The Asbury Journal 65/2:105-119
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Book Reviews

BibleWorks. DVD-ROM and CD-ROM, version 8
2009. BibleWorks, LLC. $349

Reviewed by Michael D. Matlock and Bradley T. Johnson

BibleWorks 8 (BW8) is a software program for Bible study containing a plethora of heuristic functions, tools, and resources that assist in the hermeneutical tasks of observation, interpretation, and evaluation of biblical texts and texts related to biblical texts. But, unlike most Bible study software programs, BW8 enables the student to engage in a close reading of the original biblical and biblically related texts. The programmers have designed BW8 for the Windows operating system, but users of Macintosh and Linux operating systems can also enjoy the program by running a Windows emulator. The current retail price is $349; however, a group of ten or more members of an organization who wish to license BW8 may be eligible for discounted pricing through an institutional promotional program. For example, a biblical languages instructor coordinates this program for the Asbury Theological Seminary students who are able to purchase the program for approximately $250.

BW8 features 190 modern and ancient Bible translations in almost forty languages, thirty-five original language texts and morphologically tagged texts, twenty-nine lexical-grammatical reference works, and many other reference works and utilities. With a portable computer, Bible students can conveniently port what would be an otherwise massive hard copy library. Other advantages of BW8 that physical libraries do not provide include the opportunity to keep original data disks in a separate environment; the capacity to search, copy and print text; and the ability to view multiple lexical, grammatical, and other reference works (e.g., translations of the writings from the Early Church Fathers and the Babylonian Talmud) pertaining to a specific biblical passage in one central location through the resource summary, analysis, and the cross-references tabs.

Perhaps the characteristics that most distinguish BW8 from its more closely aligned competitors are 1) the collection of the most extensive electronic set of original language materials, both biblically and biblically related, accessible in a thoroughly integrated system (see http://www.bibleworks.com/content/full.html for complete listings) and 2) a customizable user interface that allows users to set up their work environments in ways that suit their unique learning and working styles. Unfortunately, the customizable user interface can be a little unnerving to novice users who can easily become overburdened with attempting to navigate all of these multiple ways of accomplishing tasks (such as drop-down menu options, icon button shortcuts, shortcut keystrokes, and right-clicking for context-sensitive options). An improvement would be to offer users a selection of preset configurations based on their own navigational preferences.

Students of the Bible, pastors, and educators will appreciate the wide range of tools available in this feature-rich version. Not only are users able to conduct elementary and highly sophisticated word and phrase searches of text, but also the various resources are keyed to the text in focus as mentioned above. As a result, the various screens constantly refresh to provide data associated with the word or item indicated by the user's cursor.

BW8 utilizes an interface containing three main sectors designed to track and follow typical tasks performed in Bible study. Viewing the interface from left to right, the leftmost screen or "search" window permits users to select a Bible version and text (or texts related to a biblical passage such as the works of Philo or Josephus or the OT Pseudepigrapha) and provides options to shape the search environment by means of filtering the text for distinct verse, chapter, and book ranges as well as limiting the search to specific words—lexically and morphologically tagged—or phrases. Program users can easily accomplish many of the search and display options within the search window through the small but prominent command line; unlimited, user-defined tabs are located directly above the command line to demarcate and enable work on multiple searches and projects.

After a user search is successfully completed, the center screen or "results" window displays the highlighted result items from the criteria entered into the search window. Within the results window, users can view results from multiple versions one verse at a time or the continuous verses of one single version. The rightmost window is the "analysis" window, and it is here that users can explore resources relevant to the center results window. Such resources include parsing and lexical data for original languages, points of grammatical or textual interest, detailed search results, translation notes from publishers or user notes, and a word processor that automatically associates with any chapter in the Bible or a word processor directed solely by the user's formatting preferences. Whether preparing documents with one of the BibleWorks editors or the user's favorite word processor, users will benefit by taking advantage of exceptionally versatile copy and paste features including Unicode Hebrew and Greek fonts in all three sectors of the program.

