

## BOOK REVIEWS

*Introducing Old Testament Theology: Creation Covenant and Prophecy in the Divine-Human Relationship.* By W. H. Bellinger. Grand Rapids: Baker Academic, 2022, 224 pp., \$24.99.

W. H. Bellinger is professor of religion emeritus at Baylor University, where he taught for several decades. Bellinger organizes Old Testament (OT) theology around three issues, which he likens to a three-legged stool that together are able to give stability. These three are creation theology, covenant theology, and prophetic theology. He proposes the seat of the stool should be understood as wholeness or completeness (what he calls salvation in the Latin sense of *salvare*, and integrity, or wholeness, in the Hebrew sense of *tmm*).

In the first chapter, Bellinger recounts the progression from the earliest works of Old Testament theology (think Johann Gabler) up to the twentieth century (Walther Eichrodt and Gerhard von Rad), before presenting the “shattered spectrum” (to use Leo Perdue’s term) of the early twenty-first-century post-modern landscape of OT theology. He then mentions Walter Brueggeman’s work as the first truly post-modern attempt at an OT theology by using the courtroom metaphor. Bellinger suggests his three organizing issues, instead of a traditional “center” to OT theology (like Eichrodt’s use of covenant), work within the post-modern moment. Because he presents an excellent summary of the progression of the field up to the time of this work, he is able to give the reader insight into where he contributes to the field.

Bellinger deals with method in the second chapter. His method may seem a bit tame when compared to other post-moderns, and he admits as much. He intends to give priority to the canonical shape of the text rather than the reader. Yet he stays away from prior discussions of history, remarking that they are fraught with questions. However, he does not really address what those questions might be (54). Still, Bellinger’s

three-legged approach shines through in the way he analyzes the canonical texts in order rather than with a thematic presentation. In his view, the proper understanding of these three ideas together brings integrity to the believing community both past and present.

With his many publications in the study of Psalms, it is little wonder Bellinger suggests the book is the most important for understanding the theology of the entire OT. He describes his method as one that begins by identifying these three “theologies” within the Psalter and then interpreting the rest of the OT through that lens. He considers the Psalms the confession of faith by the people in the OT.

Though Bellinger does not technically suggest a “center” to OT theology, his three-legged stool functions similarly to a “center” in that each of his categories is sufficiently broad enough to encompass all the canonical material within them. For example, his category of “creation theology” does deal with the act of creation, but also blessing and wisdom. Furthermore, “covenant theology” envelops not just the major covenants, but also the ideas of deliverance and instruction. Finally, his notion of “prophetic theology” consists of speech by God, speech by mankind, as well as mankind’s acts of repentance. Bellinger teases these three beliefs out of each section of the canon: Torah, former prophets, wisdom literature, and latter prophets. Keeping true to his approach, he devotes an entire chapter to the Psalms in between the former prophets (the historical books) and the rest of the wisdom literature.

Bellinger contributes to the field of OT theology with his proposal. More than just offering a critique of others, or suggesting the task is impractical, he sustains an argument for his proposal over the course of the entire Protestant canon. His respect for the canonical form (rather than source critical approaches, etc.) is rare among post-modern interpreters. Furthermore, he manages to do so in an accessible style that avoids technical jargon (unless necessary), while still providing relevant footnotes. He also models a respect for the work of others, though he works from a perspective within a specific faith community (Texas Baptists).

Having said this, Bellinger’s contribution does have some vulnerabilities. His description of how his three theologies can be found in each section of the canon feels a little stretched at times. For example, his description of the minor prophets is brief and does not address “covenant theology” often. Similarly, in discussing the Pentateuch, his remarks about prophetic theology mostly describe acts of deliverance. One issue he attempts to avoid

is the problem that having a single “center” to OT theology often stretches that central idea. Still, his three-part proposal seems to suffer a similar fate. In addition, his remarks about salvation—he describes “salvation” as “wholeness of life” (62)—may leave some evangelicals wondering if he believes in a literal hell. Then, how he cites his work when suggesting the arguments on current scholarship on Psalms seems puzzling. While it may be true, it can come across as odd at the very least.

In conclusion, the book is accessible enough for undergraduate students to learn from, yet conversant with the field in such a way that even graduate students can glean several insights. Its contribution to the field from a faithful perspective makes it worth recommending to all students of the OT.

