

## Book Reviews

*Freedom in Response—Lutheran Ethics: Sources and Controversies.* By Oswald Bayer. Trans. by Jeffrey F. Cayzer. Oxford: Oxford University Press, 2007. 275 pages. Hardcover. \$99.00.

The seventeen essays in this volume evince the comprehensive scope of Oswald Bayer's work in the realm of theological ethics. His topics range from investigation of biblical texts as represented in essays on the Sermon on the Mount, the renewal of the mind in Paul, and the first commandment as basis for ethics, to a variety of essays on ethical controversies that emerge out of the Enlightenment, to some essays on marriage.

Luther and Johann Georg Hamann figure most prominently in Bayer's work, as one would expect. In an essay entitled "Nature and Institution: *Luther's Doctrine of the Three Estates*," Bayer works from Luther's 1528 treatise, "Confession of Christ's Supper" to show that the "doctrine of the three estates" functions as a hermeneutic of Genesis to appropriate the social dimensions of creation and sin. Bayer argues that the three estates comprehend "the three basic forms of life which God's promise has ordained mankind" (93). As such, they are perhaps even more significant than the "two kingdoms" conceptuality in Luther's ethics. "Luther's Ethics as Pastoral Care" addresses the place of freedom in Luther's ethics and its consequences for the care of souls. Reviewing the way that the ethics of Jesus was constructed as "itinerant radicalism" by New Testament scholars such as G. Theissen in contrast with the so-called *Haustafeln* of the epistles, Bayer shows how Luther set the first commandment in the context of the worldly estates so that both faith and love are preserved. Bayer observes how Hamann carries forth key themes from Luther in his critique of the Enlightenment.

Three essays are devoted to marriage: "The Protestant Understanding of Marriage," "Luther's View of Marriage," and "Freedom and Law in Marriage." Writing against views of marriage shaped by both the Enlightenment and Romanticism, Bayer sets out an understanding of marriage as "institution" in keeping with his work on Luther's use of the three estates: "We cannot see our marriage simply as bought about by our own decision or just a contract that can be dissolved by mutual consent" (173). He maintains that Luther's understanding of marriage preserves its creational character while seeing it as the location for faith and love, and therefore the place of cross-bearing. In an age where marriage is seen as a more or less temporary arrangement entered into and maintained by the will of the couple, Bayer sounds this salutary note: "The quality of the marriage union – that it is not under the control of the married couple – means that it is entered into whole heartedly and without reservation, and of course means that there can be no term set to the duration of marriage. Thus the expressly included requirement of 'till death do us part'

is indispensable" (164). Also helpful is Bayer's treatment of the character of the one flesh union.

Several essays take up issues of philosophy and ethics. Here Bayer demonstrates a comprehensive grasp of the sources in his engagement with Kant, Feuerbach, Marx, and others. His essay on "Law and Freedom: A Metacritique of Kant" is especially helpful in getting to the heart of the persistence of the category of autonomy in contemporary thought.

There is little written these days that is distinctively Lutheran in the field of ethics. Bayer has distinguished himself as one who works deeply with Lutheran categories firmly centered in the doctrine of justification by faith alone (see his earlier books, *Living by Faith: Justification and Sanctification* and *Theology the Lutheran Way*). For this reason alone, *Freedom in Response* is a most welcome book. Bayer's careful and demanding scholarship will serve pastors well as they seek to articulate ethics in such a way as not to minimize or overturn Article IV of the Augsburg Confession. My only regret concerning this book is that its price of \$99.00 will no doubt keep it out of the hands of most students and pastors. A less expensive paperback version would assure it a place as a required text in my course on theological ethics.

John T. Pless

***The Courage to be Protestant: Truth-lovers, Marketers, and Emergents in the Postmodern World.* By David F. Wells. Grand Rapids: Eerdmans, 2008. 253 pages. Hardcover. \$26.00.**

David Wells has distinguished himself as one of the most astute and insightful observers of cultural trends and their impact on American Christianity especially of the conservative, evangelical variety. Beginning with his *No Place for the Truth or Whatever Happened to Evangelical Theology?* in 1993, Wells has consistently tracked trends that have resulted in a reshaping of Evangelicalism, making it in his studied opinion less faithful to the biblical vision of church and increasingly acclimated to a worldview devoid of the category of absolute truth. In short, Wells, the Andrew Mutch Distinguished Professor of Historical and Systematic Theology at Gordon Conwell Theological Seminary, has taken the pulse of Evangelicalism and finds it ailing, indeed, fatally so.