BibleWorks is replete with tutorials and user helps that assist students and educators in the process of their Bible study work. A few examples will suffice. Study guides containing many video clips exist offering a step-by-step methodology for writing an exegetical paper, tips for how to use BW8 in a classroom setting, courses of action for displaying multiple passages for comparison (e.g., synoptic passages or Old Testament quotations in the New Testament), steps for creating a highly specific key word search, and simple ways of creating chapter and verse notes during Bible study. The Help infrastructure provides abundant ways to support users in their tasks.

In the remainder of the review, we will highlight selected important features for seminarians and other Bible students enjoying some working knowledge of biblical languages. Users will appreciate a vocabulary flashcard module to create and print or to listen to custom vocabulary sets as well as drill on the words within the program. A sentence-diagramming module enables users either to view diagrams of the entire Greek NT or to create their own custom diagrams which can be copied into word processing documents. BW8 contains several good original language lexicons. For NT Greek, Thayer's, Gingrich-Danker's, and Louw-Nida's lexicons come standard and Bauer, Danker, Arndt, and Gingrich (BDAG, 3rd ed.) is available for an additional cost. For the Septuagint, Lust, Eynikel, and Hauspie's (LEH) lexicon comes in the base program. As for biblical Hebrew and Aramaic, program users can use Holladay's or the unabridged Brown, Driver, and Briggs' (BDB) lexicons; Koehler-Baumgartner's (HALOT) lexicon is obtainable as an add-on module.

As for biblical Greek reference grammars, Wallace's *Greek Grammar Beyond the Basics* and Robertson's *A Grammar of the Greek New Testament* are accessible in the base package; Blass, DeBrunner and Funk's *Greek Grammar of the New Testament and Other Early Christian Literature* and Zerwick's *Biblical Greek* are available as add-on modules. In the realm of biblical Hebrew reference grammars, buyers can use Gesenius-Kautzsch-Cowley's *Gesenius' Hebrew Grammar*, Joüon-Muraoka's revised *A Grammar of Biblical Hebrew*, and Waltke-O'Connor's *An Introduction to Biblical Hebrew Syntax*; for the Septuagint, Conybeare-Stock's *Grammar of Septuagint Greek* is available. Virtually all reference grammars contain the page numbers from the print editions facilitating easy correlation between the two mediums, and all biblical texts from citations in the grammars may be viewed in the original language and in translation by hovering the mouse over them.

For those studying the relationship between the Hebrew and Greek Old Testaments that form the backdrop against which the New Testament was written, the Tov-Polak Parallel-Aligned Greek-Hebrew Old Testament provides an invaluable tool for comparison. The Synopsis Window provides a thoroughly useful tool to compare and edit parallel texts in the Old Testament and New Testament including the Synoptic Gospels. For those Bible students interested in Early Judaism and Christianity, the default package contains many Early Jewish original language texts and versions with corresponding morphological versions and English translations such as the OT

Pseudepigrapha, Philo's writings, Josephus' writings, the Targums, and the Qumran sectarian manuscripts (add-on module). Greek, Latin and English versions of the Apostolic Fathers are available for those interested in the study of these Early Christian texts. Bible students with reading knowledge in Syriac or Latin can also draw upon these versions—the Peshitta, Peshitto, Old Syriac Gospels, and the Vulgate—without morphological assistance.

While BW8 remains superior in the area of providing original language resources, tools, and functions, users would greatly benefit from a stronger commitment from BibleWorks to make available secondary resources such as Bible dictionaries, theological dictionaries, and exegetical commentaries. Bible dictionaries such as *The Anchor Bible Dictionary*, *The New Interpreter's Bible Dictionary*, or the fully revised *International Standard Bible Encyclopedia* should be optional add-ons. As for modern exegetical commentaries, why not make series like *The New International Commentary on the Old/New Testament* or *Word Biblical Commentary* available? There is also one final item on our wish list. We would welcome a scaled-down version for use on small mobile devices such as iPhones and PDAs to create more opportunities for Bible study on the go.

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Paul A. Hartog, ed.

