

Book Reviews

McKnight, Scot, editor. *Introducing New Testament Interpretation*. Guides to New Testament Exegesis. Grand Rapids: Baker Book House Company, 1989. 197 pp. ISBN 0-8010-6260-8.

Scot McKnight earned his Ph.D. degree in New Testament from the University of Nottingham and presently serves as assistant professor of New Testament at Trinity Evangelical Divinity School. In addition to editing this volume and contributing the chapter on grammatical analysis, he authored *Interpreting the Synoptic Gospels*, the first volume in this series.

This book serves as the overview volume of the *Guides to New Testament Exegesis* series, which will include, along with McKnight's *Interpreting the Synoptic Gospels: Interpreting the Gospel of John*, *Interpreting the Book of Acts*, *Interpreting the Pauline Epistles*, *Interpreting the Book of Hebrews*, and *Interpreting the Book of Revelation*. The series is being developed for college religion majors, seminary students and pastors who have at least a year of Greek. The theory for the series is that each genre of literature in the New Testament has its own peculiarities that require special application of exegetical methods for proper understanding. In this introductory volume, a series of authors set forth the general steps of New Testament exegesis which are broadly applicable to all genres.

After a succinct and lucid introduction by James D. G. Dunn—who calls for rigorous evangelical scholarship in coming to understand the New Testament in its original setting—Warren Heard provides a brief overview: "New Testament Background" (chap. 1). Heard provides a quick look at the primary literary resources for the intertestamental and New Testament periods, and sections on "Judean History" (terribly brief, but blessed with excellent bibliographies in footnotes), "Forms of Jewish Religious Expression" (which would have been greatly improved with examples from the NT), and "Forms of Hellenistic Religious Expression." This last section is weakened by the use of technical terminology available only to the scholar (such as "Chthonian"), an unfortunate slip that uses "Cynics" where it should read "Stoics" (p. 49), and the regrettable notation that other significant backgrounds have been omitted for lack of space. When one realizes that such vital areas as education, social institutions, and so on, have been omitted, one bemoans such a narrowing of the focus of NT background. This is the weakest chapter in the book, not in what it contains as much as in what it has omitted.

Michael W. Holmes provides a wonderfully concise introduction to New Testament textual criticism in chap. 2, although it presumes a knowledge of the

field (p. 53f) beyond that established for the readership of the series (p. 7). Scot McKnight overviews "New Testament Greek Grammatical Analysis" (chap. 3), describing the vital significance of syntactical analysis briefly but well, and providing a process for diagramming NT Greek sentences that is weak only in its ability to show contrasts and other literary devices which link sentences in the flow of thought.

Darrell L. Bock gives an excellent review of "New Testament Word Analysis" (chap. 4), and Thomas E. Schmidt presents the emerging field of sociological criticism in "Sociology and New Testament Exegesis" (chap. 5) briefly yet well. This chapter would have been greatly enhanced by a few applications of the methods to specific NT texts.

L. D. Hurst's "New Testament Theological Analysis" (chap. 6) introduces the reader to the essential issues of modern NT studies, critiquing the major positions that have shared twentieth-century NT interpretation and alerting the reader to the dangers and pitfalls of theological analysis. He lays the groundwork for most of the other books in the series by touching briefly upon interpretive issues in Mark, Luke, John, Paul and Hebrews. It is too bad that he didn't use the other volumes in the series as his list of models. In the closing chapter, Craig A. Evans reviews the often neglected issue of "The Function of the Old Testament in the New" (chap. 7). This chapter is a marvel of comprehensiveness and brevity, not only clarifying the basic issues of the topic but providing examples from Jesus, Matthew, Mark, Luke-Acts, John, Paul and Hebrews. Why he neglected Revelation, where the Old Testament plays such a vital role in such a unique manner, can only be guessed.

What this book lacks due to necessary limitations of space is more than reimbursed to the reader in the quality of what is given, together with the wealth of bibliographical information provided for those who desire to "fill in the gaps." While a book this size cannot expect to be complete, it will reward the reader with cogent reminders of what things are essential for sound interpretation of the New Testament.

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Schreiner, Thomas R. *Interpreting the Pauline Epistles*. Grand Rapids: Baker Book House, 1990. 167 pp. ISBN 0-8010-8302-8.

