

Book Reviews

One Sacred Effort: The Cooperative Program of Southern Baptists. By Chad Owen Brand and David E. Hankins. Nashville: Broadman & Holman, 2005, 240 pp., \$14.99 paper.

Chad Brand and David Hankins have performed a great service for Southern Baptists with the production of this volume. These authors provide a very readable account of the story of the Cooperative Program, its functions, its accomplishments, and its future (3). As Morris Chapman notes in the Foreword, more than twenty years have passed since a similar work has been written. Anyone with mere acquaintance with the denomination is aware that much water has passed under the Southern Baptist bridge in the previous two decades, justifying the need for such a work as this. Moreover, a new generation of Baptists needs to know the Cooperative Program story from its inception to the present.

Together the authors are eminently qualified to write such a book. Brand serves as professor of Christian theology at The Southern Baptist Theological Seminary and associate dean for biblical and theological studies at Boyce College; Hankins previously served as vice-president for the Cooperative Program with the SBC Executive Committee and now serves as executive director of the Louisiana Baptist Convention.

While the focus of this book is the Cooperative Program, the information contained therein far exceeds

this narrow parameter. In chapter one Brand delineates the features that characterize the Baptist vision, some of which Baptists share with other groups and some of which are unique to Baptists. Baptists accept the Bible as the standard for belief and conduct, are congregational in their polity, and perceive the Great Commission as their task. Brand's discussion of the priesthood of all believers, soul competency, and religious liberty is a biblically sound and a historically accurate portrayal of the traditional Baptist understanding of these concepts. As such, Brand's discussion is a welcomed correction to many modern interpretations of these doctrines, interpretations that owe much more to rugged, American individualism than to the Bible.

In chapter two Brand examines the New Testament teachings concerning the church, to show that God has called the church to the task of world evangelization and has equipped the church to carry out its divine mandate. Among other things, Brand offers solid biblical grounds for congregational polity as the model of church government advocated by the New Testament.

In chapter three Brand offers a biblical/theological foundation for cooperation among local churches. While strongly maintaining the autonomy of the local church, Brand marshals considerable New Testament evidence for the churches cooperating in missionary endeavors; that is, autonomy does not preclude coop-

eration. Aware of the dangers that historically have accompanied such cooperation, Brand warns against surrendering the biblical model of church polity in exchange for what appears to be greater efficiency. He unabashedly advocates confessionalism, as demonstrated in the adoption of the Baptist Faith and Message, to prevent compromising biblical truth for the sake of greater cooperation.

Chapters four and five are devoted to the story of churches down through history that have found ways of cooperating in fulfilling the biblical mandate. Whereas chapter four is a survey of such cooperation in the early church, Roman Catholicism, the Reformers, the early Baptists, and the modern missions movement, chapter five is devoted exclusively to the Southern Baptist Convention. Brand describes the growth of the SBC, emphasizing the cooperative efforts that served as forerunners of the Cooperative Program, launched in 1925.

In chapters six and seven Hankins describes the operation of the Southern Baptist Convention. The focus of chapter six is the explanation of the annual meeting of the Convention, which actually is the only two days that the Southern Baptist Convention actually exists. Hankins offers a clear and simple explanation of the role of the messengers, the officers, and the business of the convention. In chapter seven, with the same clarity and simplicity, Hankins explains the Convention's process of alloca-

tion of funds, beginning in the local church, to the state conventions, to the Southern Baptist Convention, to the various entities supported by the Cooperative Program. Hankins concludes by noting the efficiency of this process.

In chapter eight Hankins describes the historical development and present work of the local Baptist associations and the state conventions—other organizations through which Baptist congregations cooperate. The chapter includes a description of the “Covenant for a New Century,” a major reorganization of the convention in order to heighten efficiency in the new century (and millennium).

In chapter nine, Brand and Hankins provide valuable information concerning the entities that the Cooperative Program supports with particular attention devoted to the history of these entities. The chapter culminates in a presentation of the present work of the two mission boards, six seminaries, the Ethics and Religious Liberty Commission, GuideStone Financial Resources, LifeWay Christian Resources, and Women’s Missionary Union.

In chapter ten, Hankins explains the work of the Executive Committee, the entity responsible for overseeing the work of the convention while the convention is not in session. This committee is responsible for receiving and disbursing funds, planning and overseeing the annual meeting, handling legal issues and convention relations, promoting the Cooperative Program, and admin-

istering both Baptist Press and the Southern Baptist Foundation.

