

puted Pauline writings. The extensive excursions that Boers provides could certainly have accommodated brief sections from the disputed Pauline epistles that are relevant to the subject.

Michael Sokupa

Adventist International Institute of Advanced Studies, PHILIPPINES

Preaching with All You've Got: Embodying the Word, by David Day. Peabody: Hendrickson, 2005. Pp. vi + 186. ISBN 1-59856-029-8. US \$16.95.

David Day, former Principal of St. John's College with Cranmer Hall, Durham, England, is author of *Pearl Beyond Price* (Grand Rapids: Zondervan, 2001), *Christ Our Life* (London: Church House, 2003) and *A Preaching Workbook* (London: SPCK, 2004).

The introductory chapter of this book underlines its overarching inquiry, "In what different ways can preachers embody the Word" (p. 2)? To this end, the author promotes a variety of ways that take into account the preacher's personality and words, as well as pictures and objects, the literary and dramatic arts, and the congregations' responses. In dealing with these, he divides the book in four parts. The first, "The Word Embodied in the Preacher," contends into four chapters that, while others may disassociate themselves from their jobs, this is not the case with the preacher. His or her total life is involved in the preaching task and the issues of "personal integrity, authenticity, holiness and transparency" (pp. 8–9). In a real way, the preacher's person is the message and must distinctively envelop: (1) fire and passion, which is empowered by the Spirit; (2) stillness and silence, quietly listening to God; and (3) love and compassion for the congregation.

The preacher must be vigilantly attentive to the distinction between "real character (i.e. the preacher in the presence of God) and the preacher's perceived character (i.e. the preacher as perceived by the congregation—its assessment of his or her character" (p. 20). This will help immensely with self-disclosure, which requires forethought and deliberation, realness as opposed to masking, and points to the preacher's humanity and vulnerability.

Day believes that for preaching to be attractive the preacher must view Scripture imaginatively. He should "live" the story by contemplating the different scenes, joining the conversation, shooting the narrative as a film, and attending to one's senses as one interacts with the story. With this accomplished the preacher can then give weight to the sermonic idea by way of repetition, paraphrase and expansion. Day reaches into his experience in public speaking, denoting several techniques from that discipline to make preaching alive using: the active versus the passive voice; direct speech;

short sentences; the effect of questions; transitions, pauses, even silence, and so forth.

Chapters 6–12 constitute Part 2, “The Word Embodied in the Words.” Day counsels preachers to retell the story in their own words, being careful not to let their imagination go beyond the boundaries of the text. Do not impose any fallacious or superfluous ideas; rather maintain “the shape and intention of the biblical story” (p. 54). It is only then that preachers can effectively communicate ideas in the sermon while using visual pictures, analogies, metaphors, similes and such. Engage the senses so that “we see, hear and feel the message” (p. 65). Nevertheless, note too, that images have limitations, especially if they are offensive to the audience, tend to divert attention, trivialize the holy or are sentimental. Better than metaphors, images and so forth, true embodiment occurs with actual slices of life, or “instances,” as Day labels them. These tend to be specific in nature even though they cover a wide range of life experiences (grief, loss, joy, etc.) and personalities. Such instances become shared testimonies that “put a face on ideas by embodying them in the lives of people” (p. 83), not the bizarre, exotic, distant personalities but those who live in the flesh of this century.

Day exhorts preachers to embody the Word in the words of dilemmas and case studies, much like Jesus’ telling of parables. In such cases, the preacher describes a situation that is recognizable to the listeners but deliberately leaves it open-ended. Embodiment *par excellence*, however, occurs in telling a story. Here effective preachers are following Jesus’ example directly. Each story displays these characteristics: (1) the situation, noted for its conflict; (2) the complication, intensified by tension disequilibrium, suspense, etc.; and (3) the solution. Day closes Part 2 by discussing parables. He believes that the preacher needs to master telling these all too familiar stories by packing them with freshness and tension so that the original surprise (shock!) value is not lost.

Part 3, “The Word Embodied in the World,” discusses in four chapters how preachers may utilize things in their immediate environment to embody the Word. Sermons must connect with the culture. Film, drama, and literature narrate the articles of ordinary life. Hence, the modern preacher cannot ignore the “contemporary culture in preaching” (p. 119). As such, soap operas, paintings and pictures, photographs, posters, books, objects—indeed, anything sensory may be used as visuals to enhance and illustrate the sermon.

Day recognizes the advantages and disadvantages of PowerPoint. The one using this medium must control it by eliminating distractions, knowing the pictures, and using words on the screen carefully and judiciously. He counsels correctly, that a sermon is not a lecture; therefore, the preacher has

to remain open to the movement and operation of the Spirit and not feel bound to the presentation.

Two short chapters (17–18) encompass Part 4, “The Word Embodied in the Listeners.” The author laments that some congregations are so quiet that “preaching feels like dropping words into a black hole in space” (p. 160). In order to counteract this so that people leave impelled to live what they have heard, Day suggests that the preacher actively create a culture of expectation and learn to interact, even celebrate, with the audience. Finally, the author deliberates on different responses once the sermon is finished. These include, but are not limited to, prayer, affirmations of faith, praise, communion, and what amounts to a call for commitment.

This volume has much to commend it. It is peppered with exercises dealing with pertinent points. This makes it very practical. It also challenges preachers to use the methods and at the same time, not neglect sound exegesis and balanced theology. Furthermore, it employs useful public speaking techniques without degenerating these into mere rehearsal; such freshness is to be appreciated. Finally, numerous excerpts from actual sermons enhance and illuminate the several points put forward in each chapter. Nevertheless, attention to certain factors will warrant a warmer embrace of this work: (1) both an index and bibliography will prove helpful. (2) While much emphasis is levied on the narratives, other genres are largely neglected. How do preachers embody those? (3) The examples provided are decidedly from the New Testament, and then overwhelmingly the Gospels. Referencing the Hebrew Bible will attain a wider, more in-depth scope, especially since so many preachers use that testament. (4) Finally, while it is important to understand modern culture I believe that Day overstates the claims for using soap operas and popular TV and the arts in preaching. This runs the risk of people perceiving the preacher as overindulging in the empty calories of moral junk food. The sermon does not have to become another form of entertainment. Indeed, one may respectfully agree with Day’s disclaimer in preaching the visual arts, “I freely concede that I am not an expert and that this chapter may border on the impertinent” (p. 130).

Kenneth D. Mulzac
Andrews University, USA

Who Were the Early Israelites and Where Did They Come From?, by William G. Dever. Grand Rapids: Eerdmans, 2003. Pp. xi + 257. ISBN 08028-4416-2. US\$ 18.00.

In this book, Dever discusses the origin of Israel by comparing archeological evidence with data found in the biblical text. Standing midway between