

untranslated both in the footnotes and, less often, in the text itself. Most readers would be better served by having these notes translated.

Overall, this book is a good contribution to the field of OT studies, particularly Pentateuch studies. While this is probably not a book for the uninitiated, it will provide much fodder for thinking about some significant issues in OT research. Whether one ultimately agrees with Sailhamer or not, any thoughtful reading of *MP* will be stimulating.

G. Larry Rogier

*Preaching that Pleases God: The Keys to Life-Changing Bible Exposition*, by Tom Farrell. Lancaster, CA: Striving Together Publications, 2010. xiv + 231 pp. \$19.95.

Tom Farrell served at the Wilds Christian Camp of Brevard, NC, from 1974 to 1990, and he has been an itinerant evangelist since 1979. In 1990 he formed Tom Farrell Evangelistic Ministries and continued preaching in local churches and camps both in the US and internationally. *Preaching that Pleases God (PPG)* is the published version of his Doctor of Ministry project for Northland International University. In the introduction, Farrell expresses his desire to help preachers “do a faithful work for God and preach with his anointing the most powerful book ever written” (p. xiv).

In between introductory and concluding comments, *PPG* is divided into four sections. The first section, “The Commission for Preaching,” contains two chapters, one on the reasons to preach and another on the character of the preacher. Section two has three chapters dealing with “The Comprehension of Preaching.” Chapters in this section deal with foundational matters of sermon preparation, including understanding the text, understanding the theme, and developing application. The third section titled “The Construction of Preaching” gives instruction for developing the sermon from material collected. Farrell identifies and discusses seven parts of a sermon: text, theme, title, introduction, body, conclusion, and invitation. The fourth section is titled “The Communication in Preaching” and instructs the preacher to seek the power of God in preaching via the anointing of the Holy Spirit. This section also encourages preachers to discern gifts and personality and to be “you” in the pulpit. It further urges preachers to handle God’s Word accurately, with authority, and with an eye toward application.

*PPG* offers some very helpful observations throughout. First, Farrell contends “that of the valid types of preaching, the most valuable is expository preaching—hence, it is the main subject of this book” (p. 44). He desires “that God will use this book to improve expository preaching and increase its use” (p. 45). Second, Farrell rightly exhorts preachers to allow the Bible to minister to them before they minister to others. With 1 Timothy 4:16 as the biblical basis, he encourages preachers “to be

what you ought to be before you can preach as you ought to preach” (pp. 27–28). He aptly warns preachers from Matthew 23:11 that “there is no place in God’s vineyard for celebrities, only servants” (p. 31). And he rightly reminds preachers that they are servants.

These beneficial observations notwithstanding, *PPG* is also open to some criticism. First, *PPG* is unclear as to how expository sermon outlines are developed from the theme of the text. Farrell identifies the theme as the dominant truth in a text and states that it should therefore be the center of the sermon. He cites Haddon Robinson and Wayne McDill to elucidate this point (pp. 101–2). He also explains that the theme is sometimes obvious, but sometimes is difficult to determine and cites Jerry Vines who offers some guidelines to assist in this matter (p. 103). While this is helpful, there appears to be a disjunction between the theme and the development of the sermon body. The focus of chapter 7 on developing the body of the sermon is given to “constructive and creative ways to make them [outlines] memorable” (p. 118). Farrell states, “Keep in mind that each major point should reflect the theme of the passage” (p. 118). Farrell does not clearly state that in expository preaching the outline develops from the theme. Nor does he make clear the related point that the main divisions of the outline should reflect the structure—whether implicit or explicit—of the text. Expository sermons derive their theme and support from the subject and structure of the text itself. Farrell’s statement that the outline should “reflect” the theme lacks precision. In the end, this imprecision could lead away from the sort of expository sermon he is seeking to promote and, instead, toward purely topical ones.

Second, *PPG* seems to devote a disproportionate amount of space to the various aspects of sermonic development, namely, explanation, argumentation, illustration, and invitation. Explanation and argumentation together comprise just fewer than five pages of material. However, over ten pages are given to illustrating well. And Farrell makes the invitation a major part of the sermon, devoting some twenty pages of material to it (pp. 146–65). He expresses concern with those who do not use the public invitation. Farrell describes how the public invitation contributes to the sermon by allowing for a time of confession, commitment, or counseling. He insists on the invitation being clear and concise. He offers a word of caution to not be sensational. Farrell emphasizes that the invitation should make the “appeal to obey God now and be changed by the Holy Spirit” (p. 156). However, he does not offer any compelling arguments for the necessity of the immediacy of the public invitation.

Third, although Farrell defines both hermeneutics and exegesis (pp. 43–44), the answer he provides concerning “why” we preach fails to reflect sound application of these disciplines. In the opening paragraph of the book, he cites Paul’s assertion in 1 Corinthians 1:21 that “it pleased God by the foolishness of *preaching* to save them that believe” (p. 3, emphasis his). Later on Farrell claims the “why” we preach is because that is what pleases God, which also seems to explain the title of

the book (p. 25). This answer seems to owe more to the translation Farrell uses (KJV) than to the actual meaning of the passage. As nearly all other translations reflect, 1 Corinthians 1 does not address the medium (preaching) but rather the gospel message itself. It is the foolishness of the cross that God is pleased to use. Farrell's case for preaching is, therefore, based on a mistaken interpretation.

There are other disappointing aspects of the book. Much of the material cited or recommended is dated. Although the book was published in 2010, very little recent homiletical material is cited. Also, while the reader will appreciate the call for confidence in preaching the Word of God, the book has a sense of being too formulaic: follow these steps and preaching will be effective. Farrell clearly expresses dependence on the Spirit of God; however, the elements of the book seem to put a great emphasis on mastering sermonic factors that contribute to higher decision-making at the moment of preaching. The long-term benefit of the methods presented in *PPG* for a sustained preaching ministry in a local church context is suspect.

*PPG* has some helpful aids (e.g., outline development helps) and therefore may serve well for general homiletic reading for a pastor. Because of the apparent lack of clarity on expository sermonic development, it may not serve well as a text in a homiletics course on the college or seminary level. There is homiletic value to *PPG*, but it should be taken as supplementary to other books that present a clear argument for and accurate development of expository sermons.

Dan Winnberg

*40 Questions About Christians and Biblical Law*, by Thomas R. Schreiner. Grand Rapids, Kregel, 2010. 256 pp. \$17.99.

The relationship between the Christian and biblical law is a perennial gospel and pastoral issue. As the introduction to this volume notes, it impacts how one puts the whole Bible together, how one understands justification, and how one understands the will of God for the believer. In this book, Tom Schreiner seeks to guide the reader toward an accurate understanding of the law in the Scriptures.

Schreiner likely needs little introduction to readers of this journal. He has published several scholarly works that treat the topic of the book under review, but with this contribution to Kregel's "40 Questions" series Schreiner makes his work accessible to a broader range of Christians.

This is not to say that the cookies are on the bottom shelf in this book. It is a substantial work in its own right. Schreiner states in the preface that the intended audience is pastors, students, and laypeople who have an interest in biblical theology, and he communicates sufficiently well to that audience. Even though he is writing to include laypeople, Schreiner is clearly in conversation with other scholars, as the