

Book Reviews

THE RADICAL WESLEY AND PATTERNS FOR CHURCH RENEWAL, by Howard A. Snyder. Downers Grove, Illinois: Inter-Varsity Press 1980. 189 pp. \$5.25. Reviewed by Ken Watkins, Director of the Baptist Student Union, Mississippi State University.

Though the term "church renewal" has become rather weather worn from overuse during the last two decades, the discussion about the nature and role of the church in contemporary society has increased among Christian thinkers, and the doctrine of the church has moved near center stage as theologians have pondered its relationship to the doctrine of salvation. When we as BSU Directors focus on discipleship, Christian lifestyle, corporate worship, mutual support groups, missions and churchmanship we are dealing with what Howard A. Snyder considers to be the key question concerning the church: What is the shape of our life together as the people of God in the world? In this his third book on church renewal (Previous volumes were **The Problem with Wineskins** and **The Community of the King**), Snyder ponders this question as he searches his own theological heritage for a helpful model which can be used as a pattern for church renewal today.

In the theology and practices of John Wesley, Snyder identifies eight elements of renewal which are consistent with other renewal efforts of the past and provide a pattern which can be used today to encourage and critique renewal efforts. Snyder suggests this model "both as a useful hypothesis in understanding church renewal and as a resource for those concerned or involved with renewal."

Snyder has divided his book into three parts. The first part is historical and traces Wesley's development during his formative years. The second part is theological and describes Wesley's understanding of the church. The final section is analytical, discussing the life and renewal of the church today using Wesleyan theology and process as a backdrop.

Each section was beneficial and scratched some places where I itch. I found Wesley a fascinating person. As Snyder

points out, "We are not used to a popular mass evangelist who is also a university scholar, speaks several languages, knows classical and Christian authors by heart, and publishes his own English dictionary. Nor are we any better prepared to handle an evangelist who is also a social reformer or a theologian who preaches several times daily, develops his own discipling and nurturing system, sends out teams of traveling preachers and publishes a home medical handbook that goes through twenty-some editions!"

The entire book helped me rethink my theology of the church. Certain chapters provided some practical help for the BSU ministry setting. Wesley pulled together in a most effective way evangelism, continual nurture of believers and care for the poor and needy. "Chapter Three: Preaching to the Poor" and "Chapter Five: New Wineskins" describe Wesley's small group and leadership structure and how it functioned to do the work of the kingdom. Wesley's two types of small groups, the "band" and the "class," facilitated the pastoral care, teaching, discipline and prayer life of the thousands of converts who sought to live a holy life. This structure provides some usable ideas for campus ministry.

Chapters 9 and 10, entitled respectively "What Kind of Radical?" and "Patterns of Renewal," also stimulated my thinking about how BSUs might work for church renewal. Wesley attempted to renew the Anglican Church from within. He never saw his movement as a separatist group but as an **ecclesiola** or a smaller more intimate expression of the church within the church. His renewal movement maintained structural links with the institutional church. If BSU is to be a renewal fellowship for Southern Baptist churches it will have to follow a model which does not call for separation from local churches or the denomination. The Wesleyan model and Snyder's analysis challenges BSU directors to seek the renewal of the church and provides a model for pursuing renewal.

The Radical Wesley is readable but also intellectually stimulating. It gives a synopsis of Wesleyan theology and a bird's eye view of a movement which is important to church history. I recommend this book to campus ministers who are developing small group ministry systems. I also recommend

it to those who are committed to or concerned with the renewal of the church and desire a deeper historical and theological understanding of renewal movements.

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CREATIVE MINISTRY, by Henri J. M. Nouwen. Garden City, New York: Image Books, 1978. 123 pp. \$2.45 paperback. Originally published in hardback by Doubleday & Company, Inc., 1971. Reviewed by Tom Donaldson, Baptist Campus Minister, West Virginia University, Morgantown.

Although other books by Henri Nouwen are more recent than **Creative Ministry**, it is possible that none are more practical than this book from the brilliant Catholic priest and professor, originally from Holland and later at the University of Notre Dame. Nouwen's perceptions certainly go beyond Roman Catholic tradition to touch any person who calls himself Christian. Also, in addressing himself to priests and ministers, he speaks with the understanding that all Christians are to be ministers; hence, this is a book for laypersons, too.