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***Revelation.* By Thomas R. Schreiner. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker Academic, 2023. 874 pp., \$69.99.**

Thomas Schreiner had big shoes to fill in this replacement volume on *Revelation* in the excellent BECNT series, one of my favorite New Testament commentary sets. The 2002 volume on *Revelation* by Grant Osborne was one of the best in the series. So, Schreiner is careful to mention in his introduction that he hopes Osborne’s “very fine commentary . . . will continue to be read and consulted for years to come” (xi).

James Buchanan Harrison Professor of New Testament Interpretation and professor of biblical theology at Southern Baptist Theological Seminary, Schreiner has written numerous scholarly works. It seems fitting *Revelation* is the seventh NT book on which Schreiner has written a commentary since the word “seven” is so important in it: “seven” or “seventh” occurs sixty-one times in Revelation—over half the number in the entire NT (42-43, 76, 82).

This commentary follows the user-friendly format of other commentaries in the BECNT series. Each section of text has 1-2 pages of overview, a large section of exegesis and exposition, and 1-2 pages of additional notes that mention grammatical and syntactical issues in the Greek text. There

are three sections on the important passage about the woman and child in Revelation 12:1-6 (424-26, 426-35, 435-36). There are also two helpful excurses: “The Beast and the Antichrist” (457-62) and “The Millennium” (659-82).

*An Unusual Millennial View.* Schreiner does not claim to have resolved the millennial debate and rightly notes “dogmatism about the millennium ... must be avoided” (677). He espouses a minority millennial view called new-creation millennialism (xi-xii, 677-82). J. Webb Mealy and Eckhard J. Schnabel influenced Schreiner with this mediation between historic pre-millennialism and idealism. Schreiner claims it takes the “best features” of both (677). New-creation millennialism says the millennium is the first stage of the new creation. All unbelievers are killed and cast into hell at the last battle when Christ returns. All believers are resurrected and reign with Christ, but it is not based in Jerusalem, nor is there any special emphasis on Jewish Christians. In this millennium of indeterminate length, there is no sin or death. Satan is released at the end and leads a rebellion of unbelievers who are raised from the dead. Then God casts them all into the lake of fire (677-79). This reviewer will refrain from critiquing this hybrid view. He admits his reading has problems (680-82) but believes it “has the fewest problems” (677). Time and more research will tell.

*Strengths.* Contrary to most current scholars, Schreiner opts for the apostle John as the author of Revelation. He briefly sketches why John wrote it and why the time of writing was toward the end of Domitian’s reign. This commentary is at home with conservative scholarship (12-19, 22). Schreiner interacts and deals fairly with the main interpretive views of Revelation. He often explains competing scholarly viewpoints about a passage and gently offers the reader his suggested solution. Yet, he shows refreshing candor about the difficulty in interpreting some passages, such as the beast who “was and is not, and is about to come” (Rev. 17:8 NASB). These constitute “some of the most difficult verses in the entire book” (582). Regarding the harlot on the beast, Schreiner notes, “interpreters have torn their hair out trying to unravel what John tells us here” (568).

Revelation is a complicated book, and Schreiner makes good use of charts to clarify material, such as lists of the twelve Jewish tribes (294-95), the various lists of 3.5 years (383), descriptions of the three sets of judgments (263, 325, 543), and the kings in Revelation (585). Schreiner explaining how one must understand John’s many allusions and echoes to the Old Testament in Revelation order to properly interpret it. For

instance, why does John tell those who do wrong to continue doing wrong (Rev. 22:11)? That command sounds counterproductive. The answer keys are found in John's echoes of Ezekiel 3:27 and Daniel 12:10. We must recognize the "stubborn reality that some [people] will persist in evil" despite warnings (759).

*Suggested Improvements.* Additional charts or tables would be helpful, such as one showing all 3 sets of 7 judgments in relation to one another or charts listing groups of OT allusions in Revelation, such as the use of Isaiah 13 in Revelation 18. A table listing the charts would also help. Additionally, Schreiner gives short shrift to the dispensational premillennialism. He gives it only brief mention (662-63) in his excursus on millennial views. It ought to have a separate category apart from historical premillennialism rather than lumping the two views together under "premillennialism" (674-77).

Regardless of whether one buys into new-creation millennialism, Schreiner's commentary is a welcome addition to the complicated and continuing conversation on millennialism. This commentary competently covers the text of Revelation, shares many helpful insights, and will benefit pastors, students, and anyone using it to dig deeply into Revelation.

