

*Passion in the Pulpit: How to Exegete the Emotion of Scripture.* By Jerry Vines and Adam B. Dooley. Chicago, IL: Moody, 2018. 206 pp., \$24.99, hardcover.

Jerry Vines and Adam Dooley combine to co-author this pivotal homiletical work. Vines is a former president of the Southern Baptist Convention and retired as Senior Pastor of FBC Jacksonville, FL, in 2006. He holds the ThD from Luther Rice Seminary and is author of numerous books, including *The Vines Expository Study Bible*. Since writing this volume, Dooley has become Senior Pastor of Englewood Baptist Church in Jackson, TN. He holds the PhD in Christian Preaching from The Southern Baptist Theological Seminary in Louisville, KY. He has a forthcoming book in the Christ-Centered Exposition Commentary series, *Exalting Jesus in 1-2 Chronicles*.

*Passion in the Pulpit (How to Exegete the Emotion of Scripture)* serves as third installment of what Vines deemed his pulpit trilogy—the previous two being *Power in the Pulpit* (Moody, 2017) and *Progress in the Pulpit* (Moody, 2017) co-authored with Jim Shaddix. This work is a synthesis of Dooley’s doctoral dissertation (*Utilizing Biblical Persuasion Techniques in Preaching Without Being Manipulative*—The Southern Baptist Theological Seminary, 2006) and Vines’ 60-plus years of preaching/pastoral ministry. The book consists of three chapters: “Understanding the Challenge,” “Discerning the Emotive Design of the Text,” and “Employing Persuasive Techniques.” The distinction between each author’s contributions is apparent. In each chapter, Dooley articulates the thought and reasoning of certain facets of the homiletical notion of passion, while Vines closes each section with “In the Pulpit,” an applied practicum of how he has and still uses passion in his preaching through the methods that Dooley outlines.

While casual observers may glance at the title and sense that there is nothing new under the sun, they would, in fact, be homiletically bamboozled. This work successfully plows new homiletic ground. Numerous homiletic works bear the descriptor “passion” in title or chapter, but few if any speak on what Dooley and Vines are detailing. Often homileticians devote sections to passion or *pathos* in their primers, yet some relegate passion and preaching simply to the Spirit’s working in the preacher, boldness, gifting, authenticity, authority, calling, conviction, compassion, urgency, brokenness, earnestness, or what you really care about. Certainly, no one would dismiss the importance of any of these. Still, why should the preacher be earnest, broken, or compassionate? They spell it out in the dedication, “To the faithful vessels God used to pen His words. May we be more intentional to honor what you wrote as well as the way you wrote it.” They believe that authorial intent extends to the emotional tone or design of the text, not just what the biblical authors say. Any exclusion or misrepresentation of text’s *pathos*, “will render the accurate proclamation of its practices impossible....The

Bible's emotional coloring is no less a gift from God than its logical content" (p. 18).

The missing exegetical link according to Dooley is text *pathos*. While most practitioners of preaching would understand the *logos* (Word), *ethos* (integrity), *pathos* (passion) trio, many are reticent with the latter lest one view them as manipulative. He sees this as a misapplication of Aristotle's *pathos*—it is what the preacher derives from the text, not what he can humanly impose on it. "Simply put, *pathos* in preaching means the preacher embodies the spirit of the text while seeking to help his audience do the same" (p. 27). As the *logos* and *pathos* of the text is understood, the hearer's ability and readiness to receive divine truth grows. *Logos* without *pathos* informs without inspiring; *pathos* without *logos* inspires without informing. Both are necessary for the preaching task. Dooley recommends the Three-Step Cycle to Develop a Sermon: interpret the *logos*—identify the *pathos*—internalize the *ethos* (p. 32). Vines concludes calling for "heart preaching" rightfully seeing that it is not "our emotions and physical involvement in the message," it is the truth and emotion of the text flowing through us by the Spirit's power (p. 33).