In his introduction, entitled "Beyond Professionalism," Nouwen observes that the quest for skills in ministry and the "how-to" questions of earlier years are giving way to a quest for true and authentic spirituality within the one who would minister. In no way does he downgrade the teaching and developing of skills such as preaching and teaching, but he reflects a growing dissatisfaction among ministers and ministerial students with their own spiritual lives. The answer to this frustration and discomfort is not a return to prayers and devotions learned by "rote," whether they be from Roman or Protestant traditions. Likewise, Nouwen says, the answer is not a monasticism divorced from the world. To move beyond a manipulative kind of professionalism, the minister must have a deep-rooted spiritual life which is motivated by and tied to the people with whom he works. In order to show how this spirituality may grow out of one's ministry, Nouwen analyzes five main functions of ministry.

TEACHING: Beyond the Transference of Knowledge. In this section, Nouwen contrasts teaching as a **violent process** with teaching as a **redemptive process**, seeing the former as

the more prevalent situation in contemporary life. As a violent process, teaching is **competitive, unilateral, and alienating**—a process which is preoccupied with grades, committed to a proper flow of information (from teacher to student), and misguided in separating student days from the supposedly more real-life experience after graduation. As a redemptive process, teaching should be **evocative**—based on friendship and mutual respect, **bilateral**—teacher and student together in a search for truth, and **actualizing**—the learning community as a laboratory for living. The resistance to making teaching a redemptive process lies in the wrong supposition that teachers only give and students only receive, in a false pressure to receive grades and degrees, and in a horror of the self-encounter which this type of teaching requires. Nouwen points to the vulnerability and self-emptying of Jesus as our example for teaching.

PREACHING: Beyond the Retelling of the Story. Nouwen focuses on the problem of the **message** as well as the problem of the **messenger**. In his view, the problem with most sermons is that they are redundant; they repeat information and ideas which people have heard in church all their lives. On the other hand, sermons which really get to the heart of Christianity are often received just as unfavorably because of the fearfulness of the message to the hearer. The Truth is radical and may have consequences for the way we live. Nouwen cites two problems with the preacher himself: the habit of addressing himself to concerns which he presumes his hearers to have, when in fact they do not; and a preoccupation with formal theology which is not in touch with the thoughts of his hearers. Insightful preaching can be enhanced by **dialogue** and **availability**, Nouwen's terms for a correspondence or parallel between the sermon and the life experience of the hearer, and an openness or confessional attitude on the part of the preacher.

INDIVIDUAL PASTORAL CARE: Beyond the Skillful Response. This chapter is Nouwen's best presentation of the movement from professionalism to spirituality. "In his professional identity, the minister moves from self-affirmation to self-denial; in the establishment of a professional relationship, he moves from contract to covenant; in his professional

approach to the individual needs of his fellow man, he moves from role-definition to contemplation." Nouwen sees the world as being manipulative and warns against this approach in pastoral care. The study of a verbatim report contained in this chapter enhances its practical application.

ORGANIZING: Beyond the Manipulation of Structures.

This fourth ministry function which Nouwen discusses will not be as relevant to most of us Southern Baptists, because it deals with the minister as an agent for change in society. This focus should lead to some conviction on our part, however, because Nouwen observes that real Christianity is concerned about social change: "Real social action is a way of contemplation, and real contemplation is the core of social action."

CELEBRATING: Beyond the Protective Ritual is the fifth and final function of ministry which Nouwen studies. The Christian minister, he says, is one whose vocation makes it possible for "man not only to fully face his human situation, but also to celebrate it in all its awesome reality." The way we celebrate is to affirm who we are in the present situation, to understand the true significance of the past, and to live expectantly concerning the future. The kind of person who makes celebration possible is one who is sensitive (Nouwen uses the word "obedient") to nature, to people, and to God. Nouwen's thoughts on the minister as a person of prayer should be required reading for each of us.

In conclusion, Nouwen re-emphasizes the need of our world for a transcendent experience of the Spirit of Christ as a Living Spirit. He says that this experience "calls for men and women who do not shy away from careful preparation, solid formation, and qualified training, but at the same time are free enough to break through the restrictive boundaries of disciplines and specialties in the conviction that the Spirit moves beyond professional expertise."

Most of us feel that the personal experience with Christ is at the heart of our lives and ministries; yet, the pressure to perform in our ministry roles often dulls our awareness of this central purpose and reality. **Creative Ministry** would be helpful to any campus minister who feels the need of spiritual re-

newal and a rediscovery of the inner spiritual life in the midst of program and performance demands.

