the gospel, a theological seriousness, and a desire for a society transformed by Christian principles' (p 320). This includes some reflection on future prospects of this relationship.

The stated goal of the book is to fill a need for a single volume that could be recommended to 'help students and Christian leaders grasp the thread of Presbyterian history' (p. xvii). This resulted in somewhat of a birds-eye view of American Presbyterianism from its European origins to the present. Whatever the perceived limitations of this approach, *Reformed & Evangelical* can be said to have succeeded admirably in achieving its intended purpose.

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Tethered to the Cross: The Life and Preaching of C. H. Spurgeon. By Thomas Breimaier. Downers Grove, IL: IVP Academic, 2020. ISBN: 978-0-8308-5330-4. xvi + 271pp. £29.99.

Charles Haddon Spurgeon died at the relatively young age of 57 on 31 January 1892. His capacity to fascinate continues unabated, as many of his works remain in print and popular level writings about him abound. Two documentaries of his life can be found on YouTube: the Christian Television Association treatment from 2010 at just over an hour long has 1.8 million views; Stephen McCaskell's fine two-hour documentary, 'Through the Eyes of Spurgeon' (2014), has 1.1 million views. It remains the case, however, that scholarly attention to Spurgeon has not kept pace with popular interest—the work of Peter Morden, Ian Randall, and Mike Reeves notwithstanding. There remains only one 'critical' biography of Spurgeon, and that was published in 1982![1]

One of the smaller benefits of Breimaier's book, which observes this deficit, lies in its broad survey of the Spurgeon industry—noting the breadth of its output, but also the points at which it is found lacking. The larger contribution the book makes is to take seriously and account for

[1] Patricia Stallings Kruppa, *Charles Haddon Spurgeon: A Preacher's Progress* (New York & London: Garland, 1982).

Spurgeon's 'hermeneutic': the principles of interpretation which informed his understanding of the meaning of the biblical text. That such attention has previously been lacking is no surprise. Broadly speaking, homiletical engagement with the Bible has not been accorded the respect or interest it is due on the part of later scholarship. It was, in part, the burden of Frances Young's *Biblical Exegesis and the Formation of Christian Culture* (Cambridge: Cambridge University Press, 1997) to redress this balance for the study of patristic interpretation, by including homiletical material alongside the commentary genre which tends to hold pride of place. Beyond this general neglect of sermons, however, is the perception that Spurgeon's voluminous output in any case did not really exhibit a 'hermeneutic' in any substantial sense of that term. The texts preached amounted to a verse or two, so that the sustained attention to broader context deemed necessary for a properly 'hermeneutical' treatment—say, of the kind promoted even by advocates of expository preaching—is simply absent.

So Breimaier's 'primary goal' is to 'identify and analyze C. H. Spurgeon's approach to biblical hermeneutics' (p. 3). He wastes no time in doing so. Quoting Spurgeon's characteristically colourful words, it involved making a 'beeline to the cross'. In Breimaier's more considered terms, Spurgeon's hermeneutic is found to be crucicentric and conversionist: this pair of terms occurs early (p. 4), and recurs *passim*. And it appears to be the case that Breimaier has indeed hit the bullseye with his first shot. Copious examples are provided not only from Spurgeon's sermons but also his ample wider corpus to demonstrate that by design and practice, Spurgeon's method of biblical interpretation was guided by these two principles: pointing to the cross of Christ, and thereby seeking to win converts to Christianity.

But Breimaier has written a book, and not an article. This requires something more than simply identifying the overriding crucicentric and conversionist principles that shaped Spurgeon's interpretation of the Bible. Rather, while emphatically (even relentlessly) pressing home this major claim, Breimaier places Spurgeon's biblical interpretation firmly in his Victorian context. The question, then, is not simply 'What is Spurgeon's hermeneutic?', but more broadly, 'How did Spurgeon's hermeneutic situate him within the wider practice of biblical interpretation of the Victorian age?'.