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***Dictionary of the New Testament Use of the Old Testament.* Edited by G. K. Beale, D. A. Carson, Benjamin L. Gladd, and Andrew David Naselli. Grand Rapids: Baker Academic, 2023. 964 pp., \$64.99.**

The New Testament use of the Old Testament is a burgeoning field in biblical and theological studies. *Dictionary of the New Testament Use of the Old Testament (DNTUOT)* is a timely and important addition to this field. It won the 2023 *Southwestern Journal of Theology* Book of the Year award. Full-time faculty of Southwestern Baptist Theological Seminary (SWBTS) and Texas Baptist College nominated books in 13 categories of theology and ministry, and this book rightly earned first place.

Written as a companion volume to the excellent *Commentary of the New Testament Use of the Old Testament (CNTUOT)*, published in 2007, the new volume addresses several needs: (1) additional book-by-book reflection, with essays on every biblical book, (2) examination of the OT

use of the OT, and (3) more emphasis on biblical theology. Thus, the essays in *DNTUOT* cover topics arranged alphabetically from “Abraham and Abrahamic Tradition” (1-6) to “Zephaniah, Book of” (886-90). The focus of each essay fits in one of five categories: biblical book surveys (55 essays, since some books are combined, such as “John, Letters of”), biblical-theological topics (54 essays), Jewish exegetical tradition (7 large topics divided into 25 essays), inner-biblical exegesis (20 essays), and systematic theology (5 essays) (ix-x, xvi).

*Seasoned Scholars.* A leading expert in the field wrote each specific topic, and most of these scholars have published an article or book on their essay subject. The advantage is obvious: each article is often a distillation of a scholar’s published material on a topic along with up-to-date research, fresh insights, and a curated bibliography to guide the reader in further study. SWBTS is represented in this erudite scholarly group by two graduates: George H. Guthrie and J. Daniel Hays, and two professors, Craig Blaising and J. Daniel Hays.

*Benefits.* The purpose of a Bible dictionary, like a commentary, is not for a person to read the book from cover to cover. Rather, one reads a specific topic in the dictionary, gains a better understanding of it, learns ideas related to the subject, and finds a list of resources to guide further study. *DNTUOT* fits this need admirably, and it has the bonus of working well with the *CNTUOT*. For instance, one wants to study Paul’s use of Genesis 15:6 in Romans 4:3, 5, 9, 22. Starting with the *CNTUOT*, it explains the meaning of this verse in Romans by examining: (1) the OT context, (2) Jewish Second Temple usage, and (3) Paul’s use of this OT verse in Romans. Then the *DNTUOT* adds to this study, giving information on Genesis themes (61-63), the use of the OT in Romans (711-17), the specific use of Genesis 15:6 in the Dead Sea Scrolls (176-78) and the pseudepigrapha (665-67), its possible use in Nehemiah 9:8a (250), and over thirty references to this verse in other essays. Each essay lists helpful resources for additional information.

Of course, the *DNTUOT* is an excellent stand-alone volume with rich insights. The intriguing “Serpent and Antichrist” essay creatively describes a biblical theme as “kill the Dragon [Satan], get the girl [the people of God] (775-78)!” “Letter Couriers” examines often neglected aspects of the letter genre: the difficult task of letter delivery and the complex role of the carrier (455-61). This reader also enjoyed the longer series of essays—such as those on the Apocrypha (29-51), Dead Sea Scrolls

(165-87), which included helpful charts of references (173-76), and the History of Interpretation (300-27).

The *DNTUOT* introduces the reader to some relatively new topics in biblical studies, such as “Prosopological Exegesis” (641-48). “New Areas for Exploration of the OT in the NT” encourages the reader to consider two major areas for further study involving a macro and a micro examination of the NT text (560-68). “Temple” is thought provoking and unusual—claiming the Garden of Eden was the first temple or sanctuary (830-32) and the Jewish temple reestablished the Garden of Eden’s temple (832-34)—thus, encouraging the reader to study the topic further.

*Suggestions.* Here are some suggestions for minor improvements to this volume. The “Index of Scripture and Other Ancient Writings” is indispensable (891-964), but a subject index would be a useful addition. Each essay has a helpful bibliography primarily listing English sources, but adding more foreign language writings would benefit the student and scholar. Although this volume has a synchronic focus, there are essays where it would help to add a section on Second Temple usage, such as “Consummation” (114-19) and “Day of the Lord” (161-65). The essay on the important subject “Quotation, Allusion, and Echo” needs some biblical examples of echo (690-91).