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A THEOLOGY FOR CHILDREN, by William L. Hendricks. Nashville, Tennessee: Broadman Press 1980. 269 pp. \$9.50. Reviewed by Jerry Summers, Baptist Campus Minister, Western Texas College, Snyder.

How would you teach children about God? Children are people who need to know about God, and it will be good to make God understandable to them. William Hendricks has provided a well-developed book helpful to those who must communicate truth about God, especially those who deal with children, whether parents or teachers. This is done through the analogies of drama, of writing and reading, of games, and through repeated reference to "straight-line" and "back-and-forth" thinking. Straight-line thinking "excludes all possibilities so it can grasp the one correct answer" (p. 31). Back-and-forth thinking involves acknowledging and admitting answers to questions from many possible directions.

Chapter One "sets the stage" for the reader. Children inevitably will wonder about God, and their questions will pose problems for adults who try to answer them. Can children be given satisfactory answers about the redemptive purpose of God, scripture, Christian history and tradition, and personal faith? Hendricks declares that "some of their religious education is certainly not too good for our children" (p. 18). **A Theology for Children** seeks better ways to teach Christian doctrine to children.

"Four Questions" are crucial for theology. The question of reality is answered by stating "everything that is is real," whether people, angels, animals or matter. The question of value is what is good (or bad)? Value is determined in relationship to having, knowing, doing, and relating. The question of knowing asks how does a child know God or anything. Experimentation, reflection, and intuition all figure into a knowledge of God. The question of method reveals how theology may be expressed in nonverbal as well as verbal ways, through verbal, technical and poetic symbols, through body language and games. The method is important: "Those

who guide the theological development of children need to know that children can learn the technical verbal symbols of theology and use all of the proper terms and still not be able to apply or define those terms to everyday life. And I would venture that children are not the only ones who do this" (p. 37).

"The Curtain Opens" (Chapter Three) works from the analogy of a play and requires the reader to participate imaginatively as Hendricks relates the "drama of redemption" from its setting in the entire created order and in three acts. These are the manifestation (God entering history decisively to establish redemption), inspiration (the right copy of the drama in the Bible), and illumination (a "live drama" in which the audience participates aided by the Holy Spirit and the supporting cast of tradition).

"What's God like?" "It is natural that children should ask what God is like." Surely children have the right to ponder the mystery of God even as the adult theologians do. Hendricks seeks a "handle that fits" and chooses the Hebraic image of a God who is known by his actions over the Greek and Latin concepts of God. The biblical God who is known through his actions in history has acted in creation and in personal intervention ultimately in Jesus Christ. Hendricks translates the omni-attributes, holiness, wrath, righteousness, and fatherhood of God such that they may be related in an understandable way to children, for example, in the context of worship.

Chapter Five is "I Have a Friend." How do you teach Christology to children? From child-of-promise to birth to a life of "doing good" to death to resurrection to the place as mediator, Jesus remains a friend. He is not a friend who died long ago, but is a living, eternal friend. What kind of a friend is Jesus? He is a friend who did what we could not do for ourselves by his death on the cross, and who is a very present and active friend.

Chapters Six and Seven present helpful ways of explaining the Holy Spirit and the Trinity. For instance, the Trinity may be explained using the analogy of a game in which each player has a responsibility and the goal is to win.

Chapter Eight, "Start with a Capital and Continue in the Lines," switches the book from a doctrine of God to a doctrine of man discussion. Angels, Satan, providence, miracles, and moral discernment are all given attention using the analogies of writing and of reading.

The final chapters treat subjects of election and the church, the idea of building blocks in Christian living (faith, repentance, evangelism, worship, etc.), the treatment of sin with respect to the whole person and God's love, and of the whole person in relationship to the world. For Chapter Twelve I offer Hendricks' summary: "I am thoroughly convinced that it is one of life's rarest privileges and also one of its most awesome tasks to talk meaningfully about God to children. Now it is your turn. It is your turn to take these insights, as they commend themselves to you as valuable, and explain them to children. To do this it will be necessary to listen to children as well as read books. God's finishing what he began concludes with an exclamation point(!). Our lives and tasks are as yet incomplete and ongoing. The task of teaching children about God goes on. Its appropriate punctuation is . . ."