The Contemporary Church and the Early Church: Case Studies in *Ressourcement*

Eugene, OR: Wipf and Stock, 2010
Reviewed by Charles Meeks

The cry of "*ad fontes*!" is a recognizable one to any student of the Protestant Reformation; the problem remains, however, as to which *fontes* modern Christians should be returning! For Evangelicals, this call has primarily hearkened believers either to the Scriptures for matters of spiritual growth, theological debate, and even Scriptural interpretation itself, or to the writings of Calvin, Luther, Wesley, and other Reformers. A small group of Evangelical scholars, however, are becoming aware of the enormous gap left between the Scriptural record and the work of the Reformers within the majority of modern Evangelical scholarship and spiritual formation. In this collection of essays commissioned by the Evangelical Theological Society for their monograph series, editor Paul Hartog and other contributors seek to discover and apply the value of intentional, renewed interaction with the Early Church for contemporary Evangelicals. This must go beyond the renewed "popular" interest in Early Church studies made most visible by authors such as Robert Webber (the *Ancient-Future* series especially) and Brian McLaren, articles in *Christianity Today*,[1] and, to a certain degree, the "Emerging Church" as a whole. The first result of these efforts is the present volume. However, in this work Hartog's vision is a thankfully bit more narrow in scope than preceding exercises in *ressourcement*, such as *Ancient Faith for the Church's Future*, a formidable compilation of fourteen essays from the 2007 Wheaton Theology Conference which serves as more of a wide gateway into the strengths and weaknesses of Patristic witness to contemporary evangelical Christianity.

Following Hartog's introductory essay dealing with the true complexity of the issue of Early Church-Contemporary Church dialogue is a collection of six "case studies," which attempt to go beyond merely questioning whether or not the Fathers have anything to offer us and seek to directly apply some aspect of Patristic thought to Evangelicalism for the sake of growth and sustainability. Topics tackled include Patristic evangelism and discipleship, community formation, use of the *regula fidei*, responses to cultural opposition, the preaching of social ethics, and Christology. Two responses to the essays round out the volume, one penned by Lutheran scholar Glen Thompson and the final by editor Hartog, a Baptist.

While overall this is a meritorious work, the strongest essays in the volume are Hartog's introductory essay, Bryan Liftin's chapter on "Learning from Patristic Use of the Rule of Faith," Thompson's Lutheran response, and Hartog's own Baptist response; these exemplify the intended trajectory of the editor Liftin's tremendous scholarship is perhaps the most helpful in not only bolstering the Evangelical theological foundation, but in serving as a buttress against emerging traditions parading as good theology. Furthermore, Thompson's response could indeed stand alone and be expanded into a full book, serving as an exercise both in self-inspection and inspiration for further research. Thompson highlights the necessity for Evangelicals to develop sound, logical methods for appropriating Patristic teachings, seeing the danger toward which several of these chapters creep by simply reading history and attempting to extract one or two "helpful" things.

On that point I found myself readily agreeing with Thompson; the main aspect of the collection as a whole that almost repeatedly dismayed me was the hesitancy of the majority of authors to suggest anything more than than simply gleaning some surface-level insight into something of Patristic practice. The odd mix of solidly Reformed appointments of these scholars with their overwhelmingly Catholic pedigrees gave me hope for a strong applicatory component to these essays that would openly seek for incorporation of Patristic practices without fear of losing one's Evangelical identity. Such a fear that too much interaction and incorporation will lead to a mass exodus across the Tiber or over the walls of Byzantium is almost tangible, however, especially since, as Hartog delineates in his introductory essay, it seems that so many Evangelicals who have made study of the Fathers their academic lives have done just that. Yet there must be a *via media* that both takes seriously Evangelicalism's undeniable genetic link to the ancient Church and its modern developments. We are not quite at that middle road, as is evidenced by the overwhelming amount of foundational historical work that must be done in each of these chapters; Hartog reminds us that the Catholic adage is still true: "Evangelicals knew their Bibles, while Catholics know their history."

