

recognise Lamb's intention to keep the book short and relatively simple, but his discussions on relevance (pp. 109-21) and application (pp. 150-57) could also have been strengthened with more specific instruction. Lamb, like Stott, calls for preachers to listen to both the biblical text and their listeners' context in order to bring word and world together. But he gives much more specific instruction on how to exegete Scripture than on how to exegete culture. This is typical of most books and courses on preaching within the evangelical world. A recent exception is Timothy Keller's *Preaching: Communicating Faith in an Age of Skepticism* (New York: Viking, 2015). But Keller is an exception. Evangelical teachers of preaching would do well to give much more thought to the principles of cultural exegesis. What are the tools, methods, techniques and steps for understanding culture? This book, with its sections on text, preacher and congregation, would have been greatly strengthened by a fourth section, one on the world.

It is by no means as detailed or comprehensive as Darrell Johnson's *The Glory of Preaching* (Downers Grove: IVP, 2009) or Thomas G. Long's *The Witness of Preaching* (2nd ed. Louisville: Westminster John Knox Press, 2005). Nevertheless, this is an excellent introduction to the theology and practice of preaching. Lamb demonstrates the very qualities which, he argues, mark good preaching: faithfulness, relevance and clarity. He locates his claims in thoughtful exegesis of Nehemiah, Ezra and many other biblical texts. He deploys a range of engaging illustrations to introduce the main idea of each chapter. He communicates those ideas in clear, accessible prose, and he has compiled in the appendices some useful resources for preachers and teachers of preaching. Most of all, I appreciate the balance that Lamb strikes between conviction and technique, theology and methodology. He not only tells us, in very clear terms, how to preach. He also tells us, in no uncertain terms, why to preach. This simple introduction to the dynamics of preaching will, therefore, be a valuable training resource both within local churches and, as an introductory textbook, within theological colleges. It will also be of value to seasoned and weary preachers who want to audit their practices and refresh their convictions.

GRANT, KEITH S. *ANDREW FULLER AND THE EVANGELICAL RENEWAL OF PASTORAL THEOLOGY*. STUDIES IN BAPTIST HISTORY AND THOUGHT 36. MILTON KEYNES, UK: PATERNOSTER, 2013. XX + 157. [ISBN: 978-1842277799]

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With this work Grant examines how the eighteenth century Evangelical Revival changed pastoral theology. He argues that the ministry of Andrew Fuller ably demonstrates this change, explaining that Fuller served as an influential pastor-theologian during the time of the revival. Though many works pertaining to the Evangelical Revival focus on the changes brought to parachurch ministries, Grant writes, "Andrew Fuller's pastoral theology, which was characterized by evangelicalism's emphasis on conversion and affectionate pastoral ministry *as well as* congregationalism's concern for orderly ministry and discipline, demonstrates that

there was also an important evangelical renewal of pastoral theology and practice in the local church” (p. 2). He therefore concludes that the “evangelical renewal did not only take place *alongside* the local church, but especially in congregational ecclesiology, there was a transformation *within* the existing pastoral office” (p. 3).

To support his thesis, Grant surveys three aspects of Fuller’s pastoral ministry—how Fuller’s conflict with high Calvinism formed his pastoral theology, how Fuller’s congregational ecclesiology provided a suitable context for his evangelical convictions, and how Fuller’s preaching ministry exhibited evangelistic zeal. In each of these areas, Grant demonstrates that Fuller’s ministry displayed the typical evangelical desire for affectionate religion, that is, sincere religious belief that engages both heart and head.

In chapter one, Grant details Fuller’s rejection of high Calvinism. Raised in a high Calvinist context, Fuller experienced great consternation on his journey to faith in Christ. Once he came to saving faith, Fuller attributed his pre-conversion anxiety to the high Calvinism he received during his youth. He rejected the central tenets of high Calvinism and eventually developed an evangelical form of Calvinism that he published in his *Gospel Worthy of All Acceptation*. Fuller’s Calvinism was unambiguously evangelical; it emphasized conversion and the affectionate preaching of the Gospel to all people.

Grant argues that Fuller developed his evangelical Calvinism primarily due to pastoral concerns. He writes, “The roots and aims of *The Gospel Worthy of All Acceptation* are pastoral: its roots found in Andrew Fuller’s pastoral experience of high Calvinism, its aim the renewal of the pastoral theology of his generation of Particular Baptists” (45). Fuller’s evangelical Calvinism, therefore, directly shaped his pastoral theology and was itself shaped by pastoral concerns.

In chapter two, Grant examines how Fuller sought to develop an ecclesiology that was compatible with the Evangelical Revival. Evangelicalism’s commitment to individual, emotional religion produced a new emphasis on voluntarism. As a convinced Baptist, Fuller believed that a congregational form of government could best accommodate voluntarism. By surveying Fuller’s ordination sermons, Grant demonstrates that Fuller’s ecclesiology was independent and congregational, thus preserving voluntarism, while at the same time orderly, thus preserving the evangelical desire for a religion that did not denigrate the intellect.

In chapter three, Grant surveys Fuller’s many sermons to see how his evangelical commitments shaped his preaching ministry. He concludes that Fuller’s sermons were simple, Christ-focused, and heartfelt. The simplicity of Fuller’s sermons made them accessible to listeners from diverse backgrounds and education levels. Fuller’s insistence on Christ-centered sermons, whether expository or topical, ensured that his messages proclaimed the central themes of evangelicalism—the cross of Christ and the sinner’s need for conversion. Fuller’s emotional preaching style, perhaps best demonstrated by his extemporaneous delivery, displayed the evangelical conviction that religion should be heartfelt.

This work has two positive features. First, Grant adequately supports his thesis. Through his explanation of the background to Fuller’s *Gospel Worthy*, his examination of Fuller’s ordination sermons, and his survey of Fuller’s sermons, he demonstrates that the broader Evangelical Revival indeed shaped Fuller’s

pastoral theology. Though he does not consider other evangelical pastors or theologians from this period, one can perhaps surmise that they too shaped their church ministries in light of the Evangelical Revival.

Second, this work fills a hole in contemporary studies of the Evangelical Revival. While many works focus on the broader effects of the Evangelical Revival—for example, international mission work or improvement in the morality of the populace—this work almost uniquely highlights the effect the Evangelical Revival had upon local church ministry.

Today, evangelicals retain many of the commitments that were present in the evangelicalism of Fuller's day. However, many evangelicals display a surprising lack of interest in the doctrine of the church, even though many of them would quickly assert the local church's importance. This book, focusing as it does on local church ministry, can aid evangelicals in developing a more robust understanding of how broader evangelical concerns relate to local church ministry. It can also (hopefully) create more interest in ecclesiological discussions.