Thomas Schreiner earned his Ph.D. degree from Fuller Theological Seminary and presently serves as assistant professor of New Testament at Bethel Theological Seminary. He has contributed a commentary on Luke for the *Evangelical*

Commentary on the Bible, and two chapters on the role of women in *Recovering Biblical Manhood and Womanhood*.

Interpreting the Pauline Epistles is the third volume to appear in the Guides to New Testament Exegesis series edited by Scot McKnight. The content of the general volume for the series, *Introducing New Testament Interpretation* (edited by McKnight), is presumed for each of the succeeding volumes. *Interpreting the Synoptic Gospels*, by McKnight, is in print, and volumes on John, Acts, Hebrews and Revelation are forthcoming. The series is aimed at college/university and seminary students and pastors who have at least one year of Greek.

In his introduction, Schreiner very briefly presents the need for a work focused upon the interpretation of the Pauline epistles. Given the tremendous amount of available material on the Pauline writings his case can be brief, but one would have expected more of a review of the literature than the five recent works cited in a footnote. The bulk of the introduction sets forth Schreiner's understanding of exegesis in which he holds up exegesis as an essential element in constructing one's world-view and inflaming one's heart with a passion to incarnate the truth of Scripture in one's life.

One of the better chapters, "Understanding the Nature of Letters" (chap. 1), overviews the structure of Pauline letters, provides a good summary of rhetorical criticism, identifies some specific literary forms in Pauline letters and discusses the occasional nature of Paul's writings. It concludes with a particular focus upon the "opponents" in Paul's writings. Here one finds a serious weakness in one of the methodological questions Schreiner proposes. He asserts, "If Paul frequently mentions a particular issue, and does so with *urgency* and *clarity*, then one may justly conclude that he is speaking against opponents" (p. 46, emphasis his). Schreiner gives no indication how one determines "frequency," nor how one assesses the even more problematical nature of "urgency" and "clarity."

"Doing Textual Criticism" (chap. 2) is an extremely brief (pp. 51-55) and equally weak chapter. Other than noting the standard rule that readings supported by p⁴⁶, B, and 1739 are usually original in Pauline writings, the chapter adds nothing to the section on textual criticism in the introductory volume of the series. Without the material of the introductory volume this chapter is so weak as to be meaningless. There is no real focus on "Pauline" issues in textual criticism; Pauline examples are simply used to illustrate general types of variants.

The third chapter, "Translating and Analyzing the Letter," is mistitled. There is nothing here on analyzing, only a review of bibliographical resources for translating and parsing. In light of the fact that Schreiner later notes the importance of the semantic domain of words (p. 128), it is most surprising that Louw and Nida's *Greek-English Lexicon* is not listed, especially since Louw is cited in other contexts (but not in this chapter!).

Schreiner's "Investigating Historical and Introductory Issues" (chap. 4) again is little more than a review of bibliographical resources on historical background, although the discussion of introductory issues provides a limited review of particularly Pauline issues, specifically integrity and authorship. It should be noted, however, that the list of resources is strong and gives both primary and

secondary resources in the field of historical background.

The chapter on "Diagramming and Conducting a Grammatical Analysis" is one of the best in the book. Schreiner makes a strong case for the necessity of syntactical analysis and provides an excellent, though somewhat technical format for diagramming Greek sentences. One minor observation—while ... contrasts are noted, ... contrasts, which are so prevalent in Paul, are not, even though one is found in the final example.

"Tracing the Argument" (chap. 6) presents a careful and logical method for constructing a visual presentation of the relationships between the parts of a passage. This method can be very helpful in following the line of thought in some of Paul's extended sentences. Unfortunately, Schreiner only deals with the method in isolated passages and gives no indication how the exegete is to understand a passage in the context of the document as a whole, even though this is noted as necessary. Schreiner's discussion of coordinate and subordinate relationships between propositions becomes quite technical, and his attempt to clarify how nine types of adverbial clauses are integrated into fifteen types of subordinate relationships is more confusing than clarifying. In his chart for Titus 2:1-10, there appears to be a line missing which connects vv. 6-8 to the rest of the structure (p. 124).