*The Courage to be Protestant* is best understood as a summation and addendum to his previous four books. His earlier books engage five main doctrinal themes: truth, God, self, Christ and the church. These themes form the five major sections of the current volume. Revisiting these themes without the scholarly apparatus of footnotes that characterized the first four volumes, Wells seeks to condense and focus the work that has engaged him for the last two decades.

Insofar as The Lutheran Church—Missouri Synod sometimes finds itself on the periphery of American Evangelicalism, Wells' books have struck a responsive chord with those concerned about Lutheran identity in our midst. Many of his worries (i.e., loss of confessional integrity, cultural emptiness, psychological captivity of the church, mega-church marketing and the like) are also themes familiar to thoughtful Lutheran observers. Wells critique of "consumer driven Christianity" which seeks "buyers" rather than disciples is hard-hitting. He faults Evangelicalism for collapsing the visible church into an invisible church: "The invisible church becomes everything, and the visible church, in its local configuration, loses its significance and its place in the Christian life" (214).

A bit closer to home, Wells lifts up the 1991 book, *Churchless Christianity* by Missouri Synod missionary/professor, Herbert Hoefler (whose name he misspells as Hoefner) as example of a theology that is deficient from both a Christological and ecclesiological perspective because Hoefler's theology results in a disembodied church that cannot be distinguished from the unbelieving culture (see p. 215). The notion of "secret believers" is incongruent with the New Testament's call to baptism and confession. *The Courage to be Protestant* also advances the case against both the so-called "emerging church" and "The New Perspective on Paul" started in Wells' 2005 book, *Above All Earthly Powers: Christ in a Postmodern World*.

Wells is no mere naysayer, hurling piercing jeremiads from the security of a protected academic environment. Through this book as in his previous works, he shows himself to be a thinker concerned with the health of the church and the vitality of its mission. Hence he argues that mission suffers where the truth claims of orthodox Christianity are minimized. Thus Wells calls for the reclaiming of Reformation theology as the remedy for a fatigued and listless Christianity infected with viruses of pragmatism and postmodernism. It is obvious that Wells tilts toward Geneva rather than Wittenberg in his understanding of what constitutes Reformation theology. For example, he fails to grasp the connection between baptismal regeneration and justification by faith in Luther (see p. 219). Nevertheless, Well's book more generally displays an appreciative use of Luther over and against tepid streams of contemporary theological adaptations of therapeutic and managerial paradigms for church and mission.

*The Courage to be Protestant* is a welcome contribution that deserves a thoughtful and critical reading by those who struggle to be faithful in a climate marked by pluralism.

John T. Pless

***A Model for Marriage: Covenant, Grace, Empowerment and Intimacy.* By Jack O. Balswick and Judith K. Balswick. Downers Grove, Illinois: InterVarsity Press, 2006. 211 pages. Paperback. \$19.95.**

Jack and Judith Balswick are both professors of family development and therapy at Fuller Theological Seminary in Pasadena, California. This book on families is filled with insights from more than thirty years of writing, teaching, and counseling.

In order to draw a relational model of marital spirituality, the Balswicks draw upon Miroslav Volf's (1998) *After our Likeness: The Church as the Image of the Trinity*. As Volf uses a Trinitarian theology as a model of the Church as a Christian community, so the Balswicks borrow this model as a way of expressing their belief that God's ideal for marriage is found in a "differentiated unity" in marriage. They define differentiated unity as "the internal ability to have a secure sense of self (differentiation) in relation to significant others," and ". . . that process of finding balance, harmony, and interdependency" (35). In marriage then, differentiation is seen as the degree to which a spouse has developed a solid self in relation to family of origin. Developing a healthy degree of differentiation from family of origin, the Balswicks believe, is a crucial step in establishing a solid marital union. They go on to define differentiation as "developing and defining a secure self, validated in Christ" (13).

