the land in Genesis 12:1–3; pp. 23–24). Block's chapter on Ezekiel is also particularly noteworthy because of its attention to the overall structure and design of Ezekiel. Block includes several different charts that illustrate these structures very clearly and give a framework for how the book could be handled without becoming tedious. Williamson's chapter on Isaiah does a good job of showing some intratextual connections between the three parts of Isaiah. He says "there are very few extended passages in the book of Isaiah which do not have parallels, citations or allusions elsewhere in the book" (147). This provides a helpful means of preaching from such a long book.

Reclaiming the OT is not without some controversial issues of various significance. For example, Williamson intentionally does not commit himself to a perspective on the authenticity of Isaiah (142–44). Longman argues that Ecclesiastes has two views, Qoheleth and a frame narrator, and the view of Qoheleth is not the message of the book but rather a foil to show that there is no way to find meaning in this world (112). Christopher J. H. Wright's contribution on "Preaching from the Law" is unconvincing to me, particularly when he concludes that we should "seek the social objective of any given law or sets of laws" (58) and then "in [a] new context, i.e., our own contemporary world, we ask how the objectives of OT laws can be achieved" (59). I am convinced that the OT social objectives and means of achieving them are inseparable from the theocracy and covenant community in which they existed. Moberly's final chapter on "Preaching Christ in the Old Testament" is less than satisfactory in trying to make a case for how it should be done. Even with these views (and others that would be similarly controversial to one degree or another), these chapters have instructive value for preaching these passages.

Reclaiming the OT is not the final word on preaching from the OT. It is, however, a helpful introduction, and many pastors will find this volume beneficial as they prepare messages from the Old Testament.

Larry Rogier

The Accidental Revolutionary: George Whitefield and the Creation of America, by Jerome Dean Mahaffey. Waco, TX: Baylor University Press, 2011. xii + 202 pp. $24.95.

George Whitefield is a fascinating character by any reckoning. He was a skillful preacher, a tireless evangelist, an ardent fund raiser, by many accounts a theatrical manipulator, and now, according to Mahaffey, a political provocateur. Mahaffey's thesis is a simple one—George Whitefield became a significant catalyst in the colonial struggle for independence through his public pulpit ministry, albeit unwittingly. In sum, several of the themes of Whitefield's preaching would so resonate with the citizens of colonial America that many would translate or transfer his views into the political struggle which would engulf the Colonies just a

few years after his death in 1770. To be sure, Whitefield did not intend to be a political radical nor did he see himself as a political agitator, hence the title of the book. In fact, Whitefield himself might have opposed some of the fruit of his preaching had he lived long enough to do so. Yet by his powerful and prodigious American pulpit ministry, carried out up and down America's eastern seaboard from Georgia to New England over the span of thirty years, Whitefield preached some of the seed ideas that others would use to incite the colonials in their growing struggle with the British homeland. "Without George Whitefield…American independence would have come much later, if at all" (xi).

Mahaffey's book is, by his own admission, a more popular summary of his earlier treatment *Preaching and Politics: The Religious Rhetoric of George Whitefield and the Founding of a New Nation* (Baylor, 2007). Hence, the book contains few of the scholarly accoutrements of a more rigorous investigation, such as detailed footnotes or a comprehensive bibliography. So the reader is invited to turn to this fuller work for the documentary evidence for what Mahaffey puts forth. There is virtually no footnoting of the numerous primary source materials that Mahaffey carefully selected to weave into this story. Moreover, the secondary literature referenced is also highly selective. But this paucity of documentation does not keep the book from being an interesting contribution to Whitefield studies. Mahaffey casts the narrative of the firebrand evangelist in a generally sympathetic tone, focusing on his political rhetoric that came to the forefront in his later, less controversial years as a trans-Atlantic preacher.

There is nothing particularly new in Mahaffey's initial conversation on Whitefield and the Great Awakening. Mahaffey's approach is similar to other scholars who accentuate Whitefield's oratorical skills and suggest a varied degree of audience manipulation as he itinerated on both sides of the Atlantic. He discusses Whitefield's famous message on "The Nature and Necessity of Our New Birth in Jesus Christ" (1737) as the quintessential example of Whitefield's theatrical preaching style. "For the full effect, one should read it aloud, slowly and with feeling" (47). Whitefield created quite a stir with his unusual methods and emotional preaching. Controversy surrounded him.

But as the book moves further into Whitefield's life and his public ministry, Whitefield himself became less controversial religiously while at the same time displaying an increasing pulpit rhetoric that could be construed by many to be contentious politically. Mahaffey draws the reader's attention to the political comments that Whitefield began to make as he travelled between the Colonies and the British Isles and as he rubbed shoulders with both the commoner and the cultural elites, especially when in the presence of Lady Selena, Countess of Huntingdon. Whitfield became her personal chaplain, allowing him to preach with some regularity to many of the upper class of Britain. He began to use "republican" language and included the idea of "liberty" in his messages which would reverberate with the colonials who were struggling under the burdens of British rule.

An example of this kind of rhetoric would be Whitefield's sermon "Britain's Mercies and Britain's Duties." In this sermon he considered what life would be like under a Stuart-Catholic monarchy. This led Whitefield to encourage his religious hearers to support the current monarchy. "By blending the religious vocabulary with political terms, Whitefield showed how deeply religious activism was intertwined with American politics" (115). This shift of emphasis had a positive effect for Whitefield—it caused some of the criticism directed against him from earlier days to dissipate.

In the remainder of the book, Mahaffey unpacks this shift in Whitefield's preaching and the growing anti-British sentiments in the Colonies. Eventually, Whitefield would direct his criticism away from Roman Catholicism and toward his own Anglican church (148), which would further contribute to the rise of Revolutionary sentiments. At the same time, he was becoming more convinced that the British government was treating the colonials unfairly with the taxation program initiated by George Grenville. For example, on landing in America in 1763, he published a pamphlet in Boston and Philadelphia attacking Gloucester bishop William Warburton, an antagonist of Methodism; the pamphlet contained as much political rhetoric in it as religious rhetoric. In doing so, he was showing his increasing sympathies with the colonials. In short, "Whitefield, a symbol of the public mind in America, had embraced the cause of the colonists" (161).

Mahaffey contends that Whitefield "encouraged people to adopt political beliefs about arbitrary power and civil liberties" and that in doing so, "he was truly the world's first international pop idol" (175). Perhaps these comments are a bit hyperbolic. Doubtless Whitefield was a man of his times and felt the tensions of the political world in which he found himself. Even if "the similarities between foundational ideas in Whitefield's sermons of 1740s and the political arguments of the 1770s are striking" (186), is this enough to think that Whitefield was a "political man?" Perhaps, but would Whitefield think this a fair representation of himself?

Mahaffey's book is well-written and poses an interesting thesis. It certainly makes one want to read Mahaffey's more academic earlier volume on Whitefield's rhetoric. If Mahaffey's thesis is correct, it should serve as a reminder to ministry men that the effects of one's rhetoric are not always what one intends them to be. It seems doubtful, given Whitefield's passion for the new birth, that politics was really that significant for him. During the treatment of the final days of Whitefield, Mahaffey acknowledges that the themes of Whitefield's preaching were very much in keeping with his preaching during the days of the awakening. Yet at the end of the day, when looking at the flow of Whitefield's ministry, he often found himself addressing topics and using rhetoric that seems to confirm that he had a political side to him, even if this was not his main emphasis.

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