"Doing Lexical Studies" (chap. 7) is flawed in at least two points. First, Schreiner properly warns against assuming that Paul uses terms technically in light of the occasional nature of his writings, but he fails to note that, in those letters to churches Paul planted or to close personal associates, Paul would be building upon his history of relationship with them and thus most likely would utilize terms in ways that would have "technical" uses for his readers. Second, Schreiner recommends that the exegete begin with the use of terms in the specific letter under consideration and then check their use/meaning with the rest of the Pauline corpus. While it is true that the meaning of a term is inseparably related to the context in which it is used, there is also a sphere of connotation and denotation associated with terms from which a writer draws. The exegete should first determine, through diachronic and synchronic study, the term's sphere of connotation/denotation. Then one should examine the author's more focused use of the term within this sphere from a study of all available writings of the author. Finally, the author's specific use within the context of a passage should be determined.

The final chapters, "Probing the Theological Context" and "Delineating the Significance of Paul's Letters," deal with the problems and issues scholarship has raised regarding a coherent Pauline "theology" and with the hermeneutical issue of transferring meaning from the Pauline letters to the contemporary setting. These are generally good synopses of the issues, although the chapter on significance is weakened by the choice of the role of women in the church as an example. Not that this isn't a valid issue and example of significance, but Schreiner simply doesn't have space to do justice to it.

While this book is well written and generally easy to read, the problems noted above diminish its potential as an effective tool for the exegesis of the Pauline

corpus. In too many instances it simply directs the student to other resources rather than demonstrates the methods of effective exegesis.

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Longenecker, Richard N. *Galatians*. Word Biblical Commentary. Dallas: Word Books, 1990. cxix, 323 pp. \$24.99 hardcover. ISBN 0-8499-0240-1.

Richard N. Longenecker is Ramsey Armitage Professor of New Testament at Wycliffe College, University of Toronto. His previous publications include *Paul, Apostle of Liberty* (1964), *The Christology of Early Jewish Christianity* (1970), *The Ministry and Message of Paul* (1971), *Biblical Exegesis in the Apostolic Period* (1975), "The Acts of the Apostles" in *The Expositor's Bible Commentary* (1981) and *New Testament Social Ethics for Today* (1984).

In *Galatians*, volume 41 of the Word Biblical Commentary series, Professor Longenecker provides a comprehensive treatment of the critical issues relating to this foundational Pauline epistle. The introduction reassesses concerns of authorship, audience, date, opponents and situation in the light of modern scholarship. The impact of *Galatians* on Christian thought and action through the centuries is also examined in the introduction as a means to establish the epistle's relevance and importance for the contemporary Christian. The author correctly maintains that *Galatians* has served a foundational role in determining Christian doctrine, proclamation and practice. Throughout the commentary this truth is demonstrated, as Longenecker reveals the theological implications of the various issues raised in the epistle.

Structurally, *Galatians* is divided into four main parts: salutation (1:1-5), rebuke section (1:6-4:11), request section (4:12-6:10) and subscription (6:11-18). Longenecker critically appropriates the forensic rhetorical analysis of Betz in examining the epistle, viewing *Galatians* as following the general pattern of classical diachronic rhetoric. The author, however, calls into question Betz's attempt to interpret all of *Galatians* as forensic rhetoric. While agreeing that the rebuke section should be viewed forensically (with the readers as the jury, Paul as the defendant and the intruders as his accusers), Longenecker maintains that the request section should be understood as deliberative rhetoric (the apostle seeking to dissuade his audience from a harmful course of action).

Central to Paul's judicial defense are his positions on justification by faith and Christian liberty, both of which are directly related to his theology of the law. In treating Paul's understanding of the law, the author interacts with the landmark work of E. P. Sanders (*Paul and Palestinian Judaism*, 1977). According to Sanders, first-century Judaism was a "covenantal nomism" in which salvation was understood to be granted by grace, not according to a righteousness based on

merit-earning works. While agreeing with Sanders that first-century Judaism was more nomistic than legalistic, Longenecker interprets "works of the law" (2:16) as not only referring to "badges of covenantal nomism" (Sanders), but as a catch phrase to signal the whole legalistic complex of ideas having to do with winning God's favor by keeping the law. Thus, while agreeing with Sanders' assessment of Judaism, the author understands Paul to be decrying the legalistic imposition of nomistic practices on his converts by Jewish Christians. Paul's argument is against the misuse of the law. The law plays no positive role in either becoming a Christian (contra legalism, 3:1-18), or in maintaining the Christian life (contra nomism, 3:19-4:7).