In chapter eleven Hankins offers a sober (but not quite somber) evaluation of the present trends and tensions within the Southern Baptist Convention which could jeopardize its future effectiveness. These concerns are validated in the decline in percentage giving to the Cooperative Program. Hankins divides these concerns into three categories: tensions in the denomination, trends in the churches, and trouble in the pew. This enlightening analysis undergirds Hankins’s attempt in chapter twelve “to help local churches address pertinent issues about the value of the Cooperative Program to their mission” (178).

Hankins’s six challenges to the local church comprise chapter twelve. He warns that Southern Baptist churches must be confident in the primary theological affirmations that ground their cooperation. In effect, Southern Baptists must allow leeway in nonessential matters. Second, churches must recognize their duty to cooperate with other churches of like faith and order. Third, churches must operate with a proper balance between local church ministries and mission enterprises. Fourth, churches must demonstrate the effectiveness and efficiency of the Cooperative Program. Fifth, churches must develop Christians that are committed to biblical stewardship, beginning with the tithe. Sixth, churches must educate their members concerning the value of the Cooperative Program. Hankins identifies the key players in meeting these challenges as the

congregations’ pastors.

This book is necessary reading for all who hold dear the “one sacred effort” known as the Cooperative Program, the heart and soul of the Southern Baptist Convention. The book has a very readable style, almost conversational at times. It is historically accurate and theologically sound. While it is penetrating in its analysis of problems and disturbing trends, it is equally insightful in its prescriptions.

One Sacred Effort could be used as a textbook for college and seminary courses that deal with the Southern Baptist Convention. Pastors could use this book to teach their people in this important aspect of church life. Associational missionaries could use this book to help educate pastors and other church leaders. Pastors could use this book effectively in discussion groups among themselves at monthly pastors’ meetings.

If the Southern Baptist Convention fails to deal effectively with the challenges that it faces, it will be neither because the trumpet was not sounded nor because solutions were not proposed. *One Sacred Effort* serves both functions very well.

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Princeton and Preaching: Archibald Alexander and the Christian Ministry. By James M. Garretson. Edinburgh/Carlisle, PA: The Banner of Truth Trust, 2005, xxiv+280pp. \$28.00.

Archibald Alexander (1772–1851) was the first professor at Princeton Semi-

nary, the first official Presbyterian seminary in the United States. The school began its first year with three students who met with Alexander in his home. Alexander was joined by Samuel Miller (1769–1850) in 1813, and the two served Princeton together for most of the first forty years of the seminary’s existence. Born to a pious family, Alexander could read the New Testament by the age of five and at seven had memorized the Westminster Shorter Catechism. He was apparently born again at the age of seventeen while reading John Flavel’s sermon on Revelation 3:20 aloud to an elderly Christian lady. He soon felt called to ministry and was tutored by his pastor, Rev. William Graham. He was licensed in 1791, and he then served as a missionary in the southern counties of Virginia and along the borders of North Carolina through 1794, when he was ordained, and installed as pastor of the church of Briery. He had a passion for home and foreign missions.

From 1796 to 1806 Alexander served as president of Hampden-Sydney College. He then accepted a call to Pine Street Church in Philadelphia. While in Philadelphia, Alexander helped establish the Philadelphia Tract Society, the Society for Promoting Christian Knowledge among the Poor, and a Sunday School Association. He aided in the establishment of a Foreign Missions Society, helped develop a colonization plan for Negroes to return to Africa, and was involved with various Bible Societies. Though he would have preferred to remain at the church, he was called to Princeton in 1812. Archibald

Alexander’s son James W. Alexander provided the English translation of the hymn by Bernard of Clairvaux that Paul Gerhardt had rendered into German, “O sacred Head, once wounded.” The great Princeton theologian Charles Hodge named his son Archibald Alexander Hodge.

The robust theology and warm piety of old Princeton owed much to Archibald Alexander, who has been called, “the fountain-head of the Princeton ministerial ethos.” Old Princeton trained generations of men for ministry, and when it shifted decisively to the left in the 1920’s, Old Princeton became the ideal that drove Machen in the founding of Westminster Seminary. The vision of Old Princeton also inspired early founders of Fuller Theological Seminary such as Harold John Ockenga and Carl F. H. Henry. After “Black Saturday” at Fuller (see George Marsden, *Reforming Fundamentalism*), the Old Princeton ideal was pursued at Trinity Evangelical Divinity School by several who had been at Fuller. Carl Henry’s decisive influence on R. Albert Mohler Jr., along with the fact that two founders of The Southern Baptist Theological Seminary, James P. Boyce and Basil Manly Jr., studied at Princeton under Alexander, extends the Old Princeton / Archibald Alexander influence well into the Southern Baptist orbit.

