

judging specimens of a certain kind” (p. 119). And, following a presentation of much very helpful information that stimulates thinking in these areas, it nevertheless appears that what we need to know is out of our reach: “It would be nice if music were a black and white issue with a clear line distinguishing bad music from good music. Unfortunately, it is not that easy. We must affirm, however, that this is the case in the mind of God. In His mind there is a line” (p. 138). Although the preceding chapters contain much profitable material regarding biblical sufficiency and authority, and many direct citations of Scripture, at the crucial point of practical application many will still be left to wonder how the quotations above (and others like them) can be squared with these words from the very first page: “The sufficiency of Scripture means that Scripture...contains all the words of God we need...for obeying him perfectly.”

*WiS* also suffers from one very significant omission. In the effort to direct us toward a more vertically-oriented worship, Aniol fails to deal with one of the few explicit New Testament texts on assembled worship, Ephesians 5:19. While he alludes to this passage in a couple places, he does not deal with its significance for the horizontal purpose of worship. Despite having a subsection (pp. 183–84) that deals with the “horizontal effects” of worship and a full chapter on the need for “congregation-oriented” worship, neither applies this significant passage. The “horizontal effects” section simply acknowledges that believers will benefit from the worship of God. The “congregation-oriented” chapter (helpfully but merely) emphasizes unified as opposed to individualistic worship. This, despite the fact that Ephesians 5:19 explicitly tells us that one purpose for assembled worship music is to “speak to one another.”

Still, the biblical, theological, theocentric emphases of *WiS* make it a valuable contribution to the worship music debate. While this book does not have, and makes no claim to have, the final answers on the matter, it does raise very important questions that need to be asked. We may not arrive at the same conclusions, but we all need to ask the same questions. Scott Aniol has done the church a service by articulating and framing those questions and offering many cogent and biblically defensible answers.

Ken Brown

*The Glory of Preaching: Participating in God's Transformation of the World*, by Darrell W. Johnson. Downers Grove, IL: InterVarsity Press, 2009. 278 pp. \$23.00.

“Whenever a human being, Bible in hand, stands up before a group of other human beings, invites the gathered assembly into a particular text of the Bible and as faithfully as possible tries to say again

what the living God is saying in the text, something always happens. Something transformative, empowering, life-giving happens" (p. 7).

This is the basic premise of Darrell Johnson's book, *The Glory of Preaching*. In a well-written, detailed account of the transformational ministry of proclamation of the Word of God, the one who "stands in the mystery" of God speaking through us is encouraged and challenged to see that preaching is the highest calling of the minister of the Gospel, and that God uses us to transform people. Preaching the Word of God always accomplishes something.

Johnson, who serves on the faculty of Regent College in Vancouver, Canada, has taught and practiced the art of preaching for a number of years. His experience as a practitioner and an instructor helps him to communicate both the necessity of faithful exposition and the power of the same in a clear and engaging way.

The book breaks down into three sections. Part 1, Theoretical Foundations for Participating, serves as the defense of preaching. Essentially, Johnson argues that God is inherently proclamational and in the giving of his Word things change. Hearts change, lives are transformed. And the wonderful truth is that the preacher gets to *participate* in this great work of the proclamation of this transformative Word. Johnson argues from Ezekiel 37 and Matthew 13 to defend his belief that preaching always does something. He also emphasizes that preaching involves the hearers in the message that has been gleaned from the Word and concludes by looking at the way in which the preacher participates in the preaching moment.

Part 2, Human Mechanics of Participating, looks at how the preacher participates in the work of proclaiming the Word of God. He addresses matters of interpreting the text and moving to the sermon and faithful application of the text to the hearers. But the most helpful chapter in this section is his chapter on preparing our message for the ear not the eye or as he says, "ordering for orality." This is perhaps the most illuminating, challenging, and needed chapter in the whole book. We often prepare our sermons for the eye, that is, to be read and not to be heard. We hear differently than we read. Johnson demonstrates practically how to construct our sermons in such a way that they are better heard and assimilated by those who hear. This reviewer has adopted some of this at this point already to great benefit. The section concludes with very helpful information on the life and character of the preacher.

The final section, Part 3, Theoretical Foundations Again, concludes the main portion of the book by attempting to integrate what has been said and to explain how the preacher "stands in the mystery" of communicating the very Word of God so that as the preacher speaks the Word of God the great Preacher is speaking.

Johnson adds to this a sermon, "The Main Thing: Included!" from Matthew 11:25-30 as an epilogue. It allows the reader to see how Johnson constructs a sermon. The strength of this is that it enables one to see how to construct a sermon with orality in mind rather than the visual.

Johnson's *The Glory of Preaching* is a standout volume in the field of homiletics for a number of reasons. First, the emphasis on the absolute performative nature of the proclamation of the Word of God is something that is encouraging to the preacher. Every time the Word of God is preached faithfully, something happens. This helps us when it seems like nothing is happening by our preaching. Second, Johnson's defense of the priority of preaching is helpful in a time when preaching is seen as something secondary if not something to be abandoned altogether. Third, his analysis and usage of the vast body of homiletical literature is helpful for those who want to delve deeper into homiletical methodology including those with whom we might not always agree theologically. And finally, the greatest strength finds itself in the focus on orality. Many a preacher can benefit from addressing their sermon construction with a focus on the ear rather than the eye. To quote Martin Luther, "Stick your eyes in your ears" (p. 131). Our audience will benefit greatly from focusing on the ear rather than the eye. And Johnson will help in developing that habit.

While weaknesses are few, the major one would be the nature of the book and the in-depth style. This volume would be difficult to use as an introductory homiletical methodology book as it does not delve into all aspects of sermon construction and delivery. For that, it becomes a volume relegated to serious, well-trained preachers and instructors of preaching. But that does not discredit the value of the book. Johnson provides a volume that should be read by all preachers and all instructors of preachers. It is thorough, challenging, and encouraging at the same time. While this reviewer might quibble with a few things that Johnson says, the overall thrust of the book is something quite needed today.

"When the living God speaks something happens...always. When the preacher speaks God's speech, God speaks...always. When the preacher speaks God's speech, something happens...always. For when the preacher speaks, the preacher is participating in the speaking of the great Preacher. That is the glory of preaching" (p. 244). To that this reviewer adds a hearty amen.

Allen R. Mickle, Jr.

*Revelation and Reason: New Essays in Reformed Apologetics*, edited by K. Scott Oliphint and Lane G. Tipton. Phillipsburg, NJ: Presbyterian & Reformed, 2007. 336 pp. \$24.99.

*Revelation and Reason*, as its subtitle indicates, is a collection of fourteen essays on apologetics. Some may quibble with these essays being called *new*, as four of them have already been published. Nearly every contributor to this volume has academic ties to Westminster