Dooley provides a negative case study in the oft quoted but misunderstood Phillips Brooks. His "truth through personality" proves a misnomer; what Brooks meant was not, "truth *through* personality, but truth *from* personality." The messenger's personality was "to become the focus of preaching rather than an instrument *for* preaching" (p. 39). Vines warns that "the preacher's personality must not be over emphasized so as to dominate or overshadow the truth of the Word of God" (p. 48). Hence the preacher should seek biblical persuasion, not manipulation (coercion). Biblical persuasion is, "Utilizing means to seek the desired, voluntary response revealed within the Bible's *logos* and *pathos* in an effort to seek the glory of God and the spiritual benefit of an audience" (p. 51). The preacher is free from the specter of manipulation when the *pathos* is text driven, "our listeners should not only be mentally stimulated by message (*logos*); they must also be emotionally stabbed by it (*pathos*)" (p. 58).

How does one discern the emotive design of the text? Dooley leads us step-by-step revealing the importance of (1) genre, (2) vocabulary and syntax, (3) examining the world behind, and (4) in front of the text, and (5) gauging the reactions. He advises, "While no single step of interpretation will completely uncover biblical *pathos*, five hermeneutical considerations (in chapters 4–8) can holistically pinpoint the emotional triggers within the text" (p. 63).

The authors offer ways to employ persuasive techniques (heartfelt preaching and verbal, vocal, and visual strategies) to impact hearers. Certainly, the preacher must not mis-exegete the passage's *pathos*, neither must he eisegete his *pathos* into the passage. Hence, the preacher must internalize the *pathos* to maintain its integrity (p. 137). "When forced to choose between being true to ourselves and being true to the text, we

must always choose inspired Scripture” (p. 138). What is needed is “heartfelt preaching”—a preacher and his preaching full of integrity, Spirit-illumination, and standing in the flow of the text. The concluding section offers standard fare for most homiletic texts, but this is much more informed and robust.

Weaknesses of the work are minimal with none apparent in the content. The phrase “be emotionally stabbed by” (pp. 58, 87) could be reworded so as not to seem redundant. Instead of simply “Notes” at the end of the book, a fuller “Recommended Resources,” “Scripture Index,” and “Subject Index” could have been included like the first two volumes of the Vines trilogy.

The obvious strength of this book is the authors’ fidelity to the primacy of the inerrant Word. However, they remind preachers, “If *what* we say is all that matters, mailing our sermons to the congregation would be just as effective as delivering them in person—*how* we say it brings much to bear on listener response” (p. 28). The approach that only the content (*logos*) matters “falsely assumes that tone does not impact meaning” (p. 44). The conscientious preacher need not fear being manipulative in delivery or application with the proper exegesis of the “timeless truths” and “timeless emotions” of Scripture.

I readily recommend this book be read and reread by every preacher, homiletics professor and seminarian. It brings a unique contribution to the field of homiletics. Haddon Robinson has observed, “There are three kinds of preachers: those to whom you cannot listen; those to whom you can listen; and those to whom you must listen.” It may very well be that the difference between the latter type preacher and the former two is his faithfulness to not only faithfully preach the text, but his insistence to faithfully preach the emotion of the text as well.

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*Reenchanting Humanity: A Theology of Mankind.* By Owen Strachan. Geanies House, Great Britain: Mentor, 2019. 432 pp., \$39.99, hardcover.

Anthropology is a hotly contested doctrine in the current cultural milieu. As author Owen Strachan states, “the culture rages on these points” (p. 3). Clearly there is no better time to provide a robust engagement on the nature of the human person. Strachan attempts to provide such a treatment with his latest book, *Reenchanting Humanity*, which is his first publishing venture to cover the entire anthropological spectrum in one book. His own stated goal for the book is “to see humanity afresh through biblical eyes” and to “give future pastors of Christ’s church great confidence in the doctrine of man” (p. 2). What qualifies Strachan to write such a work? First, he received his PhD from

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