The Introduction and Chapter 1 put in place the contours of the Spurgeon industry, and outline the progress of his conversion and early ministry. The latter is significant for the book as a whole, and does more than simply offer a biographical sketch. Significantly, Spurgeon's conversion experience—so Breimaier argues—informs the whole of his career as

an interpreter of the Bible. That direct appeal of a simple preacher from Isaiah 45:22, 'Look unto me, and be ye saved, all the ends of the earth' (KJV), and applied to Jesus Christ, spoke directly to Spurgeon's heart and transformed him. Breimaier has some insightful commentary to offer on this well-known moment (pp. 33–37), but there is no doubting its import for Spurgeon's own 'crucicentric' and 'conversionist' use of the Bible (e.g., p. 104). Breimaier follows this trajectory into the development of Spurgeon's voluminous writing on, and frequent speaking about the Bible outside the pulpit. Here, his capacity to fine-tune his message to his audience is seen, even while his commitment to cross and conversion persists, even if muted from his pulpit performances.

Still, the key chapters for the hermeneutical interest lie in Chapters 3 and 4, where Breimaier deals in turn with Spurgeon's interpretation of the Old and New Testaments, largely from his pulpit ministry. These are substantial chapters, roughly 45 pages each, and follow the same pattern. First context is set in describing scholarly developments in OT and NT in Spurgeon's day, followed by his attitude to various commentators and their work, then a genre-by-genre investigation into Spurgeon's homiletical handling of texts of various kinds. Clearly, there are challenges to his programme for the OT in particular, since neither conversion *per se*, nor cross are explicitly found in it. Breimaier's explanation of Spurgeon's 'theology of the Bible' makes clear that this is no obstacle, for a book with a single author—and that author, divine—has only one message (cf. pp. 86–87). Spurgeon is presented as being aware of, but sitting quite lightly to, critical scholarship. Copious examples are provided of Spurgeon's ability to move ('leap'!) directly from an OT text to contemporary Christian: Joshua's exhortation to the 'officers' 1:11 becomes a statement to believers as 'good soldiers of Jesus Christ' (p. 103).

While the New Testament obviously does not present such invitations to anachronism, Breimaier documents the continued cross-and-conversion approach, even in cases where context invited other sorts of reflections. Breimaier is not reluctant to point out the irony ('drawback') in the tension that arose from Spurgeon's urging his hearers to read the Bible 'plainly', even though his own connections were often quite distant from the 'plain meaning' of a given passage (p. 167).

The final two substantive chapters cover Spurgeon's later years 'beyond the pulpit', attending especially to his writing in his periodical, the *Sword and Trowel*, and the Downgrade Controversy, which painfully marked the latest phase of Spurgeon's career. Breimaier's brief but nuanced account of this episode draws attention especially to the way in which his stand for biblical infallibility drew him into closer fellowship with like-minded evangelicals in other denominations, even if he appeared isolated within

his own Baptist context. The closing chapter attends to the legacy of instruction from the Pastors' College, and other Bible classes and instructional settings with which Spurgeon was involved. While there is a concern demonstrated for the broad education and cultural engagement of students in these varied contexts, clearly the overriding purpose was to equip men (and women!) to be competent evangelists, proclaiming a biblical gospel.

There is much to appreciate in Breimaier's rich and readable study. Alert to nuance, and appreciative of Spurgeon's legacy, Breimaier's key contribution is to explain the principles which governed Spurgeon's biblical interpretation, demonstrated by copious examples drawn from the whole of his career, and from the breadth of his activities with a sensible focus on his sermons. If this answers the 'why' and 'what' questions, there is a lingering sense of missing out on the 'how'. By providing such ample and clear evidence of Spurgeon running roughshod over context, by what means was he able to arrive at cross-centered messages seeking converts?

Stated thus, it might not sound much different from contemporary preaching courses which equip students for 'Christ-centered' preaching. However, it is clear that Spurgeon's practice would fall foul of the instructors of such courses for his failure to attend to context—and, on occasion, the very text itself![2] Rather, Spurgeon seems to have been a later and Christian expression of the sort of exegesis found in the commentaries of the Dead Sea Scrolls, the *pesharim*. The key interpretative move in those commentaries is the 'this-is-that' approach, identifying some element of the biblical text with their contemporary community and context. Examples can be found in the New Testament itself: so Peter is able to conclude 'And this is the word which was preached to you' (1 Pet. 1:25b), having just cited Isaiah 40:7–8.

Does *Tethered to the Cross* amount to an account of 'hermeneutics'? I confess, I'm not so sure. However, read as a window into Victorian Christianity, Spurgeon's place in it, and the convictions which motivated his remarkable ministry, Breimaier's book succeeds admirably.

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[2] E.g., the sermon on Amos 3:3 on Christian baptism (!) which fails to mention Amos anywhere in the body of the sermon (noted by Breimaier for other reasons on p. 80 n. 7). On this theme more broadly, see Donald Macleod, 'We Preach Christ Crucified', *SBET* 32 (2014), 208-219.