Longenecker maintains that what is often neglected by interpreters of Galatians is that Paul not only opposes soteriological legalism but also the necessity for a nomistic Christian lifestyle. In Christ, the law as the revelational standard of God is preeminently expressed; while the law's custodial function is set aside in favor of a life governed by the Spirit. The application of this truth to contemporary Christian living is an important matter for the author. He maintains that the Christian church contains many individuals who formally oppose legalism but hold firmly to nomism. He concludes that a religion of piety that fails to recognize its freedom "in Christ" is a repetition of the Judaizers' error.

Following the Word Biblical Commentary format, the author examines each pericope of the epistle, providing a bibliography, translation, notes, literary analysis, comment (verse by verse exegesis) and explanation (thematic summation). Unlike some other volumes in this series, *Galatians* weaves together both exegetical insight and theological exposition within its "comment" sections, and is able to move beyond a recapitulation of themes to contemporary application in its "explanation" sections. The commentary also contains helpful indices and a general bibliography.

The availability of commentaries on Galatians by Lightfoot, Burton, Mussner, Betz and Bruce does not diminish the importance of Longenecker's work. The author's distinctive contribution to the interpretation of Galatians is in his blending of emphases, which include Hellenistic epistolary conventions, Greco-Roman rhetorical features, Jewish exegetical themes and Antiochian hermeneutics.

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Steele, Les L. *On the Way: A Practical Theology of Christian Formation*. Grand Rapids: Baker Book House, 1990. 202 pp. \$11.95, paper. ISBN 0-8010-8309-5.

Dr. Les Steele is well known in evangelical circles as one devoted to Christian nurture before spiritual formation became an identifiable discipline in theological

education and an emphasized area in the Church. In this book, he draws on his experience as a Christian educator in the Church and at Seattle Pacific University to provide an informative and useful guide to Christian living.

The book is significant in the fact that Dr. Steele recognizes that Christian formation is an inter-disciplinary enterprise, as is all authentic spiritual formation. He blends the contributions of biblical and systematic theology, psychology, Christian education and spiritual formation into a workable synthesis. In so doing, he demonstrates that we do not have to, and must not, choose one discipline over another in developing our Christian formation.

The book is divided into four parts. Part one develops a theology of Christian formation, drawn primarily from the Gospels, Paul's writings and General Epistles. In part two, Steele especially explores developmental psychology in relation to Christian formation. In part three he attempts to integrate theology and psychology into foundational principles for Christian formation. Finally, in part four he applies the principles in relation to the life cycles of childhood, adolescence and adulthood. In a concluding chapter he addresses the practical matter of an educational model for Christian formation.

As you can see, there is much here for almost anyone. From the grander, more generic principles of Scripture and developmental psychology, Dr. Steele moves all the way through his subject to look at the kind of teachers and curriculum necessary to carry on a ministry of Christian formation in the local church. Along the way, he probes the roles of faith, the church, the family and the Holy Spirit in the formative process.

One must not suppose that all this is done easily or in a sugar-coated manner. Dr. Steele looks with a scholarly, critical eye at every facet of his work. He is especially concerned about an over-psychologizing tendency in Christianity today and wants to make theology the necessary corrective to it. At the same time, he recognizes that psychology offers important insights which can help us to unite holiness and wholeness. He is particularly concerned to apply both the insights of Scripture and psychology to the appropriate stage of human development. Only then can we best help people become Christian.

This is not a simple, shallow book. It is substantive reading, complete with footnotes to document the foundations upon which Dr. Steele is building his thesis. One emerges from the text with a wealth of information and many open doors leading to further exploration. As I came away from my reading of this book, I shared the hope which Dr. Steele offered in his introduction: that "readers will be encouraged to be on the way to a maturing Christian faith."

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Gaustad, Edwin Scott. *A Religious History of America*. New revised edition [3d ed.]. San Francisco, Harper and Row, 1990. xvi, 391 pps. ISBN 0-06-063092-2.