This reviewer highly recommends this volume as an indispensable tool for anyone interested in the NT use of the OT. It is a welcome and important addition to its companion volume, but it is a valuable resource on its own. It is well written and accessible. Not only are the contributors notable scholars in their areas of expertise, they are excellent communicators. This volume is helpful for students and pastors, and it is also beneficial for scholars doing research in this fruitful field of study.

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***Early North African Christianity: Turning Points in the Development of the Church.* By David L. Eastman. Grand Rapids: Baker Academic, 2021. 192 pp., \$22.99.**

David Eastman argues for the centrality of early North Africa in understanding Christian theology and spirituality. To demonstrate how crucial

this region was in early Christianity, Eastman focuses on numerous important figures and events. Beginning with the martyrdom of Perpetua and Felicity, discussion of the Donatist controversy, and the towering figure of Augustine of Hippo, Eastman demonstrates that early North Africa shaped Christian thought and practice for generations. The text is filled with helpful historical and social commentary, illustrating the multiple layers present within each figure and their thought. Its handbook style and summary vision make it useful for a wide range of readers, from students of church history and theology to church study groups and non-experts wishing to gain a stronger foundation in the era.

Chapter one introduces the hostile culture surrounding the early church in the first few centuries. Christians were deemed “atheist” because they did not give honor to the Roman gods or civic religion, creating potential dissonance between Rome and its deities. Considered a secretive sect, Christians were labeled seditious and malicious. While historical research has verified that Christian persecution was not widespread and ongoing in the early centuries, when it was present it was often severe. As Eastman notes, our best sources for early Christian persecution and martyrdom come from Roman (i.e. pagan) historical sources rather than Christian ones. One Christian source of consequence is the account of Perpetua and Felicity, the subject of chapters 3 and 4. Eastman artfully deals with historical issues yet focuses attention on key themes present within the primary text such as Christian discipleship, the role of women in early Christianity, and the notion of spiritual authority in North African Christianity. Eastman also relates the importance of the “New Prophecy” movement led initially by Montanus in connection with Perpetua and Felicitas. The era in question demonstrates shifting notions on the nature of the church and the role of the martyrs within church authority.

Related to the Montanist movement is the figure of Tertullian of Carthage, the subject of part two. Eastman divides this part into biography (ch. 4), apologetic writings (ch. 5), and trinitarian thought (ch. 6). Tertullian, who laid the groundwork for subsequent African theology, demonstrated “both the outward focus of an apologist and the inward focus of a theologian” (p. 39). As apologist, Tertullian famously skirted Greek categories of wisdom yet did not renounce human reason wholesale. “For Tertullian, only the church, not the academy, can lead you to the greatest good” (p. 51). Eastman affirms the importance of Tertullian’s theological grammar and trinitarian categories. His pneumatology, though perhaps



influenced in some degree by the Montanist movement, paved the way for later orthodox formulation of the Holy Spirit. Eastman laments the lack of Tertullian's direct influence on Nicene theology, conjecturing that his theology would have solved some of the theological controversies of that era.

Part three focuses on the life and thought of Cyprian of Carthage. Chapter 8 recounts the Roman crisis of the third century, along with its intensified Christian persecution. Chapter 9 focuses on themes of unity and forgiveness in Cyprian's writing. The major questions included possibility of forgiveness for lapsed Christians, such as those who obtained certificates falsely stating their compliance with ritual emperor worship. This opened debate on the nature of the church, whether it should be as Eastman describes a "clean room" free of contaminants or a "hospital" for the sick to receive healing. Opposing parties arose in Carthage, even electing rival bishops. Cyprian treated schismatics as heretics; baptisms in rival churches were deemed illegitimate based on the supposed impious character of spurious bishops. For Cyprian, spiritual power and authority resides in the community of catholic bishops, so alternate bishops lose their ability to administer the sacraments. This put him at odds with Stephen, bishop of the Church of Rome, who sided with the "laxist" group, advocating for the church to be a hospital for the wounded. Facets of this debate would continue with the Donatist controversy, the subject of part four.