The Balswicks are wholeheartedly committed to the premise of their book that "two are better than one." Chapter one explains the dilemma of marriage: the clash between the primary value of self-fulfillment and marital fulfillment in relationship. The lofty goal of chapter two is to present a solution to the dilemma by offering a social theology of the marriage relationship. Here, the Balswicks attempt to meld biblical theology with a social scientific understanding of marriage. They draw an analogy from trinitarian theology to serve as the foundation for this integrative social theology. Simply put, trinitarian theology defines God as Three in One, a unity of three distinct divine Persons in relationship. In like manner, a social scientific understanding of marriage is seen as a unity formed by two distinctly differentiated spouses. The Balswicks contend that "God has created us to be in a mutually reciprocating relationship as two unique selves in relation to God and to each other. In this way marriage is meant to mirror the trinitarian relationships of holy loving between the Father, Son and Holy Spirit" (12-13).

Building on this trinitarian foundation, in chapters three to six, the Balswicks elaborate on four guiding principles that would contribute to a deeply fulfilling marriage: covenant (commitment and unconditional love), grace (acceptance and forgiveness), empowerment (mutuality and interdependency) and intimacy (knowing and being known). Their summary thesis is simply stated; "we believe the trinitarian model of relationality - that two become one without absorption - is God's ideal for marriage" (83).

While the Balswicks are mindful of the limits of using the trinitarian analogy in human relationships (29, 182), they fail to define those limits. The relationship between the three Persons in the Godhead remains a profound mystery to us fallible human beings. To use the relationship between Father, Son, and Holy Spirit as the model for the relationship between husband and wife takes a mental if not a spiritual leap of faith and understanding (Phil. 2:5-7). Besides, masculinity remains a characteristic of the three Persons of the Trinity. Their book really describes the relationality of people of the same gender, age, or position and not necessarily of the relationship of men and women in a Christian marriage. It does not reveal the true dynamics of husband and wife as "male and female" or what the "two shall become one flesh" (absorption) really means. The better model for the marriage relationship has always been Ephesians 5:21-33, Christ's relationship to His Church—which is also a mystery, but can be more easily grasped by our finite minds as the roles of man and woman come into clearer focus. As couples seek to be Christlike, the Balswicks speak of "mutual self-sacrifice" (70) in equal terms for both husband and wife when clearly, following the example of Christ, husbands are called to lead by their primary submission. In short, they push the gender neutrality button on numerous pages and in so doing neglect and disregard the scriptural teaching on "headship" and the order of creation. In rejecting any "traditionalist" views of marital roles, they would prefer the negotiation of spousal roles (53).

Despite this flaw, the Balswicks make many useful points. They pursue genuine "balance" and "harmony" for the marriage relationship. Even though the biblical concept of grace is never fully defined, chapter 4 on "The Gracing Marriage" keeps forgiveness at the center of the relationship. Chapter 9 on "Communication, Connection, Communion" was particularly excellent as it dealt with the realities of being married to the same person for life, with the goal being enrichment and greater depth over the seasons of marriage. And even though the role of the pastor is negated (confession is mentioned without absolution, and the term "therapist" is preferred), they point couples to the church (of whatever confession) as the "healing community" (190-191). Perhaps it is the church then and not Christ that fills out the trinitarian concept of equality with differentiation that the Balswicks hope to achieve?

Jack and Judith Balswick construct a theological model from *Karl Barth's Theology of Relations* and integrate it with the Bowen Natural Systems Theory. They also thoughtfully integrate their own marital journey in this monograph. They are plainly egalitarian in their view of marriage. I would recommend this book to seminarians and pastors for its practical guidance and not so much for its theological insights.

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*A Costly Freedom: A Theological Reading of Mark's Gospel.* By Brendan Byrne. Collegeville, MN: Liturgical Press, 2008. 304 pages. Paperback. \$26.95.

For the past several years, I have had the great pleasure of teaching a course on the Gospel of Mark. Doing so has proven both frustrating and exhilarating. The frustration comes from two sources. First of all, most commentaries do not take Mark's theology seriously. For many, Mark is simply a "rough draft" that needed to be smoothed out and enhanced by the likes of Matthew and Luke. The second source of frustration hits closer to home. Namely, the church has long neglected the second gospel. The church fathers show little evidence of reading Mark, and the historic lectionary almost completely ignores the second gospel. However, as of late, there are signs of life on both the scholarly and the churchly front. Joel Marcus' scholarly *Mark 1-8* (Anchor Bible Series) takes Mark seriously, and demonstrates the evangelist's subtle and masterful use of the Old Testament. And, now, we have from Brendan Byrne a most excellent churchly commentary.