Four appendices are titled as follows: "Theology and Children: Remarks on Relationships Between Christian Theology and Childhood Developmental Psychology," "The Age of Accountability," "Spiritual Gifts," and "A Theology for Children."

This book should be a timely and helpful study for pastors, teachers, and Christian educators. Its impact is not limited to children. Campus ministers continually encounter students who show very poor theological understanding. New Christian students, immature believers, and others with specific theological questions could be well met by campus ministers who have perused this book and adapted its insights to their own understanding and ministry. BSU community children's ministries can be enriched with a better handle on how to communicate with children about God. Also, this may be a refreshing approach to Christian theology for you!

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WHEN GODS CHANGE: HOPE OF THEOLOGY by Charles McCoy. Nashville, Tennessee: Abingdon Press, 1980,

255 pp. \$8.95. Reviewed by Dale G. Robinson, Baptist Student Union Director, Tyler Junior College, Tyler, Texas.

One of the first realities of campus ministry is the great diversity and pluralism to be found in the campus setting. Students seem to be in constant ferment of one form or other. Various ideas and ideologies struggle for students' minds while multiple faiths jostle for their allegiance. The campus minister's own context is in flux, and he is hard pressed to adjust first his thinking and then his response.

What is true for the campus seems more so for the world at large. McCoy sees society itself as marked by an increasing pluralism on all fronts. The church in general and the discipline of theology in particular are being challenged to speak the Gospel clearly to this changing situation. Cherished securities crumble as culture diversifies, world religions become militantly missionary, and old paganism and the occult assert themselves again. Theology is suffering a great "dis-ease"; the day of ivory-tower theologizing is over. To survive, it must undergo "the travail of emergence from ecclesiastical and academic wombs," cease talking mainly within itself and contend "with the issues shaping human society and history" (p. 12).

In the face of this advanced pluralism theology must be redefined. No longer can it merely refer to the restatement of the dogmas of the Christian faith. It must deal with the reality that every man who believes anything asks ultimate questions that are essentially religious in nature. Theology must first broaden itself to become "reflection upon the multiple convictions informing and shaping human action" (p. 56) before, as specifically Christian theology, it can express the Gospel. There must be a transformation, a movement to become less propositional and more relational, less intellectual and more personal.

To accomplish theological transformation a change in pre-supposition and method must take place. The outworn Constantinian paradigm must be replaced. Developing out of the ascendancy of Christianity in the fourth century this paradigm colors and molds all theological thinking. It has the following characteristics: 1) the dominance of Christianity in society; 2) an ecclesiastical frame of reference; 3) one or

more philosophical models which invariably lead to a subject-object bifurcation of reality; and 4) an imperial, exclusive mood. This old paradigm must be replaced because the cultural matrix that caused and supported it has crumbled. Society no longer reflects a monolithic front. Diversity and pluralism are the rule rather than the exception.

To meet the challenges of pluralism and an outdated framework for theological thinking, McCoy suggests a new methodology be implemented, the "federal paradigm." Based on the covenant concept of the Old Testament and the thought of Cocceius and H. R. Niebuhr, this new paradigm recognizes both the plurality of society and the need for a central, organizing system. It allows for a cultural and biblical dynamic and recognizes that neither knowledge nor humanity can exist apart from faith and relationship.

"The notions of changing gods and theological transformation are possibilities within a federal paradigm because religion is viewed through historical and social manifestations of human believing rather than in terms of static presuppositions" (p. 197).

With this new methodology, McCoy suggests, academic theology can more adequately communicate the Gospel to pluralistic society.

McCoy has done several valuable things in this book. First of all, he has accurately described our current cultural situation. Wholesale plurality and the decay of old-South traditions have made all Baptist campus ministers aware of a need for constant retooling in order to reach their campuses. McCoy has described what we all are facing. Secondly, he has described the areas of our intellectual discomfort as well as challenging us to reevaluate our own presuppositions and education. Finally, he has offered us a new theological framework and methodology for our thinking and doing.

This book is both a challenge and a joy to read. It is a challenge in that it calls into question many of the cherished and often unexamined presuppositions gained from college and seminary days. It is a difficult book to read, both in terms of length and content. On the other hand, it is a joy to read, because of the challenge to our minds and because of his lucid style. McCoy makes a liberal use of appropriate

and interesting quotations. Above all, his theses and contents resonate with the campus situation of plurality and diversity with which we all must deal.