Several studies of Old Princeton exist, but books on Alexander are comparatively sparse. In the volume under review here, James Garretson provides a biographical summary of Alexander in chapter one. From there Garretson provides chapters that

summarize Alexander’s approach to the call to ministry, the qualifications for ministry, sermon preparation, the preparation of the preacher’s heart, the minister as shepherd, the content of preaching, ministerial deportment, the challenges of ministry, and the encouragements of the ministry. The concluding chapter draws together Alexander’s approach to training men for ministry and recommends it to our generation. This book would serve as healthy devotional reading. It is almost too rich to be read through quickly, so readers would perhaps be best served by savoring short passages for periodic encouragement. Let us heed the admonition of Heb 13:7 and remember those who have gone before, observing the outcome of their lives that we might imitate their faith.

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Articular Infinitives in the Greek of the New Testament: On the Exegetical Benefit of Grammatical Precision. By Denny R. Burk. Sheffield: Sheffield Phoenix Press, 2006, 200 pp. \$55.00.

Professor Denny Burk of the Criswell College in Dallas, Texas, has offered the field of Greek language studies a helpful and insightful treatment on the articular infinitive. Before one thinks that such a task is too large for one work, it should be noticed that he has focused his research on the 324 examples of this construction in the New Testament itself while using examples from the Septuagint

to test his thesis. This approach will no doubt be an asset to grammarians and exegetes whose focus is the New Testament.

Burk rightly conveys the need for his study when he points out that most New Testament reference grammars and commentaries do not include the insights brought about through modern linguistics. Heretofore such an incorporation is largely absent. While Burk's work does not propose to generate a new reference grammar, it does propose a linguistic analysis of one important aspect of that grammar—the articular infinitive. This he has successfully done. In this concisely-written work of 141 pages (including a helpful appendix and a number of tables and figures), Burk seeks to ask and answer the following question: “What is the semantic and/or syntactic value of the articular infinitive in New Testament Greek?” or “What does the article contribute to the *meaning* of the infinitive in New Testament Greek?” (2).

To answer this question he first argues that the article is a determiner and that determiners have the sole semantic function of marking substantives as definite (128). In his second chapter (27-46) he concludes that when the article is grammatically necessary, one should not look for the additional semantic significance of determination (44-46). His goal is for his research to successfully demonstrate the article's necessity as a *function* word in connection with the infinitive. If this is demonstrable, then one would have no reason to argue that the article has its normal

semantic force as a determiner (cf. 110, 144). In chapters three (articular infinitives not following a preposition, pp. 47-74) and four (articular infinitives following a preposition, pp. 75-110), Burk gives examples of the New Testament's usage of the articular infinitive in which the appearance of the article is “grammatically obligatory,” i.e., the article either marks the case of the infinitive and/or it specifies a particular grammatical function that could not be made explicit were the article absent. In his fifth chapter (articular infinitives in the LXX, pp. 111-27), he tests his thesis by exploring twenty-three so-called exceptions that have been cited in the LXX. In each example Burk shows that these do not, in fact, undermine his thesis as it is argued in the preceding chapters (126-27; cf. 128).

The book ends with what may be the most useful part of his monograph. Rather than leaving the reader to ascertain the implications of the preceding chapters, Burk gives a sketch of just how the implications of his thesis can be carried over into the task of grammar as well as exegesis. In other words, the final chapter is given to demonstrate why his thesis is valuable to New Testament scholars, students, and preachers. First, Burk demonstrates how his thesis impacts Hellenistic grammatical study. He rightly laments that even the best works on New Testament grammar do not incorporate the advances in general linguistics, particularly pertaining to the concept of definitiveness and “how this concept relates to the conventions used in

Greek to mark definitiveness” (129). Further, he asserts that his research has helpful implications of both case semantics (131-32) and the interpretation of prepositional phrases (132). Second, he illustrates how his thesis plays out in doing the specific task of exegesis and how it influences interpretation. One sees the benefit (and necessity) of grammatical precision when interpreting such texts as Mark 9:10, Acts 25:11, Rom 13:8, Phil 2:6, and Heb 10:31. Burk demonstrates how his thesis impacts the exegesis of these sample texts, and interacts with select New Testament scholars on these passages. He shows that an overreading of the presence of the article with the infinitive may lead to unwarranted exegetical conclusions. His inclusion of this particular section is welcomed and demonstrates the inseparable connection between grammar and exegesis.