Interestingly, many of the essay authors are quite honest about their personal views on the extent to which Patristic practices should be integrated into Evangelicalism. This is both a strength and a weakness, for on the one hand transparency is an asset to understanding the context in which an author writes, and indeed supports their case as Evangelical Patristics scholars. On the other hand, however, such transparency can produce a weakening of the author's final case. For example, Rex Butler's thorough (though, because of space limitations, brief) and well-written examination of baptism, the Eucharist, and communal worship gatherings in the Early Church and how some groups have begun to appropriate similar practices is almost overshadowed by his admission of not subscribing to nor even supporting any sort of Patristic sacramental theology. His resulting application, limited as it is, is thereby weakened in my opinion.

When I return to the title, and then to Hartog's introductory and concluding essays, I am reminded that the process of dialogue and *ressourcement* is certainly no easy task. This volume indeed serves as a further step down the road toward deep conversation with the Fathers and Evangelicalism at the least, and perhaps re-integration of certain facets of the Early Church at best. More is yet to be done, but these Evangelicals are heading in the right direction.

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Footnotes

[1] See especially Chris Armstrong, "The Future Lies in the Past," *Christianity Today*. 52:2 (2008): 22-29.

Gary B. McGee
Miracles, Missions, and American Pentecostalism
American Society of Missiology series 45
2010. Maryknoll: Orbis Books
Reviewed by Amos Yong

Gary McGee passed away in December of 2008 – at which time he was serving as distinguished professor emeritus of church history and Pentecostal studies at the Assemblies of God Theological Seminary (AGTS) in Springfield, Missouri – after completing all but the introduction to this book (which has been added by Annette Newberry, along with a preface by Byron Klaus, visiting professor of Church history and missions and president respectively of AGTS). Readers who are familiar with his earlier work – various authored and edited volumes published especially by the Assemblies of God's Gospel Publishing House, plus his co-editorship of the first edition of the magisterial and landmark *Dictionary of Pentecostal and Charismatic Movements* (Zondervan) and co-authored *Encountering Missions: A Biblical, Historical, and Practical Introduction* (Baker Academic) – will recognize upon picking up this book that they are holding in their hands McGee's *magnum opus*, a volume that reflects the synthesizing fruits of a lifetime of research, mature scholarship, and prolonged and seasoned reflections working in the field of missiology. But *Miracles, Missions, and American Pentecostalism* is no mere or parochial "Pentecostal missions text"; rather, it belongs squarely in the mainstream of missiological scholarship. Why?

Most importantly, McGee's thesis, that signs, wonders, or miraculous phenomena are central to missionary endeavor, is argued not only with regard to Pentecostalism but vis-à-vis the history of Christian mission as a whole. To be sure, those looking to understand the nature of Pentecostal missions will not be disappointed. The five chapters of part 2 recount the Pentecostal self-understanding of the source of missional power in their experience of the baptism of the Holy Spirit with the evidence of speaking in other languages (which were expected to enable evangelization abroad), and in the central role of healing in their missional success. Along the way, McGee also details the impetus toward organizational order and institutionalization and the various approaches to mission funding, the emphases on proclamation and evangelization over social concern and activity, the emergence and development of the indigenous church concept and its concomitant mission practices, and other doctrinal and theological debates particularly as these played out pragmatically in Pentecostal missionary work. But before getting to all of this material, the five chapters of first part of the book (about 100 out of the 225 pages of text) explicates the nature of "pentecostal power and missions" (the title of part 1) mostly prior to the twentieth century Pentecostal revival. Readers will observe phenomena that some might think belong to modern Pentecostal spirituality and practice – e.g., prophecy, faith, healing, signs, tongues speaking and interpretation of tongues, discernment of spirits and exorcisms, and other miraculous activity – operative all along the history of the advance of the Gospel. In other words, McGee not only shows the continuity between Pentecostal beliefs and practices and that of the broader Christian tradition, and also unveils the incomprehensibility of the former apart from the latter. Put alternatively, Pentecostal phenomena is no aberration in mission history; instead, Pentecostal mission is understandable now precisely because it manifests and extends what has long been intrinsic to the missionary expansion of the Christian faith. So if Pentecostal mission is viewed as the result of the in-breaking of the transcendent Spirit of God, then so is Christian mission in general; or, if Pentecostal mission is seen instead as the expression of the Spirit of God immanent in history, then, again, so also is Christian mission in general. In short, this is the story not only of American Pentecostalism or, more accurately, Pentecostal missions, but it is also the story of miracles in Christian missions, period.