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HONESTY, MORALITY, AND CONSCIENCE, by Jerry White. Colorado Springs, Colorado: Navpress 1979. 240 pp. \$3.95. Reviewed by Bill Kirkpatrick, Director of the Baptist Student Union, Pearl River Junior College, Poplarville, Mississippi.

"This book is about the scriptural principles of honesty, morality, and conscience applied to those areas of life where a specific rule book was never written. It is a guide to help you handle the 'gray' issues that confront you daily by using the Scriptures and your conscience, and by depending upon the Holy Spirit." The preceding words are a descriptive premise of the book, **Honesty, Morality, and Conscience**, by Jerry White, Pacific Regional Director for the Navigators. The author speaks poignantly to the gray areas of conduct in the lives of Christians and non-Christians alike.

As you read this book you will find that though he discusses these issues separately they are intertwined. In a time when our society no longer makes moral or even value judgments from a biblical viewpoint, the author says, "Christians can be confident that the Bible presents workable answers to our moral dilemmas, and guidelines for living honestly." He presents the issues clearly in each section of the book and always gives the reader ways to apply Scriptural principles to life.

White firsts deals with the conscience, how it functions and some of its basic characteristics. He describes from Scripture the kinds of conscience and a basis for understanding each. He gives some very practical suggestions in regards to following, training and strengthening the conscience.

The largest portion of the book is given to the many facets of honesty and dishonesty. The author asks the questions: "Can anyone ever be totally honest?" and "Can we turn to a passage of Scripture for a clear answer to every dilemma of honesty?" As he answers these questions he shows us that honesty is more than abiding guidelines and rules.

Honesty is measured by a lifestyle which is upright and honorable before God. Honesty can be affected by peer pressure and the need to conform to the world.

How honest are we in our business relationships and our work? This book gives some guidelines to make decisions in this area. Honesty in the home can be affected by our actions and the way we communicate. Are we doing a good job developing honesty in the lives of children? In our own work on the local campus do we ever discuss with the students the problems of cheating in the classroom? White tells us why students cheat, reasons not to cheat, and how not to cheat.

The author takes the issue of honesty to the church. He emphasizes the need for honesty in relationships, in conflict, in leadership, and the need for complete honesty when it comes to evaluating the effectiveness of the church meeting the needs of the people. He moves from the body of believers to the individual. Are we honest with ourselves or have we deceived ourselves into thinking that we are something that we are not? Are we honest with God and see ourselves as God has created us? White calls for the reader to think about these things and then sit down and do some "honest" evaluation of ourselves.

The third issue which is covered in this book is that of sexual morality. He says that sexual morality is clearly taught in the Scriptures. For those who have past problems with illicit sex relationships, he gives a list of suggestions so that as a Christian one can gain victory over this problem. Again he uses the Bible to discuss the root of sexual sin. The final part of this section is given to discussion concerning the gray areas of moral behavior and the way to living a morally pure life.

The final chapter of the book is "How to Develop Biblical Conviction." When we develop personal convictions from the Bible it will be much easier for us to make decisions in the gray areas. There are sources of conviction that we each have, but we must try them and test them against our biblical knowledge. According to White, our biblical convictions are per-

sonal and we must reach our own conclusions from our study of the Bible.

This is one of the most helpful and practical books to be found concerning these issues. The workable suggestions in each chapter make it an effective tool for teaching large or small groups. This work is valuable for personal study in that you can look up the Scripture given as references and come to your own conclusions. It is relevant because every one of us deals with decisions that relate to honesty, morality and conscience.

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THE PREACHING EVENT, by John R. Claypool. Waco, Texas: Word Books, 1980. 139 pp. \$5.95. Reviewed by Dale G. Robinson, Baptist Student Union Director, Tyler Junior College, Tyler, Texas.

In 1979 John Claypool, one of Southern Baptists' foremost pulpiteers, delivered the annual Lyman Beecher Preaching Lectures at Yale University. This book is the printed version of those lectures. In it Claypool speaks to the task of preaching and seeks to describe it in regard to the act of preaching and to the preacher himself. He begins by defining preaching as an "event" which "catches up all the faculties of the human beings involved in the process—their minds and bodies and emotions as well as their tongues and ears." Its intention is to lead persons into a duet or dance, a shared adventure with God Himself. The words which compose the preaching event are themselves units of energy which can motivate or change, curse or bless. He proceeds by asking four basic questions about preaching: "What?" "Why?" "How?" and "When?". At the same time he also puts forth his contention that the preacher must function as reconciler, gift-giver, witness and nurturer.