Greek grammar is still a discipline in need of advancement, and Burk has illustrated an important area where Greek grammarians have not been in agreement. This lack of agreement is apparent when one peruses the standard grammars as well as many technical New Testament commentaries. It remains to be seen if Burk's thesis will gain traction in the realm of Greek grammar (and more importantly in the commentaries), but what has been put forward is a viable and defensible articulation of the syntactical significance of the article when it accompanies the infinitive in the New Testament.

Barry C. Joslin

LifeWay Legacy: A Personal History of LifeWay Christian Resources and the Sunday School Board of the Southern Baptist Convention. By James T. Draper, Jr., with John Perry. Nashville: B & H Publishing Group, 2006, xiii + 464 pp., \$29.99.

Only a few months after his departure from the presidency of LifeWay, beloved pastor, statesman, and former SBC President Jimmy Draper has sent us this intriguing volume that stands both as an objective piece of historical research and as a personal “I was there!” of LifeWay and of the man who led it into the twenty-first century. Previous histories of the Baptist Sunday School Board (BSSB) have appeared, including that of Burroughs in 1941 and Shurden in 1981. There was also the volume by McBeth, which was to have been a centennial work in 1991, but which was never published. This volume by Draper is not a critical history, but a reminiscence, a very helpful reminiscence, especially valuable to those in the SBC who do not know the BSSB/LW story. It is also a wonderful refresher account, for those who already “know it best” will love it “like the rest.”

Draper begins at the beginning of the SBC in 1845 in Augusta Georgia. He includes a frank discussion of the major motivating cause for the new convention’s split from its northern counterpart—slavery. The narrative then takes us to the point in the 1880s when there existed great debates in the SBC concerning whether there was even a need for a publishing board. Several previous efforts at

founding such a board had failed, and many, especially in the northern SBC regions, believed that the American (northern Baptist) publishing house was adequate for southern needs. Draper’s exposition of the work of J. M. Frost, the man most responsible for the early success of the BSSB, is very helpful. People need to remember who their heroes are, and Frost was all of that and more.

For this reviewer, the best parts of the book were those chapters where Draper himself had some involvement in the events being narrated. He was personally acquainted with three BSSB presidents who preceded him, James L. Sullivan (1953-1975), Grady C. Cothen (1975-1984), and Prentice Lloyd Elder (1984-1991). The years spanned by these presidents have been years of both growth and of tumult, and the BSSB was at the heart of much of it.

Sullivan’s presidency saw dramatic numerical gains in the SBC. This was the time of “Million More in ‘54.” It also witnessed the controversy over Ralph Elliott’s *The Message of Genesis* in 1961 and the Broadman Commentary in 1970-71. These conflicts were the opening scenes of the recent debate over liberalism and the authority of the Bible, a controversy which would eventually result in a conservative resurgence and a recovery of the entities of the SBC by historic conservatives. That conflict has also caused serious rifts to develop within the SBC, or, perhaps more accurately, it demonstrated rifts that were already there but which had not yet become public in any significant way.

The battle for the Bible broke wide open during Cothen’s tenure as BSSB president. After the 1979 Convention, Cothen alleged that Judge Pressler sat high above the convention floor in the Summit, “calling the signals for his organization” (327). It is from such inaccurate rhetorical representations that myths are formed, and this is certainly one of the great myths in SBC history. Cothen had no sympathy for the conservatives in the Convention controversy, though he did recognize, rightly, that the conflict was over theology, not power (330). Cothen would later make a bid for SBC president, but would be defeated by Charles Stanley. In 1984 Cothen stepped down, largely due to declining health.

Lloyd Elder came to the presidency in 1984 after distinguished service in both pastorates and denominational life. That same year Roy Honeycutt preached his famous “Holy War” sermon at SBTS chapel. Russell Dilday, president of SWBTS, was also in the middle of conflict with conservative faculty members at his institution (351). The battle between conservatives and moderates was about to enter a new phase, and the new president of the BSSB was in for the ride of his life. Suspicious of some of his trustees, Elder made strategic errors in his leadership at the Board. The Board eventually lost confidence in him, and he left the BSSB in 1991.

Draper is quite humble about his own accomplishments at the Board, now LifeWay. Under his direction the organization became the largest publisher of Christian literature in the world. It also has the largest chain

of Christian bookstores in the world. This book is also fascinating for its insights into the different management styles of the various presidents. Here is also, in microcosm, a study in the evolution of Christian denominations in America in the twentieth century.

The new president of LifeWay, Thom Rainer adds a Foreword to this volume. Observers of LifeWay now feel justified in their belief that the entity will grow just as dramatically and just as successfully in his tenure as it did in Draper's. All of those who know Jimmy Draper will be grateful for this volume, even as they are for the life and contributions of this great man of God.

Chad Owen Brand