This volume has been a standard textbook for the history of religion in America since the first edition was published in 1966. It has served to introduce generations of students to the complexities of American religious history and will undoubtedly continue to function in that capacity. In this third edition, the bibliographies at the end of each section are revised to include important recent monographs. Organizational changes have also been effected in order to make the presentation of information more consistent as the volume strives "to portray the role of religion to all stages of this country's development" (p. ix). There were also efforts to be more inclusive, moving beyond the dominant cultural groupings. This, then, became perhaps the only introduction to American religious history which takes seriously the presence of Wesleyan/Holiness, Pentecostal and other Evangelical traditions.

The presentation is now entirely chronological, or at least insofar as is possible given the simultaneous divergent tendencies at certain periods of the nation's religious history. The first section, "Age of Exploration" (pp. 1-35), presents the different European national motives and faith expressions which descended on the American continent. This trend continued throughout the "Age of Colonization" (pp. 39-111), where Gaustad describes the different approaches to religious life and policy in the individual colonies. The third section, "Age of Expansion" (pp. 113-217), discusses the impact of the American Revolution, the appropriation of the lands west of the Appalachians, the Civil War and the heavy European immigration during the last two decades of the nineteenth century until World War I. The response of the churches to these events is described, focusing on their efforts to "christianize" the frontiers, first in the West and then in the urban areas of the North. The pain of recognizing the legitimacy of diversity is made clear. Appropriately, the efforts of revivalists and social experimenters are placed side by side with the missions of established churches as efforts to "civilize" the nation. The most serious shortcoming in this section is the lack of attention given to the developments within American Methodism, and the influence of "New School Thought" during this period. More attention might also have been given to the breakdown of strict liturgical and ideological categories on the frontiers of New England and the "Old Northwest."

"The Age of Empire" (section 4, pp. 219-308), begins with World War I and ends with the early 1960s. Here the diversity observed in earlier chapters moves to the foreground, unfortunately with little indication that the roots of the African-American and "White" holiness and Pentecostal movements as well as of the independent evangelical churches, lie in the earlier periods. They are too often treated as if they arise *ex nihilo* in American culture. The section is still written from the viewpoint of the dominant cultural perspective, that of the "mainline" churches. Many of the issues might be elucidated more clearly from the fringes of established society. The trends traced in the fifth section, "Age of Limits" (pp. 309-376), including fundamentalism, radio and television evange-

lism, the civil rights struggle, the enfranchisement of women and minorities in the churches and attentiveness to social justice can be interpreted as results of developments outside the "mainstream churches." However, despite these limitations of perspective, Gaustad does incorporate significant material about African-American and Hispanic religious experience as well as that of persons of European descent outside the mainstream. The date is remarkably accurate. The extent of the achievement in representing religious diversity can be readily seen by comparing this work with the much larger volume by Sidney Ahlstrom, *A Religious History of the American People* (New Haven and London: Yale University Press, 1972).

The interpretative focus of the volume is to demonstrate the engagement of the churches in the great political, social and intellectual struggles of American history, an engagement made more effective rather than hampered by the religious pluralism present throughout the American experiment. Gaustad indicates that religious impulses were interacting with the forces of American culture. Recurring words are "motive," "causal factor," "partner," "critic," "ally" and "whirlwind." The author does not argue in a vacuum. He continuously reveals his command of the vast body of secondary literature about American religion produced during the last quarter-century. The results of that research, to which the author contributed, are presented carefully and judiciously. The literary style allows for inclusion of detail without overwhelming the reader. An extensive index facilitates use. The volume is a remarkable achievement.

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Marsden, George M. *Understanding Fundamentalism and Evangelicalism*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1991. 208 pp. Paper, ISBN 0-8028-0539-6.

George Marsden has justifiably become one of the most recognized authorities on the history of fundamentalism and evangelicalism in America. His work entitled *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* certainly contributed to his standing as a seminal thinker and interpreter of these movements. This recent contribution, *Understanding Fundamentalism and Evangelicalism*, continues to identify the name of George M. Marsden with the history and interpretation of fundamentalism and evangelicalism.

Anyone who has read in this area may well be familiar with the contents of this book, because the book is a collection of essays which the author wrote during the 1980s as chapters for books dealing with Christianity in America, or as articles for journals. Certainly, it is preferable to read these essays within the larger contexts of those works.

