Another slight issue here is the fact that it is not always obvious how the contributor used his method to go from text to sermon. It sometimes takes some careful deduction on the part of the reader to see how the steps were employed in putting the sermon together.

Overall, and despite some of the issues identified in this review, this is a useful and helpful book which gives some insight into the variety of methods which can be employed when writing an expository sermon. The gems of advice present in this are well worth mining through the relatively repetitive material. The exemplar sermons often show how these methods work, but even when this is not completely clear; it is still edifying to read another’s take on the Word of God.

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Persons concerned to gain familiarity with the many ‘voices’ of the eighteenth-century revival of religion known in the United Kingdom as the ‘Evangelical Revival’ and in North America as the ‘Great Awakening’ have not lacked the means to do so. Among the prepared anthologies containing documents and voices, already made available over the past half-century, are those of Perry Miller, who with Alan Heimert prepared _The Great Awakening_ (1967). This was a work compiled by literary scholars. Within two years of the appearance of that volume, the historian of American religion, Richard L. Bushman, edited a somewhat more selective collection, _The Great Awakening: Documents on the Revival of Religion 1740–1745_ (1969). The strength of these was the assemblage of documents; there was minimal historical commentary added. Both collections can still readily be obtained.

Yet the publishing world deemed that there was still room for further entries into this field. Thus, by 2008 there appeared a new and compact anthology edited by the now widely-respected historian of early American Christianity, Thomas S. Kidd. Having written a standard volume on the era of revival, _The Great Awakening_ (2007) as well as its precursor, _The Protestant Interest: New England after Puritanism_ (2004), Kidd produced _The Great Awakening: A Brief History with Documents_. The latter volume, while the slenderest of the three anthologies named, proceeded in a new and beneficial direction by its supplying a compact historical account of the era of religious awakening which precedes the document collection, and all in a mere 156 pages. Was there anything left still to be attended to? There was indeed, and Jonathan M. Yeager, Associate Professor of Religion in the University of Tennessee at Chattanooga has aimed at filling what, over time, has been recognized as a significant lacuna.

The last twenty-five years have seen not only unabated interest in the era of eighteenth-century religious awakening (with fresh biographies in many of the leading figures of the period) but an unprecedented attention to the international and transatlantic manifestations of what is now recognized to be a widespread movement expressing itself in central Europe, Saxony, the Low Countries, Britain, the then-thirteen American colonies and early Canada. This was demonstrated especially through such writings of the late R. W. Ward (1925–2010) as _The Protestant Evangelical Awakening_ (1992) and _Early Evangelicalism: A Global Intellectual History_ (2006). Two volumes generated by the former Institute for the Study of American Evangelicals (Wheaton), _Amazing Grace_ (1993) and _Evangelicalism: Comparative Studies_ (1994) also drew attention to the fact that international currents of Protestant awakening moved across boundaries and oceans through migrant preachers and their flocks, peripatetic evangelists, and a print culture which made possible the bidirectional circulation of news and views between South India and Halle, between London, Boston and New York.

This expansion of research has necessitated a different approach to the study of the period of awakening in the eighteenth century. Every anthology previously available, from Miller-Heimert, through Bushman and Kidd provided documents pertaining solely to the ‘new world’. The curious on the other side of the Atlantic were left to fend for themselves in gathering pertinent sources—of which there is no well-known collection in existence.

What does Yeager offer, never before available within a single set of covers? He provides a collection of documents which as to their geographic range and chronological sweep goes far beyond anything previously available to us. And each document is prefaced by sufficient biographical detail about the particular ‘voice’ from the awakening era to enable the reader to place the document (and the one who generated it) in the larger context of the times. A few examples will buttress this assertion.