Byrne's *Costly Freedom* is perhaps the best work on Mark that I have ever read. It is clear that Byrne, an Australian Jesuit, writes with an experienced hand, drawing from his years of teaching and preaching for the church. Byrne introduces us to what he calls "the scariest" gospel, a world inhabited by demons, and plagued by misunderstanding and conflict (x). The gospel of Mark, as Byrne notes, offers no comforting vision of the risen Lord. Mark portrays the church not in its idyllic state, but from a very earthly perspective, with all of its blemishes. As Byrne writes, "Mark seems particularly designed to address failure in community leadership, and wider disillusionment and hopelessness to which that failure can give rise" (xi). Given our world, much of it seemingly "burnt out" by clay-footed church leaders, this message is timely indeed.

Refreshingly, Byrne offers a truly theological reading of Mark. To be sure, he knows the ins and outs of the exegetical trade, but he does not burden the reader with the details. He describes the Markan narrative as one in which the life of Jesus is "playing out on earth, for the benefit of humanity, of the communion of love that is the Trinity" (xi).

Structurally, Byrne divides the second gospel into three stories, having to do with 1) Jesus as God's Son, 2) who is destined to suffer and die in Jerusalem, 3) but will come again in glory to judge the world. What is most interesting is the way that the resurrection is downplayed in Byrne's reading. Yes, Mark would have us know, Jesus is risen. But, no, the church should not expect the glory here and now. Instead, we muddle through this world clinging to Christ and praying for faith. Mark's gospel, perhaps more than any other, is a theology of the cross. For example, the Baptism of Jesus leads directly to a time with the "wild beasts" in the desert. So, also the Christian life is baptismal, and often leads to hardship, danger, and isolation. The reference

to wild beasts, Byrne notes, would have been especially poignant given Nero's practice of throwing Christians to the lions (35).

After introducing us to his overall scheme, Byrne proceeds to walk us through the Gospel of Mark pericope by pericope. In the healing of Peter's mother-in-law (1:29-34), Byrne introduces us to life in the house church, and paints a portrait of the newly emerging Christian family (47). In the healing of the paralytic (2:1-12), the author speaks movingly about the relationship between healing and forgiveness, between sickness and sin (56-58). The author repeatedly speaks about the ways in which Jesus' ministry of touch has a sacramental dimension. So also in the feeding of the 5000, Byrne shows how Mark points both backward to Moses, David and Elisha, and also forward to the Supper that he will soon provide for the church. In words that should resonate with Lutherans, he describes the feeding in which there "now unfolds a 'word and sacrament duality' prefiguring the later ministry of the church" (115).

If you are not yet convinced about the benefits of the three-year lectionary, Byrne may very well change your mind. His work shows again and again that Mark's voice is not only distinctive and compelling, but also necessary. This book would be excellent for any preacher working his way through Series B, or for anyone offering a Bible study on the second gospel. All of this is not to say that the careful reader will not find weaknesses here or there. As far as writings on Mark go, though, I can think of no better. Byrne's book is an exhilarating commentary on an exhilarating gospel.

Peter J. Scaer

***Christ in the Gospels of the Liturgical Year.* By Raymond E. Brown. Collegeville, MN: Liturgical Press, 2008. 435 pages. Paperback. \$29.95.**

Raymond E. Brown passed away in August 1998 shortly after the sixth and final fascicle in his series on liturgical preaching appeared in print.

John R. Donahue has brought them together in one book and along with Ronald D. Witherup given introductory essays in analyzing Brown's approach and providing resources for liturgical preaching. The Roman three year gospel series is not identical to the LCMS one, but close enough so that Brown's expertise in liturgy and gospel studies book can be rewarding. In the liturgical churches, the three series can never be a *lectio continua*, since the readings are adjusted for Christmas (chs. 5-15), Easter (chs. 16-26) and Pentecost (chs. 27-32) cycles. This amounts to half the calendar year. One chapter is devoted to each evangelist for the remainder of the year (chs. 33-36). The three year series follows the pattern inherent in each gospel and so the preacher is more likely to find that evangelist's unique intention. In comparing how one evangelist uses materials with another, the preacher discovers that evangelist's intentions and so finds a clue for preaching. Brown also brings the Old Testament and

epistle readings into the discussion. All this scholarship is presented in an easy-to-read style. No fluff here; it is well worth the small investment.