Eastman relates the details of the Donatist schism while remaining true to his "introductory" approach. The schism was directly tied to empire-wide Christian persecution under Diocletian, relating to bishops who had handed over copies of Scripture to avoid consequences. Harkening back to issues considered during Cyprian's life, the question as to the purity of a bishop, as well as the purity of their consecrations, became a central concern. Rival factions formed around the bishops Caecilian, supported by Rome, and Donatus, supported by most North Africans. Cyprian remained a key voice in the debate, as both groups considered themselves in line with the apostles. The testimony of the martyrs also figured prominently, as both sides claimed to be the church of the martyrs. Later theologians such as Augustine of Hippo, himself likely surrounded by many Christians of the Donatist sect, moved to settle the debate in favor of the Caecilianist party. Eastman carefully notes, however, that the controversy never officially ended. The slur of "Donatist" has been cast on those parties in church history who wish to divide over matters of ecclesial purity.

This conversation leads Eastman to the final part, which focuses on Augustine of Hippo. As the inheritor of North African theology and Christian culture, Augustine propelled Latin-speaking theology into the medieval church. Eastman focuses his attention on an overview of Augustine's life and thought, with attention to the Pelagian debates on grace and free will. This issue became a perpetual concern for theologians throughout the medieval period, the Reformation, and the modern church. Eastman covers other facets of Augustine's thought—his understanding of the Trinity, for example—but as the book's purpose is for summary and overview, he does not go deeper than basic analysis.

This book serves as a good introduction to early North African theology. Eastman begins every chapter with key ideas to aid readers in their understanding and reinforces these ideas throughout each chapter. The text is easy to read and provides clarity for introductory readers. While experts in this field will likely not discover anything new, there is much to gain from Eastman. Eastman's style and structure should be an encouragement to writers and scholars, as a model of producing a work of historical theology in brief form. The book situates well in courses of early Christian history, and as the title suggests, will profit courses on North African Christianity.

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***The Augustine Way: Retrieving a Vision for the Church's Apologetic Witness.* By Joshua Chatraw and Mark Allen. Grand Rapids: Baker Academic, 2023, 184 pp., \$24.99.**

What persuades unbelievers to change their minds and reject their current beliefs in favor of Christian beliefs? Chatraw and Allen address this question by confronting the disjunction between modern rationalistic apologetics methods and the state of contemporary culture in *The Augustine Way: Retrieving a Vision for the Church's Apologetic Witness*. Their goal is to develop “an integrative model—a way of doing apologetics—that is responsive to cultural and historical variances and . . . our social imaginaries” (37). Since people carry their own assumptions about reality that filter what counts to them as meaningful evidence, integrative apologetics must begin with those assumptions and seek to engage in

terms they find meaningful. The authors see this apologetics model not as something to be created as much as rediscovered. They focus on two works by Augustine, *Confessions* and *City of God*, to draw out his methods for engaging the minds of unbelievers. Ultimately, the authors land on a therapeutic model, which they claim regains the best of Augustine's ideas for a contemporary world.

The book comprises two parts. The authors begin their argument by assessing the state of contemporary reasoning about reality as grounded in desires and longings more than modernistic rationalism. The fracturing of assumptive foundations, in the eyes of the authors, mirrors the fractured Roman world Augustine engaged. Augustine "offers us the resources from an integrated approach that includes the thinking and believing aspects of our humanity. . . . Understanding people who desire to love and be loved and who reason toward a certain telos they believe will make them happy will change our apologetic encounters" (58).

Part two then walks through Augustine's testimony from *Confessions* and his cultural engagement in *City of God*. They find in his classic works the connection between thinking and believing, where Augustine's social imaginary had to be reoriented through the narrative failures of Manicheism in order for him to be open to the more fulfilling narrative Scripture offered. Using Augustine's realization that a questioner's whole person must be involved for persuasion to occur, Chatraw and Allen push for an apologetic process grounded in local church life, centered on the biblical narrative—creation/fall/redemption/restoration—and aimed at human desires. Their Augustinian approach is a therapeutic approach where the apologist first deconstructs a person's worldview on the basis of that person's own desires and then replaces it piece by piece with the Christian worldview seen as both superior at achieving the person's desires and more coherent from an objective standpoint.

Overall, *The Augustine Way* is a welcome addition to the apologetics books that have come out over the past few decades. Its strength lies primarily in its awareness of our current cultural state, especially concerning younger generations like Millennials and Gen Z. If apologetics is to serve its offensive function—in the sense that it aids Christians in persuading lost friends and acquaintances to hear the gospel message—then the keen diagnosis Chatraw and Allen offer serves the field well. The authors also reorient the function of apologetics away from a debate format that has become so prevalent yet seems so ineffective at persuasion today. Their

goal is not to win an argument but to have a conversation that moves a person's social imaginary away from falsehoods and toward the truths of the Christian worldview.