However, this book intends to serve as an introduction to fundamentalism and evangelicalism, and an interpretation of those movements, and Marsden's essays collected here fulfill that intention well. After an all-too-brief introductory chapter in which the author defines both fundamentalism and evangelicalism, he divides his work into two parts: historical overview and interpretation. Both parts are helpful as an introduction to the subject, but the second is where Marsden's command of the material shows forth. His analysis of these traditions, especially in their views of science and politics and, thus, their relationship to the broader American culture and ethos, is insightful, critical and fair. He is incisive and clear in his interpretations, and weaves an interpretive thread throughout each chapter which gives the reader both a context for understanding the relationship of these movements with science and politics, as well as a clear analysis with which to agree or disagree. His final chapter is on J. Gresham Machen, not because Machen was the typical fundamentalist, but because "he was a pivotal one, especially for the sort of evangelical who reads serious books" (p. viii), and because Machen was aware of broad issues affecting the relationship between Christianity and culture.

Aside from the fact that the reader of Marsden will benefit from his historical overview of fundamentalism and evangelicalism and his skills as an interpreter of history, there are two practical reasons why the book would be an invaluable resource for college or seminary courses either on this topic or on a broader topic such as religion in American life. First, the author is to be commended not only for his scholarship, but also for his writing. He writes well. Anyone who has read Marsden has learned to appreciate his skills as a writer. It is his clear writing which carries his analysis so well, and which therefore provides opportunity for agreement or disagreement with his points of view. There is much in this area, especially when authors are dealing with interpretive analysis, which is obtuse and obscure. Marsden has a way of breaking through to the heart of the matter, and can be appreciated not only for what he says, but for the way he says it.

Secondly, only the first essay, written originally for the popular Eerdmans' *Handbook to Christianity in America*, has no footnotes. The remainder of the essays have footnotes which provide a virtual gold mine of resources for the person interested in pursuing the many issues raised in this book. The notes are not long and cumbersome, but will point the reader to other invaluable books and articles. This is helpful because so much is being written on fundamentalism and evangelicalism today, and Marsden's notes point to the best of the lot.

What this book sets out to do, it does well. One could wish for more, but the book will be invaluable as an introductory text. Moreover, it will stimulate the reader to further research, and thus will have accomplished its more important purpose.

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Martin, William. *A Prophet With Honor: The Billy Graham Story*. New York: Morrow & Company, 1991. 735 pages. \$25. ISBN

William Martin is a renowned scholar of the sociology of American religion and a professor at Rice University. While Martin owes something to previous biographies of Billy Graham—especially those by John Pollock, William McLoughlin, Marshall Frady and Patricia Daniels Cornwell—Martin has clearly done his own extensive research for this impressive study of the twentieth century's best-known evangelist. The book will be of interest to both lay people and to scholars who will appreciate the work's extensive detail.

By mutual agreement with Billy Graham, the author refused to accept financial assistance to cover the expenses he incurred during his five years of research and writing. Graham told Martin, "It's your book....I want you to be critical. There are some things that need criticizing....If we gave you money, I think you would know there were no strings attached, but others might not believe it, and I don't want anyone to think this is a 'kept' book." Reflecting back on this arrangement, Martin wrote, "I have tried to be scrupulously fair, not only because I do not wish the taint of unfairness to mar the most notable scholarly enterprise in which I have engaged to date but also because I regard fairness as a cardinal virtue."

Martin's extraordinary insights into the sociology of religion, his objectivity in writing about his subject and his analysis of Billy Graham's place in the history of American revivalism combine to earn this volume a place in the ranks of first-rate biographies. Martin clearly respects Graham and holds him in admiration; yet Martin's scholarly integrity keeps him from falling into the sort of "hagiology" we all too often find in this sort of literary genre. In addition to telling of Graham's considerable achievements, the author reports Graham's limitations, blunders and miscalculations. For instance, Graham infuriated Harry Truman by immediately revealing to reporters the details of their private conversation, a blunder Graham never again repeated. Martin shows that Graham has made his full share of mistakes, but Graham is remarkably free from indiscretion, impropriety and immorality. This biography demonstrates that Graham's flaws have been rooted in errors of judgment and perspective, not in lapses of spiritual devotion or moral failure. Martin's biography shows Graham to be a person of great ambition who enjoys personal plaudits; at the same time, Graham readily weeps if he thinks he has disobeyed God or robbed him of his praise. Clearly, the evangelist is fascinated by fame and power, and yet his fear of usurping the glory of God has kept him humble and from falling into undue excesses.