David P. Scaer

***The Power of Images in Paul.* By Raymond F. Collins. Collegeville, MN: Liturgical Press, 2008. 307 pages. Paperback. \$49.95.**

The appearance of an object depends on your vantage point. Look at the biblical texts from a different perspective, and you will gain new insights. In this light, Raymond Collins' work is valuable. In *The Power of Images in Paul*, Collins looks at the Pauline Epistles through the lens of metaphor in Hellenistic rhetoric. For the purposes of this work, Collins sets Paul alongside of rhetoricians such as Aristotle, Cicero, and Quintilian, and shows how Paul used the rhetorical arts to persuade his audience and convey his message.

The outline of the book is simple. Collins walks the reader through the epistles, commenting on Paul's use of metaphors. He concludes that Paul drew regularly upon such metaphors as kinship, the body, life cycles, walking and stumbling, running and fighting, occupations, agriculture, animals, construction, finances, social status, public life, the courtroom, and the cosmos. It is very notable, for instance, to see how Paul's description of the body of Christ in 1 Corinthians 12 compares with similar metaphors used by the likes of Seneca. As Collins demonstrates, Paul used familiar topics, bending and shaping them into something new. Collins persuades the reader that "Paul was a man with a rich and varied experience," who "takes his figurative imagery not only from the Hellenistic culture within which he lived but also from the Jewish tradition in which he was reared" (257). In other words, Paul was a pastor who had one foot in Athens and another in Jerusalem. He sought to bring to people the richness of the gospel, within the context of the world where they lived.

If there is a downside to this book, it is that it too often treats metaphor as only a surface phenomenon, instead of something that is often intimately connected to Paul's subject matter. For instance, Collins speaks at length about Paul's use of metaphors such as kinship and body without showing how these "metaphors" are actually grounded in the reality of the Christian kinship established through Baptism. Again, he speaks of the courtroom scenes in Romans as metaphor, without driving home the point that the judgment of God is in itself true and real. As Collins concludes, "I can only hope that Paul's metaphors will continue to move those who read his words from their own status quo to the Transcendent Father" (263). What is missing in such a conclusion is the reality of the Incarnate Christ, who reveals a God whose Fatherhood is not metaphorical but upon whom our ideas of Fatherhood are based.



So, *The Power of Images in Paul* may not change your world or deepen your understanding, but it may open up a few doors and shed some new light, which is never a bad thing.

Peter J. Scaer

***The Sermon on the Mount through the Centuries.* Edited by Jeffrey P. Greenman, Timothy Larsen and Stephen R. Spencer. Grand Rapids: Brazos Press, 2007. 280 pages. Paper. \$26.00.**

This book's chapters were presented as lectures in a November 2007 conference at Wheaton College (Illinois) entitled "Reading the Sermon on the Mount: Classic Christian Resources for Moral Formation." They give an overview of how the significant theologians from John Chrysostom to John Paul II and John Stott have interpreted the Sermon on the Mount. A better word than "interpreted" might be used, given that these theologians seem less interested in determining the meaning of the Sermon than in showcasing their own theological perspectives. As a history of theology, then, readers will encounter few surprises, except perhaps in the case of Hugh of St. Victor, Spurgeon, and others largely unknown to Lutherans.

Evangelicals' commitment to biblical inspiration has not prevented them from determining what theologians over the past 1500 years have said about the Sermon on the Mount, but the catholic approach awakens a mild cynicism, since these ancient and modern luminaries do not agree on the meaning of the Sermon on the Mount. Luther imposed his two kingdom doctrine into its words. Calvin saw it as a spiritual law that was different from Old Testament national laws in which God accommodated himself to human weakness. Wesley saw it as an outline for perfectionism. Faith is only the front porch to true holiness. Of course we already knew all this. Another cause for cynicism is that a historical survey could be seen as a substitute in finding meaning in the Sermon itself, a task made even more remote by the critical scholars.

All that being said, the essays are delightful reading, even if at the end we are left at arm's length from the Sermon and its meaning.

David P. Scaer

***Jesus and Philosophy: New Essays.* Edited by Paul K. Moser. New York: Cambridge University Press, 2009. 236 pages. Paperback. \$26.99.**

Confessional Lutherans will no doubt find the title of this collection of essays rather curious. The question posed at the beginning—Is there any relationship between Jesus and philosophy?—might even elicit an angry Barthian "Nein!" But one should not, in confessional zeal, ignore this book. The ten different essays in *Jesus and Philosophy* authored by New Testament scholars and philosophers of religion are interesting and worth a perusal.

