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

innovative programs. The goal of these programs was mass evangelism and a revival of American civilization. In order to attain such ambitious goals, these programs made a variety of accommodations to youth culture such as using popular music, offering fun activities, and preaching a consumer-focused message. Throughout the 1940s and 1950s, these innovations allowed organizations such as Youth for Christ to attract large crowds and to gain significant public influence. However, in their zeal to save the youth, Bergler believes that churches and Christian organizations often failed to evaluate their programs critically and to establish biblical guidelines for responding wisely to continued changes in culture. He also demonstrates how these innovations caused rapid juvenilization within the church.

Bergler's discussion of how the evangelical, African American, mainline Protestant, and Catholic churches were each affected by the cultural shifts of the 1960s is especially fascinating. He argues that some mainline Protestant churches, especially the Methodists, experienced solid growth during the 1950s, but this growth was largely driven by a shift to a softer, less demanding message. As well, throughout the 1940s and 1950s, Methodists emphasized political activism rather than personal commitment to Christ. Without a strong theological foundation or commitment to Christ and the church, many young people saw no reason to remain faithful to the mainline churches amidst the powerful pull of the 1960s. Bergler argues that the African American and Catholic churches had traditionally asserted their influence through a network of institutions that dominated every facet of life. However, this protective shield was unable to withstand the influence of 1960s youth culture, causing both churches to suffer significant losses. In contrast to these three types of churches, evangelicals were equipped to weather the storm of the 1960s. They continued to adapt to new cultural trends by adopting popular music and by marketing Christianity, framing it in the revolutionary spirit of the times. They also shifted to more of an emphasis on individual and small group discipleship. These methods allowed evangelicalism to maintain its influence during the 1960s, and they have allowed evangelicalism to remain stronger than the other three churches as American culture continues to shift. However, Bergler notes that these adaptations have come with a cost: they have produced a "chronic immaturity among American Christians" (207).

The final chapter examines the continuing effects of juvenilization on the American church, especially among evangelicals. Bergler argues that the evangelical call for commitment to Christ combined with its willingness to adapt have allowed evangelical churches to maintain high attendance despite an increasingly hostile cultural context. However, evangelicalism's use of entertainment and a man-centered message have also resulted in a disturbing level of biblical illiteracy and spiritual immaturity among many church members. Bergler states that evangelical churches are "full of Christians who think that the purpose of God and Christian faith is to help them feel better" (225). Therefore, while evangelical churches have maintained strong attendance, many are not

necessarily healthy. Bergler sees little hope that the church can fully reverse the effects of juvenilization, but he believes that local churches can take steps toward becoming healthier. He proposes that churches emphasize intergenerational fellowship, a biblical picture of spiritual maturity, and a God-centered view of life.

One minor critique I have of the book is that Bergler gives no attention to evangelical churches that have maintained a God-centered, theologically robust philosophy of ministry throughout the twentieth century. It would have been helpful to compare the health of these churches to the health of "juvenilized" congregations. However, it may be that Bergler concluded that the number of such churches is so insignificant that they did not warrant attention.

Bergler has written a historical work with significant pedagogical value for the twenty-first century church. His study is valuable for the perspective it provides on how American Christianity has evolved into its current state. Understanding this perspective can help church leaders know how to minister to those who have grown up in this milieu, and it can prevent them from making the same mistakes as past generations. Bergler's conclusions on how the church should respond to juvenilization are biblical and wise. I would highly recommend this book to anyone who works with youth and college students as well as anyone in church ministry because juvenilization has affected Christians of all ages.

Kit J. Johnson

What the Old Testament Authors Really Cared About: A Survey of Jesus' Bible, ed. Jason S. DeRouchie. Grand Rapids: Kregel, 2013, 496 pp. $34.99.

Jason DeRouchie, Associate Professor of Old Testament at Bethlehem College and Seminary in Minneapolis, heads up a team of seventeen authors to produce an Old Testament survey that is patterned after the canonical order of the Hebrew Bible rather than the English or modern Bible. Accordingly, the book is shaped in the pattern of the three major Hebrew OT divisions (Law, Prophets, and Writings), with an Introduction and an Appendix. The subtitle, *A Survey of Jesus' Bible*, highlights the idea that this is the canonical arrangement that Jesus and his disciples would have used.

The Introduction provides an overview of the entire Bible in seven historical stages using an acrostic of KINGDOM as well as an overview of the OT's three-part structure (Law, Prophets, and Writings). It asserts that the "message of the Christian Scriptures can be synthesized as *God's kingdom through covenant for his glory in Christ*" (51). The bulk of the book contains three sections, each devoted to one of the parts of the Hebrew canon. The Law is presented as the Old Covenant established (chapters 2–6), the Prophets as the Old Covenant enforced (chapters 7–

14), and the Writings as the Old Covenant enjoyed (chapters 15–25). These three ideas—established, enforced, and enjoyed—are briefly explained in the Introduction (47–48) and each major section begins with a fuller explanation (55–59, 163–68, 319–25). In the major sections, each book of the Hebrew canon receives a chapter. Accordingly, the Minor Prophets are treated in one chapter, as are Ezra-Nehemiah, Samuel, Kings, and Chronicles. Each chapter opens with a helpful introductory page discussing Who (authorship), When (historical setting), Where (provenance), and Why (purpose). This is followed by a title page that highlights "carefully crafted verses" (a curious label) and a number of key themes crafted as descriptions of what the biblical author accomplished in the book (e.g., "The author of Genesis used genealogy to highlight *the divine origin and significance of all creation*" [61, emphasis original]). This "stress on authorial intent as the basis for meaning [is] a conviction held to by all contributors in this volume" (14). These statements form the basic outline of the chapter discussion. Each chapter ends with a listing of some key terms and a brief bibliography of commentaries. The Appendix is a series of helpful charts, some of which contain the information found earlier in the book. Examples of these charts include the Psalms color-coded by genre, distinctions in the OT Laws, and a "KINGDOM Bible Reading Plan" with three OT readings (one from each OT section) and a NT reading each day. The key themes from each chapter are also compiled in Appendix 5 for an easy overview of the entire book.

What the Old Testament Authors Really Cared About is filled with full-color pictures, charts, colorful maps, and call-out boxes. These are usually quite helpful and interesting, though relevance of some of the pictures is not always immediately apparent (e.g., 47, 76). Charts such as the OT Feasts and Sacred Days (128), the Kings of the Divided Kingdoms (224), and Yahweh's Prophets and the Flow of Israel's History (300–301) are helpful in giving a concise visual representation of OT material that is textually scattered over many pages of the biblical text. Colorful maps give a geographical perspective that helps orient the reader to features of OT history that have territorial components or involve traveling (e.g., 170–71, 176, 225).

What the Old Testament Authors Really Cared About takes generally conservative views on things such as authorship and date, though it does allow for later editing of many books including the Pentateuch. The authors avoid almost all text critical discussion, historical-critical discussion, or other kinds of tensions that exist in OT studies. For example, Genesis 1 and creation receives only a single paragraph that appears to espouse a framework view (63). No other views of origins are mentioned. The chapter on Exodus seems to lean towards the early date for the exodus (80) while the chapter on Joshua leaves the question more open saying "More information is needed to reconcile these two [i.e., early and late date] perspectives" (172). There is no discussion of the problems like the Canaanite genocide, the dates of the Hebrew kings, or deutero- or trito- Isaiah, questions that surface early when one begins to