During Graham's remarkably long ministry, he has not departed from his message of sin and salvation. Graham has never wavered in his conviction (as did his gifted contemporary, Charles Templeton) that "the Bible has the answer to every moral situation known to man." Through contemporary illustrations, often from the day's newspapers, Graham reminds his hearers of human moral bankruptcy as seen in our national evils of adultery, divorce, crime, alcohol abuse, suicide and materialism. Against this backdrop, Graham tells of the cross of Jesus

Christ, God's offer to all of salvation from sin, and the power of the Holy Spirit to enable us to lead a transformed life.

One smiles as one reads of Graham's ministry as a young and green evangelist. In his early years he dressed in loud colors, spoke with machine gun rapidity, and made frequent use of superlatives and unguarded generalizations—all with exaggerated gestures. Time and experience have mellowed the man and made him wiser. Graham's consistent integrity has earned him almost universal respect, even when certain other evangelistic ministries have suffered from moral and ethical scandal.

Especially interesting are Martin's accounts of Graham's friendships with national and world leaders and well-known celebrities. His personal conferences with presidents (nine of them), popes, kings, queens, politicians, national sports figures and media stars number into the thousands. In an effort to garner support for evangelism and win respectability for evangelical religion, Graham curried the favor of the high and mighty; he almost never offered negative comments to or about any of those persons who occupied places of national political authority. Indeed, Graham's words of high praise for prominent leaders was often excessive, and he has probably received more public criticism at this point than any other. Graham's friendship with Richard Nixon was especially close. Ruth Graham reported that Billy's reading of the Watergate tapes was "the hardest thing that Bill has ever gone through personally."

If Graham's dream of founding a national Christian university failed, his launching of *Christianity Today* met with extraordinary success. During the 1950s, Graham's insistence on racial integration in his crusades (considerably before civil rights legislation) ranks among his lasting accomplishments.

Graham was one of the first to penetrate the iron curtain. He preached in one Warsaw Pact country after another, including Russia, in a day when few church leaders enjoyed that privilege. He also helped pioneer the use of the electronic media for Christian ministry.

The book offers a useful study of Graham's break with certain acerbic fundamentalists and his move out of a narrow religious world view into mainstream American religion. Early in his ministry, Graham adopted the policy of not justifying himself to his critics. Typically, he writes, "I have read your letter. I'll weigh what you say, but I love you." His policy of restrained response to vitriolic letters and hateful attacks helped save American evangelical Christianity from untold schism and grief. Graham's conciliatory nature and warm, ecumenical spirit has melted barriers that have traditionally separated evangelicals from others. Says Graham, "I don't ever want to dodge the truth, and I don't ever want to back down on my convictions, but I'm beginning to see that there are more sides to some...questions than I once thought. I am not as dogmatic."

Billy Graham's long-term successes follow from a combination of many factors—talent, organization, timing, high standards, celebrity support and the blessing of God. Graham has an uncanny ability to pick and keep able and loyal colleagues. Persons such as Grady Wilson, Cliff Barrows, Tedd Smith and George Beverly Shea have remained with the evangelist for many decades. Martin

movingly tells the story of Graham's gifted associates giving themselves sacrificially to assist him in his mission, when this conscious decision to serve meant that they play "second violin."

William Martin's well-documented volume shows Graham as a person with human weaknesses and foibles, but extraordinarily used by God because Graham is zealously devoted to his Lord, entirely willing to discipline himself, and absolutely committed to integrity in everything he does. Martin says of Graham: He is the best who ever was at what he does, but he has attained that height through hard and honest work, not through inheritance or blind chance....He has walked with royalty and received unprecedented media attention for over four decades but is still something of a small-town boy, astonished that anyone would think him special. In a profession stained by scandal, he stands out as the clearly identified exemplar of clean-living integrity....He is, in short, an authentic American hero."

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