

Gentiles and Jews by faith in Christ from the power of sin, and he empowers them by the Holy Spirit *to fulfill the just requirement of the law*" (p. 187, emphasis added). My understanding is that Christ fulfilled the law in the place of Christians, not that the Spirit empowers Christians to fulfill it. Another relatively minor shortcoming is that Barnett does not clearly delineate his view on whether Paul was imprisoned twice at the end of his life and how the pastoral epistles fit into his timeline.

*Paul: Missionary of Jesus* is written in a clear, engaging manner that would not overwhelm a serious layperson. For example, he avoids technical jargon and voluminous footnotes. Barnett is to be commended for tackling a complicated issue in a concise, simple way without being simplistic. He skillfully corroborates primary sources (Paul's letters) with a contemporaneous secondary source (Luke's historically reliable Acts). The book's progression is logical, and summary paragraphs appear all along the way to underscore the main points relevant for advancing the book's thesis. Paul was indeed a missionary theologian, an instrument chosen by Jesus himself to herald the gospel before the Gentiles and kings and Jews (Acts 9:15).

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*The Surprising Work of God: Harold John Ockenga, Billy Graham and the Rebirth of Evangelicalism*, by Garth Rosell. Grand Rapids: Baker Academic, 2008. 268 pp. \$19.99.

*The Surprising Work of God* is a very sympathetic treatment of mid-twentieth century American evangelical history written by the son of one of the men who helped to shape the early movement. Garth M. Rosell, professor of Church History at Gordon-Conwell Theological Seminary, is the son of Merv Rosell, a Youth for Christ evangelist who was a contemporary and close colleague of Billy Graham. In fact, Garth's closeness to the story gives this book its most important quality as an insider's look at the history that it tells. While the main thrust of the work centers on Harold John Ockenga (1905–1985) and Billy Graham (b. 1918), Rosell weaves in the stories of numerous other key figures. Among these is his own father, whose personal papers were richly accessed in this chronicling of the birth of what started out as the *new evangelicalism*.

The book originated as a promise to Audrey Williamson Ockenga, the widow of Harold John, to use the vast legacy of her husband's personal papers, today housed at Gordon-Conwell Theological Seminary.

It tells the story of Ockenga's guiding influence in the birth of modern evangelicalism. The movement sought to reclaim much of what that generation of reluctant fundamentalists (Ockenga, Graham, Carl Henry, Edward John Carnell, et al.) deemed had been too easily abandoned in the aftermath of fundamentalism's conflict with modernism. They felt fundamentalism had "circled the wagons" and retreated into itself, failing to engage its culture or effectively reach its world for Christ. These younger men, many of whom received advanced training from secular or old guard Protestant institutions, hoped to reclaim the intellectual high ground that they believed their fundamentalist forbearers had abdicated.

Ockenga, raised in a Methodist Episcopal home, rose to prominence in Presbyterian fundamentalism. He was heavily influenced by both J. Gresham Machen, his separatist mentor, and Clarence MacCartney, a conservative pastor who stayed in the Presbyterian denomination but continued to agitate for a return to conservative orthodoxy. Eventually, Ockenga would become co-pastor of the prestigious Park Street (Congregational) Church of Boston. From this pulpit he would initiate his national ministry that included guiding the formation of the National Association of Evangelicals (1942), the founding of Fuller Theological Seminary (1947) of Pasadena, California, and the launching of the evangelical magazine *Christianity Today* (1956). It was hoped that this periodical would compete for readership with the older, liberal-oriented *Christian Century*. Also important to the story is the intersection at Boston between the young pastor and a rising Youth for Christ evangelist—Billy Graham. Graham and Ockenga would form a partnership in many of their national endeavors. Both men believed that fundamentalism was a failed strategy, having abandoned the culture through a posture of separatism. They sought to remedy that mistake by intellectual engagement and dialogue. In charting this course, they were joined by a host of other young *new evangelicals* who rallied to their cause and birthed a *via media* between old liberalism and strident fundamentalism.

As a history of mid-twentieth century evangelicalism, Rosell's work is informative and engaging. Sometimes he recounts well-known events with personal insights gained from growing up in the midst of the situations as they were unfolding. It is this closeness that gives the work both its most endearing quality and its only real weakness. As a near firsthand record of the story, it is interesting and enlightening. The work, however, lacks any real critical analysis of the stories which it covers. Rosell occasionally mentions some of the criticism Ockenga, Graham, or others received from a fundamentalist contemporary, but he omits any serious engagement with this part of the story. Ironically, he references *The Tragedy of Compromise* by Ernest Pickering (Bob Jones University Press, 1994), but he does not really employ any of the period opponents of the new evangelical strategy. Perhaps Rosell's lack of

critical interaction stems from the example of his father, which he recounts in some detail. When Billy Graham diversified his platform to include men who were not evangelicals, John R. Rice, a fellow evangelist who published the national paper *The Sword of the Lord*, led in criticism of Graham. The senior Rosell, who was on Rice's board, "persistently refused to become a party to the criticism" (p. 159) and requested that he be dropped from the cooperating board of *The Sword of the Lord*. Oddly, Rosell notes in his bibliography Iain Murray's important work *Evangelicalism Divided: A Record of the Crucial Change in the Years 1950–2000* (Banner of Truth, 2000), but does not interact with Murray's assessment of the negative legacy of Billy Graham's *modus operandi*. The story is told with lamentation for the divisions without any apparent sympathy or even appreciation for the causes of this division. Nevertheless, *The Surprising Work of God* is a helpful history of an important chapter in twentieth century American evangelicalism. It deserves a careful read by those interested in understanding the contemporary landscape of twenty-first century conservative Christianity.

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