

way. Again, readers will need to look elsewhere for this kind of information. What the book does well is that it acts as a helpful companion for those who are reading Augustine's corpus. It will help keep people from getting lost in Augustine's minutia, and it will help them identify and follow key themes in his writings.

Timothy Warren Scott

The Hole in Our Holiness, by Kevin DeYoung. Wheaton: Crossway, 2012. 146 pp. \$14.99.

Through the years I have read many books and articles on sanctification. I have even written a dissertation on the subject. However, Kevin DeYoung's book, *The Hole in Our Holiness*, now ranks as my personal favorite. How he is able to discuss such a significant topic in only 146 very readable and accessible pages is amazing.

So what does DeYoung imply when he states that there is a "hole" in our holiness? He means that most Christians today don't really care much about holiness at all. While evangelical Christianity champions the gospel of grace, emphasizing all that Christ has saved us *from*, it has given little thought and given little effort concerning all that Christ has saved us *to*. "Shouldn't those most passionate about the Gospel and God's glory also be those most dedicated to the pursuit of godliness?" (11). Indeed, DeYoung continues his first chapter by providing eight reasons why holiness has become seemingly passé among present-day believers and then closes the chapter with these challenging words: "There is a gap between our love for the gospel and our love for godliness. This must change. It's not pietism, legalism, or fundamentalism to take holiness seriously. It's the way of all those who have been called to a holy calling by a holy God" (21).

In chapter 2 ("The Reason for Redemption") DeYoung shows that Christians were redeemed in order to be holy (Eph 1:3–4). And "not only is holiness the goal of your redemption, it is *necessary* for your redemption" (26). There are "literally hundreds of verses" (27) that substantiate this point (e.g., Matt 7:21; Jas 2:14; 1 John 2:3–4; Heb 12:14). Chapter 3 ("Piety's Pattern") explains the meaning of holiness and the reality of both the positional and progressive nature of growth in holiness (i.e., sanctification). But what motivates our sanctification? Why should we seek to obey the imperatives of the Bible? Chapter 4 ("The Impetus for the Imperatives") provides the answer, or rather, answers. While some accuse preachers of being legalistic to call upon their hearers to do something, DeYoung advises us that, rather than placing believers under the burden of the law, the Bible actually calls Christians to obey God's commands as an evidence of grace. And it provides many reasons for doing so. In fact DeYoung provides 40 scriptural reasons that should prompt Christians to obey (57–60).

The remaining chapters of the book deal with other questions related to sanctification. Answers include discussions about the relation of obedience and perfection (chap. 5), the role of the Spirit and our faith in the sanctification enterprise (chap. 6), the effect of union with Christ in our growth (chap. 7), the unique struggle for holiness in relation to sexual purity (chap. 8), the vital connection between holiness and personal communion with Christ (chap. 9), and the necessity of repentance and evident growth in our walk of faith (chap. 10). DeYoung also provides a series of study questions for each chapter which make this an easy book to use for group discussion and personal application.

A subject as significant as sanctification deserves our attention and effort. This short, yet thoughtful book will aid the Christian greatly, especially considering the words of Hebrews 12:14—"Strive...for the holiness [i.e., sanctification] without which no one will see the Lord."

Jon Pratt

The Juvenilization of American Christianity, by Thomas E. Bergler. Grand Rapids: Eerdmans, 2012. 229 pp. \$25.00.

One does not need to look hard to see that the church in America looks different than it did at the beginning of the twentieth century. One obvious change is that the typical modern, American church offers far more special events and programs than a church would have offered one hundred years ago. *The Juvenilization of American Christianity* is primarily a historical work which details how the evangelical, African American, mainline Protestant, and Catholic churches each responded to a series of cultural shifts during the twentieth century to produce a "juvenilized" Christianity that has dramatically reshaped the feel of most churches. Bergler defines juvenilization as "the process by which the religious beliefs, practices, and developmental characteristics of adolescents become accepted as appropriate for Christians of all ages" (4). While the book is primarily a historical work, it ultimately has a pedagogical purpose. Bergler states, "Unchecked juvenilization does tend to undermine Christian maturity over time. Only by learning from the victories and defeats of the past can we hope to achieve spiritual maturity in our individual lives and in the corporate lives of our churches" (18).

The book begins by describing the cultural effects of the Great Depression, World War II, and the Cold War. These traumatic events caused widespread fear for the future of American civilization and urgency to save America by saving the youth through education and patriotism. Bergler believes these cultural factors produced two results that contributed to juvenilization. First, teenagers increasingly attended high school. The increase in high school attendance created a new and influential youth culture. Second, churches and Christian organizations responded to widespread concern for the youth by developing new and