

from his extensive knowledge of the OT and of Hebrew culture and backgrounds. The fact that it is written by an OT scholar rather than an expert in the book of Revelation makes this all the more noteworthy. His expertise in the book of Daniel no doubt was a great asset in bringing additional light to the understanding of Revelation, but he has clearly penetrated the book itself quite deeply.

Edwin Reynolds

Lischer, Richard, ed. *The Company of Preachers: Wisdom on Preaching, Augustine to the Present*. Grand Rapids: Eerdmans, 2002. xviii + 478 pp.

Richard Lischer is James T. and Alice Mead Cleland Professor of Preaching at Duke Divinity School. A preacher, teacher, and scholar, he has also authored several books, including *A Theology of Preaching: The Dynamics of the Gospel* (Baker, 1993) and the prize-winning *The Preacher King: Martin Luther King, Jr. and the Word That Moved America* (Oxford University Press, 1995).

The Christian church has a rich homiletical tradition, and this anthology brings together about fifty voices on preaching: from John Chrysostom and Augustine to Martin Luther and John Calvin; from Jonathan Edwards and John Wesley to Martin Luther King Jr. and Gardner C. Taylor.

The book is divided into seven sections. The first (1-53) is comprised of seven essays which address the question "What is preaching?" Alan of Lille (c. 1128-1202) answers, "Preaching is an open and public instruction in faith and behavior, whose purpose is the forming of men" (4). The notable preacher, Philipps Brooks (1835-93), is straightforward: "Preaching is the communication of truth by man to men" (16). Dietrich Bonhoffer (1906-45) sees it as a unique speech form which communicates the *Logos*, who then infuses Himself into the listeners. In a similar vein, Barbara Brown Taylor believes that it is a transforming act of faith.

Section 2, "The Preacher" (55-112), has eight essays. In the first of these, John Chrysostom (347-407) warns about the temptations of seeking popular esteem. George Herbert (1593-1633) holds that holiness, not eloquence, is the hallmark of the preacher. Both Jarena Lee (1783-ca.1850) and Phoebe Palmer (1807-74) speak eloquently and persuasively of gender-inclusiveness in the pulpit. Gardner C. Taylor, the "dean of black preachers," says that the preacher is rooted in the prophetic tradition. Hence, the "proclamation of the gospel [is] a matter of life and death" (109).

The essay by Martin Luther (1483-1546) is the first of seven in section three, "Proclaiming the Word" (113-66). He emphasized Christ-centered preaching. John Wesley (1703-91) believed that preaching must incorporate both the gospel and the law. Both Jonathan Edwards (1703-58) and Charles Grandison Finney (1792-1875) placed emphasis on the directness of preaching to rebuke both the sinner and sin. But I was most intrigued by Henry H. Mitchell's essay, "Preaching on Celebration" (150-55). He states, "Preaching *without* celebration is de facto denial of the good

news, in *any* culture" (150, emphasis his).

Section 4 concerns itself with "Biblical Interpretation" (167-274). The largest of all the sections in the book, it is comprised of eleven essays. Augustine (354-430) outlined rules for discerning between literal and figurative expressions, while John Cassian (ca. 360-ca. 430) demarcated a fourfold reading approach: allegory, anagogy, tropology, and practical knowledge. Martin Luther rejected this, replacing it with the plain, literal sense of Scripture. I was certainly moved by two essays above all in this section. "The Neglected Interpreters" (248-64) by Justo L. and Catherine G. Gonzalez emphasizes that "a purely individualistic reading of Scripture" (249) grossly misappropriates the diversity in the community of faith, especially those who are oppressed, disenfranchized, and marginalized. Richard B. Hays, in "A Hermeneutic of Trust" (265-74), says, "We must consider how to read and preach Scripture in a way that opens up its message and both models and fosters trust in God" (272).