To be sure, Pentecostals who read this book will be given pause at various junctures as McGee honestly confronts some of the beliefs and practices that most, or many (at least), in the global renewal movement would not hold today. Yet regardless, the prose is even-handed as McGee writes not polemically (and certainly not hagiographically) but informatively, all the while maintaining the objectivity of a skilled historian, even if one located on the inside of the movement whose successes and failures he is committed to unfolding, and committed to its cause. Simultaneously, non-Pentecostal readers also will be led to seriously rethink the nature of missionary work in light of this volume. The massive documentation throughout both parts of the book (the almost 100 pages of endnotes includes over 1,700 citations and references, Newberry tells us) reflect McGee's mastery of both the primary and secondary literature in the history of Christian mission and demonstrate his point that the expansion of not only Pentecostalism but also Christianity as a whole has always been accompanied by miraculous phenomena, broadly understood. In short, miracles are the rule, not the exception in mission history, and if so, then that invites a thorough reconsideration of the theology of mission. One senses that McGee, always the minister and missionary at heart (as Klaus' preface portrays), presents in this volume his theology of mission, albeit couched in descriptive rather than prescriptive language, as befitting his scholarly vocation and training as a historian.

It is thus fitting that *Miracles, Missions, and American Pentecostalism* appears in this most prestigious of book series devoted to missiological research. The only thing slightly misleading is the title, which probably betrays professor McGee's humility in not wanting to claim too much, but which results in actually underemphasizing how global his perspective is and how much of the story of world Pentecostal missions appears in these pages. Still, this book deserves to be read alongside David Bosch's *Transforming Mission* in all missiology programs, and to be carefully (even prayerfully, one feels the author hoping) studied. One suspects the Spirit of which McGee writes about intends to tell a story that others not only can read about, but also possibly enter and live out.

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John R. Levison
Filled with the Spirit
Grand Rapids, Michigan: William B. Eerdmans Publishing, 2009.
Reviewed By Joseph B. O. Okello

In his book *Filled With The Spirit*, John R. Levison, a professor of New Testament at Seattle Pacific University, presents a sophisticated view of what it means to be filled with the Spirit. The book has three major sections. Beginning with Genesis 2:7 where God breathed the breath of life into Adam's nostrils, the first section contends that God's act of breathing life into Adam entailed an endowment of the Spirit. Consequently, to be filled with the spirit in the Old Testament is a gift given at birth that was just as divine as the Spirit one receives through a subsequent charismatic endowment.

The second section of the book turns its attention to Jewish literature and the spirit in the Greco-Roman world. The contention in this section is that Judaism in the Greco-Roman world combined the conception of the Spirit endowed at birth with the conception of the Spirit as a subsequent charismatic endowment. Consequently, this understanding provided fodder for the growth of Christian pneumatology.

The third section focuses on early Christian literature on the Spirit. It observes that early Christian literature focuses more on the spirit as a charismatic endowment and seems to almost wipe out the Old Testament and Greco-Roman world contention that the spirit resides in all people from birth. Thus the book has at least three central claims.

Levison wrote *Filled with the Spirit* because he felt that the expression *to be filled with the spirit* seemed open-ended and expansive. He contends, for example, that images of inbreathing seemed to prompt wrenching reflections on the tensions of creation and the promise of new creation. Levison therefore hoped to navigate "The deep and occasionally stormy waters that circulated around conceptions of the spirit in antiquity."