The first, Paul K. Moser's introduction, sets the tone. He begins by noting that most philosophers would not even consider Jesus' life and teachings worthy of professional consideration. Why? With Jesus, Mosher explains, the perennial questions of philosophy are not only addressed but also settled. He "cleanses the temple of philosophy and turns over our self-crediting tables of mere philosophical discussion. He pronounces judgment on this long-standing self-made temple, in genuine love for its wayward builders."

It is especially for this reason, Mosher suggests, that Jesus is relevant to philosophy. Before going any further, though, the first chapter written by Craig A. Evans examines all the possible historical sources for our knowledge of Jesus. His conclusion is perhaps predictable but nonetheless (considering theories advanced by others) refreshing. The New Testament, he argues, provides the clearest and most precise evidence for Jesus' teachings and understanding of himself.

Paul W. Gooch's "Paul, the Mind of Christ, and Philosophy" will surely challenge conventional theological thinking. He deals, in particular, with aspects of the Pauline epistles that are oftentimes interpreted as a blanket dismissal of philosophical endeavors, and concludes that, while Paul criticized human wisdom when it either wittingly or unwittingly trumped knowledge of God revealed by God, he certainly saw philosophy as a useful epistemological and evangelistic tool. Following along these lines, William Abraham's "The Epistemology of Jesus" is also quite intriguing. He suggests, from a Wesleyan perspective, the various ways the person and work of Christ might aid the Christian in philosophical reflection and ethical action.

A variety of other essays in the book will also be of interest to theologians. Chapters on Augustine and Thomas Aquinas and the role Jesus played in the development of what might be called their philosophical theology are must reads for the historical theologian. Essays on Jesus and forgiveness and the "meaning of life" by Nicholas Wolterstorff and Charles Taliaferro, respectively, will give pastoral theologians as well as university chaplains some food for thought. On the other hand, Luke Timothy Johnson's essay on Jesus from the perspective of philosophy and David F. Ford's explanation of the French phenomenologist Paul Ricoeur's "biblical philosophy" are probably more geared towards those whose interests are purely philosophical.

There are some challenging ideas throughout this book. However, some issues are raised that are not normally considered by pastors and theologians. As such, this book has some utility. It will undoubtedly provoke some serious reflection and perhaps open up some new lines of theological inquiry.

Adam S. Francisco

***Believing in Preaching: What Listeners Hear in Sermons.* By M. Mulligan, D. Turner-Sharazz, D. Wilhelm and R. Allen. St. Louis: Chalice Press, 2005. 216 pages. Paperback. \$24.99.**

Preachers preach every Sunday—and every Sunday congregations listen. Works to assist preachers preach abound, but few offer critical insight into the minds of those who listen to sermons. *Believing in Preaching* offers academic research into the act of preaching from the hearer's perspective. Twenty-eight varying denominations supplied one hundred and twenty-eight churchgoers for interview on how they listen to sermons. Participants answered questions varying from the naming of a particular sermon that affected them to the hearer's perceived role of what God could do through a sermon. The results of these interviews were then compiled into ten chapters covering such areas as: the purpose of preaching, the hearer's relationship with the preacher, shaping of community, etc. The chapters discuss relevant interviewee responses and conclude by offering recommendations for preachers to consider when preaching.

As helpful as the approach is, for those with even a basic understanding of social statistics, the research design of this book may leave them unsatisfied. There is no fullness of questionnaire listed, the interviews cannot be found in their entirety, and a discussion is lacking as to why certain questions were asked and others were not. However, the greater difficulty might be with this work's central premise: that, to a certain extent, preachers can and should subject the preached Word to the whims, or at least the desires of, their congregations. Still, there are many other works in the field of Homiletics that commit the sin of overindulgence to a congregation far more than *Believing in Preaching* does.

That said, the majority of chapters in this work do offer insights that might be quite fruitful for preachers to consider. The stated goal of providing preachers with an insight into the mentality of those who listen to sermons stands well intact and profitable. The summation of theological interviews was done well and packaged nicely. Overall, this work does allow the preacher who preaches every week the ability to peek into the mind and soul of the faithful listener who listens every week.

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