At the same time, the authors cannot escape the rationalistic methods they critique in the opening chapters. While the Augustinian method does not begin "from scratch" trying to prove that God exists, that Scripture is reliable, and that other typical topics support Christian ideas, it still must dismantle alternative worldviews through the process of logical argumentation. Chatraw and Allen hope that the beauty of the Christian story will engage the desires as well as the reason of unbelievers through their therapeutic method. Ideologically, this is a wonderful goal; practically, one might ask how achievable it is. The Christian worldview is certainly beautiful for those who have entered it by faith in Jesus Christ and have studied its coherent presentation of reality. However, the crux of this worldview's beauty is quite literally the cross. Considering that the offensive purpose of apologetics is to remove internal barriers and bring unbelievers to a place where they will hear the gospel, one must wonder whether the therapeutic method already needs the gospel in a person's heart to ignite the desires. In other words, what Chatraw and Allen may have developed is a method for doing apologetics that better serves a defensive role by solidifying faith for believers and helping to defend against the critiques brought by the social imaginaries held outside Christianity.

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***The Power of Revival: Martyn Lloyd-Jones, Baptism in the Spirit, and Preaching on Fire.* By Dongjin Park. Bellingham Lexham: Press, 2023, 239 pp., \$29.99.**

In the years since his death in 1981, considerable discussion has arisen regarding the pneumatology of the Welsh preacher and esteemed pastor of London's Westminster Chapel, Martyn Lloyd-Jones. Dongjin Park's volume offers a clarifying perspective on this complex topic. Essentially, Park argues that Lloyd-Jones's doctrine of Spirit baptism was not derived from Pentecostalism with connections to the twentieth-century Charismatic movement but was rather an adaptation of the doctrine of

assurance articulated by a distinct strand of Puritanism.

Following Michael Knowles's foreword, which effectively introduces Lloyd-Jones and gives an overview of the book's trajectory, the reader encounters nine chapters that coalesce to shed light on Lloyd-Jones's preaching, writings, and theology of Spirit baptism. The chapters convey what amounts to a corrective historical reflection on his positions while underscoring the significance of the Spirit's work in the church today.

Lloyd-Jones views the baptism of the Spirit as a subsequent experience distinct from regeneration. This subsequent experience gives the believer an unusual assurance of full salvation. According to Lloyd-Jones, Spirit baptism is a sovereign act of God that is repeatable and which brings both a preacher and his congregation a sense of authority. Additionally, he asserts that it is primarily connected with the empowerment of witness and service. Specifically, a preacher's empowerment frequently is described as "unction" (3).

Park's treatment of Reformed and Pentecostal perspectives and their similarities and differences with Lloyd-Jones's understanding of Spirit baptism is illuminating. Convinced that a fundamental discrepancy exists between Lloyd-Jones and the Pentecostal understanding, Park argues that Lloyd-Jones's doctrine should be considered a reappropriation of the old Reformed doctrines within the circumstances in which he lived.

Two chapters in this book are devoted to an identification of the factors which contributed to the development of Lloyd-Jones's doctrine of Spirit baptism. After reviewing his upbringing as a Welsh Calvinistic Methodist, Park proceeds to highlight four other important factors in Lloyd-Jones's development: his personal experience of baptism of the Spirit, his public experience of baptism of the Spirit in connection with his ministry, his interpretation of baptism with the Spirit in the New Testament, and the history and theology of revival in Britain and New England in the eighteenth century.

Focusing on the central elements of assurance of salvation and revival in Lloyd-Jones's doctrine of Spirit baptism, Park asserts, based on an examination of Lloyd-Jones's lectures and sermons, that these elements flow down from the Reformed tradition of the seventeenth to mid-nineteenth centuries. With reference to Lloyd-Jones's understanding of genuine Christian preaching, Park observes it is entwined deeply with his doctrine of baptism with the Spirit. Genuine preaching should be "expository in methodology, doctrinal in content and experiential in goal" (175).

Ultimately, Park concludes that Lloyd-Jones's doctrine of Spirit baptism was shaped by Puritan spirituality and Welsh revivalism as well as by his personal experience of the Holy Spirit. Perhaps one of the most pertinent implications from Lloyd-Jones's perspective and ministry is a stress on the urgent need to expect and pray for the extraordinary work of the Holy Spirit in the life of the church and the ministry of preaching.

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