For academic purposes, *Filled With the Spirit* is not only an invaluable resource to students of pneumatology; the perspective it presents cannot be ignored for several reasons: First, the author frequently uses the impersonal pronoun "it" in reference to the Spirit. Moreover, he does not capitalize the first letter in reference to the Spirit. Neither does he make mention of the Spirit as the third person of the trinity. Pneumatology students are often reminded that references to the Spirit ought to reflect the personalistic attributes of the Spirit.

Levison justifies his use of the impersonal pronoun in reference to the Spirit as follows: when the Spirit is seen more as a person, he does not tend to fill people; rather, he accompanies, guides and teaches. However, Levison addressed the personal dimension of the Spirit when he suggested that the Spirit both accompanies and fills believers, even when he believes that the personal nature of the spirit is less apparent even in places like book of Acts. Perhaps that is why, in Levison's view, Michael Welker's book *God the Spirit* refers to the "force field" of the Spirit in the book of Acts.

At any rate, Levison does not think that there exists a single conception of the Holy Spirit in the New Testament. His purpose was to try and preserve the distinctiveness of different New Testament authors, and thereby pave the way for further theological reflection. What might be of interest here, however, is to bear in mind that Levison has in fact dealt with the personal nature of the Spirit in other publications. One such example is *The Spirit in First Century Judaism.*

Second, the question of the personal nature of the Holy Spirit would seem to have a major implication for the doctrine of the trinity. Levison's book hardly makes reference to this doctrine, in spite of its extensive treatment of the doctrine of the Spirit. Despite this fact, Levison hopes that the book richly and passionately fills the relatively skeletal lines devoted to the Spirit in the creeds, for example. He believes that what one finds in *Filled With the Spirit* is the opportunity to rediscover the jarring, disorienting and redirecting presence of the Holy Spirit that is only hinted at in the creeds.

In spite of the two concerns raised above, Levison's work is groundbreaking. No doubt he presents the doctrine of the Spirit in a manner that borders on controversy; for not many orthodox theologians would maintain, as Levison would seem to maintain, that animals and humans alike possess the Spirit of God from birth. Nevertheless, Levison makes this contention, not because he believes it to be the case, but because he thinks that a careful examination and exegesis of Israelite literature seemed to point to a subscription to this view.

In light of the contentions above by Levison, further questions still remain unanswered. To what extent is God's Spirit a personal entity in light of Levison's findings? Is it correct to equivocate God's breath with God's spirit as Levison does? Should God's act of breathing into Adam's nostrils be taken literally or anthropomorphically? What implications does Levison's view of the Spirit have for the doctrine of the trinity? In light of Levison's work, these questions create the need for further research.

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Constance M. Cherry
The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services
2010. Grand Rapids: Baker Academic
Reviewed by Kandace Brooks

Constance M. Cherry currently serves as the Associate Professor of Worship and Christian Ministries at Indiana Wesleyan University. She is also a faculty member for the Robert E. Webber Institute for Worship Studies. Cherry has considerable experience in service to the local church as Minister of Music and Worship, and it is in this role that she offers this book; one designed to be best used by those who practice the art of worship leadership – pastors, students and worship teams. Says Cherry, 'let the learning take place in community,' and her text lives out this commitment, encouraging the reader into direct local conversation with those both leading and participating in worship. In a more subtle way, Cherry opens the potential for dialogue in the larger community of the church universal, the church historical, and perhaps more importantly (but more subtle still in the writing) in continual conversation with the Triune God, who is both center of and purpose for biblical worship.

The metaphor upon which the book is based is that of the architect, whose strategies in building mirror those of the designer of the service of worship. In keeping with this image, Cherry takes ample time to lay a biblical foundation for worship before moving on to the building of the structure. In this critical introductory section, Cherry immediately captures the heart of the matter, and the attention of the reader by placing a right emphasis on the revelation/response nature of our covenantal relationship with God and the centrality of Jesus Christ to the Christian narrative. The reader is challenged from the start to reflect this reality in worship, and to put aside the current tendency toward narcissism and consumer-driven design that places human needs at the forefront. The bulk of the book remains rooted in this central position as it moves toward establishing the four load-bearing walls of the worship structure – gathering, Word, table, sending. It is in her loyalty to the historic four-fold pattern of worship that Cherry echoes most strongly the writings of her mentor Robert Webber. In each of these sections, Cherry discusses the purpose of the worship movement, its characteristic spirit, and its place in the overall dialogue of worship. Once the theoretical basis is established, she offers a variety of practical ideas for the specific design and authentic leading of each portion of the service.