A collection of this kind would, of course, be expected to offer us excerpts from the writings or sermons of a Jonathan Edwards, a David Brainerd, a George Whitfield and a John Wesley. But the Yeager collection includes the voices of von Zinzendorf, the Saxon leader of the Moravians (or United Brethren), of Howell Harris of Wales, and James Robe of Kilsyth, Scotland. Female voices are well-represented: one encounters Susanna Anthonny, Sarah Prince Gill, Sarah Osborn and Hannah Mor (to name but a few). We have a contemporary account of Protestant religious awakening in the Low Countries, at Cambuslang, Scotland as well.
as among African Americans in Virginia. Here too we find other than homiletical documents illustrating the concern in the era of awakening to inculcate virtuous conduct, to develop devotional habits, and to advocate for humanitarian causes such as the abolition of slavery. The selections extend also into the period at the turn of the eighteenth to the nineteenth centuries, so that we hear the voices of John Newton, William Wilberforce and Thomas Clarkson, the pioneer missionary William Carey and Yale president, Timothy Dwight. Four pages of helpful bibliography for further reading round out the collection.

The availability of such a superior anthology will surely require those who teach this material to expand the scope of their instruction, perhaps in tandem with the IVP volume of Mark Noll, The Rise of Evangelicalism: the Age of Edwards, Whitefield and the Wesleys (2004). Thanks to editor, Yeager, and the past quarter-centuries profusion of research about religious awakening as an international and transatlantic phenomenon, we must stand back and observe that the patterns of God’s working in that time extend much farther than we had ever thought.

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Despite all kinds of challenges, the task of learning New Testament Greek it is still a fundamental part of theological education. And rightly so. There is, therefore, still a market for introductory textbooks on Greek grammar. There have been many developments, however, in approaches to teaching Greek since the days when every Greek student knew the name ‘Renham’. There have also been significant developments in the way in which scholars understand the Greek of the New Testament, but Greek textbooks have not always reflected these developments.

Rodney Decker was, until his untimely death in 2014, a significant voice in the discussions about the impact of recent linguistic research on our understanding of New Testament Greek. His own new introductory textbook is, therefore, to be warmly welcomed. There are several notable features of this book:

First, it is attractively produced. The book is a well-produced hardback volume and the two-colour pages are laid out clearly and attractively in readable type. Various other Greek textbooks have also improved their visual appeal greatly over the years. A user-friendly design is always appreciated.

Second, it draws on good teaching practice, such as clear outlines of the material to be covered in a chapter, explanations of technical terms, friendly language encouraging student participation, well-pitched exercises, occasional text boxes with tips and interesting information, sections of real text (including texts from the NT, the LXX and early Christian writings) to read from the earliest stages, and more besides.

Third, it draws on current linguistic research. I might mention three ways in which this is evident. It is reflected in the way tenses are discussed. Decker highlights the significance of ‘aspevt’ (the way in which an author chooses to present an action) in discussion of the various tense forms as opposed to time or Aktionsart (the actual nature of the action). Recent research is also incorporated by the complete absence of the word ‘deponent’. You will not find that term anywhere in the index or in the book (as far as I could see)! Instead, verbs which would once have been described as ‘deponent’ are described as ‘middle-only verbs’, thus taking account of the distinct tone of the middle voice. Finally, when Greek vocabulary is introduced at the end of a chapter, it is given with a substantial definition as well as briefer ‘glosses’, so as to show something of the richness of the words and to avoid a simplistic identification of the word with a single gloss. These are valuable contributions.

Fourth, as the subtitle indicates, this book contains both teaching material and exercises in a single volume. While this makes for a rather substantial book, it is convenient for students and helps keep the overall cost fairly reasonable.

Fifth, the level of explanation in the book has been designed to go somewhat beyond the most basic elements of the study of Greek so that more advanced students and even experienced readers of the Greek New Testament will find help in the discussions of grammatical points.

Not all readers will agree with every decision that Decker has made with regard to how to teach New Testament Greek. But this textbook has a good claim to provide a well-informed introduction for students who are learning in a class or independently. I hope many will benefit from it and that, through it, many will discover the delight of reading Koine Greek for themselves.

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The stated aim of this book is to ‘spur many students of the New Testament, especially evangelicals, to get into the Apostolic Fathers (AF) and