The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution. By Carl Trueman. Wheaton, IL: Crossway, 2020. ISBN:978-1-4335-5633-3. 409pp. £25.99.

The Rise and Triumph of the Modern Self is both a map and guidebook for any reader interested in understanding and interpretating the rapid cultural developments that have gripped particularly the Western world in the first quarter of the twenty-first century.

Trueman states that the 'burden of this book has been to explain the pathologies of our culture and the reasons why speech itself has come to be considered as violence' (p. 329). He achieves this by examining the ideological and intellectual underpinnings of what, Trueman contends, has been one of the most comprehensive cultural revolutions that has transformed the West. This book will undoubtedly become one of the evangelical pastor's or ministers key reference points, especially as the question of sexual ethics and Christian sexual morality continues to come under intense scrutiny. Indeed, Trueman comments that 'the argument of this book has two immediate implications for Christian discussion of LGBTQ+ issues in terms of the wider social and political context in which they occur' (p. 390). Christian leaders, ministers, teachers, evangelists and disciples who read this book will embark upon a fascinating and well researched journey that explains how notions of external authority, such as God and his word, have been replaced by the 'inward turn' regarding personal authority and the therapeutic necessity of affirming 'another's' own personal truth. Many will be familiar with phrases such as, 'telling your truth.' Trueman explains the ideas and philosophies which have created the social space for such a concept not only to exist but to become an accepted social norm for many. This book will explain why the question of 'what is a woman', troubled a US Supreme Court nominee and bothers some senior politicians, on both sides of the 'pond'.

Not including the 'Introduction', the book is divided into four main parts: 1, 'Architecture of the Revolution'; 2, 'Foundations of the Revolution'; 3, 'Sexualization of the Revolution'; and 4, 'Triumphs of the Revolution'. The 'Introduction' and part 1 'Architecture of the Revolution' sets out the basic concepts that are subsequently referred to in parts 2 and three. Trueman engages with Philip Rieff, Charles Taylor and Alasdair MacIntyre as key dialogue partners. Readers who have never devoted large amounts of their time to comprehending these innovative academic thinkers will find Trueman's interaction with them accessible and useful.

Part 2, 'Foundations of the Revolution' skilfully demonstrates how key academic and literary figures from the history of the West have moulded and shaped modern thinking. Trueman persuasively links the work of

Jean-Jacques Rousseau, Wordsworth, Shelly, Blake, Nietzsche, Marx and Darwin into an imaginative map charting key ideas associated with each thinker became embedded in our modern culture. Part 3 'Sexualization of the Revolution' explores how the theories of Sigmund Freud were fundamental in placing 'the sex drive at the very core of who and what human being are from infancy' (p. 221). Trueman correctly argues, in my view, that it is irrelevant whether or not the scientific status of Freud theories are now considered 'methodologically and materially discredited.' The idea that it is sexual activity that makes us authentic human beings, is now an uncontested 'truth' for many citizens of the revolution.

Readers of this book may be tempted to go straight for Part 4, 'Triumphs of the Revolution' because Trueman explores the issues surrounding human sexuality. How the Church responds or should respond to these issues are a profound matter of importance for many in Christian ministry and service. The various sections can be read in themselves, yielding important insights for the enquirer. However, the investment from reading the first three parts will enable the reader to get the most out of the chapters 'The Triumph of the Erotic', the 'Triumph of the Therapeutic' and the Triumph of the T'. How the Church responds to the LGBTQ+ movement is critical for the work of the gospel and Trueman provides a helpful insight on understanding the history of the movement and how expressive individualism is now a simple 'taken for granted' by politicians and corporate business.

In conclusion, *The Rise and Triumph of the Modern Self* will become a standard reference for anyone in Christian ministry trying to understand and make sense of the rapidly changing culture in which we are immersed. The culture of expressive individualism is not going to be replaced any time soon. While the statement that a 'culture that has had to justify itself by itself has never maintained itself for any length of time' (p. 381) may express a great deal of historical truth, nevertheless, the cultural entropy and degeneration evident to many commentators within the West, will not be hindered from within by the logic that gave rise to the rejection of external authority. The Christian Church does, however, have an answer: the God who declared 'I am the way, the truth and the life' (Jn 14:6). In an endless sea of subjectivity, this is our one true anchor point.

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