Additional sections of the book include *Creating Doors and Windows for Encountering God* (prayer, music, time); *Adding Style to the Worship Event*; and *Nurturing Hospitality at the Worship Event.* It is here that Cherry is clearly most at home with her material, and not surprisingly, her confidence is evident in her courageous willingness to challenge what has become a twisted norm of worship design - the preoccupation with musical content and worship style, including the 'niche service' which is designed with the current (or hoped-for) congregation as the starting point. The organization of Cherry's book is consistent with her rhetoric that style is NOT content, and that what worship designers (and consumers) often consider as primary should really be placed last, only after the foundational and structural supports are in proper place.

Clearly evident is the reality that Cherry is above all a practitioner of worship, and her writing invites the reader into the same role. By placing reflection questions at the start of each chapter, Cherry allows the reader to explore any pre-conceived notions on a given topic prior to reading. In providing a glossary of key terms and brief bibliography at the end of each chapter, the author invites further study. Finally, the offering of substantial practical suggestions and exercises for those engaged in the process or designing worship encourages immediate application of learnings.

The architectural metaphor is a strong one and particularly well-suited for a discussion of worship design; yet, as Cherry herself admits, it does have some limitations. The structure of worship, for example, is spoken of both in terms of constructing four load-bearing walls or rooms. From an architectural perspective, these are not the same, and the metaphor becomes convoluted, even suggesting (if taken far enough) a clear separation of each of the various movements of worship, each with a singular and discrete goal. The load bearing wall image is of sufficient vigor to stand on its own, and results in a more organic and potentially creative worship design.

While Cherry does not break new ground in her book, the engagement and organization of her material is excellent, and challenging to both the new and seasoned worship designer. What Cherry successfully does is to transcend particulars of denominational or theological practice and approach worship in a more holistic way, holding to the inherent promise contained in her metaphor – that at its foundation, worship that honors God is attached primarily to the desires of His heart. This is a practical book; approachable, but certainly not diluted. While it does not carry the academic weight of theological or historical treatises on worship, Cherry is unapologetic in this approach, and rightfully so, given the intended audience and stated purpose of the book. Cherry deliberately remains on the practical side of the art of worship design, leaving the readers to explore historical and theological studies on their own, and according to their denominational affiliation or theological tradition. If there is a weakness with Cherry's book, it is that this more academically robust supplementary study is not strongly represented in the bibliographic suggestions.

Cherry's book will find a solid place in the hands of worship designers and students of worship, and will become an easy conversation partner with works of Robert Webber and Thomas Long, especially (Cherry's 'convergence' approach to worship design an expansion of Webber's 'blended' worship and Longs 'third way' solution).

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Michael P. Graves

Preaching the Inward Light: Early Quaker Rhetoric

2009. Waco, TX: Baylor University Press

Reviewed by J. Ellsworth Kalas

Although there are Quaker bodies whose worship gatherings are indistinguishable from any rather typical Protestant service, when most of us think of a Quaker service we think of silence rather than of preaching. It was not always so. Indeed, in the period covered by Professor Graves's book, the latter half of the seventeenth century, preaching played a prominent role. The emphasis, however, was on *impromptu* preaching, with the preacher speaking as moved by the Holy Spirit. Any prior preparation disqualified the speaker as being authentically moved by the Spirit of God.

Fortunately, several scores of sermons from 1650 - 1700 were recorded stenographically, and Graves has made good use of this primary material. These sermons include the work of George Fox, founder of the Society of Friends; Stephen Crisp, a successful businessman whose thirty-two remaining sermons outnumber anyone else from this period; Robert Barclay, whom Graves describes as "the most important early Quaker intellectual and the sect's most capable apologist," and William Penn, a revered name in American political and religious history, and a person of undoubted piety and character.