The basic goal of preaching, he says, is to effect reconciliation, "to reestablish a relation of trust between the human creature and the ultimate Creator. Reconciliation of the profoundest sort is the true business of the preacher." As gift-giver, the preacher must be motivated out of "gift-love" rather than "need-love." This concept calls for an autobiographical, a testimonial, a "collegiate" approach to preaching. It is based

on the idea that true preaching grows primarily out of the preacher's own experience with "primal grace."

From the concept of the preacher as gift-giver emerges the idea of the preacher as witness. The preacher gives witness to his own experience with God. Claypool here advances his "single suggestion concerning methodology." It is this: **"We will make our greatest impact in preaching when we dare to make available to the woundedness of others what we have learned through an honest grappling with our own woundedness"** (italics his). Having modeled the role to earn the right to be heard, the preacher can then deal with the "when" of the preaching event and take on himself the role of nurturer. To do this he must become sensitive to teachable moments in his hearers' lives and must seize those occasions when nurturing can best take place.

The lectures recorded in **The Preaching Event** are themselves clear, crafted examples of Claypool's style and method. They exemplify what it means for the preacher to speak as reconciler, gift-giver, witness and nurturer. Claypool uses personal illustration, creative story-telling and a lucid style. As in his own on-going pulpit ministry, he has here succeeded in communicating profound insight unencumbered by academic or religious jargon. There are, however, a few inherent but solvable difficulties with his approach, e.g. the emphasis on the personal or "confessional" tends to limit preaching only to those areas or texts of personal experience, thus closing off a large amount of non-experienced Scripture. The question is raised: "If you have not experienced it, how can you preach on it?" Yet, Claypool has again demonstrated his ability as a wordsmith of the highest order and has presented a workable approach to the event of preaching.

Campus ministers will generally resonate with the message of this book. They will find in it on one level a source for valuable illustrations and sermonic material. On another level they will find a model for their own ministries with students. If the preacher must see himself as public speaker in the role of reconciler, gift-giver, witness and nurturer, the campus minister in his own multi-faceted role will the more see himself as all of these things in a closer, more personal way.

Claypool has provided in this volume a valuable resource for preachers of all varieties. He has shared with us from his years of pastoral and pulpit experience as well as from his own spiritual and intellectual journey. We are the richer for it.

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LIFE AS IT WAS MEANT TO BE, by Lloyd John Ogilvie. Ventura, California: Regal Books, 1980. 157 pp. \$8.95. Reviewed by Nancy Aulds, Director of the Baptist Student Union, Mississippi University for Women, Columbus.

This book deals with the simple yet profound message Paul was writing to the churches in Thessalonica. Ogilvie approaches the books by dealing with the "authentic life." Today's world is faced with cheap reproductions, copies, facsimilies and replicas. Man desires the "authentic life," a life that is consistent, factual, simple and true.

The author spent time in Salonika in northern Greece, the modern day Thessalonica, in order to research Paul's writings. In each of the eleven chapters he keys in on one particular verse in order to reveal the basic teachings of Paul to the modern church. It seems Ogilvie desires to share with the reader not a detailed word study of First and Second Thessalonians but the simple, basic message of Paul in application to our own lives.

Each chapter reveals what it means to be a Christian today. Many times polished theology becomes the reason for a study in order to gain philosophical insights. **Life as It Was Meant to Be** is designed to share with man today the same message Paul had shared with the early church, "For me, to live is Christ."

By using Paul's thoughts on the Christian life and personal examples, Ogilvie shares what Paul was saying about living the Christian life in today's world. No longer are we bound by legalism and rules and regulations but by the "true, genuine, real life which the Thessalonians experienced when they heard the gospel of Jesus Christ."

Paul was motivated by his love for the Thessalonians to write them a letter of true friendship, assurance and encouragement. The same motivation prompted Ogilvie to write his

book. The churches of today need reminders and encouragement of the genuine life Christ has given all Christians. Words to the Thessalonians are just as applicable today as they were in the first century. A desire that the wisdom of Paul be accepted by the church today led to the writing of this book.

For readers who desire to gain an understanding of the "authentic life," **Life as It Was Meant to Be** is a must.