Rhetoric is addressed in nine essays in section 5 (275-351). Two of these were quite stimulating. Charles Haddon Spurgeon (1834-92) portrayed illustrations as windows which let in light to illuminate a sermon and make it "pleasurable and interesting" (317). He outlined several principles that should govern the choice and use of illustrations. John Sittler (1904-87) underscored imagination as a dimension in preaching. For him, "Imagination is the process by which there is reenacted in the reader the salvatory immediacy of the word of God as this word is witnessed to by the speaker" (334).

Of the eight essays comprising section 6, "The Hearer" (353-416), three were prominent. Augustine's belief that "the testimony of the Spirit is more excellent than all reason" (364) is convincing. Philip Jacob Spener (1635-1705), speaking about reformation, concluded that preaching should "penetrate to our heart" (374). Phillips Brooks counsels the preacher to know well his congregation in particular, and humanity, at large.

Finally, section 7 deals with "Preaching and the Church" (409-67) in seven essays. Speaking of the relationship between the preacher and the church, P. T. Forsyth (1848-1921) says, "He is to preach to the church from the gospel so that with the church he may preach the gospel to the world" (412). Karl Barth (1886-1968) sums up the task of the preacher as the explication of God's gift of grace. Speaking on the eschatological and communal character of preaching, Charles L. Campbell says that it is for "building up" the church. The most moving part of this section is the last sermon, preached by Archbishop Oscar Romero, who exhorted Salvadoran soldiers not to kill but to obey God's word. The next day he was murdered.

The book ends with an acknowledgment of sources (468-70) and an index (471-77).

I have two concerns about this book:

1. It is hard to perceive how theology was the main criterion for the selection of essays (xiii). Instead, as the sections indicate, the book seems to have been organized thematically.

2. It is surprising that one of the themes is not evangelism, especially in light of Jesus' commission (Matt 28:19-20), which provides the impetus for much of the preaching that goes on in the Christian church.

But the book is also commendable on two fronts:

1. The real contribution of this volume is that it does not teach how to preach; rather, it deals with issues that highlight preaching and encourage excellence in preaching. In this way, it is a refreshing and welcomed reader.

2. Lischer's brief introduction before each essay, largely biographical in nature, is quite useful in setting the historical tone for each essay.

Despite the fine print which made reading laborious and the fact that it may have been better if some essays were not included, I heartily recommend this book for all who have a passion for preaching.

Kenneth D. Mulzac

Mounce, William D. *Pastoral Epistles*. Word Biblical Commentary, vol. 46. Nashville: Nelson, 2000. cxxxvi + 641 pp.

William D. Mounce is the preaching pastor at Cornerstone Fellowship Church in Spokane, Washington. Formerly, he was professor of New Testament at Conwell Theological Seminary and director of the Greek Language Program. He has written extensively on biblical Greek. His book *Basics of Biblical Greek: Grammar* (Zondervan, 1993) is a standard textbook.

This present commentary, the outcome of thirteen years of study, targets the pastor and all those involved in the life of the church. Mounce concentrates on exposition of the text, leaving the tangential issues to other sources. His translation is idiomatic, while word studies are limited only to those words found in the Pastoral Epistles (PE). He provides an excellent bibliography and notes for scholars and those interested in further studies.

The introduction (xli-cxxxvi) provides a thorough description of the usual isagogical questions. He defends Pauline authorship and reconstructs the PE within Paul's life history. The historical information in the PE should be fitted after Paul's first Roman imprisonment (lvi). The PE were written prior to the second century because more than 450 references to them appear in second century documents (lxv). The heresy addressed in the PE has Jewish, proto-Gnostic, Hellenistic, and other elements.

Mounce does not see the PE as postulating a church organization similar to the one expounded in Ignatius. For him the bishop/overseer and the elder hold the same office and are interchangeable. Further, the theology of Paul in other epistles is not much different from that of the PE. After all, none of the Pauline themes is given priority in all the letters of Paul (1c), not even a concept as large as "justification," which is found only in Romans (15 times) and Galatians (8 times). He sees no evidence of developed orthodoxy in the PE above what we find in other