People in the holiness tradition are of course close kin to these early

Quakers. There is the same earnest emphasis on the work of the Holy Spirit and the same insistence on the importance of sanctification. Thus Stephen Crisp declared that "there is no Justification without Sanctification." He saw perfection as an absolute part of true salvation; thus "who ever expects Salvation by Christ the only Savior, must be going on to Perfection" (160); and again, "the Faith that falls short of Sanctification, and Redemption from Sin, is such a Faith as God never gave his People, it came some other way into the World" (161). One could hardly say it better, nor could one accuse Crisp of being uncertain in his convictions.

This early Quaker preaching was also emphatic in its application of holiness to everyday life. Part of this application showed itself in plainness of dress and particular patterns of speech; more than that, these seventeenth Quaker sermons dared oppose war, face problems of race and of slavery, and call for gender equality, including the right of women to vote in the church and to preach. (Graves observes, "It has taken four centuries for women to be ordained in the Anglican Church" [181]).

Let me hasten to say that I feel the Quakers went too far in their emphasis on the Holy Spirit and on religious experience. Fox considered the current action of the Holy Spirit, as experienced by the devout, to be trustworthy beyond the Scriptures. I am uneasy with any doctrine that finds its base in experience rather than in Scripture; experience is simply too susceptible to human mood and transient emotion. Barclay was more conservative than Fox, arguing that true revelation will never contradict Scripture; and thus Scripture, interpreted through the Spirit, is always a possible corrective to revelatory misjudgment (120).

With the emphasis on religious experience, it probably isn't surprising that the first Quakers were skeptical of formal theological education. Thus Robert Barclay — himself a well-educated man — insisted that "a man of good upright heart may learn more in half an hour, and be more certain of it, by waiting upon God and his Spirit in the heart, than by reading a thousand of their [divinity school] volumes; which by filling his head with many needless imaginations, may well stagger his faith, but never confirm it" (124). This language will sound very familiar to any of us who are old enough to have attended certain holiness or Pentecostal camp meetings. It is a frame of mind that still evokes laughter when someone employs an intentional slip of the tongue, making "theological seminary" into "theological cemetery."

Yet with all of that being said, those of us in theological education ought to be the first to acknowledge that learning without the anointing of God's Spirit is quite useless in bringing eternal purposes to pass. If Barclay overspoke in his emphasis on experience, we are humbled when we see relatively untrained preachers reaching hearts where we fail to reach either head or heart.

As I read the sermons of Fox, Barclay, Crisp, and Penn, I sensed often that "you would have had to have been there." On paper many of these sermons seem like a kind of holy stream of consciousness, with no particular beginning, middle, or end, and no sure point. Perhaps if I had been there, where I could have felt not only the integrity and native eloquence of the preacher, but also the spirit of a devout congregation, I would have been deeply moved. Indeed, I'm sure it would have been so. Something happens, indeed, when the Spirit of God comes upon both preacher and people, something that at least for the moment makes heaven seem very near.

In this respect, I venture that the biblical knowledge of the listeners and their own deep spirituality gave a quality to the preaching that was not necessarily there in the recorded words of the message. The worshipers were persons who knew the Scriptures; thus when the messenger made such references — and such quotes and allusions are constant in these sermons — they heard far more than a twenty-first century audience of the biblically uninformed would be likely to hear.

Personally, I had hoped as I began reading **Preaching Inward Light** that I would get further insight on a subject that fascinates and challenges me, the anointing of the Holy Spirit. I wanted to know how these seventeenth century Quakers prepared themselves to experience "the Inward Light," and how they knew this was the Holy Spirit and not simply human enthusiasm. I fear I was expecting too much.

Michael P. Graves, who is the Professor of Communication Studies in the School of Communication at Liberty University, has served us well in this very substantial work, and in my judgment Baylor University Press continues to make a signal contribution through its rather wide-ranging publications.

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